

Bible Study in the Book of Genesis

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Genesis Chapter 1

Verses	Comments	Cross References
	<p>The book was written by Moses and is commonly called “The First Book of Moses.” It has 50 chapters, 1,534 verses, and 38,267 words. It is found first in the list of books in the Hebrew canon and in the English canon. The word “Genesis” is kin to “generations,” “genes,” or “generate,” and marks the book as “the Book of Beginnings.” It records the beginning of the Heavens, the Earth, Man, Sin, Redemption, the Races, and the Covenants. Its outstanding characters are Adam and Eve, Noah and Enoch, Cain and Abel, Lot and Abraham, Isaac and Ishmael, Esau and Jacob, Joseph and Judah. The types of Jesus Christ in the Book are Adam, Abel, the Lamb, Isaac, the Ark, Judah, Shiloh, and Joseph. The types of Antichrist are Cain, Ham, Nimrod, Laban, Ishmael, Esau, and the Pharaohs in general.</p>	

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Verses	Comments	Cross References
1	<p>Genesis 1:1 — <i>In the beginning God created the heaven and the earth.</i></p> <p>The first line in the bible proves beyond any shadow of a doubt that this book is going to be the most unusual one ever written. There are ten words in the sentence. (In the Hebrew text there are seven.) This undesigned coincidence is remarkable when one studies the numerology of the Bible and learns that the number seven is the number of “perfection” or completion given as a sign to Israel, while the number ten is the number of the Gentile.</p> <p>The Hebrew text, under the examination of the Russian scholar Panin, exhibits even greater peculiarities which space will not permit listing. Since God told the Hebrews to observe “sevens” throughout their national feasts, we are not surprised to find the opening words of the Hebrew Bible are “Berashith bara Elohim eth hashamayim waeth ha’aretz”—7 words, with 28 Hebrew letters (4x7), 14 letters in the subject (2x7), 14 letters in the predicate (2x7), and “God” as the third word in the sentence.</p> <p>Another thought of the first mention of God as “Elohim” is that it is the plural form “Elowahh” – meaning Jesus was in the beginning (verse 26), but they were still just one God (i.e., defining the trinity in verse 1).</p>	

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Verses	Comments	Cross References
1 (cont)	<p>Notice the following elements in this first verse:</p> <p><u>God Created</u></p> <ol style="list-style-type: none"> 1. Denies atheism – There is a God. 2. Although it uses the plural term of God, it is still one triune God – denies Babylonian mythology, Hindu teachings 3. Denies evolution <p><u>God created the heaven and the earth</u></p> <ol style="list-style-type: none"> 1. Notice the singular forms. Other “heavens” and “planets” are formed in subsequent verses. <p>Genesis 1:8 — <i>And God called the firmament Heaven. And the evening and the morning were the second day.</i></p> <p>Genesis 1:10 — <i>And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good.</i></p> <p>Genesis 1:14-16 — <i>And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also.</i></p> <p>In verse 1 of the Book, we can find all the elements of science summed up in 10 words: (1) Time—beginning, (2) Space—heavens, (3) Motion—created, (4) Matter—the earth, (5) Energy—God created.</p> <p>Finally – let’s deal with the timing of the creation. As we all believe that God is eternal – forever past and eternal future.</p> <p>In the beginning – there is no “time specifically defined”. A lot of theories have been given based on verse 2 stating that the earth was without form and void – would God create something without form and void?</p>	Gen. 1:8, 1014-16

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Verses	Comments	Cross References
1 (cont)	<p>Carbon dating is used on just about everything stating that the earth is millions of years old.</p> <p>Carbon-14 dating <u>relies on several key assumptions</u>. Primarily, it assumes a <u>consistent level of carbon-14 in the atmosphere throughout history</u>, a <u>rate of decay that has remained constant</u>, and that the <u>amount of carbon-14 in a sample was the same when it was alive as it is in the present atmosphere</u>. It is only capable of dating organic material for up to 40,000 – 60,000 years.</p> <p>The American Museum of Natural History claims the earth is ~4.5 billion years old. And takes a stab at the more likelihood of evolution versus creation. This dating does not use Carbon-14, but still uses radioactive decay methods to make the determination.</p> <p>Both of the above methods depend on radioactive decay and the earth being basically the same as when it started with no significant atmospheric changes in its makeup.</p> <p>For the purpose of dating skeletons and things of human form, carbon 14 is the primary method used.</p> <p>Scientist will never agree that the earth is only about 6,000 years old and a significant number of biblical scholars use the distinction between verse 1 and 2 to indicate that God created the earth in the beginning and it was “destroyed” as part of Satan’s attempt to overthrow God and then “re-created” in Genesis 1:2-2:3. Another verse that helps support this possibility is verse 28 and Gen. 9:1</p> <p><u>Genesis 1:28</u> — <i>And God blessed them, and God said unto them, <u>Be fruitful, and multiply, and replenish the earth</u>, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.</i></p> <p><u>Genesis 9:1</u> — <i>And God blessed Noah and his sons, and said unto them, <u>Be fruitful, and multiply, and replenish the earth</u>.</i></p> <p>However, the word “replenish” meaning in Hebrew is as follows: a primitive root; to fill or (intransitively) be full of, in a wide application – It does not necessarily mean – do it again.</p>	Gen. 1:28, 9:1

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Verses	Comments	Cross References
1 (cont)	<p>I struggled with this potential option for most of my life – until I came across the following verse. I had heard both sides and had to leave the options open for it to be either way and God’s word would still be true without error. However, if we believe God’s word to be true without error and Moses wrote the first 5 books of the bible, let’s put our faith in the Word of God and turn to Ex. 20:11 for comparing scripture with scripture.</p> <p>The Genesis account of creation goes from Chapter 1:1 through Chapter 2:3 and defines 6 specific mornings and evenings (i.e., Days) of creation with God resting on the 7th day – correct? The only question is whether verse 1 happened in eternity past. Read Exodus for a strong re-telling of the same events.</p> <p>Exodus 20:11 — <i>For in six days the LORD <u>made heaven and earth, the sea, and all that in them is</u>, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.</i></p> <p>Notice it specifically says “singular heaven and earth” exactly as in Genesis 1:1</p> <p>We will discuss the more specific issues in the following versus, but based on Moses – restating the creation in a more succinct way in Exodus – I have decided to trust that the “Heaven and Earth” as it currently exist is about 6,000 years old. But God is eternal.</p> <p>“In the beginning” – Although this could be interpreted as “eternally past”, the actual meaning is “beginning of time”. Since eternal past has no time element, this could also easily be “the beginning of time” and verse 14.</p> <p>Genesis 1:14 — <i>And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for <u>seasons, and for days, and years</u>:</i></p> <p>So – as we can see – the first verse in the bible impacts multitudes of beliefs and theories, but in the end – God’s word is always the best source for its own interpretation. We will get into the more detailed issues regarding man’s dating techniques during the discussion on the flood.</p>	Ex. 20:11, Gen. 1:14

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Verses	Comments	Cross References
2	<p>Genesis 1:2 — <i>And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.</i></p> <p>Without Form - lie waste; a desolation (of surface), i.e. desert; figuratively, a worthless thing</p> <p>Void - (meaning to be empty); a vacuity, i.e. (superficially) an undistinguishable ruin</p> <p>Darkness - hence (literally) darkness; figuratively, misery, destruction, death, ignorance, sorrow, wickedness</p> <p>Face of the Deep - an abyss (as a surging mass of water), especially the deep (the main sea or the subterranean water supply) – This deep is frozen.</p> <p>Job 38:30 — <i>The waters are hid as with a stone, and the face of the deep is frozen.</i></p> <p>God created the heaven and earth in verse 1, and then he began to mold and make them in verse 2.</p> <p>What we do know is that God did create angels before the earth as indicated in Job 38:1-7</p> <p>Job 38:1-7 — <i>Then the LORD answered Job out of the whirlwind, and said, Who is this that darkeneth counsel by words without knowledge? Gird up now thy loins like a man; for I will demand of thee, and answer thou me. Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner stone thereof; <u>When the morning stars sang together, and all the sons of God shouted for joy?</u></i></p>	<p>Job 38:30, 38:1-7</p>

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Verses	Comments	Cross References
3	<p>Genesis 1:3 — <i>And God said, Let there be light: and there was light.</i></p> <p>One is struck by the fact that for God to say a thing is the same as to produce it. The reverse of the dictum is true; if God did not say it, it never would have showed up.</p> <p>This is NOT the SUN since it does not show up until verse 16. This is the Glory of God!</p> <p>Revelation 21:23 — <i>And the city had no need of the sun, neither of the moon, to shine in it: for the <u>glory of God did lighten it, and the Lamb is the light thereof.</u></i></p>	Rev. 21:23
4	<p>Genesis 1:4 — <i>And God saw the light, that <u>it was good</u>: and God divided the light from the darkness.</i></p> <p>Notice the phrase – “it was good” – Found in every act of the creation – EXCEPT verse 8 – we will discuss that when we get to that verse.</p>	
5	<p>Genesis 1:5 — <i>And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.</i></p> <p>God is establishing the difference between light and darkness and defining the “first 24-hour period of creation. This is confirmed by the second phrase of the verse by stating this was the evening and the morning of the “first day”.</p>	
6-8	<p>Genesis 1:6-8 — <i>And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament Heaven. And the evening and the morning were the second day.</i></p> <p>Firmament - an expanse, region of air So the act is to make a space “BETWEEN” the waters and called it HEAVEN – so is a vast “body of water above Heaven and one below Heaven – We will try and illustrate this with visuals.</p>	

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Verses	Comments	Cross References
 <p>THE FIRST HEAVEN The Atmosphere</p> <p>THE SECOND HEAVEN Starry Space</p> <p>THE THIRD HEAVEN God's Dwelling Place</p> <p>THE THREE HEAVENS OF THE BIBLE</p>		

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Verses	Comments	Cross References
9-13	<p>Genesis 1:9-13 — <i>And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called the Seas: and God saw that it was good. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good. And the evening and the morning were the third day.</i></p> <p>We now move from outer space creation down to Earth. All Oceans are gathered into ONE PLACE and the EARTH to appear (be seen). So think about the waters initially covering the earth and when God speaks the oceans gather together into their place to allow the dry land to then be seen. That is the vision I see.</p> <p>Then God focuses on the vegetation in the next 2 verses and discounts any evidence of evolution by clearly stating that each plant is to have its own seed and reproduce from within and not gradually alter as time flees to a different condition. Have you ever seen a banana tree grow apples? God didn't make it that way.</p> <p>All vegetation on the earth was created within a 24-hour period. And this is accomplished without the Sun (not created until verses 15-16).</p>	

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Verses	Comments	Cross References
14-19	<p>Genesis 1:14-16 — <i>And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day.</i></p> <p>Now we are back into outer space and its creation. The observable universe is estimated to have a radius of about 46 billion light-years, making its diameter roughly 90 billion light-years. 1 light year = 5,879,000,000,000 miles (almost 6 trillion miles) Therefore, 90 billion x 6 trillion would be 54,000,000,000,000,000,000,000,000 miles in diameter.</p> <p>Unfortunately – this is based on man assuming the universe is 13.8 billion years old and is based on the expansion rate they see now. In either case, the universe is enormous and God spoke it into existence in one 24-hour period. Although the “best theory” man has is called the “Big Bang Theory”</p> <p>The Big Bang theory is the prevailing cosmological model, suggesting that the universe originated from a singularity (a point of infinite density) and has been expanding ever since. This is close to Genesis description in that God spoke and all of a sudden – (i.e., big bang) the universe appeared.</p> <p>God made the Sun – after the earth to rule the day and the Moon to provide light at night. The Sun is a type of Christ and the Moon is a type of the Church – we should reflect His light while He is not here.</p> <p>Lastly – “he made the stars also” as an afterthought and man is still searching to locate all the stars.</p>	

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Verses	Comments	Cross References
20-23	<p>Genesis 1:20-23 — <i>And God said, Let the waters bring forth abundantly the moving <u>creature that hath life</u>, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And the evening and the morning were the fifth day.</i></p> <p>God creates the first form of <u>life</u> by creating the fish in the sea and the fowl of the air.</p> <p>Now – let’s notice the prophetic meaning of this whole condition. What day doe life appear on earth – Day 5. If each day of the creation parallels a 1,000-year period for man on earth, then let’s see where the fifth 1,000-year period falls. From Adam to Christ is ~4,000 years. Therefore, Christ appeared on Earth for redemption of man beginning on the 5th day. Coincidence – I THINK NOT!!!</p>	
24-25	<p>Genesis 1:24-25 — <i>And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good.</i></p> <p>All instances are “after his kind” to preclude the concept of evolution where one transforms to a new being or form. All different types of beast on the earth are created in part of the sixth day. And all of these animals are vegetarians.</p> <p>Genesis 1:30 — <i>And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.</i></p>	Gen. 1:30

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Verses	Comments	Cross References
26-27	<p>Genesis 1:26-28 — <i>And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; <u>male and female created</u> he them.</i></p> <p>A lot of people have claimed that Genesis 1 and Genesis 2 were written by 2 different people and were separated in time. But Genesis 2 just provides more details about the creation and the details of the Garden where God placed Adam. God made both male and female on the sixth day. God gave man the ability to have dominion over all other living creatures. This is a proven fact that man has the knowledge and ability to communicate and have dominion over all of the earth and even travel to the moon and back.</p> <p>We are created in the likeness of the trinity – body, soul, and spirit. We will go more in depth with this doctrine when we reach Chapter 2.</p>	

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Verses	Comments	Cross References
28-31	<p>Genesis 1:28-31 — <i>And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.</i></p> <p>Same command as Noah after the flood. We also see that Adam was considered to be a “King” by having dominion overall other creation.</p> <p>Psalm 8:4-8 — <i>What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: All sheep and oxen, yea, and the beasts of the field; The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.</i></p> <p>Hebrews 2:6-8 — <i>But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him.</i></p> <p>Animals and man were created as vegetarians in the Garden of Eden – but the fall changed all of that.</p>	<p style="text-align: center;">Gen. 9:1 Psa. 8:4-8 Heb. 2:6-8</p>

Genesis Chapter 1

Verses	Comments	Cross References
28-31 (cont)	<p>Isaiah 11:6-8 — <i>The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.</i></p> <p>Man is created on the 6th day and hence the number of man is “6”</p> <p>Revelation 13:18 — <i>Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.</i></p> <p>Ezra 2:13 — <i>The children of Adonikam, six hundred sixty and six.</i></p> <p>2 Chronicles 9:13 — <i>Now the weight of gold that came to Solomon in one year was six hundred and threescore and six talents of gold;</i></p>	<p>Isa. 11:6-8 Rev. 13:18 Ezra 2:13 2Chr. 9:13</p>
<p>Bible Riddle - "The answer is one word."</p> <p>Adam, God made out of dust, But thought it best to make me first, So I was made before now, To answer God's most holy plan, A living being I became, And Adam gave to me my name, I from his presence then withdrew, And more of Adam I never knew. I did my Maker's law obey, Nor never went from it astray, Thousands of miles I go in fear, But seldom on earth appear, For purpose wise which God did see, He put a living soul in me, A soul from me God did claim, And took from me the soul had fled, I was the same as when first made, And without hands or feet or soul, I travel on from pale to pale, I labor hard by day, by night, To fallen man I give great light, Thousands of people, young and old, Will by my death great light behold, No right or wrong can I conceive, The Scripture I cannot believe Although my name therein is found, They are to me an empty sound, No fear of death doth trouble me, Real happiness I'll never see, To Heaven I shall never go, or to Hell below. Now when these lines you slowly read Go search your Bible with all speed, For that my name is written there, I do honestly to you declare,</p>		

Genesis Chapter 2

Verses	Comments	Cross References
1-3	<p>Genesis 2:1-3 — <i>Thus the heavens and the earth were finished, and all the <u>host of them</u>. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the <u>seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.</u></i></p> <p>Heavens – multiple – 3 heavens and one earth – and all the “HOST” of them</p> <p>Host as used - a mass of persons (or figuratively, things), especially reg. organized for war (an army); by implication, a campaign, literally or figuratively (specifically, hardship, worship):—appointed time, (+) army, (+) battle, company, host, service, soldiers, waiting upon, war(-fare).</p> <p>Although the things referred to would be the planets and stars and all the living creatures – Host would also refer to the created angels as described in Isaiah and Ephesians.</p> <p>Isaiah 24:21 — <i>And it shall come to pass in that day, that the LORD shall punish the <u>host of the high ones that are on high</u>, and the kings of the earth upon the earth.</i></p> <p>Ephesians 6:10-13 — <i>Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, <u>but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.</u> Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.</i></p> <p>Also notice the phrase – “evening and morning of the seventh day” is missing. God’s perfect number is 7 and he rests on the 7th day, but the evening and morning are not mentioned. Similar to idea that man’s time on earth before the last 1,000 year period of Rev. 20 will be approximately 6,000 years. As man was created on the 6th day, he will have 6,000 years before Christ establishes his Kingdom of the 7th day that will never end.</p>	<p>Isa. 24:21 Eph. 6:10-13 Rev. 20:</p>

Genesis Chapter 2

Verses	Comments	Cross References
1-3 (cont)	<p>Revelation 20:4 — <i>And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.</i></p> <p>The Jewish calendar (although small print) provides an insight to the calendar years since Adam down to the year 2020 for us and indicates that 2025 would be the year 5785 on the Jewish Calendar. Depending on God’s timeline versus man’s – we would still be about 215 years away from 6,000 years of human history. Praying God’ calendar is a little more accurate and closer to the 6,000 years.</p> <p>Although God blessed the seventh day and sanctified it, it does not really show any major significance until the 10 commandments was given to Moses almost 2450 years later.</p> <p>Exodus 20:8-11 — <i>Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: <u>For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.</u></i></p>	Ex. 20:8-11

Genesis Chapter 2

Verses	Comments	Cross References
4-6	<p>Genesis 2:4-6 — <i>These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens, And every plant of the field before it was in the earth, and every herb of the field before it grew: <u>for the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground. But there went up a mist from the earth, and watered the whole face of the ground.</u></i></p> <p>Verse 4 and first half of verse 5 are re-stating the creative acts of God (excluding man), but in the middle of verse 5, we start a new subject that is very important to recognize as we have stated about the age of the earth.</p> <p>This verse clearly marks the distinction between the atmospheric conditions before the flood were different than those after the flood. And all forms of dating by man ignores this scientific fact. God told Moses to specifically note the difference of how the earth was provided moisture before and after the flood for all to recognize.</p>	
7	<p>Genesis 2:7 — <i>And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.</i></p> <p>Now God is providing more details of man’s creation – which was different than all of the other creative acts. Man was formed from something that God had already made (dust) as a fully grown man. Formed into his likeness (with a body as Christ) and then breathed into him the breath of life – a living soul.</p>	
8-9	<p>Genesis 2:8-9 — <i>And the LORD God planted a <u>garden eastward in Eden</u>; and there he put the man whom he had formed. And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.</i></p> <p>Notice the distinction that the garden was “eastward in Eden” and NOT “Eden” Eden was a specific location, but the garden was located within Eden. Now let’s try and determine a little more about the possible location.</p> <p>Genesis 13:10 — <i>And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the LORD destroyed Sodom and Gomorrah, even as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar.</i></p>	Gen. 13:10

Genesis Chapter 2

Verses	Comments	Cross References
8-9 (cont)	<p>Combines Eden to Sodom and Gomorrah.</p> <p>Amos 1:5 — <i>I will break also the bar of Damascus, and cut off the inhabitant from the plain of Aven, and him that holdeth the sceptre from the house of Eden: and the people of Syria shall go into captivity unto Kir, saith the LORD.</i></p> <p>Combines Eden with Damascus/Syria</p> <p>2 Kings 19:12 — <i>Have the gods of the nations delivered them which my fathers have destroyed; as Gozan, and Haran, and Rezeph, and the children of Eden which were in Thelasar?</i></p> <p>Combines Eden with Haran and Gozan and Thelasar</p> <p>The area forms somewhat of a triangle that includes the famous area called the fertile crescent. See Map.</p> <p>We will discuss again when we see the four rivers that flow from the Garden.</p> <p>First appearance of the “Tree of Life” and forbidden by God when he abolished Adam from the garden. Doe it really provide eternal life – Yes</p> <p>Revelation 22:2 — <i>In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.</i></p> <p>Revelation 22:14 — <i>Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.</i></p>	<p>Amos 1:5 2 Kings 19:12 Rev. 22:2, 14</p>

Genesis Chapter 2

Verses	Comments	Cross References
8-9 (cont)	<p>Only appearance of the “Tree of Knowledge of Good and Evil”</p> <p>Everyone always portrays this tree as an apple tree – but let’s see if we can determine the type it is by scripture.</p> <p>1. The vine is a tree (Ezek. 15).</p> <p>Ezekiel 15:2 — <i>Son of man, What is the vine tree more than any tree, or than a branch which is among the trees of the forest?</i></p> <p>2. It is forbidden fruit in Numbers 6:1–6.</p> <p>Numbers 6:4 — <i>All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk.</i></p> <p>3. It is a type of blood throughout the Bible (Matt. 26:26–28).</p> <p>Commandment for the Lord’s Supper</p> <p>4. Blood is forbidden throughout the Bible (Gen. 9; Lev. 17; Acts 15).</p> <p>After the flood – During the Law – And in New Testament</p> <p>There is a good chance that the tree is the gape “vine tree”</p> <p>Leviticus 17:11 — <i>For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.</i></p>	<p>Eze. 15:2 Num. 6:4 Lev. 17:11</p>

Genesis Chapter 2

Verses	Comments	Cross References
	 <p>The map illustrates the Fertile Crescent, a region of high agricultural productivity. Key geographical features include the Black Sea to the north, the Caspian Sea to the northeast, the Persian Gulf to the east, and the Red Sea to the south. Major rivers shown are the Nile in Egypt, the Tigris and Euphrates in Mesopotamia, and the Jordan River. Ancient civilizations and regions labeled include ANATOLIA, PHOENICIA, ASSYRIA, MESOPOTAMIA, MEDIA, PALESTINE, LOWER EGYPT, UPPER EGYPT, and ELAM. Deserts such as the Syrian Desert and Nubian Desert are also marked. Specific locations like Sinai, the Dead Sea, and the First Cataract are noted. A legend in the bottom right corner identifies the green shaded area as the 'Fertile crescent'.</p>	

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Historic Events

From Adam to Abraham

Jewish Year	Civil Year	Historic Event
1	3760 BCE	Adam and Eve created – 1st Generation
130	3630 BCE	Seth born – 2nd Generation
235	3525 BCE	Enosh born – 3rd Generation
325	3435 BCE	Kenan born – 4th Generation
395	3365 BCE	Mehalalel born – 5th Generation
460	3300 BCE	Yered born – 6th Generation
622	3138 BCE	Enoch born – 7th Generation
687	3074 BCE	Mehtuselah born – 8th Generation
874	2886 BCE	Lemech born – 9th Generation
930	2831 BCE	Adam dies
1056	2704 BCE	Noah born – 10th Generation
1558	2203 BCE	Shem born – 11th Generation
1658	2102 BCE	The Flood - Arpachshad born – 12th Generation
1693	2067 BCE	Shelach born – 13th Generation
1723	2038 BCE	Eber born – 14th Generation
1757	2003 BCE	Peleg born – 15th Generation
1787	1973 BCE	Reu born – 16th Generation
1819	1941 BCE	Serug born – 17th Generation
1849	1911 BCE	Nachor born – 18th Generation
1878	1882 BCE	Terach born – 19th Generation

The Life of Abraham

Jewish Year	Civil Year	Historic Event
1948	1813 BCE	Abraham born – 20th Generation
1996	1765 BCE	Tower of Babel
2006	1755 BCE	Noah dies
2018	1743 BCE	Covenant with Abraham
2023	1738 BCE	Abraham settles in Canaan
2048	1713 BCE	Isaac born – 21st Generation - Abraham circumcises himself - Sodom & Gomorrah destroyed
2084	1677 BCE	Isaac prepared as sacrifice – Sarah dies
2108	1653 BCE	Jacob born – 22nd Generation
2123	1638 BCE	Abraham dies

Historic Events

Jewish Year	Civil Year	Historic Event
2171	1590 BCE	Issac blesses Jacob
2192	1569 BCE	Jacob marries Leah
2195	1565 BCE	Levi born – 23rd Generation
2199	1562 BCE	Joseph born
2215	1545 BCE	Kehath born – 24th Generation
2216	1546 BCE	Joseph sold into slavery
2228	1533 BCE	Isaac dies
2229	1532 BCE	Joseph becomes Egypt's viceroy
2238	1523 BCE	Jacob and family move to Egypt
2255	1523 BCE	Jacob dies
2261	1499 BCE	Amram born – 25th Generation
2309	1452 BCE	Joseph dies
2332	1429 BCE	Egyptian enslavement begins

Moses and the Exodus		
Jewish Year	Civil Year	Historic Event
2368	1393 BCE	Moses born -26th Generation
2406	1355 BCE	Joshua born
2447	1314 BCE	Moses sees the burning bush
2448	1313 BCE	Exodus from Egypt - Revelation at Mt Sinai
2449	1312 BCE	Moses brings down a second set of tablets
2488	1272 BCE	Death of Moses - Joshua leads people into Israel

Judges Rule Israel		
Jewish Year	Civil Year	Historic Event
2516	1244 BCE	Death of Joshua - Zekainim (Elders) rule Israel
2533	1227 BCE	Othniel, first Judge, leads Israel
2573	1187 BCE	Ehud judge of Israel
2654	1106 BCE	Deborah judge of Israel
2694	1066 BCE	Gideon judge of Israel
2734	1026 BCE	Abimelech judge of Israel
2779	981 BCE	Jephthah judge of Israel
2810	950 BCE	Samson judge of Israel
2830	930 BCE	Eli the High Priest judge of Israel
2871	889 BCE	Samuel the prophet judge of Israel

Historic Events

Jewish Year	Civil Year	Historic Event
2881	879 BCE	Saul anointed King of Israel
2883	877 BCE	David anointed King of Israel
2892	868 BCE	David establishes rule over all Israel
2924	836 BCE	Solomon begins his rule over Israel

First Temple Period

Jewish Year	Civil Year	Historic Event
2928	832 BCE	First Temple construction begins
2964	796 BCE	Split in the Kingdom occurs - Kings Rechavam (Judah) and Yeravam (Israel) begin their rule
3320	510 BCE	Nebuchadnezzar, King of Babylon conquers Judea. He removes part of the Temple's holy vessels and children of the royal family take them to Babylon (Daniel 1)
3327	503 BCE	Yehoyachim (Yechonia) ben Yehoyakim becomes king and reigns for only three months. Nebuchadnezzar exiles him to Babylon together with 10,000 people and the Torah Sages (II Kings 24:16). = Zedekiah ben Yehoyakim becomes the last King of Judea (24:18)
3338	492 BCE	First Temple is destroyed.

Purim Events

Jewish Year	Civil Year	Historic Event
3392	438 BCE	Achashverosh becomes King of Persia
3395	435 BCE	Achashverosh's feast (180 days)
3399	431 BCE	(Tevet) Esther taken to Achashverosh
3404	426 BCE	(Nisan) Haman casts lots - (13 Nisan) First decrees issued by Haman - (14-16 Nisan) Three days of fasts ordered by Esther - (17 Nisan) Downfall and execution of Haman - (23 Sivan) Second decree reversing the first
3405	425 BCE	(13 Adar) Hanan's 10 sons executed - (14 Adar) Purim Celebration - (15 Adar) Purim Celebration in Shushan
3406	424 BCE	Megillah recorded

Second Temple Period

Jewish Year	Civil Year	Historic Event
3410	516 BCE	Second Temple built
3597	136 BCE	Miracle of Hanukkah
3830	70 CE	Temple destroyed by Titus.

Historic Events

Jewish Year	Civil Year	Historic Event
3840	80 CE	Leadership of Rabbi Akiva begins
3380	120 CE	Rebellion of Bar Kochba
3979	219 CE	Mishna completed
4118	358 CE	Hillel II establishes a permanent Hebrew Calendar
4128	368 CE	Jerusalem Talmud completed
4186	426 CE	Babylonian Talmud compiled
4260	500 CE	Babylonian Talmud recorded
4398	638 CE	Islamic conquest of Jerusalem
4800	1040 CE	Birth of "RASHI"
4891	1131 CE	Birth of "RAMBAM" (Maimonides)
4970	1210 CE	300 French and English rabbis make an alliah to Israel
5002	1242 CE	Burning of the Talmud in Paris
5004	1244 CE	Tatars capture Jerusalem
5027	1267 CE	"Ramban"(Nachmanides) arrives in Israel
5050	1290 CE	Expulsion of the Jews from England
5155	1394 CE	Expulsion of the Jews from France
5235	1475 CE	Rashi commentary printed in Reggio de Calabria (Beginning of the Hebrew printing press)
5240	1480 CE	Inquisition in Spain
5252	1492 CE	Expulsion of the Jews from Spain
5324	1564 CE	Publication of the Shulchan Aruch by Rav Yoseph Caro (in the city of Safed)
5414	1654 CE	First Jewish settlement established in North America (New Amsterdam)
5551	1791 CE	French National Assembly grants full civil rights to Jews
5654	1894 CE	Dreyfus trial (France)
5680	1920 CE	England receives Mandate over Palestine
5698	1938 CE	Kristallnacht riot against Jews in Germany
5708	1948 CE	State of Israel is established

Genesis Chapter 2

Verses	Comments	Cross References
10-14	<p>Genesis 2:10-14 — <i>And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold; And the gold of that land is good: there is bdellium and the onyx stone. And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia. And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates.</i></p> <p>Now this discussion is somewhat theoretical – but it is a high potential of being true.</p> <p>Basic bible thoughts</p> <ul style="list-style-type: none"> • God sacrificed a lamb for Adam and Eve as the first sacrifice • Mt. Moriah was where God told Abraham to offer his son Isaac. • Solomon was told to build the Temple “at Jerusalem in mount Moriah” • Christ was sacrificed in Jerusalem • The river from Eden was the head waters of 4 different rivers <ul style="list-style-type: none"> ○ Pison – whole land of Havilah (Arabia) ○ Gihon – whole land of Ethiopia (North east Africa) ○ Hiddekel – Land east of Assyria ○ Eurphates – Iraq today <p>A river will once again flow out of Jerusalem during the kingdom . Ezekiel 47:8-10 — <i>Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed. And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh. And it shall come to pass, that the fishers shall stand upon it from En-ge-di even unto En-eglaim; they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many.</i></p>	<p>Gen. 3:21 Gen 22:2 2 Chr. 3:1 Exc. 47:8-10</p>

Genesis Chapter 2

Verses	Comments	Cross References
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MIDDLE EAST



With the geological changes during the flood and centuries of earthquakes, etc., there is a high likelihood that the 2 rivers flowing north fed the current Euphrates and Tigris rivers and the ones going south may no longer exist or are part of the Red Sea which probably did not exist at the time of the Garden of Eden.

In any case, I would think God has never changed and has always had Jerusalem as his favorite location on the earth from day one.

Genesis Chapter 2

Verses	Comments	Cross References
15-17	<p>Genesis 2:15-17 — <i>And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.</i></p> <p>Man’s first occupation is a husbandman (garden keeper). Notice the specific allowance for Adam to partake of every tree – except the tree of knowledge of good an evil – which allowed him to partake of the tree of life!!</p> <p>Romans 3:24 — <i>Being justified freely by his grace through the redemption that is in Christ Jesus:</i></p> <p>God is still offering us to partake of eternal life “Freely”</p> <p>Notice how Eve deleted the word “freely” when she quoted the allowance back to Satan.</p> <p>Genesis 3:2-4 — <i>And the woman said unto the serpent, We <u>may eat</u> of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, <u>neither shall ye touch it</u>, lest ye die. And the serpent said unto the woman, <u>Ye shall not surely die</u>:</i></p> <p>In summary, there are three basic ways to disobey God’s word</p> <ol style="list-style-type: none"> 1. “The word of God is incomplete; add to it.” This Eve does (see Gen. 3:2–4). 2. “The word of God has too much in it; take them out.” This Eve does (see Gen. 3:2–4). 3. “The word of God could not be literal; take it figuratively.” This Eve does (see Gen. 3:2–4). <p>When God tells you to do something, you’d better do it, and when He tells you not to do something, you better not do it. And if you don’t know what He told you to do (or not to do), you flat better find out, and find out for yourself immediately.</p>	<p>Rom. 3:24 Gen. 3:2-4</p>

Genesis Chapter 2

Verses	Comments	Cross References
18	<p>Genesis 2:18 — <i>And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him.</i></p> <p>Help meet – means “aid” – we will discuss more when we get to verse 21</p>	
19-20	<p>Genesis 2:19-20 — <i>And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.</i></p> <p>This is more detail of the creation discussed in Genesis Chapter 1. Interesting how verse 18 is before verse 19 and 20 – but God is introducing the fact that all of the animal life he creates are setup to re-produce, but he has not yet created the woman for man before Adam named the animals.</p>	
21-22	<p>Genesis 2:21-22 — <i>And the LORD God caused a <u>deep sleep</u> to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.</i></p> <p>As Adam is a type of Christ in this passage in that he lays down his life before being given his bride – so also does Christ give His life for the Church.</p> <p>Ephesians 5:25 — <i>Husbands, love your wives, even as Christ also loved the church, and gave himself for it;</i></p>	Eph. 5:20

Genesis Chapter 2

Verses	Comments	Cross References
23-25	<p>Genesis 2:23-25 — <i>And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed.</i></p> <p>Notice that Adam does not mention “blood of my blood”. There is a good chance that at this stage of life, Adam and Eve did not have blood flowing in their bodies, because they would not die until AFTER taking of the tree of knowledge of Good and Evil.</p> <p>Leviticus 17:14 — <i>For it is the life of all flesh; the blood of it is for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off.</i></p> <p>Adam makes the statement – “Therefore shall a man leave his father and his mother,” when he had never experience a mother.</p>	Lev. 17:14

Genesis Chapter 3

Verses	Comments	Cross References
1	<p>Genesis 3:1 — <i>Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, <u>Yea, hath God said, Ye shall not eat of every tree of the garden?</u></i></p> <p>Serpent – before the curse – was more cunning, crafty, prudent than any other beast of the field. And probably had ability to communicate with Adam and Eve – otherwise why would not Eve be frightened or concerned when it spoke to her. Satan is not interested in what God said or did not say; what he is interested in is getting you to doubt that He said what He said.</p> <p>Ezekiel 28:13 — <i>Thou <u>hast been in Eden the garden of God;</u> every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so: <u>thou wast upon the holy mountain of God;</u> thou hast walked up and down in the midst of the stones of fire.</i></p> <p>Hebrews 12:22 — <i>But ye are <u>come unto mount Sion,</u> and <u>unto the city of the living God, the heavenly Jerusalem,</u> and to an innumerable company of angels,</i></p> <p>Notice that the question is a “true” statement but left off the other portion of God’s commandment.</p> <p>Genesis 2:16 — <i>And the LORD God commanded the man, saying, <u>Of every tree of the garden thou mayest freely eat:</u></i></p> <ol style="list-style-type: none"> 1. The root source of all questioning and doubting the Bible is Satanic. 2. Sin on this planet begins with subtracting from and adding to the word of God. 3. Man’s present desire to be “godlike” or like god in knowledge is Satanic. 4. Satan is a real force to be reckoned with in the intellectual realm. 5. Man, in his present condition, is a fallen, deluded, deceived, self-righteous “buck passer” who is hiding from God and using his “religion” as an excuse to disobey the word. 	<p>Eze. 28:13-14 Heb. 12:22 Gen. 2:16</p>

Genesis Chapter 3

Verses	Comments	Cross References
2-3	<p>Genesis 3:2-3 — <i>And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, <u>neither shall ye touch it</u>, lest ye die.</i></p> <p>As we indicated in verse 16 of Chapter 2, the key word “freely” is left off of what may be eaten of. First instance of altering God’s precious word. Then she proceeds to immediately thereafter to ADD to God’s Word by the phrase – “neither shall you touch it”, which was not made in Chapter 2. Lastly, she renders the phrase – “thou shalt surely die” to “lest ye die” which doesn’t mean “surely” it more means “peradventure, by chance” (i.e., self-interpretation)</p> <p>In 2 short verses, Eve sets out the three basic attacks on God’s Word still in effect today.</p> <ol style="list-style-type: none"> 1. Take away 2. Add to 3. Alter the meaning 	

Genesis Chapter 3

Verses	Comments	Cross References
4-5	<p>Genesis 3:4-5 — <i>And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.</i></p> <p>Satan then takes the opening from Eve’s altering God’s Word from “surely” to “lest” which is not as definite to declare God a liar by saying “Ye shall NOT surely die” and also notice that He does not leave the word “surely” out. Just as he did when he tempted Christ in Matthew – he quoted scripture and knows the scripture better than any man.</p> <p>Notice the basic approach of Satan’s method. Most of what he says is truth, but a slight twist, is how it sells, just like all of the different versions. A lot of truth, but key changes that make a difference.</p> <ol style="list-style-type: none"> 1. <i>God doth know</i> – Truth 2. <i>Your eyes shall be opened</i> – Truth (notice that Satan knew this even though it was not mentioned by God) 3. <i>Ye shall be as gods</i> – Truth – verse 22 <p>Genesis 3:22 — <i>And the LORD God said, <u>Behold, the man is become as one of us, to know good and evil:</u> and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:</i></p> <ol style="list-style-type: none"> 4. <i>Knowing good and evil</i> – Truth – verse 22 <p>However, Satan omits things that he knows and God does not expose all truth as well.</p> <ol style="list-style-type: none"> 1. Eyes being opened is not always a good thing 2. Being “gods” is not always a good thing - Psalm 82:6 — <i>I have said, Ye are gods; and all of you are children of the most High.</i> – The sons of God in Gen. 6 and in Job were fallen angels. 3. Knowing good and evil is what condemns the sinner. 	<p>Gen. 3:22 Psa. 82:6</p>

Genesis Chapter 3

Verses	Comments	Cross References
6	<p>Genesis 3:6 — <i>And when the woman saw that the tree was <u>good for food</u>, and that it was <u>pleasant to the eyes</u>, and a <u>tree to be desired to make one wise</u>, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.</i></p> <p>Here we see the difference between “temptation” and “sin”. Notice the 3-fold nature of the sin. Good for food (lust of the flesh), pleasant to the eyes (lust of the eyes), and increase in knowledge (pride of life). But if she never partook of the fruit – would she have sinned? She would have still obeyed God’s Word.</p> <p>James 1:13-15 — <i>Let no man say when he is <u>tempted</u>, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: But every man is tempted, <u>when he is drawn away of his own lust, and enticed</u>. Then <u>when lust hath conceived</u>, it bringeth forth sin: and sin, when it is finished, bringeth forth death.</i></p> <p>Notice that James emphasizes that being tempted is NOT sin. Otherwise, Christ would have committed sin when he was taken into the wilderness for 40 days and then tempted by Satan. Temptation results in sin when we generally try to defeat that temptation within ourselves and not by depending on the Holy Spirit to show us the exit path from that temptation.</p> <p>1 Corinthians 10:13 — <i>There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer <u>you to be tempted above that ye are able</u>; but <u>will with the temptation also make a way to escape</u>, that ye may be able to bear it.</i></p> <p>All of the elements of the temptation process are “Good” except that partaking of the act is forbidden by God.</p> <p>1 Timothy 2:13-14 — <i>For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression.</i></p> <p>Although Eve was deceived by Satan, Adam was not, but willingly gave up his life for her. Sound familiar? He already died once physically when God formed Eve from Adam’s rib and now was willing to die spiritually for her as well as Christ died for the Church.</p>	<p style="text-align: center;">Jam. 1:13-15 1 Cor. 10:13 1 Tim 2:13-14</p>

Genesis Chapter 3

Verses	Comments	Cross References
7	<p>Genesis 3:7 — <i>And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.</i></p> <p>Just as Satan had indicated previously in verse 5 – their eyes were opened to the knowledge of good and evil and the first thing they noticed were that they were naked and tried to cover it up. So they got the knowledge quickly. And the first attempt for knowing you have sinned is to “Cover it up”. We will see the next one following.</p> <p>Adam and Eve die spiritually and become as gods to know right from wrong. They immediately know they have done wrong because their eyes are opened to sin and they immediately try to cover it up.</p>	
8	<p>Genesis 3:8 — <i>And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.</i></p> <p>When you have the knowledge of good and evil, it brings guilt, shame, and desire to hide from God. Notice the impacts on all descendants from Adam. None are taught how to do wrong or how to act once they realize they are caught. It is in their nature to do things they are told not to do and to attempt to cover up /hide when they are caught.</p> <p>But notice the distinction that they do not seek God, but God seeks after them. That is how the Holy Spirit does it today – He comes looking for us to draw us to Him – not vice versa.</p> <p>Also, notice that God had a regular fellowship with Adam to fellowship in the cool of the day.</p>	

Genesis Chapter 3

Verses	Comments	Cross References
9-10	<p>Genesis 3:9-10 — <i>And the LORD God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.</i></p> <p>Reminds me of a song by Dwayne Friend and sung by Rusty Goodman – Small Lonely Hill</p> <p>https://www.youtube.com/watch?v=VOTvVTDqIPA</p> <p>(Spoken) In the beginning God stood in the stillness and spoke His creative words: “Let there be light, and let the heavens appear.” Then with His mighty hand He scooped up the canyons; with His fingers traced the courses for the rivers; made the mountains stand tall and still. But then a slight trace of sadness came into His eyes:</p> <p>(Singing)</p> <p>As He made a small, lonely hill. Then he said, “Let us make man into our own image, And give him dominion over all; We will walk together in the cool of the evening, And I’ll help him if he should fall; But I want him to love me because he really wants to; To walk with Me by his own will; And then a slight trace of sadness came back into His eyes, As He looked toward that small, lonely hill. Then late one evening, God came to the garden, He said, “Adam, Adam, wherefore art thou?” The birds hushed their singing; in the garden there was silence; You could sense it, for something had died; Then God said, “I love them and I won’t let them go.” Then a shadow on that hillside appeared; For a man hung there dying; crying “I thirst,” But God turned His face from that small, lonely hill. Now I thank God for his rivers; and I thank Him for His mountains; And His heaven; how my heart always will; But when I walk into that city where the saved will all praise Him, I thank Him for that small, lonely hill. Yes, I’ll thank God, for Golgotha’s hill.</p> <p>God is <u>ALWAYS SEEKING US</u> – no matter how bad we have been – to have a personal relationship with him – here and in eternity!</p>	

Genesis Chapter 3

Verses	Comments	Cross References
9-10 (cont)	<p>Romans 3:11 — <i>There is none that understandeth, there is none that seeketh after God.</i></p> <p>Luke 15:4 — <i>What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?</i></p> <p>Here art thou? - Where do we stand today in the eyes of God?</p> <p>“I was afraid...I was naked...I hid myself.”</p> <p>At least the first part of Adam’s confession was truth.</p>	Rom. 3:11 Luk. 14:4
11-12	<p>Genesis 3:11-12 — <i>And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.</i></p> <p>Although Adam confesses that he is naked, he omitted saying that he ate of the tree, which God told him not to. (half truth). Sin of omission is just as bad as doing something wrong.</p> <p>James 4:17 — <i>Therefore to him that knoweth to do good, and doeth it not, to him it is sin.</i></p> <p>God then asked the simple question – Who told thee? Long pause from Adam and no answer.</p> <p>Hast thou eaten of the tree? God knew the answer before He asked!!</p> <p>Passing the buck was started in the Garden of Eden and is still in practice today. Notice how Adam shifts the blame somewhat back on God.</p> <p><i>The woman <u>whom thou gavest to be with me!</u></i></p> <p>Blame everybody else (that was everybody then) but do not take responsibility for your own sins.</p>	Jam. 4:17

Genesis Chapter 3

Verses	Comments	Cross References
13	<p>Genesis 3:13 — <i>And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.</i></p> <p>Beguiled - to lead astray, i.e. (mentally) to delude, or (morally) to seduce:—beguile, deceive, × greatly, × utterly.</p> <p>Of course – Just like Adam – passing the buck once again. However, simply put – She disobeyed God. Be more like David and come straight with confession.</p> <p>Psalm 51:3-4 — <i>For I acknowledge my transgressions: and my sin is ever before me. <u>Against thee, thee only, have I sinned, and done this evil in thy sight:</u> that thou mightest be justified when thou speakest, and be clear when thou judgest.</i></p>	Psa. 51:3-4
14	<p>Genesis 3:14 — <i>And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:</i></p> <p>Notice that there is no asking the serpent why or what he did – Because God knew the answer and where the root of that issue started.</p> <p>Ezekiel 28:15-17 — <i>Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee.</i></p> <p>The curse on the serpent is never lifted even though the other beasts go back to being vegetarians</p> <p>Isaiah 65:25 — <i>The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and <u>dust shall be the serpent's meat.</u> They shall not hurt nor destroy in all my holy mountain, saith the LORD.</i></p> <p>Now – notice the distinction between the serpent (beast of the field) and Satan – who incarnated himself into the beast separated by a “colon - :”</p>	Eze. 28:15-17 Isa. 65:25

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Verses	Comments	Cross References
15	<p>Genesis 3:15 — <i>And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.</i></p> <p>The beast is cursed to crawl from then on. However, the remainder of the curse is between the woman and Satan.</p> <p>Enmity – hostility and hatred</p> <p>This passage is generally referred to as the first messianic promise about Christ.</p> <ol style="list-style-type: none"> 1. The woman and the serpent will not get along. 2. The woman will have a seed. 3. The serpent will have a seed which will be at enmity with the woman’s seed. 4. The serpent will bruise the heel of the woman’s seed. 5. The woman’s seed will bruise the serpent’s head. <p>How many women would love to cuddle up next to a serpent? Notice that the woman will have a “seed” and not be of a man that always carries the seed in reproduction.</p> <p>Luke 1:35 — <i>And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: <u>therefore also that holy thing which shall be born</u> of thee shall be called the Son of God.</i></p> <p>The seed is from the Holy Spirit and Christ is the result of that seed referred to in Gen. 3:15.</p> <p>Now if the woman will have a seed to produce Christ – what does this imply about the serpent’s seed?</p> <p>John 6:70-71 — <i>Jesus answered them, Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.</i> Judas was the son of Simon – but also a devil from the beginning.</p> <p>John 17:12 — <i>While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, <u>but the son of perdition</u>; that the scripture might be fulfilled.</i></p>	<p>Luk. 1:35 John 6:70-71 17:12</p>

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Verses	Comments	Cross References
	<p>2 Thessalonians 2:3 — <i>Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;</i></p> <p>Revelation 13:1-9 — <i>And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: <u>and the dragon gave him his power, and his seat, and great authority.</u> And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. If any man have an ear, let him hear.</i></p> <p>So we have the Beast of Rev. 13 rising up to rule during the tribulation period, but He is not Satan specific because Satan is the “dragon” that gives him power.</p> <p>So the serpent (i.e., Satan) can have a seed to bear offspring.</p> <p>The serpent will bruise the heel of the woman’s seed. Satan’s seed bruised the heel of the woman’s seed at Calvary and will attempt to do it again at the Battle of Armageddon and Gog and Magog. But, we can see that that does not have any detrimental impact on God’s original plan.</p>	<p>2 Thes. 2:3 Rev. 13:1-9</p>

Genesis Chapter 3

Verses	Comments	Cross References
15 (cont)	<p>Then, the woman’s seed (Christ) will bruise the seed of Satan’s head.</p> <p>Romans 16:20 — <i>And the God of peace <u>shall bruise Satan under your feet shortly</u>. The grace of our Lord Jesus Christ be with you. Amen.</i></p> <p>Revelation 19:19-20 — <i>And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.</i></p> <p>The beast is referred to as the “Anti-Christ” – not Satan. So here we have the woman’s seed bruising head of the seed of Satan by destroying him and his army and placing him in the Lake of Fire – but Satan is not placed there yet until after the 1,000 year reign.</p>	Rom. 16:20 Rev. 19:19-20
16	<p>Genesis 3:16 — <i>Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.</i></p> <p>Curse of the woman – multiply sorrow and conception and childbirth. About all we can say there is “Amen!!” Notice the distinction “sorrow and thy conception and in childbirth” All three. Women have a monthly cycle that is part of the overall cycle of conception and childbirth.</p> <p>Thy desire shall be to thy husband – Does this mean that the man shall treat her as a slave – NO – but the woman is to support the man and this is also re-asserted in the New Testament as well.</p> <p>Ephesians 5:22 — <i>Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.</i></p>	Eph. 5:22-23

Genesis Chapter 3

Verses	Comments	Cross References
17-19	<p>Genesis 3:17-19 — <i>And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.</i></p> <p>Curse on Adam – Must work for food and will return to dust and Still true today</p> <ol style="list-style-type: none"> 1. There is something wrong with the ground that fertilizer will never fix. 2. Everything you eat will come from the ground—cattle graze off the ground! 3. The ground will grow things that are useless to eat. 4. You will eat vegetables instead of “fruit only.” 5. You will work for a living— 6. Your body will return to dust. 	

Genesis Chapter 3

Verses	Comments	Cross References
20-21	<p>Genesis 3:20-21 — <i>And Adam called his wife's name Eve; because she was the mother of all living. Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.</i></p> <p>Eve – life giver – Although she was the mother of all “living”, she was also the root of all living being born dead in trespasses and sin – an Oxymoron.</p> <p>Then we have the greatest and most profound act in the first 3 chapters. Notice “LORD God” – Jehovah – God the Father sacrificed a lamb in the Garden – probably near or on Mt. Calvary to make coats of skins for Adam and Eve. A prophetic statement in itself of what God was going to do when Christ was sacrificed for all our sins.</p> <p>“O precious is the flow that makes me white as snow – no other fount I know – nothing but the blood of Jesus.”</p> <p>This typified lamb is prophesied (Gen. 22:8), applied (Exod. 12:13), personified (Isa. 53), identified (John 1:29), crucified (Rev. 5:6), and glorified (Rev. 5:12).</p> <p>Only by God’s grace – Adam and Eve did nothing, But God sacrificed, made the lambs skin and clothed them</p> <p>G – God’s R – Riches A – At C – Christ’s E - Expense</p> <p>“Grace, Grace, God’s grace; Grace that will pardon and cleanse within; Grace, Grace, God’s grace; Grace that is greater than all our sin”</p>	

Genesis Chapter 3

Verses	Comments	Cross References
22-24	<p>Genesis 3:22-24 — <i>And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.</i></p> <p>Man leaves heaven on earth and goes out to work the rest of his life just to be able to eat and in the end back to dust. Nice life to be as a god – got him this ending.</p> <p>Woman leaves and has sorrow monthly and in child birth – even though man has been able to relieve the pain of childbirth – there is still sorrow in the process.</p> <p>The tree is for eternal physical life (not spiritual life which only comes from God). God performs another act of mercy by ensuring man does not live in a carcass forever. They leave in an Eastward direction (always the way when not going in God’s direction).</p>	

Genesis Chapter 4

Verses	Comments	Cross References
1-2	<p>Genesis 4:1-2 — <i>And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD. And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.</i></p> <p>Notice the specific aspects of this passage compared to other passages. Adam knew his wife and she conceived and bared both Cain and Abel without another conception.</p> <p>Genesis 25:21 — <i>And Isaac intreated the LORD for his wife, because she was barren: and the LORD was intreated of him, and Rebekah his wife conceived.</i></p> <p>In this instance, the bible clearly states that she conceived twins with only one conception. Adam is not described as knowing his wife again for conception until verse 25.</p> <p>Genesis 4:25 — <i>And Adam knew his wife again; and she bare a son, and called his name Seth: For God, said she, hath appointed me another seed instead of Abel, whom Cain slew.</i></p> <p>Thus begins a series of brothers that are at odds with each other in the bible with the second one always being the favored by God.</p> <p>Cain – Abel; Ishmael – Isaac; Esau – Jacob</p> <p>Notice also that Eve thinks Cain is sent from the LORD (probably as her promised seed) but is actually of that wicked one. Cain is only mentioned in Genesis chapter 4 except for 3 instances elsewhere. Heb. 11:4 when comparing Abel’s sacrifice to Cain’s, 1 John 3:12 indicating he was of that wicked one and in Jude 11 as gone a Woe unto them that go in Cain’s way.</p> <p>1 John 3:12 — <i>Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.</i></p> <p>Abel was a keeper of the sheep – Shepherd – working with God’s creation while Cain was a tiller of the ground (which is cursed) – depending on works.</p>	<p style="text-align: center;">Cross References</p> <p>Gen. 25:21, 4:25 1 John 3:12</p>

Genesis Chapter 4

Verses	Comments	Cross References
3-5	<p>Genesis 4:3-5 — <i>And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering: But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.</i></p> <p>We can easily determine that God taught Adam and Eve that the only way to worship the Lord with an offering was by blood and not of anything that man has accomplished with his own hands since Abel knew what to do (i.e., God’s grace is all that will ever get us into Heaven).</p> <p>However, Cain knowing that he also needed to offer something to the LORD, clearly attempts to put his own works into the mix which is what every other religion throws into the mix. Even the law that was given to Moses should teach us that man’s own ability falls way short of God’s expectations and requires a blood sacrifice to cover our sins.</p> <p>Abel brings the firstlings (means there were many available) and the fat (best, choice) thereof, which means the best is for God.</p> <p>Once and for all and forever, the Holy Spirit reveals to the human race the difference between doing it <u>your way and God’s way</u>. <u>Your way is religion. God’s way is Salvation.</u></p> <p>Remember Bro. Billy’s message on “The Dangers of doing it your way”</p> <p>Cain was very wroth – Cain was insanelly jealous and full of wrath. Think about someone that is very jealous and mad enough to kill when he saw Abel’s sacrifice accepted and his ignored by God.</p>	

Genesis Chapter 4

Verses	Comments	Cross References
6-7	<p>Genesis 4:6-7 — <i>And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him.</i></p> <p>God recognizes Cain frustration but simply instructs him – You know what to do and if you do it right – you will be accepted like your brother. But if you choose to NOT do well (i.e., your way), sin is ever before you. Do it God’s way or you are on the highway to Hell.</p> <p>Notice also that the 3-letter word appears for the first time in the bible – “SIN” (an offence). Cain’s sin can only be forgiven by doing things God’s way. But there is no law as of this point in time. If there is no law, what is determined to be sin? Although no law had been given (that we have in the bible), it is somewhat obvious that man was to follow his own conscience (tree of knowledge of good and evil) and to know when one had done wrong versus right. Man ended up being continually evil within 1600 years based on his conscience.</p> <p>God taught Adam and Eve what to do when they had committed evil and how to be forgiven and this was passed on to their children. God gives Cain the freedom of choice and he also has the knowledge of what the right path is to get sacrifices accepted. But Cain chooses his own way of doing things. Cain is too proud to do it God’s way.</p> <p>Lastly – God clearly gives Cain the understanding that if Cain does not get this right, Sin will rule over him and he will serve sin.</p>	
8	<p>Genesis 4:8 — <i>And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.</i></p> <p>This is the only place in the bible that this form of the Hebrew word is used for the word “talked”. The word implies more of “lecturing” than just talking and Cain being in a mood of arguing with Abel. Notice it does not indicate Abel talked with Cain.</p> <p>Cain rises up to kill his brother out of jealousy and pride rather than following God’s message. So sin is going to rule over Cain.</p>	

Genesis Chapter 4

Verses	Comments	Cross References
9-11	<p>Genesis 4:9-11 — <i>And the LORD said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper? And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand;</i></p> <p>God responds similar to what happened when Adam had sinned. God knows your sin, but he wants us to admit that we are sinners up front. See how God has revealed the human characteristics with respect to sin and forgiveness in the first 4 chapters of the whole bible.</p> <p>Cain shows up as the first liar and murderer in the bible. Adam didn't lie in the Garden of Eden, but only told a half truth. Cain just simply comes out and says – "I don't know" even though he knew exactly where he buried him. God ask the question to give Cain a chance to repent on his own similar to Adam, but God knows exactly what has happened without asking.</p> <p>Abel's blood cries out to God (literally for God to hear) and God cursed man for the sin.</p>	

Genesis Chapter 4

Verses	Comments	Cross References
12-14	<p>Genesis 4:12-14 — <i>When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth. And Cain said unto the LORD, My punishment is greater than I can bear. Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me.</i></p> <ol style="list-style-type: none"> 1. First curse – He will not be very productive in tilling the ground and will be a continuing fugitive. 2. Also notice the first time “earth” is referred to in the feminine sense (her strength) “mother earth”. 3. Fugitive and vagabond – Always running and a never having a home. <p>Cain complains that the punishment is more than he can take – Hell is going to be more than we would want to bear, but man still goes his way rather than God’s way. And he complains that everyone will want to do to him what he did to his brother. He can dish it out, but can’t take it. Implies God’s punishment is too severe. Cain also points out that access to God will no longer be available – not until he decides to do it God’s way.</p> <p>Finally – notice that he indicates other people exists when this happens and will try and kill him. We never get any details of Adam’s age when Cain and Abel were born, but Seth was not born until Adam was 130 years old.</p>	
15	<p>Genesis 4:15 — <i>And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him.</i></p> <p>God alleviates Cain’s complaint about people wanting to kill him by placing a mark upon him – readily obvious – making it known that if someone slays him – their punishment will be 7 times worse.</p>	

Genesis Chapter 4

Verses	Comments	Cross References
16-18	<p>Genesis 4:16-18 — <i>And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden. And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch. And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat Lamech.</i></p> <p>Since the Bible does not provide any more references to Cain other than Chapter 4 of his lineage – we have the entire life of Cain mentioned here in Chapter 4 and his descendants,</p> <p>He went away from God’s presence and this means a downward spiral and went eastward - just as Adam and Eve went East – So the path of civilization at this time in history was eastward from Jerusalem.</p> <p>Cain knew his wife – same as Adam – where did Cain get his wife – a sister – of course, where else? Also notice that God did not choose to provide any ages for Cain’s family. So Cain builds a city (since he can’t get good returns from being a farmer). Six generations are mentioned here and the length of time is not known.</p>	
19-22	<p>Genesis 4:19-22 — <i>And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah. And Adah bare Jabal: he was the father of such as dwell in tents, and of such as have cattle. And his brother's name was Jubal: he was the father of all such as handle the harp and organ. And Zillah, she also bare Tubal-cain, an instructor of every artificer in brass and iron: and the sister of Tubal-cain was Naamah.</i></p> <p>SO – it only takes 6 generations for man to start polygamy. And take multiple wives. First mention of tents and how they lived outside the city. Also – the first mention of musical instruments. By the way – harp is for stringed instruments and organ is for reed type instruments. Based on the ancestors here – it is likely; this is where the bad type music is started.</p> <p>We also have the first mention of the iron worker and able to mold metals into shapes. From thin information resented here, it is apparent that man learned a lot about how to use earth’s natural resources to support advancement and construction.</p>	

Genesis Chapter 4

Verses	Comments	Cross References
23-24	<p>Genesis 4:23-24 — <i>And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt. If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.</i></p> <p>Based on my understanding – Lamech just kills someone in self-defense. And indicates that if Cain is avenged seven fold for killing someone in cold blood, then Lamech would get 77 times better protection.</p>	
25-26	<p>Genesis 4:25-26 — <i>And Adam knew his wife again; and she bare a son, and called his name Seth: For God, said she, hath appointed me another seed instead of Abel, whom Cain slew. And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the LORD.</i></p> <p>Notice how Eve refers to this as the seed God promised another seed in place of Abel, but she referred to Cain first when he was born.</p> <p>Notice – this line calls on God for guidance contrary to Can and his lineage. Also note that Seth was not born until AFTER Cain murdered Abel.</p>	

Genesis Chapter 5

Verses	Comments	Cross References
1-2	<p>Genesis 5:1-2 — <i>This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.</i></p> <p>Matthew 1:1-2 — <i>The book of the generation of Jesus Christ, the son of David, the son of Abraham. Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;</i></p> <p>Genesis 5 and Matthew 1 are the only 2 writers that include “the book” in their genealogies throughout the bible. Several others include the generations (see Gen. 2:4, 6:9, 10:1, 11:10, 27, 25:12, 19, 36:1, 9, and 37:2), but do not include the phrase.</p> <p>Adam as the first and Christ as the second indicate the following:</p> <p>One was made in the image (see Gen. 1:27), and the other is the image (2 Cor. 4:3–4; Heb. 1:2–3). One was vanquished in a garden, and the other conquered Satan in a garden (Matt. 26:41–46). One denied the word and surrendered to temptation, and the other was true to the word and overcame the tempter (Luke 4). One was earthly and one was heavenly (1 Cor. 15). The fallen man became the “father” of that great “brotherhood of man” seeking “peace on earth and good will to men,” and the risen man became the brother of all sinners who are born again by the “God and Father of our Lord Jesus Christ” (1 Pet. 1:3).</p> <p><i>“In the day that God created man, in the likeness of God made he him;”</i> Notice how God distinctly says that Adam was created in God’s image.</p>	Mat. 1:1-2

Genesis Chapter 5

Verses	Comments	Cross References
3-8	<p>Genesis 5:3-8 — <i>And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth: And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters: And all the days that Adam lived were nine hundred and thirty years: and he died. And Seth lived an hundred and five years, and begat Enos: And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters: And all the days of Seth were nine hundred and twelve years: and he died.</i></p> <p><i>“begat a son in his own likeness, after his image;”</i> Notice the change from God’s image to Adam’s image.</p> <p>When we look at the chart provided, recognize that Adam was still living when Lamech was born and lived another 56 years after Lamech was born. So Adam could have easily passed down the events from Genesis 1-4 to Lamech who was Noah’s father. So given that level of overlap – handing down the accounts of creation is not as big a difficulty as a lot of folks would think. Additionally, it is obvious they all communicated (Tower of Babel hasn’t occurred yet) and had writings during their time. Lastly – notice that Noah only dies 2 years before Abraham is born. So from Adam yo Abraham – all information could pass from Adam – Lamech – Noah – Terah – Abraham.</p> <p>Also note that the first natural death occurs in Gen. 5:5. In bible numerology – the number 5 is more closely linked to death than another other number.</p> <ol style="list-style-type: none"> 1. The Devil, five letters, has the power of death (which also has five letters). 2. Benjamin receives five times the normal amount of food and clothing as his brothers, since his mother dies in childbirth (Gen. 43:34, 45:22, 35:18–19). 3. Christ has five wounds in His body and five pieces of garment to be distributed (John 19:23). 4. David’s five stones are not requisitioned from the brook for a dispensation of grace; they are picked up to clobber Goliath and four other Hamites (2 Sam. 21:22). 5. In Acts 5:5, a liar drops dead. 6. In Romans 5, the death of Adam and Christ are expounded on at length. 	

Genesis Chapter 5

Verses	Comments	Cross References
3-8 (cont)	<p>7. In Revelation 5, the Lamb appears “as though slain.”</p> <p>8. Five emerods and five mice pay for the plague which killed thousands (1 Sam. 6:4).</p> <p>9. The fifth rib is the “floater” according to 2 Samuel 2:23, 3:27, 4:6, 20: (What? Four “coincidences” in a row?)</p> <p>10. But the capstone of “coincidence” is the brazen altar. For on this deadly object there were slain and offered more than 1,000 animal carcasses a year for 500 years, and the altar was 5 by 5 (Exod. 27:1).</p>	
9-20	<p>Genesis 5:9-11 — <i>And Enos lived ninety years, and begat Cainan: And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters: And all the days of Enos were nine hundred and five years: and he died. And Cainan lived seventy years, and begat Mahalaleel: And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters: And all the days of Cainan were nine hundred and ten years: and he died. And Mahalaleel lived sixty and five years, and begat Jared: And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters: And all the days of Mahalaleel were eight hundred ninety and five years: and he died. And Jared lived an hundred sixty and two years, and he begat Enoch: And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters: And all the days of Jared were nine hundred sixty and two years: and he died.</i></p> <p>Recognize the longevity of all of these men and their families and only the primary lineage is mentioned, while the text indicates they continued to have sons and daughters. But one fact is very noticeable – “Any he died” Notice each one dies.</p>	

Genesis Chapter 5

Verses	Comments	Cross References
21-24	<p>Genesis 5:21-24 — <i>And Enoch lived sixty and five years, and begat Methuselah: And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters: And all the days of Enoch were three hundred sixty and five years: And Enoch walked with God: and he was not; for God took him.</i></p> <p>We come to the first person who has more details in their life than the others. Enoch “walked with God” for 300 years. He is the only person mention in the bible until the rapture occurs for the saints in this dispensation that never dies and will never die. Elijah didn’t die while he was here, but will die in the tribulation period (Rev. 11). So Enoch is the Old Testament type of the believer that will be raptured out when Christ returns for His Church.</p> <p>Hebrews 11:5 — <i>By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.</i></p> <p>Jude 14 — <i>And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,</i></p> <p>Also notice that Enoch was given the revelation of Jesus’ return in Revelation 19 all the way back before the flood.</p> <p>Revelation 19:11-14 — <i>And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called <u>The Word of God. And the armies which were in heaven followed him upon white horses,</u> clothed in fine linen, white and clean.</i></p> <p>Notice the Bible does not mention that Enoch walked with God until “after” Methuselah is born. Methuselah name in Hebrew has been known to have more than one meaning, but one stands out.</p>	<p>Heb. 11:5 Jude 14 Rev. 19:11-14</p>
21-24 (cont)	<p>“His death shall send” or “when he is gone, it will come” or “When he is dead, judgment shall be sent”. Notice on your timeline charts that Methuselah dies in the same year as the flood. The above interpretations could have very easily been the reasoning for God to tell Enoch to name him as he did and he recognized that God was serious and that is when Enoch began to walk with God.</p>	

Genesis Chapter 5

Verses	Comments	Cross References
25-32	<p>Genesis 5:25-32 — <i>And Methuselah lived an hundred eighty and seven years, and begat Lamech: And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters: And all the days of Methuselah were nine hundred sixty and nine years: and he died. And Lamech lived an hundred eighty and two years, and begat a son: And he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed. And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters: And all the days of Lamech were seven hundred seventy and seven years: and he died. And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.</i></p> <p>Lamech lives for 777 years – is that a coincidence? Not the first mention of seven in the Bible and will definitely not be the last.</p>	

Genesis Chapter 5

Verses	Comments	Cross References
<h2 style="margin: 0;">CHRONOLOGY CHART FROM ADAM TO ABRAHAM</h2> <h3 style="margin: 0;">Lifespan of the Biblical Patriarchs</h3>		
YEARS FROM CREATION	LIFESPAN	YEARS FROM CREATION
<div style="display: flex; justify-content: space-between; width: 80%; margin: 0 auto;"> CREATION FLOOD </div>		
FIRST 20 PATRIARCHS	ADAM 0	930
	SETH 130	912
	ENOS 235	905
	CAINAN 325	910
	MAHALALEEL 395	895
	JARED 460	962
	ENOCK 622	365
	METHUSELAH 687	969
	LAMECH 874	777
	NOAH 1056	950
	SHEM 1558	600
	ARPHAXAD 1658	438
	SALAH 1693	433
	EBER 1723	464
	PELEG 1757	239
	REU 1787	239
	SERUG 1819	230
	NAHOR 1849	148
	TERAH 1878	205
	ABRAHAM 2008	175
ConformingToJesus.com		

Genesis Chapter 6

Verses	Comments	Cross References
1-2	<p>Genesis 6:1-2 — <i>And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.</i></p> <p>Now we need to pay close attention to the wording God uses at the beginning of Chapter 6. Notice how Chapter 5 describes the birth of “sons and daughters” for each generation. Although the date of Genesis 6 is not given, it is obvious that it is referring to the history of things that have occurred since Adam left the garden.</p> <p>Genesis 5:4 — <i>And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters:</i></p> <p>Here – the distinction is men had daughters and sons are not mentioned with the daughters. Then God states that the “sons of God” saw the “daughters of men”</p> <p>A “son of God” has to meet one of two distinct qualifications to be called a “son of God”</p> <ul style="list-style-type: none"> • Must be created by God, or • Born of God. <p>Notice in Gen. 5:1 that Adam was created in God’s likeness, but all remaining was after the image of Adam – after the fall.</p> <p>As indicated in Luke 3:38, Adam is considered a “son of God” but all others were the son of their earthly father.</p> <p>Luke 3:38 — <i>Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.</i></p> <p>Romans 8:14-16 — <i>For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God:</i></p> <p>The phrase “sons of God” is mentioned 5 times in the old testament and only mentioned in Genesis and Job (2 oldest books). In the New Testament, they are only identified as born again believers based on the new birth (other than Christ himself was The Son of God). Let’s review their use.</p>	<p>Gen. 5 Luke 3:38 Rom. 8:14- 16</p>

Genesis Chapter 6

Verses	Comments	Cross References
1-2 (cont)	<p>Genesis 6:4 — <i>There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.</i></p> <p>Right below the initial mention of the phrase, we see that they knew the daughters of men and their offspring were giants and became mighty men. Notice how his Word makes a definite distinction between their offspring versus the ones mentioned in Chapter 5.</p> <p>Job 1:6-7 — <i>Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them. And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.</i></p> <p>Job 2:1-2 — <i>Again there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD. And the LORD said unto Satan, From whence comest thou? And Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.</i></p> <p>Notice that the first 2 uses in Job refers to them coming before God (don't consider man coming before God – and living). In addition, Satan comes with them and they are mentioned together in these passages as accusing man before God. God is conversing with Satan when they come.</p> <p>Job 38:4-7 — <i>Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner stone thereof; When the morning stars sang together, and all the sons of God shouted for joy?</i></p> <p>Now – notice the context of this passage. God is asking Job where he was when God laid the foundations of earth. Job was not even born yet – but the sons of God shouted for joy.</p> <p>I submit that no other interpretation should be considered except for the sons of God being angels that God created.</p>	<p>Gen. 6:4 Job 1:6-7; 2:1-2; 38:4- 7</p>

Genesis Chapter 6

Verses	Comments	Cross References
1-2 (cont)	<p>Revelation 12:4 — <i>And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.</i></p> <p>We know Satan had fallen during the time that Adam was in the Garden of Eden and that Satan's fall included at least a third of the created angels.</p> <p>Matthew 26:53 — <i>Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?</i></p> <p>Roman legion was about 6,000 soldiers – this would be 72,000 angels after the fall. This could have been easily over 100,000 angels and 1/3 would be more than 33,000 fallen angels. And we know that the following verses in Gen. 6 indicate the world went downhill quick because God states it was continually wicked.</p> <p>A friend of mine (James Head) wrote a book about this subject and if you would like to study it in more depth – I recommend his book on Amazon – “The Sons of God, the Daughters of Men”</p>	Rev. 12:4 Mat. 26:53
3	<p>Genesis 6:3 — <i>And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.</i></p> <p>When reviewing this verse in connection with verse 2, verse 2 is referring to the “sons of God” as the fallen angels and now he refers to man as “both are now flesh”</p> <p>Psalms 82:6-7 — <i>I have said, Ye are gods; and all of you are children of the most High. But ye shall die like men, and fall like one of the princes.</i></p> <p>And the announcement is definitely referring to the period AFTER the flood since man was still living 900 years until after the flood.</p>	Psa. 82:6-7

Genesis Chapter 6

Verses	Comments	Cross References
4	<p>Genesis 6:4 — <i>There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.</i></p> <p>The word “giants” used in this passage is translated from the original Hebrew word “n^ophil” and a lot of folks refer to it as “Nephilim”. The only other place in the bible using this specific term for giants is in Numbers.</p> <p>Numbers 13:33 — <i>And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight.</i></p> <p>The Hebrew word is a derivative from the Hebrew word “naphal” which means “to fall” and the “n^ophil” means bully/tyrant.</p> <p>So the giants of Gen. 6:4 are fallen bullies. As we discussed before on the sons of God, these giants are the fallen angels that have now become like flesh and will die like flesh as defined in Psalms 82.</p> <p>The angels are the giants and they were on the earth and they had children by the daughters of men. The children then became mighty men and men of renown. But let it be said, that prior to the flood, Angels were present on the earth and became as flesh and were giants that had offspring that also became men of renown.</p> <p>Therefore, we know not what level of knowledge existed during this time, but that God allowed it to happen.</p>	Num. 13:33
5-6	<p>Genesis 6:5-6 — <i>And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the LORD that he had made man on the earth, and it grieved him at his heart.</i></p> <p>Man, within 1600 years, had basically devolved into evil continuously and in their imagination. Without God’s Word to guide, man’s conscience took rein.</p> <p>God repented – “to be sorry” and it “hurt” him that man chose the path he took. Think about how you feel if your child chooses to go away from you and go against your teaching. Remember – we get all our emotions from the one who made us.</p>	

Genesis Chapter 6

Verses	Comments	Cross References
7-8	<p>Genesis 6:7-8 — <i>And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. But Noah found grace in the eyes of the LORD.</i></p> <p>God is set to destroy his creation and destroy all flesh on dry land except what is saved in the ark. And it becomes a reality in the following passages.</p> <p>But Noah found – “grace” in the eyes of the Lord. Noah was favored in this age. Obviously, with a booming population on the earth with men and women bearing children into their hundreds and living 900 years old, the population is exploding. Just look at the children of Israel in Egypt when they went down was only Jacob and his family and within 400 years came out over a million.</p>	
9-13	<p>Genesis 6:9-13 — <i>These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God. And Noah begat three sons, Shem, Ham, and Japheth. The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.</i></p> <p>“perfect” means – “without blemish” – similar to Job – Now this does not mean they are without sin, but they are obeying God’s will and when they fail, they ask for forgiveness and offer sacrifices as they were taught.</p> <p>Shem, Ham, and Japheth – the trio of sons. And in general – they are the “ancestors” of the three basic types of races on the earth today – Caucasian, Colored, and Eastern.</p> <p>Not only is man corrupt and wicked, the earth also has become corrupt and all flesh had corrupted his way. Therefore, he is not only destroying man during the flood, but must also destroy the earth in its current form.</p> <p>2 Peter 2:5 — <i>And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;</i></p>	2 Pet. 2:5

Genesis Chapter 6

Verses	Comments	Cross References
14	<p>Genesis 6:14 — <i>Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.</i></p> <p>Ark – actually means “a box”. He only needs to float through the flood and not sail anywhere. Gopher is actually the Hebrew word and is not translated. Since this is the only location in the entire Bible the term is used and it is the actual Hebrew word, the actual type of wood used is not readily verifiable. The Jewish Encyclopedia indicates it was most likely cedar or cypress.</p> <p>Notice the meaning behind the words “shalt pitch”</p> <ul style="list-style-type: none"> • to cover (specifically with bitumen); figuratively, to expiate or condone, to placate or cancel:—appease, make (an atonement, cleanse, disannul, forgive, be merciful, pacify, pardon, purge (away), put off, (make) reconcile(-liation). <p>Second use – “with pitch”</p> <ul style="list-style-type: none"> • a cover, i.e. (literally) a village (as covered in); (specifically) bitumen (as used for coating), and the henna plant (as used for dyeing); figuratively, a redemption-price:—bribe, camphire, pitch, ransom, satisfaction, sum of money, village. <p>Make an atonement, cleanse, pardon, reconcile, redemption price, ransom, satisfaction</p> <p>Key words for the meaning indicate that the pitch used within and without are to provide the salvation for Noah and his family to keep them afloat.</p>	

Genesis Chapter 6

Verses	Comments	Cross References
15-16	<p>Genesis 6:15-16 — <i>And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it.</i></p> <p>A cubit is the measurement between a man’s elbow and the tip of his middle finger. In New Testament times, this was about 18”. However, in the times before the flood, the specific length is not known. But if the “giants” were used as the standard, it could be significantly larger (e.g., 30”) or anywhere in between. In either case, assuming the standard was similar to the ark size in Kentucky (20.4”), the ark would be 510 ft long, 85 ft wide, and 51 ft high.</p> <p>Using the same measurements – a window would be about 20” square above and obviously able to be opened. So they had the ability to make an opening somewhere, but would be closed during the rain.</p> <p>A door in the side that obviously could also be sealed to prevent water from coming in and the ark had 3 levels per God’s instructions.</p> <p>The one door is symbolic of Christ as the only way to heaven when he clearly stated:</p> <p>John 10:9 — <i>I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.</i></p>	John 10:9

Genesis Chapter 6

Verses	Comments	Cross References
17-19	<p>Genesis 6:17-19 — <i>And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die. But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female.</i></p> <p>The flood will not be local and we will discuss the breadth of the flood a little later. But as indicated it will destroy all flesh where there is breath on the earth – except what is in the ark.</p> <p>Notice that God is specifically defining a covenant with Noah. A covenant from God is better than gold in your hand – It will come to pass and will not be broken.</p> <p>Two previous covenants have already been made – although the word was not used. The first was with Adam in the garden and the second was with Adam after the fall. Notice that Noah and his sons and their wives were the only ones saved (no other children or grandchildren – only 8 souls saved).</p> <p>1 Peter 3:20 — <i>Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.</i></p> <p>The word “sort” here is in italics which means the KJV translators added the word for clarity in sentence structure. It is added based on the same language in Gen. 7:14 – which does have the term in the original Hebrew. The meaning is basically the same as “after their kind” in verse 20.</p> <p>This prevents the concept of evolution that assumes monkey grew up into a man.</p>	1 Pet. 3:20

Genesis Chapter 6

Verses	Comments	Cross References
20-22	<p>Genesis 6:20-22 — <i>Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee, to keep them alive. And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them. Thus did Noah; according to all that God commanded him, so did he.</i></p> <p>Each creature after their kind and two of every sort to ensure they can re-populate the earth. Notice the distinct statement that God makes here – “two of every sort shall come unto thee”. Noah does not have to hunt them down – God brings them to him.</p> <p>Notice also that sufficient food shall also be brought in to help feed both animals and Noah’s family.</p> <p>Notice in verse 22 that Noah was just obedient to God’s word. That is what God prefers for us to do as well – obedience.</p> <p>1 Samuel 15:22 — <i>And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.</i></p> <p>The ultimate fact that the world was destroyed by a world-wide flood is not only found in the bible, but is discussed in ancient literature in about every portion of the world. Here are a few examples of these if you want to look them up. There are also many more. https://www.historyjournal.net/article/206/5-1-30-784.pdf</p>	1Sam. 15:22

Myth	Civilization	Similarities to the Biblical Account
The Epic of Gilgamesh	Mesopotamia	Construction of a boat, destruction of all humanity, dove, raven, sacrifice
The Ark of Nu’u	Hawaii	Construction of a boat, Nu’u vs. Noah, rainbow, post-flood sacrifice
The Nüwa Flood	China	Construction of a boat, Nüwa vs. Noah, divine judgment
Deucalion’s Flood	Greece	Construction of a boat, divine judgment
Manu’s Flood	India	Construction of a boat, preserving animals
Unu Pachakuti	Inca	Construction of a boat, divine judgment
Thai Flood	Thai	Divine judgment on human cruelty

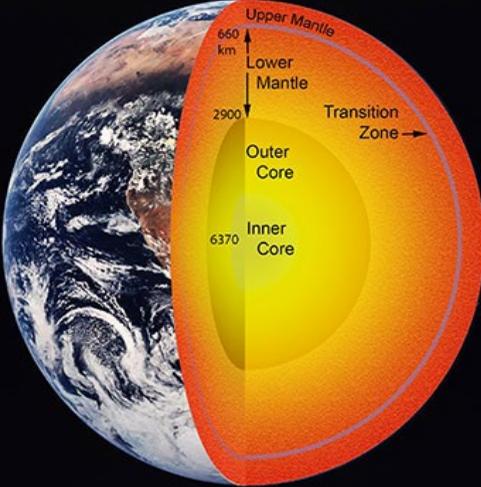
Genesis Chapter 7

Verses	Comments	Cross References
1-3	<p>Genesis 7:1-3 — <i>And the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation. Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that are not clean by two, the male and his female. Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth.</i></p> <p>Now at the end of Chapter 5, Noah was 500 years old when Shem, Ham, and Japheth were born. In verse 6 it states that Noah was 600 when he entered the ark. So Noah was working on the ark for quite a while.</p> <p>God is now in the ark and tells Noah and his family to join him. God always has an open invitation for all that will come. Noah was a righteous man as noted in several other places in the Bible. He not only built the ark, but he was preaching righteousness the whole time.</p> <p>2 Peter 2:5 — <i>And spared not the old world, but saved Noah the eighth person, <u>a preacher of righteousness</u>, bringing in the flood upon the world of the ungodly;</i></p> <p>Now notice a different breakdown of what all was brought into the ark. Clean beasts are brought in by sevens while unclean beast are brought in by twos. Fowls are also by sevens.</p> <p>At this point in time, man is still not carnivorous and is plant food only. So the extra animals were probably for sacrifices along the way, if not also after the flood.</p>	2 Pet. 2:5

Genesis Chapter 7

Verses	Comments	Cross References
4-6	<p>Genesis 7:4-6 — <i>For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth. And Noah did according unto all that the LORD commanded him. And Noah was six hundred years old when the flood of waters was upon the earth.</i></p> <p>God is always allowing man to repent, until His judgment is finally wrought. Seven days remained and it would be obvious to anyone passing the ark, that something has changed since Noah is not outside preaching anymore and all the animals have been gathered. Can you imagine the sight of watching the animals come into the ark without coercion? That should have been enough to let people know something supernatural was about to happen.</p> <p>Raining for 40 days and 40 nights. Although this was not the only source of water during this time, remember in Genesis 1 about the various waters being gathered and firmaments being placed between them. There has never been rain up to this point on earth. But God is going to destroy every living thing upon the earth with this flood.</p>	
7-10	<p>Genesis 7:7-10 — <i>And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood. Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth, There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah. And it came to pass after seven days, that the waters of the flood were upon the earth.</i></p> <p>Noah was patient and God left the door open for 7 days. There was also a lot of food that Noah had prepared, but God would have blessed it no different than Jesus did when he turned to fish and loaves into enough to feed the thousands and the widow woman with a cruze of oil to last as long as needed. God would supply the need to preserve them for the entire length of time in the ark.</p>	

Genesis Chapter 7

Verses	Comments	Cross References
11-12	<p>Genesis 7:11-12 — <i>In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights.</i></p> <p>600 years, 2 months and 17th day. Notice the specific time of the flood. Rain from heaven and fountains of great deep.</p> <p><i>“all the fountains of the great deep broken up”</i> Man is just now possibly catching up to the biblical science.</p> <p>Deep - an abyss (as a <u>surging mass of water</u>), especially the deep (the main sea or the <u>subterranean watersupply</u>):—deep (place), depth</p>	
		
11-12 (cont)	<p>EVANSTON, Ill. — Researchers from Northwestern University and the University of New Mexico report evidence for <u>potentially oceans worth of water deep beneath the United States. Though not in the familiar liquid form — the ingredients for water are bound up in rock deep in the Earth's mantle — the discovery may represent the planet's largest water reservoir.</u></p> <p>In addition to the rain, fountains of the great deep were opened up. Water not only came down from heaven – it also came up from underneath and the earth was totally destroyed by water and without any doubt in my mind – the dry land was rearranged to what is more like what we see today.</p>	

Genesis Chapter 7

Verses	Comments	Cross References
11-12 (cont)	<p>Genesis 8:3-4 — <i>And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated. And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.</i></p> <p>The flood started on the 17th day of the second month. Here we see that the waters receded after 5 months – and 150 days – 30 days/month.</p>	Ge. 8:3-4
13-16	<p>Genesis 7:13-16 — <i>In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark; They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort. And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life. And they that went in, went in male and female of all flesh, as God had commanded him: and the LORD shut him in.</i></p> <p>This is a summation of the previous text with one emphasis on the end. The LORD shut him in – not Noah. God was protecting Noah and not Noah. Same as in this dispensation – God is the one that seals us by the Holy Spirit. Also – since God shut it, Noah couldn't open it when all the screaming was going on outside.</p>	
17-20	<p>Genesis 7:17-20 — <i>And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth. And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth; and <u>all the high hills, that were under the whole heaven, were covered.</u> Fifteen cubits upward did the waters prevail; and <u>the mountains were covered.</u></i></p> <p>If we use the same measuring unit for the height of the water as for the ark, the water would only be about 25-40 feet which is not very high. However, it also could be interpreted as that much higher than the highest mountain or there were no real mountains before the flood. In either case, I will put my faith in God's Word that it was deep enough to flood the earth, kill all flesh outside the ark, and higher than Mt. Ararat where the ark landed.</p>	

Genesis Chapter 7

Verses	Comments	Cross References
21-24	<p>Genesis 7:21-24 — <i>And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: All in whose nostrils was the breath of life, of all that was in the dry land, died. And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark. And the waters prevailed upon the earth an hundred and fifty days.</i></p> <p>Luke 17:27 — <i>They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.</i></p> <p>2 Peter 2:5 — <i>And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;</i></p> <p>God's Word pretty much indicates that all flesh on the earth was destroyed by the flood and repeated by Christ and Peter.</p>	<p>Luke 17:27 2 Pet. 2:5</p>

Genesis Chapter 8

Verses	Comments	Cross References
1-3	<p>Genesis 8:1-3 — <i>And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters asswaged; <u>The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained;</u> And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated.</i></p> <p>God sends a wind to dry off the earth. Even after the water had receded, you couldn't walk on the earth or you would sink in knee deep mud.</p> <p>Once again, the water came from 2 differently sources – fountains of the deep and rain from above.</p>	
4-5	<p>Genesis 8:4-5 — <i>And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen.</i></p> <p>Flood started in the 2nd month, Ark rested on the 7th month and water continued to recede until the 10th month.</p>	

Genesis Chapter 8

Verses	Comments	Cross References
6-9	<p>Genesis 8:6-9 — <i>And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made: And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth. Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground; But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark.</i></p> <p>Now this is 40 days after the previous 10th month. The raven stays away going to and fro until everything dried up. They are pictured from this point forward in the bible as unclean spirits.</p> <p>Revelation 18:2 — <i>And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.</i></p> <p>But the dove is pictured as the Holy Spirit</p> <p>Matthew 3:16 — <i>And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:</i></p> <p>Dove could not find any rest and returned.</p>	<p>Rev. 18:2 Mat. 3:16</p>

Genesis Chapter 8

Verses	Comments	Cross References
10-12	<p>Genesis 8:10-12 — <i>And he stayed yet other seven days; and again he sent forth the dove out of the ark; And the dove came in to him in the evening; and, lo, in her mouth was an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth. And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more.</i></p> <div style="text-align: center;">  </div> <p>The dove with an olive branch is still considered today as a symbol of peace</p>	
13-14	<p>Genesis 8:13-14 — <i>And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry. And in the second month, on the seven and twentieth day of the month, was the earth dried.</i></p> <p>601st year refers to Noah's age, first month, first day of the month. And in the second month, 27th day of the month, the earth was dried.</p> <p>370 days (30 days/month)</p>	

Genesis Chapter 8

Verses	Comments	Cross References
15-19	<p>Genesis 8:15-19 — <i>And God spake unto Noah, saying, Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee. Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; <u>that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.</u> And Noah went forth, and his sons, and his wife, and his sons' wives with him: Every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark.</i></p> <p>God allowed Noah and his family and all of the living animals to support rapid reproduction of the earth to replenish the earth as fast as God allowed.</p>	
20-22	<p>Genesis 8:20-22 — <i>And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.</i></p> <p>Altar occurs for the first time and Noah and here is the clean beast and fowl being used for the sacrifice. Sweet smelling savour. God commits to Himself to not destroy man in the same manner again.</p> <p>The curse on the earth is still there, but he will not curse it again. Man's heart is evil from his youth. God also simply states that all of the seasons will continue as well as day and night.</p>	

Genesis Chapter 9

Verses	Comments	Cross References
1-3	<p>Genesis 9:1-3 — <i>And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth. And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered. Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.</i></p> <p>Why did God curse Ham’s son in Genesis 9:25 instead of Ham when he saw his father naked?</p> <p>Genesis 9:25 — <i>And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren.</i></p> <p>God had already blessed all three sons in verse 1. We will discuss more in verse 25.</p> <p>God commands Noah and his family to do the same as he commanded Adam and Even in Chapter 1.</p> <p>Genesis 1:28 — <i>And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.</i></p> <p>Go so the notes on Genesis Chapter 1 – These verses lead one to believe that there was a population on the earth before Adam since he told them both to do so. We discussed that in Chapter 1 and the word replenish means to fill or make full.</p> <p>Notice the similarities between Adam and Noah.</p> <p>1. They both were sole possessors of the earth. 2. They both had a direct commission from God. 3. They both had three sons by name. 4. One of their sons was a type of Christ. 5. One was a type of Antichrist. 6. Shem and Abel are connected with Christ. 7. Cain and Canaan are both cursed. 8. Adam is naked when he sins, exactly as Noah. 9. Adam and Noah partake of “forbidden fruit.”</p>	<p>Gen. 9:25 Gen. 1:28</p>

Genesis Chapter 9

Verses	Comments	Cross References																								
1-3 (cont)	<p>We are now fixing to be given the third from the creation and embark on the third covenant between God and man.</p> <p>Remember the definitions of each:</p> <p><u>Covenant</u> - A Covenant is an agreement or contract between men, or between men and God. Generally, it is based on certain conditions agreed upon. Sometimes, as between God and man, it is unconditional. God's covenants with man originate with Him, and generally consist of a promise based on the fulfillment of certain conditions.</p> <p>There are eight covenants that help define the various dispensation time periods.</p> <table style="width: 100%; border: none;"> <tr> <td style="width: 50%;">1. Edenic</td> <td style="width: 50%;">2. Adamic</td> </tr> <tr> <td>3. Noahic</td> <td>4. Abrahamic</td> </tr> <tr> <td>5. Mosaic</td> <td>6. Davidic</td> </tr> <tr> <td>7. Christian</td> <td>8. Angelic (Eternal)</td> </tr> </table> <p><u>Dispensation</u> - A dispensation is how God reveals his plan to test man's obedience and is generally limited to a time frame due to mankind's overall failure to live up to God's standards for that period of time.</p> <p>Dispensation al Periods</p>	1. Edenic	2. Adamic	3. Noahic	4. Abrahamic	5. Mosaic	6. Davidic	7. Christian	8. Angelic (Eternal)																	
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	<table border="1" style="width: 100%; border-collapse: collapse;"> <thead> <tr> <th style="width: 33%;">Dispensation</th> <th style="width: 33%;">Length</th> <th style="width: 33%;">Scripture</th> </tr> </thead> <tbody> <tr> <td>Innocence</td> <td>Adam – Fall</td> <td>Genesis 1:26 – 3:24</td> </tr> <tr> <td>Conscience</td> <td>Fall of Adam to Flood</td> <td>Genesis 4:1-Genesis 8:15</td> </tr> <tr> <td>Human (or Self) Government</td> <td>Flood – Tower of Babel</td> <td>Genesis 8:20 – 11:32</td> </tr> <tr> <td>Promise</td> <td>Abraham – Law</td> <td>Genesis 12:1 – Exodus 19:8</td> </tr> <tr> <td>Law</td> <td>Law – Christ</td> <td>Exodus 19 – Acts 2</td> </tr> <tr> <td>Grace</td> <td>Christ – Millennial reign</td> <td>Acts 2 – Revelation 4:2</td> </tr> <tr> <td>Millennial</td> <td>1000 years reign – Great White Throne</td> <td>Revelation 20</td> </tr> </tbody> </table>	Dispensation	Length	Scripture	Innocence	Adam – Fall	Genesis 1:26 – 3:24	Conscience	Fall of Adam to Flood	Genesis 4:1-Genesis 8:15	Human (or Self) Government	Flood – Tower of Babel	Genesis 8:20 – 11:32	Promise	Abraham – Law	Genesis 12:1 – Exodus 19:8	Law	Law – Christ	Exodus 19 – Acts 2	Grace	Christ – Millennial reign	Acts 2 – Revelation 4:2	Millennial	1000 years reign – Great White Throne	Revelation 20	
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Genesis Chapter 9

Verses	Comments	Cross References
1-3 (cont)	<p>Notice the changes occurring in this passage. All living things are given a fear of man in the basic instincts. Most animals have a natural instinctive fear of man. This is why. Although Adam had dominion over all, man was still a vegetarian and not interested in killing the animals for food. But now God is giving man the freedom to partake of meat for food and this will naturally have serious consequences for their well-being and God places the fear in them to preserve them.</p>	
4	<p>Genesis 9:4 — <i>But flesh with the life thereof, which is the blood thereof, shall ye not eat.</i></p> <p>Now this commandment is one that transcends all dispensations from the time man became a meat eater. Here are the commandments for this that is before the law, during the law, and after the law.</p> <p>Leviticus 17:10-14 — <i>And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people. For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul. Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood. And whatsoever man there be of the children of Israel, or of the strangers that sojourn among you, which hunteth and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust. For it is the life of all flesh; the blood of it is for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off.</i></p> <p>Acts 15:23 — <i>And they wrote letters by them after this manner; The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia:</i></p> <p>Acts 15:27 — <i>We have sent therefore Judas and Silas, who shall also tell you the same things by mouth.</i></p> <p>Acts 15:29 — <i>That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.</i></p>	<p>Lev. 17:10-14 Acts. 15:23, 27, 29</p>

Genesis Chapter 9

Verses	Comments	Cross References
	<ol style="list-style-type: none"> 1. The first blood shed is the blood of a lamb (Gen. 3:21) 2. The second blood shed is that of a “shepherd” (Gen. 4:5–8). 3. The Good Shepherd of John 10 sheds blood (Col. 1:14). 4. The Christian has peace through this blood (Col. 1:20), is justified by this blood (Rom. 5:9), is cleansed by this blood (1 John 1:7), is redeemed by this blood (Eph. 1:7), is purged by this blood (Heb. 9:14), and is saved by this blood (Eph. 2:13). 5. Judas goes to “the field of blood” (Acts 1:19). 6. Pilate tries to get innocent blood off his hands (Matt. 27:24). 7. Mystery Babylon is guilty of the blood of saints and martyrs (Rev. 17:5,6). 8. Her followers drink blood (Rev. 16:6). 9. Blood is forbidden in both Testaments (see text). 10. Christ’s garment at the Second Advent is dipped in blood (Isa. 63; Rev. 19:13). 11. Both Testaments are instituted with blood (Heb. 9:8–22). 12. “Innocent blood” is always avenged (Matt. 23:35; 2 Kings 9:26). 13. The Christian will dip his feet in blood at the Second Advent! (Psa. 58:10, 68:23). <p>The Bible is a “bloody” book and God places a lot of emphasis on the blood throughout the bible.</p>	

Genesis Chapter 9

Verses	Comments	Cross References
5-7	<p>Genesis 9:5-7 — <i>And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man. And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.</i></p> <p>God introduces capital punishment by man – and not God. This is why we refer to the dispensation as “Human Government” God indicates that man is to judge man for wrong doings. During the time before the flood, you saw no judgment for wrong-doing discussed and therefore, man became more wicked as time went on. However, now God wants man to judge other men for wrong actions. This also includes the killing of beast that kill man.</p> <p>Similar to the commandment not to eat blood, capital punishment also transcends the time before the law, during the law and after the law.</p> <p>Numbers 35:16-19 — <i>And if he smite him with an instrument of iron, so that he die, he is a murderer: the murderer shall surely be put to death. And if he smite him with throwing a stone, wherewith he may die, and he die, he is a murderer: the murderer shall surely be put to death. Or if he smite him with an hand weapon of wood, wherewith he may die, and he die, he is a murderer: the murderer shall surely be put to death. The revenger of blood himself shall slay the murderer: when he meeteth him, he shall slay him.</i></p> <p>Acts 25:11 — <i>For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Caesar.</i></p>	<p>Num. 35:16-19 Acts. 25:11</p>

Genesis Chapter 9

Verses	Comments	Cross References
8-13	<p>Genesis 9:8-13— <i>And God spake unto Noah, and to his sons with him, saying, And I, behold, I establish my covenant with you, and with your seed after you; And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth. And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth. And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth. And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.</i></p>	
		
8-13 (cont)	<p>This Noahic covenant is still present with us today as evidenced by the above photo. God’s covenant was that he would not again destroy all of mankind or beast by a flood. The specific promise is sealed with a sign in verse 13.</p> <p>Genesis 9:13 — <i>I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.</i></p> <p>Although each dispensation so far has ended with judgment due to man’s failure, each covenant is still in effect.</p> <p>Notice God’s word indicates a worldwide flood since “ALL” flesh was destroyed except for the ones in the ark.</p>	

Genesis Chapter 9

Verses	Comments	Cross References
14-17	<p>Genesis 9:14-17 — <i>And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth. And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth.</i></p> <p>Notice how God words the covenant as a reminder to himself as well as man. When he sees the rainbow, he remembers his covenant and the covenant is everlasting. But the covenant is only for not sending a flood. God will still purge the earth with fire.</p> <p>2 Peter 3:3-12 — <i>Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: Whereby the world that then was, being overflowed with water, perished: But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, <u>and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.</u> Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?</i></p>	2 Pet. 3:3-12

Genesis Chapter 9

Verses	Comments	Cross References
18-19	<p>Genesis 9:18-19 — <i>And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan. These are the three sons of Noah: and of them was the whole earth overspread.</i></p> <p>Notice the distinction that Ham is the father of Canaan and this will be understood a little later in the latter part of the chapter. But God notes him specifically in this verse.</p> <p>Verse 19 makes it clear that all nationalities are descendants of these three men. Remember they are all over 100 years old and not had any children as of the flood.</p>	
20-22	<p>Genesis 9:20-22 — <i>And Noah began to be an husbandman, and he planted a vineyard: And he drank of the wine, and was drunken; and he was uncovered within his tent. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness. And Noah awoke from his wine, and knew what his younger son had done unto him.</i></p> <p>So Noah becomes a farmer and makes fermented wine and gets drunk. One should notice in the bible that “wine” is translated from different root words with some meaning it has fermented while others is only grape juice. It is generally understood by the context the subject of the meaning.</p> <p>So fermented wine results in Noah losing his inhibitions and gets drunk and is naked when his son comes in and sees him. Now for a little more in debt look at this passage. Ham saw his father naked and told his brothers who covered him up. But notice that Noah says he knew what Ham had done unto him. Although this may be stretching it a little, but the implication is very clear that Ham did not just see his father, but actually had a form of sex with him. Look in Chapter 10:19 where Ham’s descendants landed – Sodom and Gomorrah.</p> <p>Genesis 10:19 — <i>And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest, unto <u>Sodom, and Gomorrah</u>, and Admah, and Zeboim, even unto Lasha.</i></p>	Gen. 10:19

Genesis Chapter 9

Verses	Comments	Cross References
23-24	<p>Genesis 9:23-24 — <i>And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness. And Noah awoke from his wine, and knew what his younger son had done unto him.</i></p> <p>We discussed this with verses 20-22. Ham had some sort of homosexual relation with his father. When Noah awoke and being sober (awoke from his wine), knew what had been done.</p>	
25-27	<p>Genesis 9:25-27 — <i>And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren. And he said, Blessed be the LORD God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.</i></p> <p>Cursed be Canaan – The word Cursed in this context means to be Loathed – bitterly cursed. Notice the phrase of a servant of servants – Means a “bondman/slave to slaves”</p> <p>Hard to get any lower than a slave to a slave.</p> <p>Notice the text and how it says Blessed be the LORD God of Shem. Notice it does not say that God blessed Shem, but the LORD God of Shem is blessed. Shem is the lineage of the Jew and Blessed is the Jews God. Shem receives the Spiritual Blessing while Japheth is more of the physical blessing</p> <p>Canaan shall be both their servants. He then says Japheth shall be enlarged (made bigger) and dwell in the tents of Shem (in other words – dwell where Shem has settled) and Canaan is also his servant. This obviously means his offspring.</p>	
28-29	<p>Genesis 9:28-29 — <i>And Noah lived after the flood three hundred and fifty years. And all the days of Noah were nine hundred and fifty years: and he died.</i></p> <p>Noah was 600 years old when the flood came and he lived another 350 years. Therefore, even though the time of man was shortened after the flood, God still allowed Noah to live out the long life similar to those before the flood.</p> <p>He died within 2 years of Abraham being born and saw the confusion of languages.</p>	

Genesis Chapter 10

Verses	Comments	Cross References
		<p>Bible History Online</p>

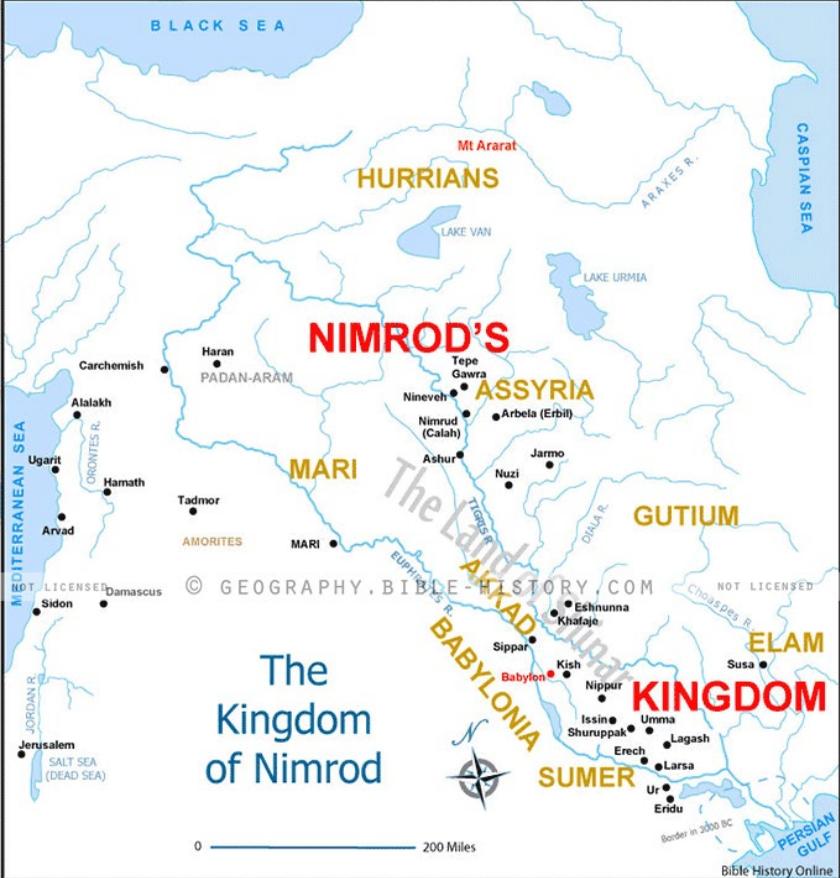
Genesis Chapter 10

Verses	Comments	Cross References
1-5	<p>Genesis 10:1-4 — <i>Now these are the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood. The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras. And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah. And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim. By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.</i></p> <p>Japheth primarily went North and Northwest from Mt. Ararat as seen on the map. Discuss map and where people migrated.</p> <p>Who was from Tarshish? Apostle Paul.</p> <p>Notice how God is already making a distinction of the Gentiles as one of the three types of people. Also notice that although this passage is before Gen. 11 where the Tower of Babel and the confusion of languages, this describes each one going out with their own tongue.</p> <p>Gomer, Magog, Meshech, Tubal are prophesied against in Ezekiel 38 and 39 and in Revelation 20.</p> <p>Ezekiel 38-39:22 Revelation 20:8 — <i>And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.</i></p>	<p>Eze. 38-39:22 Rev. 20:8</p>
6-7	<p>Genesis 10:6-7 — <i>And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan. And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha: and the sons of Raamah; Sheba, and Dedan.</i></p> <p>Discuss map and where people migrated.</p> <p>Cush – Ethiopia; Mizraim – Egypt; Phut – Libya; Canaan – Land of Canann (his descendants are the Sodomites, the Amorites, and the Jebusites).</p>	

Genesis Chapter 10

Verses	Comments	Cross References
8-12	<p>Genesis 10:8-12 — <i>And Cush begat Nimrod: he began to be a mighty one in the earth. He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD. And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar. Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah, And Resen between Nineveh and Calah: the same is a great city.</i></p> <p>Notice how the Holy Spirit provides a lot more in-depth discussion about Nimrod. Remember – before the flood, beast were vegetarians and now are meat eaters and man has to hunt them to keep protected. He established the first “world kingdom” after the flood and established the four cities in the land of Shinar.</p> <p>The map provides an illustration of Nimrod’s kingdom that we will discuss more in Chapter 11.</p> <p>Nineveh – was northwest and was known for who? – Jonah</p>	
13-14	<p>Genesis 10:13-14 — <i>And Mizraim begat Ludim, and Ananim, and Lehabim, and Naphtuhim, And Pathrusim, and Casluhim, (out of whom came Philistim,) and Caphtorim.</i></p> <p>All of these folks settle in the African continent.</p>	

Genesis Chapter 10

Verses	Comments	Cross References
	 <p>The map illustrates the Kingdom of Nimrod, centered around the Tigris and Euphrates river systems. Key regions include Hurrians to the north, Assyria to the east, Mari to the west, and Sumer to the south. Major cities such as Nineveh, Babylon, and Sumer are marked. The map also shows the Mediterranean Sea, Black Sea, Caspian Sea, and Persian Gulf. A scale bar indicates 200 miles, and a compass rose is present. The text 'The Kingdom of Nimrod' is prominently displayed in the center of the map area.</p>	<p>Cross References</p>
<p>15-20</p>	<p>Genesis 10:15-20 — <i>And Canaan begat Sidon his firstborn, and Heth, And the Jebusite, and the Amorite, and the Girgasite, And the Hivite, and the Arkite, and the Sinite, And the Arvadite, and the Zemarite, and the Hamathiite: and afterward were the families of the Canaanites spread abroad. And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest, unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha. These are the sons of Ham, <u>after their families, after their tongues</u>, in their countries, and in their nations.</i></p> <p>See map</p>	

Genesis Chapter 10

Verses	Comments	Cross References
21-31	<p>Genesis 10:21-31 — <i>Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were children born. The children of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram. And the children of Aram; Uz, and Hul, and Gether, and Mash. And Arphaxad begat Salah; and Salah begat Eber. And unto Eber were born two sons: the name of one was Peleg; for in his days was the earth divided; and his brother's name was Joktan. And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah, And Hadoram, and Uzal, and Diklah, And Obal, and Abimael, and Sheba, And Ophir, and Havilah, and Jobab: all these were the sons of Joktan. <u>And their dwelling was from Mesha, as thou goest unto Sephar a mount of the east.</u> These are the sons of Shem, after their families, after their tongues, in their lands, after their nations.</i></p> <p>These folks were mainly east of the river Jordan in that arab peninsula and going down toward India and all of the areas south of the mountain ranges to the north.</p>	
32	<p>Genesis 10:32 — <i>These are the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.</i></p> <p>God pretty much describes how the earth was populated after the flood and lays out how the sons divided up.</p>	

Genesis Chapter 11

Verses	Comments	Cross References																								
1-4	We are now fixing to see the end of the third dispensation. Dispensational Periods																									
	<table border="1" style="width: 100%; border-collapse: collapse; margin: 0 auto;"> <thead> <tr> <th style="width: 33%;">Dispensation</th> <th style="width: 33%;">Length</th> <th style="width: 34%;">Scripture</th> </tr> </thead> <tbody> <tr> <td>Innocence</td> <td>Adam – Fall</td> <td>Genesis 1:26 – 3:24</td> </tr> <tr> <td>Conscience</td> <td>Fall of Adam to Flood</td> <td>Genesis 4:1-Genesis 8:15</td> </tr> <tr> <td>Human (or Self) Government</td> <td>Flood – Tower of Babel</td> <td>Genesis 8:20 – 11:32</td> </tr> <tr> <td>Promise</td> <td>Abraham – Law</td> <td>Genesis 12:1 – Exodus 19:8</td> </tr> <tr> <td>Law</td> <td>Law – Christ</td> <td>Exodus 19 – Acts 2</td> </tr> <tr> <td>Grace</td> <td>Christ – Millennial reign</td> <td>Acts 2 – Revelation 4:2</td> </tr> <tr> <td>Millennial</td> <td>1000 years reign – Great White Throne</td> <td>Revelation 20</td> </tr> </tbody> </table>	Dispensation	Length	Scripture	Innocence	Adam – Fall	Genesis 1:26 – 3:24	Conscience	Fall of Adam to Flood	Genesis 4:1-Genesis 8:15	Human (or Self) Government	Flood – Tower of Babel	Genesis 8:20 – 11:32	Promise	Abraham – Law	Genesis 12:1 – Exodus 19:8	Law	Law – Christ	Exodus 19 – Acts 2	Grace	Christ – Millennial reign	Acts 2 – Revelation 4:2	Millennial	1000 years reign – Great White Throne	Revelation 20	
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1-4 (cont)	<p>Genesis 11:1-4 — <i>And the whole earth was of one language, and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.</i></p> <p>Genesis 10:5 — <i>By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.</i></p> <p>Genesis 10:20 — <i>These are the sons of Ham, after their families, after their tongues, in their countries, and in their nations.</i></p> <p>Genesis 10:31 — <i>These are the sons of Shem, after their families, after their tongues, in their lands, after their nations.</i></p>	Gen. 10:5, 20, 31																								

Genesis Chapter 11

Verses	Comments	Cross References
1-4 (cont)	<p>As we discussed in Chapter 10, it expands beyond Chapter 11 in sequence since all dispersed after the tower in their own tongue.</p> <p>Location is as we discussed in Chapter 10 and on the map on page 87 of your notes.</p> <p>Notice how the discussion is phrased:</p> <ul style="list-style-type: none"> • <u>Let us</u> make brick • <u>Let us</u> build <u>us</u> a city and a tower • <u>Let us</u> make <u>us</u> a name <p>This was about them and not God. They wanted something for themselves and the tower was for worshipping – another God since God does not allow any alters hewn by made – all naturally available. The heaven is not capitalized so it is referring to where the clouds were.</p>	

Genesis Chapter 11

Verses	Comments	Cross References
5-8	<p>Genesis 11:5-8 — <i>And the LORD came down to see the city and the tower, which the children of men builded. And the LORD said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city.</i></p> <p>The verse implies God the father (all capital letters).</p> <p>As discussed in Gen 6 and 8 – the imagination of man is not favorably viewed on by God.</p> <p>Genesis 6:5 — <i>And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.</i></p> <p>Genesis 8:21 — <i>And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done.</i></p> <p>But when judgment is passed, it reads the same as when God created man in Chapter 1 and includes the trinity.</p> <p>Genesis 1:26 — <i>And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.</i></p> <p>Man fails once again at human government and tries to forget God and create his own method of worship and own God. The distribution of nations begin as described in Chapter 10 to all areas of the earth.</p>	<p>Gen. 1:26, 6:5, 8:21</p>

Genesis Chapter 11

Verses	Comments	Cross References
5-8 (cont)	<p>The Bible does not state that Nimrod married his mother. But several sources and traditions of Jewish history suggest that Nimrod's wife, Semiramis, was also his mother, but this is not explicitly mentioned in the Bible. These interpretations often link Semiramis to the pagan goddess "Queen of Heaven".</p> <p>Jeremiah 44:17 — <i>But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for then had we plenty of victuals, and were well, and saw no evil.</i></p> <p>What religion today refers to someone as the queen of heaven?</p> <p>Babylon was the origin of all false religions today and all different forms based on the one world religion of Babylon spread to the four corners of the earth after the confusion of languages.</p> <p>It will return one again from its current mystery form as described in Rev, 13 and 17 during the tribulation period.</p> <p>If you get a chance – locate the book <i>The Two Babylons</i> by Hislop for more details of the Babylonian religions and how they are still with us today.</p>	Jer. 44:17
9	<p>Genesis 11:9 — <i>Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.</i></p> <p>Babel, Babylon – confusion</p> <p>Notice that although the people did not want to be scattered (verse 4), their actions resulted exactly in that outcome.</p>	

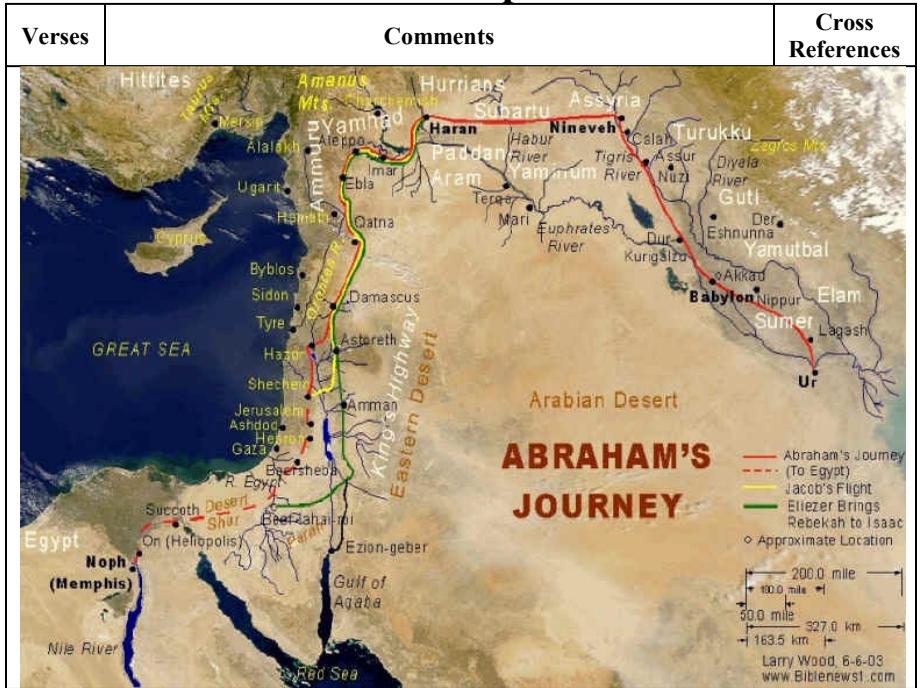
Genesis Chapter 11

Verses	Comments	Cross References
10-26	<p>Genesis 11:10-15 — <i>These are the generations of Shem: Shem was an hundred years old, and begat Arphaxad two years after the flood: And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters. And Arphaxad lived five and thirty years, and begat Salah: And Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters. And Salah lived thirty years, and begat Eber: And Salah lived after he begat Eber four hundred and three years, and begat sons and daughters. And Eber lived four and thirty years, and begat Peleg: And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters. And Peleg lived thirty years, and begat Reu: And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters. And Reu lived two and thirty years, and begat Serug: And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters. And Serug lived thirty years, and begat Nahor: And Serug lived after he begat Nahor two hundred years, and begat sons and daughters. And Nahor lived nine and twenty years, and begat Terah: And Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters. And Terah lived seventy years, and begat Abram, Nahor, and Haran.</i></p> <p>Now the bible focuses on Shem’s descendants down to Abram and does not discuss other children. Also notice the ages lived getting smaller and smaller. Refer back to the graph of men from Adam to the Flood and from the Flood to Abram (page 56 of notes). Also note the younger ages of when the children were born.</p>	

Genesis Chapter 11

Verses	Comments	Cross References
10-26 (cont)	<ul style="list-style-type: none"> • Shem – 600/100 • Arphaxad – 438/35 • Salah – 433/30 • Eber – 464/34 • Peleg – 239/30 • Reu – 239/32 • Serug – 230/30 • Nahor – 148/29 • Terah – 205/70 • Abram (Abraham) – 175 	
27-32	<p>Genesis 11:27-32 — <i>Now these are the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot. And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees. And Abram and Nahor took them wives: the name of Abram's wife was Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah. But Sarai was barren; she had no child. And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there. And the days of Terah were two hundred and five years: and Terah died in Haran.</i></p> <p>So we have Terah, Abram, Nahor, and Haran. Haran has a son Lot and then dies before his father in Ur of the Chaldees. Abram's wife is Sarai and Nahor marries his niece. Notice the distinction of what you previously assume. Terah is the one the roots up his family to head toward Canaan and came to Haran (his son's city?). The dwelt there for a while before God calls Abram to leave and head toward Canaan when his father passed away in Haran.</p>	

Genesis Chapter 12



Genesis Chapter 12

Verses	Comments	Cross References
1-3	<p>Genesis 12:1-3 — <i>Now the LORD had said unto Abram, Get thee out of <u>thy country</u>, and from <u>thy kindred</u>, and from <u>thy father's house</u>, unto a land that I will shew thee: And I will <u>make of thee a great nation</u>, and <u>I will bless thee</u>, and <u>make thy name great</u>; and <u>thou shalt be a blessing</u>: And <u>I will bless them that bless thee</u>, and <u>curse him that curseth thee</u>: and <u>in thee shall all families of the earth be blessed</u>.</i></p> <p>God is selective, particular, discriminatory, and a segregationist.</p> <p>Galatians 3:16 — <i>Now to Abraham and his seed were the <u>promises made</u>. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.</i></p> <p>Hebrews 11:8-10 — <i>By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, <u>not knowing whither he went</u>. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: For he looked for a city which hath foundations, whose builder and maker is God.</i></p>	Gal. 3:16 Heb. 11:8
Dispensation	Length	Scripture
Innocence	Adam – Fall	Genesis 1:26 – 3:24
Conscience	Fall of Adam to Flood	Genesis 4:1-Genesis 8:15
Human (or Self) Government	Flood – Tower of Babel	Genesis 8:20 – 11:32
Promise	Abraham – Law	Genesis 12:1 – Exodus 19:8
Law	Law – Christ	Exodus 19 – Acts 2
Grace	Christ – Millennial reign	Acts 2 – Revelation 4:2
Millennial	1000 years reign – Great White Throne	Revelation 20

Genesis Chapter 12

Verses	Comments	Cross References
1-3 (cont)	<p><u>Make thee a great nation</u> 2 Samuel 24:9 — <i>And Joab gave up the sum of the number of the people unto the king: and there were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah were five hundred thousand men.</i></p> <p>1 Kings 4:20 — <i>Judah and Israel were many, as the sand which is by the sea in multitude, eating and drinking, and making merry.</i></p> <p><u>I will bless thee</u> Genesis 24:1 — <i>And Abraham was old, and well stricken in age: and the LORD had blessed Abraham in all things.</i></p> <p><u>Make thy name great</u> Genesis 24:35 — <i>And the LORD hath blessed my master greatly; and he is become great: and he hath given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and asses.</i></p>	<p>2 Sam. 24:9 1 Kings 4:20 Gen 24:1, 35</p>

Genesis Chapter 12

Verses	Comments	Cross References
1-3 (cont)	<p><u>Thou shalt be a blessing</u> He was a blessing to Lot when he rescued him (Gen. 14). He was a blessing to Lot when he prayed him out of Sodom (Gen. 19). He was a blessing to his son Isaac when the boy could grow up remembering a daddy who had been as strong in the faith as a lion of God (Gen. 22:10). He was a blessing to the whole Jewish nation, for without the unconditional promises which God gave to him while he was asleep (Gen. 15:12–21), the Jew could never return to the Promised Land and possess it.</p> <p><u>I will bless them that bless thee</u> In view of the fact that the words are repeated to Jacob, Isaac’s son (Gen. 27:29), and are repeated again by Balaam (Num. 24:9) as applicable to the twelve tribes of Israel; we are left with only one conclusion, a conclusion which is highly objectionable and distasteful to “modern commentators,” if not downright repulsive. If the words mean what they say and say what they mean, in the context in which we have found them:</p> <ol style="list-style-type: none"> 1. God will curse any man (or nation) who curses the descendants of the twelve tribes of Israel. 2. God will bless any man (or nation) who blesses the descendants of the twelve tribes of Israel. <p>Genesis 27:29 — <i>Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee.</i></p> <p>Numbers 24:9 — <i>He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee.</i></p> <p><u>In thee shall all families of the earth be blessed</u> God’s word if of the Jews and by God’s word is all families blessed.</p>	Gen. 27:29 Num/ 24:9

Genesis Chapter 12

Verses	Comments	Cross References
4-5	<p>Genesis 12:4-5 — <i>So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.</i></p> <p>Abram was told to leave his kindred as well as the place of his family. But Lot goes with him and is trouble all the way.</p> <p>Sarah is 10 years younger than Abram. (Gen. 17:17) and 65. The souls are men and maidservants (Gen. 24:35 previously).</p> <p>Genesis 14:14 — <i>And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan.</i></p>	Gen 14:14

Genesis Chapter 12

Verses	Comments	Cross References
6-9	<p>Genesis 12:6-9 — <i>And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land. <u>And the LORD appeared unto Abram</u>, and said, <u>Unto thy seed will I give this land</u>: and there builded he an altar unto the LORD, who appeared unto him. And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, having Beth-el on the west, and Hai on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD. <u>And Abram journeyed, going on still toward the south.</u></i></p> <p>Canaanite – refers Ham’s son who will be a servant of servant.</p> <p>Genesis 21:12 — <i>And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; <u>for in Isaac shall thy seed be called.</u></i></p> <p>The seed is not specified in this passage but is defined as Isaac in Chapter 21.</p> <p>Abram should have stopped instead of going further south – wrong direction “down toward Egypt”</p>	Gen. 21:12

Genesis Chapter 12

Verses	Comments	Cross References
10-13	<p>Genesis 12:10-13 — <i>And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine was grievous in the land. And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou art a fair woman to look upon: Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife: and they will kill me, but they will save thee alive. Say, I pray thee, thou art my sister: that it may be well with me for thy sake; and my soul shall live because of thee.</i></p> <p>The famine is very grievous where Abram arrived and causes him to sojourn further down into Egypt. As the old saying goes:</p> <p>Sin will take you farther than you intended to go Keep you longer than you intended to stay and Cost you far more than you were willing to pay.</p> <p>Abram lies about Sarah (fair woman past the age of 65) and leads to a lot of trouble.</p> <p>Comes back with an Egyptian handmaid (Hagar) Gen. 16:1), Near loss of his wife (verse 15), and causes sickness on the Egyptians (verse 17).</p>	
14-20	<p>Genesis 12:14-20 — <i>And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she was very fair. <u>The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house. And he entreated Abram well for her sake: and he had sheep, and oxen, and he asses, and menservants, and maidservants, and she asses, and camels.</u> And the LORD plagued Pharaoh and his house with great plagues because of Sarai Abram's wife. And Pharaoh called Abram, and said, What is this that thou hast done unto me? why didst thou not tell me that she was thy wife? Why saidst thou, She is my sister? so I might have taken her to me to wife: now therefore behold thy wife, take her, and go thy way. And Pharaoh commanded his men concerning him: and they sent him away, and his wife, and all that he had.</i></p> <p>Abram goes down into Egypt, lies about Sarah, gets blessed by Pharaoh with more riches, and then leaves with more than he went down for.</p>	

Genesis Chapter 13

Verses	Comments	Cross References
1-4	<p>Genesis 13:1-4 — <i>And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south. And Abram was very rich in cattle, in silver, and in gold. And he went on his journeys from the south even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai; Unto the place of the altar, which he had made there at the first: and there Abram called on the name of the LORD.</i></p> <p>Abram is now moving back in the right direction (up) and leaving Egypt with more than he went down with. They also brought back with them some Egyptian servants (Hagar is mentioned in Gen. 16). Notice also the mention of Abram’s wife going with him but Lot’s wife is not mentioned.</p> <p>Genesis 16:1 — <i>Now Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name was Hagar.</i></p> <p>Abram was very rich at this time. And Lot was also very blessed with possessions. He returns to Bethel (Gen. 12:8).</p>	Gen. 16:1
5-9	<p>Genesis 13:5-9 — <i>And Lot also, which went with Abram, had flocks, and herds, and tents. And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together. And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land. And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren. Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left.</i></p> <p>So the amount of cattle, sheep, etc. between Abram and Lot was more than the land could support and something had to be done to prevent Lot’s servants from fighting with Abram’s servants on who got the resources of the land. And we still have the Canaanite and Perizzite in the land as well.</p>	

Genesis Chapter 13

Verses	Comments	Cross References
5-9 (cont)	<p>Let's review these people and what God does to them.</p> <p>Exodus 33:1-2 — <i>And the LORD said unto Moses, Depart, and go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land which I swear unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it: And I will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite:</i></p> <p>They are still there when Moses brings them up out of Egypt after another 500 years.</p> <p>Exodus 34:11 — <i>Observe thou that which I command thee this day: behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.</i></p> <p>Joshua 9:1-2 — <i>And it came to pass, when all the kings which were on this side Jordan, in the hills, and in the valleys, and in all the coasts of the great sea over against Lebanon, the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, heard thereof; That they gathered themselves together, to fight with Joshua and with Israel, with one accord.</i></p> <p>Joshua 11:1-5 — <i>And it came to pass, when Jabin king of Hazor had heard those things, that he sent to Jobab king of Madon, and to the king of Shimron, and to the king of Achshaph, And to the kings that were on the north of the mountains, and of the plains south of Chinneroth, and in the valley, and in the borders of Dor on the west, And to the Canaanite on the east and on the west, and to the Amorite, and the Hittite, and the Perizzite, and the Jebusite in the mountains, and to the Hivite under Hermon in the land of Mizpeh. And they went out, they and all their hosts with them, much people, even as the sand that is upon the sea shore in multitude, with horses and chariots very many. And when all these kings were met together, they came and pitched together at the waters of Merom, to fight against Israel.</i></p>	<p>Ex. 33:1-2, 34:11 Jos. 9:1-2, 11:1-5</p>

Genesis Chapter 13

Verses	Comments	Cross References
5-9 (cont)	<p>Joshua 11:6-8 — <i>And the LORD said unto Joshua, Be not afraid because of them: for to morrow about this time will I deliver them up all slain before Israel: thou shalt hough their horses, and burn their chariots with fire. So Joshua came, and all the people of war with him, against them by the waters of Merom suddenly; and they fell upon them. And the LORD delivered them into the hand of Israel, who smote them, and chased them unto great Zidon, and unto Misrephoth-maim, and unto the valley of Mizpeh eastward; and they smote them, until they left them none remaining.</i></p> <p>They are all Hamitic descendants and the battle for that land is still ongoing today.</p> <p>Also notice how Abram refers to Lot as “brothers” and not kinsman. This is also a similar reference in Gen. 14:14.</p> <p>Genesis 14:14 — <i>And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan.</i></p> <p>This indicates that the relationship between Abram and Lot was spiritual as well as blood relation. But Abram being gracious gave Lot the choice of which way to go and Lot headed eastward.</p>	<p>Jos. 11:6-8 Gen 14:14</p>

Genesis Chapter 13

Verses	Comments	Cross References
10-13	<p>Genesis 13:10-13 — <i>And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the LORD destroyed Sodom and Gomorrah, even as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar. Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other. Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom. But the men of Sodom were wicked and sinners before the LORD exceedingly.</i></p> <p>So Lot chose the area that was almost as rich as the original Garden of Eden. Noticed that he went eastward – same as Adam and Eve when they were cast out of the Garden of Eden. This is generally the wrong direction spiritually to go toward. The lust of the eyes will bring you down if you focus on that temptation rather than asking for a way of escape. He pitched his tent toward Sodom where men were exceedingly wicked.</p> <p>James 1:14-15 — <i>But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.</i></p> <p>Notice that the temptation IS NOT SIN but when lust is conceived (i.e., dwelt on in your mind) then it hatches into sin. But God is faithful to provide a way of escape from the temptation – IF YOU ASK HIM</p> <p>1 Corinthians 10:13 — <i>There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.</i></p>	<p>James 1:14-15, 1 Cor. 10:13</p>

Genesis Chapter 13

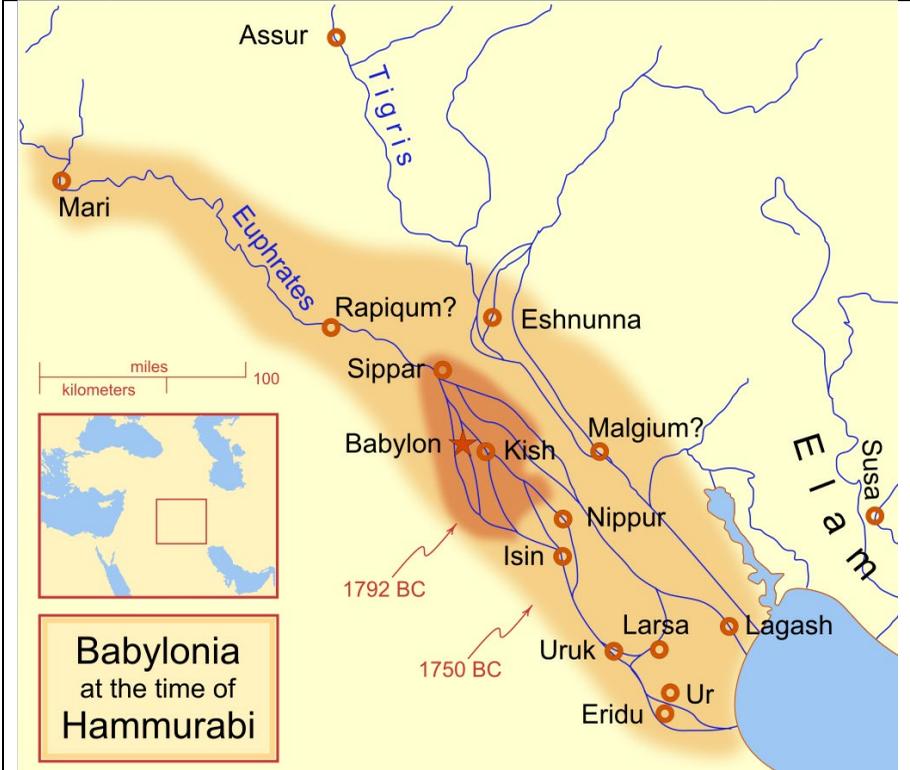
Verses	Comments	Cross References
10-13 (cont)	<p>Notice the parallel indication of Sodom with the times before the flood:</p> <p><i>But the men of Sodom were wicked and sinners before the LORD exceedingly.</i></p> <p>Genesis 6:5 — <i>And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.</i></p> <p>Genesis 14:2 — <i>That these made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar.</i></p> <p>Genesis 14:5 — <i>And in the fourteenth year came Chedorlaomer, and the kings that were with him, and smote the Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim,</i></p> <p>Rephains – Giants Same as Genesis 6 before the flood.</p> <p>Jude 7 — <i>Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.</i></p>	<p>Gen. 6:5 14:2,5 Jude 7</p>
14-18	<p>Genesis 13:14-18 — <i>And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: For all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee. Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the LORD.</i></p>	

Genesis Chapter 13

Verses	Comments	Cross References
14-18 (cont)	<p>Lot lifted up his eyes first and not God tells Abram to lift his eyes up. And God gives him everything he can see in every direction – even to the east where Lot went.</p> <p>God is giving all the land he is able to see to HIS SEED FOREVER.</p> <p>Amos 9:15 — <i>And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the LORD thy God.</i></p> <p>Psalm 105:8-11 — <i>He hath remembered his covenant for ever, the word which he commanded to a thousand generations. Which covenant he made with Abraham, and his oath unto Isaac; And confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant: Saying, Unto thee will I give the land of Canaan, the lot of your inheritance:</i></p> <p>Genesis 15:18-21 — <i>In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: The Kenites, and the Kenizzites, and the Kadmonites, And the Hittites, and the Perizzites, and the Rephaims, And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.</i></p> <p>God promises the land he sees to his seed through Isaac and Jacob and not through Ishmael.</p>	<p>Amos 9:15, Psm. 105:9-11, Gen. 15:18-21</p>

Genesis Chapter 14

Verses	Comments	Cross References
1-4	<p>Genesis 14:1-4 — <i>And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations; That these made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar. All these were joined together in the vale of Siddim, which is the salt sea. Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled.</i></p> <p>Shinar, Ellasar (Larsa or Mari), Elam, and Tidal are all part of the area of Babylon. Now this indicates four united kings/kingdoms along the ancient Babylonian areas came westward and down toward the Dead See to battle the kings in the area of Sodom and Gomorrah in the Valley of Siddim.</p>	



Genesis Chapter 14

Verses	Comments	Cross References
<p>The map illustrates the geographical context of Genesis Chapter 14. It shows the Dead Sea at the top, with the Valley of Siddim to its south. Key locations include Hazazon-tamar?, Sodom?, Gomorrah?, Bela, Admah?, Zeboim?, Shechem, Jericho, Salem?, Hebron, Beersheba, En-mishpat, El-paran?, Mount Hor?, Hazor, Dan, Ashtaroth, Ham?, Rabbah, Kiriathaim, and Punon. The map is divided into regions: REPHAITES, ZUZITES, AMORITES, EMITES, AMALEKITES, and SEIR HORITES. The King's Highway is also marked. A legend in the bottom right corner defines the routes: a solid blue arrow for 'Four kings attack', a dashed red arrow for 'Five kings defend', a dashed blue arrow for 'Four kings return', and a solid red arrow for 'Abram recovers Lot'. Two red starburst symbols are placed near Sodom and Gomorrah. Two inset maps provide a closer view of the Valley of Siddim area, with scale bars in miles and kilometers.</p>		

Genesis Chapter 14

Verses	Comments	Cross References
1-4 (cont)	This battle is a fairly large battle and the Babylonians defeat the Kings of the plains and place them in slavery for 12 years.	
5-9	<p>Genesis 14:5-9 — <i>And in the fourteenth year came Chedorlaomer, and the kings that were with him, and smote the Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim, And the Horites in their mount Seir, unto El-paran, which is by the wilderness. And they returned, and came to En-mishpat, which is Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt in Hazezon-tamar. And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same is Zoar;) and they joined battle with them in the vale of Siddim; With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five.</i></p> <p>Now the indication is that the land of the plains during these 12 years got tired of being slaves and also with the help of some giant men (Rephaims, Zuzims, and Emims) thought they would rebel and regain their freedom. But this time the Kings of the east did even more damage. (refer to map of path to Siddim.</p> <p>Deuteronomy 2:10-12 — <i>The Emims dwelt therein in times past, a people great, and many, and tall, as the Anakims; Which also were accounted giants, as the Anakims; but the Moabites call them Emims. The Horims also dwelt in Seir beforetime; but the children of Esau succeeded them, when they had destroyed them from before them, and dwelt in their stead; as Israel did unto the land of his possession, which the LORD gave unto them.</i></p> <p>Deuteronomy 2:20 — <i>(That also was accounted a land of giants: giants dwelt therein in old time; and the Ammonites call them Zamzummins;</i></p>	Deut. 2:10-12, 20

Genesis Chapter 14

Verses	Comments	Cross References
10-12	<p>Genesis 14:10-12 — <i>And the vale of Siddim was full of slimepits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain. And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way. And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed.</i></p> <p>Slimepits were basically like quicksand, but something more like the pitch that Noah used on the ark to waterproof it. Notice that the King of Sodom and Gomorrah fled to prevent being captured and killed (cowards) even though they lost the battle. So the kings of the east win once again and destroy all of the giants and start heading back north to get back to their lands. But this time Lot is in Sodom and they take him and all his goods with them (big mistake).</p>	
13-16	<p>Genesis 14:13-16 — <i>And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these were confederate with Abram. And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan. And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus. And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.</i></p> <p>So Abram is notified of Lot's capture and Abram still considers Lot as his brother. So Abram takes 318 trained servants and goes to get Lot and his family back. He tracks them all the way up to Dan before he attacks from the rear and defeated the armies of the east with less than 500 men. One of the earliest battles where God blessed the Jewish people against the Arab world with much fewer men and still blessed them in the battles.</p>	

Genesis Chapter 14

Verses	Comments	Cross References
17-20	<p>Genesis 14:17-20 — <i>And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh, which is the king's dale. And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.</i></p> <p>No we come to one of the great mysteries of the bible. Who is Melchizedek – king of Salem? Also a priest. He is only mentioned here, Psalms 110:4 and in Hebrews. Hebrews Chapter 7 provides the most detailed description of this person. Let's go through that description.</p> <p><u>He is not Christ – Verse 3 - Hebrews 7:3</u> — <i>Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.</i> – Made like unto the Son of God – but not him.</p> <p><u>He was a King of Righteousness and a King of Peace – Verse 2 - Hebrews 7:2</u> — <i>To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;</i></p> <p><u>He had no father/mother (or none listed in any genealogy) Verse – 3</u></p> <p><u>He was not a descendant of Abram, Isaac, and Jacob – Verse 4-6 - Hebrews 7:4-6</u> — <i>Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.</i></p>	<p>Heb. 7:1-21</p>

Genesis Chapter 14

Verses	Comments	Cross References
17-20 (cont)	<p><u>He anticipates the Lord’s Supper – Gen. 14:18</u> <u>He had power to bless – Gen. 14:19</u> <u>He is a greater man than Abram – Verse 4, 7 –</u> <i>Hebrews 7:4 – Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. Hebrews 7:7 – And without all contradiction the less is blessed of the better.</i></p> <p>In other words – the mystery remains on Who is Melchizedek unless someone else has more insight.</p> <p><u>Tithes – (a tenth part) First Mention in the Bible</u> Abram gave Melchizedek tithes of all that he returned with in spoils. It is given to the priest, voluntarily, and under grace – no law required it.</p> <ol style="list-style-type: none"> 1. In the Old Testament, under law, the place of tithing was the storehouse (Mal. 3:10). 2. In the New Testament, under grace, the place was “laid by in store” (1 Cor. 16:2). 3. In the Old Testament, animals and vegetables were tithed (Lev. 27:30, 32; Matt. 23:23). 4. In the New Testament, it appears to be money (Acts 11:29; Rom. 15:26; 1 Cor. 16:1–3). 5. In the Old Testament, the tithe supported the Levites and priests (Neh. 10:37–38; Num. 18:24). 6. In the New Testament, it supports ministers and poor saints (Rom. 15:25; 1 Cor. 9:9–14). 7. In the Old Testament, it is brought once every three years (Deut. 26:12). 8. In the New Testament, it is brought on the first day of the week (1 Cor. 16:1,2). 	

Genesis Chapter 14

Verses	Comments	Cross References
	<p>9. In the Old Testament, it is the tithe plus an offering (Mal. 3:10).</p> <p>10. In the New Testament, it is “according as a man purposes in his heart, both cheerfully and bountifully” (2 Cor. 9:6–9).</p>	
21-24	<p>Genesis 14:21-24 — <i>And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself. And Abram said to the king of Sodom, I have lift up mine hand unto the LORD, the most high God, the possessor of heaven and earth, That I will not take from a thread even to a shoelatchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich: Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion.</i></p> <p>King of Sodom – offers Abram the spoil from the war for him retrieving all of the people and goods. – But Abram refuses to accept. But he does allow his soldiers to partake of the spoils for their labor.</p> <p>The lifting up of Abram’s hand is like taking an oath before God.</p> <p>Revelation 10:5-6 — <i>And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, And swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:</i></p> <p>Abram pretty much says – God is the my provider and He owns it all and why should I take anything from you – I am trusting in the Lord God of Heaven for all my needs. Rejects even a piece of thread – lest the King would try and say later that he made Abram rich.</p>	<p>Rev. 10:5-6</p>

Genesis Chapter 15

Verses	Comments	Cross References
1-6	<p>Genesis 15:1-6 — <i>After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward. And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir. And, behold, the word of the LORD came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. And he believed in the LORD; and he counted it to him for righteousness.</i></p> <p>The Lord appears to Abram in a vision. What would your reaction be if this happened to you and you knew it was the Lord? Hence the first words spoken to Abram – “Fear Not”. He just came back from conquering the Kings of Shinar and refusing to accept anything from the King of Sodom for his efforts. Now God declares I am thy shield and thy exceeding great reward. Thanks be unto God for He is our reward also. Abram did all the things God has directed him to do – BY FAITH. So here God is encouraging Abram to keep believing on him.</p> <p>So Abram replies – What will thou give me – seeing I have no children to pass all of this down to and the only person I have is Eliezer of Damascus. Similar question as Peter asked in Matthew.</p> <p>Matthew 19:27-29 — <i>Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.</i></p> <p>What a reward!!!! But even though Abram was just blessed by his victory – we all can get back down in the valley quickly and be full of self-pity.</p>	<p>Mat. 19:27-29</p>

Genesis Chapter 15

Verses	Comments	Cross References
1-6 (cont)	<p>Eliezer was over Abram’s household and was the same servant he sent back to his home land to get Isaac’s wife and a type of the Holy Spirit when Abram sent him to get a bride for his son – just like God sent the Holy Spirit to this earth to get a bride for Christ during this dispensation.</p> <p>Genesis 24:1-6 — <i>And Abraham was old, and well stricken in age: and the LORD had blessed Abraham in all things. And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh: And I will make thee swear by the LORD, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell: But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac. And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest? And Abraham said unto him, Beware thou that thou bring not my son thither again.</i></p> <p>Abram reminds God that although he was promised a seed, it has not yet occurred.</p> <p>Genesis 12:7 — <i>And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him.</i></p> <p>Genesis 13:15 — <i>For all the land which thou seest, to thee will I give it, and to thy seed for ever.</i></p> <p>God tells Abram that his seed will come from his own bowels and not that of Eliezer. Then God takes him outside to let him know the extent of what God is promising him. Remember that the bible stated that even Isaac and Jacob paid tithes to Melchizedek since their seed was in Abram at the time.</p> <p>“Tell the Stars” – It means to “tally” or “count”.</p>	<p>Gen. 24:1-6; 12:7; 13:15</p>

Genesis Chapter 15

Verses	Comments	Cross References
1-6 (cont)	<p>“So Shall thy seed be” – His seed would be carried out through Isaac and Jacob and the nation of Israel and by them writing God’s Word, we that are born again are also of their seed. What a promise to Abram!</p> <p>Romans 4:9-13 — <i>Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.</i></p> <p>Galatians 3:6-9 — <i>Even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham.</i></p> <p>Notice how Paul describes this promise to Abram – it was BEFORE he was circumcised and included both the Jew and those that believe outside the Jewish race. God’s promise to Abram was to all of us today! Praise the Lord!</p> <p>Abram believe God and it was accounted to him for righteousness – same as we are today – BY FAITH!!</p>	Rom. 4:9-13 Gal. 3:6-9

Genesis Chapter 15

Verses	Comments	Cross References								
7-12	<p>Genesis 15:7-12 — <i>And he said unto him, I am the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. And he said, Lord GOD, whereby shall I know that I shall inherit it? And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon. And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not. And when the fowls came down upon the carcasses, Abram drove them away. And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him.</i></p> <p>There are eight covenants that help define the various dispensation time periods.</p> <table style="width: 100%; border: none;"> <tr> <td style="width: 50%;">1. Edenic</td> <td style="width: 50%;">2. Adamic</td> </tr> <tr> <td>3. Noahic</td> <td>4. Abrahamic</td> </tr> <tr> <td>5. Mosaic</td> <td>6. Davidic</td> </tr> <tr> <td>7. Christian</td> <td>8. Angelic (Eternal)</td> </tr> </table> <p>We are about to witness the 4th covenant – Each covenant is established by a sign – (Adamic – sheepskin, Noahic – Rainbow) and this will be established by an offering of God’s choosing.</p> <p>The animals are consistent with those defined in the law:</p> <p>Leviticus 1:14, Exodus 29:15, Numbers 15:27, and Deuteronomy 21:3.</p> <p>The covenant that is being established is UNCONDITIONAL – which means God will perform it – regardless of man’s actions from Abram on down through the generations. However, the Mosaic covenant that comes later is conditional on the nation of Israel staying true to God’s law.</p>	1. Edenic	2. Adamic	3. Noahic	4. Abrahamic	5. Mosaic	6. Davidic	7. Christian	8. Angelic (Eternal)	
1. Edenic	2. Adamic									
3. Noahic	4. Abrahamic									
5. Mosaic	6. Davidic									
7. Christian	8. Angelic (Eternal)									

Genesis Chapter 15

Verses	Comments	Cross References
	<p>Genesis 15:13-21 — <i>And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full. And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: The Kenites, and the Kenizzites, and the Kadmonites, And the Hittites, and the Perizzites, and the Rephaims, And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.</i></p>	
13-21	<p>First part is the prophecy of Jacob and the 12 sons going down into the land of Egypt for years of slavery.</p> <p>Exodus 12:40 — <i>Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years.</i></p> <p>We seem to have a contradiction between 400 and 430 years. But let's see what the bible says.</p> <p>This passage says they will be a stranger in a land and be afflicted 400 years. In Exodus, it states very clearly that the sojourning was 430 years. Simple English helps here. They were in the land of Egypt 430 years sojourning, but they were only afflicted for 400 of the 430 years (i.e., first 30 years of Joseph being in high regards was not being afflicted.</p> <p>God will judge Egypt for what they do to the nation and he did.</p>	Ex. 12:40

Genesis Chapter 15

Verses	Comments	Cross References

Genesis Chapter 16

Verses	Comments	Cross References
1-3	<p>Genesis 16:1-3 — <i>Now Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name was Hagar. And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai. And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.</i></p> <p>Time frame wise – Abram is about 85 (verse 16) and Sarai is about 75 years old. Sarai does not have faith that God will provide Abram a son through her so she offers her handmaid. One of the first instances mentioned of surrogacy (Surrogacy is an arrangement whereby a <i>woman gets pregnant and gives birth on behalf of another person or couple</i> who will become the child's legal parents). At this point in Abram's life, the Lord ceases to speak to Abram until 13-14 years later (Gen 17:1).</p> <p>Genesis 17:1 — <i>And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect.</i></p> <p>Now notice the specific language of Gen. 16:3 – Sarai gave Hagar to Abram to be his wife. No ceremony, no minister, no justice of the peace, no vows. God recognizes marriage between man and woman different than the laws of the land!! So when men today attempt to use man's laws to define when a marriage occurs and when a divorce happens – it is based on man's laws and not God's. We won't get into those specifics here, but just a major word of caution.</p>	Gen. 17:1

Genesis Chapter 16

Verses	Comments	Cross References
4-6	<p>Genesis 16:4-6 — <i>And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes. And Sarai said unto Abram, My wrong be upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the LORD judge between me and thee. But Abram said unto Sarai, Behold, thy maid is in thy hand; do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her face.</i></p> <p>Simple observation made by Sarai at this point. Abram is not the problem with having children – it is Sarai’s inability to conceive. Hagar probably showed some level of pride in that she could bear Abram a son and Sarai couldn’t. This caused anger to build in Sarai toward Hagar. Sarai then goes back to Abram and blames Hagar and Abram for the situation rather than taking full responsibility. So she goes into to Abram and said since it’s your fault – you need to decide what to do. So Sarai turns her jealousy toward Hagar and makes life so hard she decides to leave.</p>	
7-10	<p>Genesis 16:7-10 — <i>And the angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur. And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai. And the angel of the LORD said unto her, Return to thy mistress, and submit thyself under her hands. And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude.</i></p> <p>First mention of the “Angel of the Lord” that appears 52 times in the old testament. In Acts 27, we see exactly who this is.</p> <p>Acts 27:23 — <i>For there stood by me this night the angel of God, whose I am, and whom I serve,</i></p> <p>The Angel of the Lord/God is none other than Jesus Christ our Lord.</p> <p>So the first appearance in the Old Testament of Jesus Christ is to a “miserable sinner” from Egypt (Acts 8:30-38 and the Ethiopian Eunuch – first person to accept Christ after the transition from the Jews to the Gentiles) by a fountain of water (John 4:14) similar to the woman from Samaria needing salvation.</p>	Acts 27:23

Genesis Chapter 16

Verses	Comments	Cross References
7-10 (cont)	<p>Acts 8:26-38 — <i>And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, Was returning, and sitting in his chariot read Esaias the prophet. Then the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him. The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth. And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.</i></p> <p>John 4:9, 14 — <i>Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans. ... But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.</i></p> <p>Hagar is heading back to Egypt but God stops her in her tracks.</p>	Acts 8:27-38 John 4:9,14

Genesis Chapter 16

Verses	Comments	Cross References
11-14	<p>Genesis 16:11-14 — <i>And the angel of the LORD said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael; because the LORD hath heard thy affliction. And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren. And she called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me? Wherefore the well was called Beer-lahai-roi; behold, it is between Kadesh and Bered.</i></p> <p>Ishmael is the father of the Arab people.</p> <p>Genesis 25:12-18 — <i>Now these are the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham: And these are the names of the sons of Ishmael, by their names, according to their generations: the firstborn of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam, And Mishma, and Dumah, and Massa, Hadar, and Tema, Jetur, Naphish, and Kedemah: These are the sons of Ishmael, and these are their names, by their towns, and by their castles; twelve princes according to their nations. And these are the years of the life of Ishmael, an hundred and thirty and seven years: and he gave up the ghost and died; and was gathered unto his people. And they dwelt from Havilah unto Shur, that is before Egypt, as thou goest toward Assyria: and he died in the presence of all his brethren.</i></p> <p>Pretty much the Arabian Peninsula. Twelve children same as Jacob.</p> <p>Notice the statement – “wild man” – sense of running wild. His hand against every man and every man’s against him.</p> <p>The Arab people are one of the hardest group of people other people can understand. This is the reason here that explains it. God says they will be against all other men and every other man will be against him. They have been at “war” with the Jewish people ever since the Isaac was born and will be until God set’s up the throne for Jesus.</p>	<p>Gen. 25:12-18</p>

Genesis Chapter 16

Verses	Comments	Cross References
11-14 (cont)	<p>Notice that the angel spoke to her, but did not appear to her. So at no time did she see the Angel of the Lord. Notice how carefully God's word clearly states she never saw him.</p> <p><i>And she called the name of the LORD <u>that spake unto her</u>, Thou <u>God seest me</u>: for she said, <u>Have I also here looked after him that seeth me?</u></i></p> <p>The name Beer-lahai-roi - the well of living after seeing</p>	
15-16	<p>Genesis 16:15-16 — <i>And Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael. And Abram was fourscore and six years old, when Hagar bare Ishmael to Abram.</i></p> <p>So Hagar does as the Lord said and returns to Abram and Sarai. Abram is 86 years old and Sarai is 76 years old. So Hagar was only gone for less than 9 months when she left Abram and Sarai.</p>	

Genesis Chapter 17

Verses	Comments	Cross References
1-5	<p>Genesis 17:1-5 — <i>And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face: and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.</i></p> <p>Notice the distinction here versus Chapter 16 – God appears to Abram and not just spake to Abram. 13 years after the birth of Ishmael and the issue with Hagar.</p> <p>Here the word “Almighty” is first used in the bible. Right before God tells Abram – he and Sarai are about to have a child at their advanced age indicates “God is Able” to perform this miracle work. Here God makes his covenant – with Abram AFTER Ishmael is born. A covenant sealed by the sign of circumcision (8-14). This differs slightly from the previous covenant since it relates to circumcision and land which limits it to the Jews and not the church as previously defined.</p> <p>God also changes Abram’s name from Abram to Abraham. – “father of a multitude”</p>	
6-8	<p>Genesis 17:6-8 — <i>And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.</i></p> <p>Here is where the Lord segments the difference between Isaac and Ishmael since the sign is circumcision 8 days after birth – and Ishmael is already 13 years old.</p>	

Genesis Chapter 17

Verses	Comments	Cross References
9-14	<p>Genesis 17:9-14 — <i>And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in thy generations. This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. <u>And he that is eight days old shall be circumcised among you,</u> every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.</i></p> <p>To prove how scientific God’s word is - The results of a study confirms that the first week, and up to the 8th day, after birth is the optimal time for a ‘pain-free’ neonatal circumcision. <i>Journal of Pediatric Urology Volume 5, Issue 5, <u>October 2009</u>, Pages 359-362</i></p> <p>Another type defined in this verse is the new birth. Abram and Sarai – are “no longer” – i.e., dead and Abraham and Sarah are now re-born at this point in Abraham’s life. Unless a person is “circumcised” they are none of his – unless a person is reborn in Christ – they are none of his.</p> <p>Colossians 2:10-12 — <i>And ye are complete in him, which is the head of all principality and power: In whom also <u>ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:</u> Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.</i></p> <p>Notice that it involves “born in thy house” and “bought with thy money”. And God says all others shall be cut off – God is a God of separation.</p> <p>1 Corinthians 6:20 — <i>For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.</i></p>	<p>Col. 2:10-12 1 Cor. 6:20</p>

Genesis Chapter 17

Verses	Comments	Cross References
15-22	<p>Genesis 17:15-22 — <i>And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her. Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear? And Abraham said unto God, O that Ishmael might live before thee! And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him. And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation. But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year. And he left off talking with him, and God went up from Abraham.</i></p> <p>Notice how Abraham has somewhat of a skeptical view of God’s revelation. God clearly states that Sarah – at 90 years old will conceive and bear a child. Abraham laughs at the thought and wonders how on earth this will happen. But God is in the miracle business of making sure man can’t take credit for what God can do. Abraham even suggests to God that why he can’t use Ishmael instead. This would allow for Abraham to take some credit for the seed instead of God.</p> <p>Now Abraham is on his face laughing at the news that God is going to give him and Sarah a child in total doubt. And what does God tell him his name will be – Isaac – which means “Laughter” – Wouldn’t that be a sobering thought to Abraham?</p> <p>God also promises to bless Ishmael with 12 princes (Gen. 25:16) that we read last week. But here God clearly establishes his covenant with Abraham through Isaac. God says to mark your calendar – this time next year – Isaac will be born.</p>	

Genesis Chapter 17

Verses	Comments	Cross References
23-27	<p>Genesis 17:23-27 — <i>And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their foreskin in the selfsame day, as God had said unto him. And Abraham was ninety years old and nine, when he was circumcised in the flesh of his foreskin. And Ishmael his son was thirteen years old, when he was circumcised in the flesh of his foreskin. In the selfsame day was Abraham circumcised, and Ishmael his son. And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.</i></p> <p>So now Abraham gets all of the males together and lines them up to perform circumcision on all of them in the same day. Can you imagine what that was like? An Abraham 99 years old succumbs to the act as well.</p>	

Genesis Chapter 18

Verses	Comments	Cross References
1-8	<p>Genesis 18:1-8 — <i>And the LORD appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day; And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant: Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said. And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth. And Abraham ran unto the herd, and fetcht a calf tender and good, and gave it unto a young man; and he hasted to dress it. And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat.</i></p> <p>Here we have the Lord appearing to Abraham and Abraham knew who it was and bowed before him not knowing what was to come later. There are three of them (all male) – The Lord and 2 additional angels as we will see in Chapter 19. About midday they show up and Abraham feeds them (angels eat also). Abraham fed them a feast.</p>	

Genesis Chapter 18

Verses	Comments	Cross References
9-15	<p>Genesis 18:9-15 — <i>And they said unto him, Where is Sarah thy wife? And he said, Behold, in the tent. And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard it in the tent door, which was behind him. Now Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women. Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also? And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? Is any thing too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son. Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh.</i></p> <p>So Abraham apparently did not notify Sarah of God’s promise. But the news is now being let out that Sarah is going to have a child – even though she no longer has the monthly visit that indicates she is producing eggs to be fertilized.</p> <p>Sarah is eaves dropping on the conversation and hears that she will have a child in 9 months. Sarah laughs to herself – just like Abraham. She also laughs at the thought that Abraham is capable. Now Christ says to Abraham the famous quote – “<i>Is anything too hard for the LORD</i>”.</p> <p>Jeremiah 32:27 — <i>Behold, I am the LORD, the God of all flesh: is there any thing too hard for me?</i></p> <p>The angel of the Lord knows her heart and ask – Did she just laugh at my statement? Then he states – Mark my word – this will happen as I say. Sarah denies laughing since she is eaves dropping and gets scared that God knows her heart and speaks in the open what she is thinking internally. God calls her on the carpet for laughing and then lying about it.</p>	Jer. 32:27

Genesis Chapter 18

Verses	Comments	Cross References
16-22	<p>Genesis 18:16-22 — <i>And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way. And the LORD said, Shall I hide from Abraham that thing which I do; Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him. And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know. And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD.</i></p> <p>So the Lord asks the other angels – should I hide our task at hand from Abraham? The plan is to go down bodily and see firsthand (even though he already knew) and to give Lot a fair warning (Chapter 19) what is fixing to happen. He knows how Abraham will react if they tell him about what is fixing to happen in Sodom. The wickedness is great (as in the days of Noah).</p> <p>Luke 17:26 — <i>And as it was in the days of Noe, so shall it be also in the days of the Son of man.</i></p> <p>Luke 17:28 — <i>Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;</i></p> <p>Sodom and Gomorrah had descended into wickedness just like in Noah's time.</p> <p>The 2 angels with the Lord – turn and start to walk off toward Sodom but the Lord stays with Abraham.</p>	<p>Luke 17:26, 28</p>

Genesis Chapter 18

Verses	Comments	Cross References
23-26	<p>Genesis 18:23-26 — <i>And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked? Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein? That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right? And the LORD said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.</i></p> <p>Abraham overhears the conversation and then initiates the plea for Lot and his family. Think about the parallel with this situation and the Church.</p> <p>Are you going to suffer the church to go through the tribulation period with them being righteous? Abraham pleads for Sodom to be spared – thinking that Lot has at least kept his family in touch with God. He starts with 50 and pleads to let it be if God finds that many. We know the overall results, but Abraham keeps pleading.</p>	
27-33	<p>Genesis 18:27-33 — <i>And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes: Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five? And he said, If I find there forty and five, I will not destroy it. And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do it for forty's sake. And he said unto him, Oh let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do it, if I find thirty there. And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not destroy it for twenty's sake. And he said, Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy it for ten's sake. And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.</i></p> <p>So Abraham continues to plead with the Lord – 50, 45, 40, 30, 20, and then 10. Finally, at 50, the Lord says he will spare the city for 10 and then turns to leave. So Abraham realizes there is a good chance, things are not going to go well.</p>	

Genesis Chapter 19

Verses	Comments	Cross References
1-3	<p>Genesis 19:1-3 — <i>And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground; And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night. And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat.</i></p> <p>Lot responds to the 2 angels just like Abraham in the previous chapter. Make food, wash their feet, etc. Lot has a place of importance since he is sitting at the gate. Probably went from a regular person to a hero after Abram rescued him and the other captured prisoners from the raid previously described in Chapter 14. Although he is in a lofty position, the men of the city would not hesitate to come after him, if necessary.</p> <p>Genesis 19:9 — <i>And they said, Stand back. And they said again, This one fellow came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon the man, even Lot, and came near to break the door.</i></p> <p>Lot was still a righteous man, but not living in a manner that would bring honor to God.</p> <p>2 Peter 2:7-8 — <i>And delivered just Lot, vexed with the filthy conversation of the wicked: (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;)</i></p> <p>When Lot came back from capture – he was probably recognized as a hero. But he allowed the world to influence him. Contrary to that, we have witnessed this week one of the most powerful examples of what one person can do when they give their all for Christ and honor him. Charlie Kirk never once wavered in his faith and we have seen that faith exemplified over this past week 24/7 on the news. Last night, his wife showed just what kind of person he was for the world to see. Although his death was tragic and wrong, he has brought the spotlight down on this wicked generation that has nothing to do with our Lord and Savior.</p>	<p>Gen. 19:9 2 Pet. 2:7-8</p>

Genesis Chapter 19

Verses	Comments	Cross References
4-8	<p>Genesis 19:4-8 — <i>But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter: And they called unto Lot, and said unto him, Where are the men which came in to thee this night? bring them out unto us, that we may know them. And Lot went out at the door unto them, and shut the door after him, And said, I pray you, brethren, do not so wickedly. Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof.</i></p> <p>Here we see the wicked state of the city and the desire of the men to sodomize the two angels. An angry mob is gathering outside of Lot’s house to do wicked things to these angels. And it is men with men.</p> <p>Once men and women give in to this wickedness, God allows them to be turned over to reprobate minds.</p> <p>Romans 1:27-28 — <i>And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;</i></p> <p>Notice that Lot refers to the men as “brethren” – how far he has vexed his soul.</p>	Romans 1:27-28

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Verses	Comments	Cross References
9-11	<p>Genesis 19:9-11 — <i>And they said, Stand back. And they said again, This one fellow came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon the man, even Lot, and came near to break the door. But the men put forth their hand, and pulled Lot into the house to them, and shut to the door. And they smote the men that were at the door of the house with blindness, both small and great: so that they wearied themselves to find the door.</i></p> <p>Lot is the “one fellow” referred to since he came to sojourn and now they refer to him as a judge since he is condemning their attempts. In today’s language it goes something like this:</p> <p><i>“Look at this bum. He came drifting through here looking for a handout, and now he wants to run the Circuit Court! Who the --- does he think he is, anyway?”</i></p> <p>The angels have power to cause blindness and cause all of the men to basically lose their way and probably remain blind through the night until the place is destroyed the next morning.</p>	
12-14	<p>Genesis 19:12-14 — <i>And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place: For we will destroy this place, because the cry of them is waxen great before the face of the LORD; and the LORD hath sent us to destroy it. And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place; for the LORD will destroy this city. But he seemed as one that mocked unto his sons in law.</i></p> <p>Here we see how Lot has lost his influence and his testimony. What a sad state to be in that you have no influence on you children or their family. These angels are destroyers while some are just messengers. See Revelation 2-3 as messengers while the angels sent during the actual tribulation are bringing destruction.</p>	

Genesis Chapter 19

Verses	Comments	Cross References
15-16	<p>Genesis 19:15-16 — <i>And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city. And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him: and they brought him forth, and set him without the city.</i></p> <p>Remember that Lot's wife was an Egyptian that was probably familiar with all of the wickedness from Egypt. We are about to get to sunrise and the angels wake up the house and say – it's time to get out. Lot went down into that land with plenty of riches and leaves with nothing but his family and clothes on his back. No time to figure out how to get what he had together.</p> <p>So the angels had to take them out of the city to remove them before destruction. Notice that he hesitated (reluctant) leaving the city (while he lingered). The sin had a grip on him, but the angels basically didn't allow them to linger.</p>	

Genesis Chapter 19

Verses	Comments	Cross References
17-22	<p>Genesis 19:17-22 — <i>And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed. And Lot said unto them, Oh, not so, my Lord: Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die: Behold now, this city is near to flee unto, and it is a little one: Oh, let me escape thither, (is it not a little one?) and my soul shall live. And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken. Haste thee, escape thither; for I cannot do any thing till thou be come thither. Therefore the name of the city was called Zoar.</i></p> <p>Now get this picture in your mind – The angels do the hard work of getting them out of the city – probably by force. Get’s them out of immediate danger, but then tells them to get into the mountain to be safe. Lot reviews his options and determines he can’t make the mountains by sunrise – especially with wife and 2 daughters. He looks at the other city in the plains and ask the angels about going there instead. He pleads to spare the small city during the destruction.</p> <p>Genesis 13:10 — <i>And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the LORD destroyed Sodom and Gomorrah, even as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar.</i></p> <p>He begs the angels to allow him to go to this small city – probably still wicked as we will see later. He gets them to allow him to go to Zoar for protection and they agree not to destroy it. But they tell him to get with it and hurry because when sunrise comes – destruction is coming. Lot, his wife, and daughters are now going as fast as they can to get to Zoar before sunrise.</p> <p>The solemn warning made to not look back at any time meant that Lot was probably in the lead with his 2 daughters and then his wife bringing up the rear. Neither of them looking backward until they reach the gate of the city of Zoar. Apparently Zoar had at least 7 righteous souls (remember Abraham’s plea) because God spared it once Lot arrived with his 2 daughters.</p>	Gen. 13:10

Genesis Chapter 19

Verses	Comments	Cross References
17-22 (cont)	<p>See similar passage for the Jews during the tribulation period in Matthew.</p> <p>Matthew 24:17-20 — <i>Let him which is on the housetop not come down to take any thing out of his house: Neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the sabbath day:</i></p> <p>The prayer of a righteous man availeth much – because God could not destroy Sodom until Lot was removed.</p>	Mat. 24:17-20
23-26	<p>Genesis 19:23-26 — <i>The sun was risen upon the earth when Lot entered into Zoar. Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven; And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. But his wife looked back from behind him, and she became a pillar of salt.</i></p> <p>Lot makes it to the city right at sunrise and then here it comes. Brimstone – is Sulphur – a flammable stone – and since it came out of heaven – probably a major meteorite raining down on the city with fire. Lot’s wife was behind him and since the angels told them not to look back – Lot never saw her again after reaching the city.</p>	
27-28	<p>Genesis 19:27-28 — <i>And Abraham gat up early in the morning to the place where he stood before the LORD: And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace.</i></p> <p>The scene now turns back to Abraham and from his vantage point, he sees the destruction in the plains. He sees it destroyed just like the angels sad. The Abraham realizes, there were not 10 righteous men in Sodom to be found.</p>	
29	<p>Genesis 19:29 — <i>And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.</i></p> <p>God showed mercy to Lot for Abraham’s sake.</p>	

Genesis Chapter 19

Verses	Comments	Cross References
30-35	<p>Genesis 19:30-35 — <i>And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters. And the firstborn said unto the younger, Our father is old, and there is not a man in the earth to come in unto us after the manner of all the earth: Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father. And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose. And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, and lie with him, that we may preserve seed of our father. And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose.</i></p> <p>Zoar was more than likely like Sodom and Lot feared for his life now that he was spared from the destruction and the destruction brought him back to some level of conviction so he picks up all he has and heads to the mountains to live in a cave with his daughters. Unfortunately, the damage to his daughters morality was already done.</p>	

Genesis Chapter 19

Verses	Comments	Cross References
36-38	<p>Genesis 19:36-38 — <i>Thus were both the daughters of Lot with child by their father. And the firstborn bare a son, and called his name Moab: the same is the father of the Moabites unto this day. And the younger, she also bare a son, and called his name Ben-ammi: the same is the father of the children of Ammon unto this day.</i></p> <p>Now Lot is the father of his 2 grandsons. Here is some history of where these sons end up.</p> <p>Moabites</p> <ol style="list-style-type: none"> 1. Moabite women cause Solomon to sin (Neh. 13:26, 1 Kings 11:1). 2. The King of Moab hires Balaam to curse Israel (Num. 22–23). 3. Eglon oppresses Israel (Judg. 3). 4. Intermarriage with the Moabites costs Israel 24,000 casualties (Num.25:1–9). 5. They are Israel’s perennial enemies for 500 years (see 1 Sam. 12, 14; 2 Sam. 8:12; 2 Kings 1, 3). 6. Their country and their people are the objects of God’s wrath at the Second Advent (Isa. 16; Jer. 48). <p>Ammonites</p> <ol style="list-style-type: none"> 1. They inhabit the area northeast of Moab right next to Moab. 2. They are prohibited from entering the congregation of Israel until ten generations have passed since the first “ecumenically approved” mixed marriage (Deut. 23:3). 3. They oppress Israel in the Book of Judges and refuse to return land which belonged to Israel (Judg. 10–12). 4. They are Israel’s enemies for 500 years (1 Sam. 12:12; 2 Sam. 10:10; 2 Kings 24:2). 5. They are listed with Moab as a target of judgment in the Second Advent (Zeph. 2:8–9; Jer. 49; Ezek. 25). 	

Genesis Chapter 20

Verses	Comments	Cross References
1-7	<p>Genesis 20:1-7 — <i>And Abraham journeyed from thence toward the south country, and dwelled between Kadesh and Shur, and sojourned in Gerar. And Abraham said of Sarah his wife, She is my sister: and Abimelech king of Gerar sent, and took Sarah. But God came to Abimelech in a dream by night, and said to him, Behold, thou art but a dead man, for the woman which thou hast taken; for she is a man's wife. But Abimelech had not come near her: and he said, Lord, wilt thou slay also a righteous nation? Said he not unto me, She is my sister? and she, even she herself said, He is my brother: in the integrity of my heart and innocency of my hands have I done this. And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me: therefore suffered I thee not to touch her. Now therefore restore the man his wife; for he is a prophet, and he shall pray for thee, and thou shalt live: and if thou restore her not, know thou that thou shalt surely die, thou, and all that are thine.</i></p> <p>So – here we go again – Abraham didn’t learn from his previous trip to Egypt about calling his wife his sister – and decides to repeat the same old story. And Abimelech is warned of God that he is messing with Abraham’s wife and not just his sister. But Abimelech begs for mercy since he did not know. The reason for his repeat is his fear that they would kill him and take his wife (verse 11). Abimelech does not hesitate to take Sarah – since she is still fair (as an 89-year-old woman).</p> <p>Here is a case where the heathen is alerted to the sin he is about to commit and he is then presented with a choice on whether to continue or not partake of that sin. And God himself preventing Abimelech from violating Sarah who is dedicated to bear a son to raise up Christ. The word “touch” in this instance means “to touch, i.e. lay the hand upon (for any purpose; euphemistically, to lie with a woman);” Notice the sin is always against God - <i>for I also withheld thee from sinning against me:</i></p> <p>Psalm 51:4 — <i>Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.</i></p> <p>God refers to Abraham as a prophet – Abimelech considers him a liar while God calls him a prophet – What are you in God’s eyes? Abimelech’s decision is based on him recognizing God’s punishment – “Thou shalt surely die” – sound familiar?</p>	Psa. 51:4

Genesis Chapter 20

Verses	Comments	Cross References
8-13	<p>Genesis 20:8-13 — <i>Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the men were sore afraid. Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and what have I offended thee, that thou hast brought on me and on my kingdom a great sin? thou hast done deeds unto me that ought not to be done. And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing? And Abraham said, Because I thought, Surely the fear of God is not in this place; and they will slay me for my wife's sake. And yet indeed she is my sister; she is the daughter of my father, but not the daughter of my mother; and she became my wife. And it came to pass, when God caused me to wander from my father's house, that I said unto her, This is thy kindness which thou shalt shew unto me; at every place whither we shall come, say of me, He is my brother.</i></p> <p>Matthew 5:23 — <i>Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;</i></p> <p>Matthew 18:15 — <i>Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.</i></p> <p>Leviticus 19:18 — <i>Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD.</i></p> <p>If someone has offended you – go to them and discuss with them and them personally – don't go tell everyone else about what they did – get it right between you and them.</p> <p>Abimelech understood how great a sin it would be – in God's eyes. – Also not to tempt another person with sin. He also confronts Abraham for thinking that that the fear of God was not in that area.</p> <p>Age old question – Where did Cain get his wife – His sister – dah. It was not forbidden until the law came later and the earth was populated. Sara was actually Abraham's sister by his father but not his mother.</p>	<p>Mat. 5:23, 18:15; Lev. 19:18</p>

Genesis Chapter 20

Verses	Comments	Cross References
14-18	<p>Genesis 20:14-18 — <i>And Abimelech took sheep, and oxen, and menservants, and womenservants, and gave them unto Abraham, and restored him Sarah his wife. And Abimelech said, Behold, my land is before thee: dwell where it pleaseth thee. And unto Sarah he said, Behold, I have given thy brother a thousand pieces of silver: behold, he is to thee a covering of the eyes, unto all that are with thee, and with all other: thus she was reproved. So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maidservants; and they bare children. For the LORD had fast closed up all the wombs of the house of Abimelech, because of Sarah Abraham's wife.</i></p> <p>So Abraham once again takes a big haul for calling Sarah his sister and causing Abimelech to do anything to not see God's wrath. He restores Sarah and allows Abraham to dwell freely in his area. He also makes a dig when addressing Sarah and called Abraham "her brother". Abraham prays for Abimelech and his people and God forgives them and opens up their wombs again.</p>	

Genesis Chapter 21

Verses	Comments	Cross References
1-8	<p>Genesis 21:1-8 — <i>And the LORD visited Sarah as he had said, and the LORD did unto Sarah as he had spoken. For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him. And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac. And Abraham circumcised his son Isaac being eight days old, as God had commanded him. And Abraham was an hundred years old, when his son Isaac was born unto him. And Sarah said, God hath made me to laugh, so that all that hear will laugh with me. And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have born him a son in his old age. And the child grew, and was weaned: and Abraham made a great feast the same day that Isaac was weaned.</i></p> <p>So God's promise is fulfilled and Sarah has Isaac (laughter) and this time Sarah is laughing for joy and not as skepticism. God delivers on all his promises.</p> <p>So as a type of Christ – Isaac was born by a miracle with God visiting Sarah after any potential for child bearing – just like Mary – who was a virgin.</p> <p>Isaac was weaned at 8 days of age just like God said and then when he was weaned – (about 2-3 years old) Abraham throws a feast.</p>	
9-14	<p>Genesis 21:9-14 — <i>And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking. Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac. And the thing was very grievous in Abraham's sight because of his son. And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called. And also of the son of the bondwoman will I make a nation, because he is thy seed. And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beer-sheba.</i></p>	

Genesis Chapter 21

Verses	Comments	Cross References
9-14	<p>So Ishmael decides to mock – make fun of – Isaac and it gets under Sarah’s skin to the point that she request Abraham to send him away. But it grieves Abraham since Ishmael was his only son (not Sarah’s) up until Isaac was born.</p> <p>So God tells Abraham to listen to his wife this time and he will still bless both sons because they are both of Abraham’s seed. Ishmael is about 15 years old and will be the man of the house with his mom.</p>	
15-21	<p>Genesis 21:15-21 — <i>And the water was spent in the bottle, and she cast the child under one of the shrubs. And she went, and sat her down over against him a good way off, as it were a bowshot: for she said, Let me not see the death of the child. And she sat over against him, and lift up her voice, and wept. And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is. Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation. And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink. And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer. And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt.</i></p> <p>So the water Abraham gave her was gone and they were in a desert like area and are about to die of thirst when Hagar decides to ask God for help. But notice how God says he heard the voice of the lad and not Hagar. So can you put yourself in Hagar’s shoes and she is crying out to God, but the angel of the Lord says – God heard the voice of the lad and tells her to fear not – He will be taking care of both of them. They survive and do well with the water and Ishmael becomes an archer. So she ends up toward Egypt and then Ishmael get s wife from Hagar’s old homeland. There were near a well of water and God reveals it to her.</p>	

Genesis Chapter 21

Verses	Comments	Cross References
22-32	<p>Genesis 21:22-32 — <i>And it came to pass at that time, that Abimelech and Phichol the chief captain of his host spake unto Abraham, saying, God is with thee in all that thou doest: Now therefore swear unto me here by God that thou wilt not deal falsely with me, nor with my son, nor with my son's son: but according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned. And Abraham said, I will swear. And Abraham reproved Abimelech because of a well of water, which Abimelech's servants had violently taken away. And Abimelech said, I wot not who hath done this thing: neither didst thou tell me, neither yet heard I of it, but to day. And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them made a covenant. And Abraham set seven ewe lambs of the flock by themselves. And Abimelech said unto Abraham, What mean these seven ewe lambs which thou hast set by themselves? And he said, For these seven ewe lambs shalt thou take of my hand, that they may be a witness unto me, that I have digged this well. Wherefore he called that place Beer-sheba; because there they sware both of them. Thus they made a covenant at Beer-sheba: then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines.</i></p> <p>Abimelech recognizes God's hand on Abraham and offers a long lasting relationship to prevent God's hand from impacting his son and grandson. They agree to a covenant and Abraham complains about Abimelech's men chasing him away from the existing well – so Abraham dig's his own well and they agree that it is Abraham's well and Abimelech's men are to leave it alone.</p>	
33-34	<p>Genesis 21:33-34 — <i>And Abraham planted a grove in Beer-sheba, and called there on the name of the LORD, the everlasting God. And Abraham sojourned in the Philistines' land many days.</i></p> <p>So Abraham plants a grove here and then sojourns here for many days as described.</p>	

Genesis Chapter 22

Verses	Comments	Cross References
1-6	<p>Genesis 22:1-6 — <i>And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am. And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of. And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him. Then on the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you. And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.</i></p> <p>God tempted Abraham – appears to contradict James where he says that God does not tempt any man.</p> <p>James 1:13 — <i>Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:</i></p> <p>The use of the word “tempt” in Genesis – is about God putting Abraham’s faith to a test as described in Hebrews – not to tempt him for sin. James is referring to temptation for sin.</p> <p>Hebrews 11:17 — <i>By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son,</i></p> <p>God will try you based on the things you love – that how he proves your faith.</p> <p>God calls to Abraham – and he replies – Behold here I am – Reminds me of Isaiah –</p> <p>Isaiah 6:8 — <i>Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.</i></p> <p>Are you ready to be sent when God call for you?</p>	<p>James 1:13 Heb. 11:17 Isa. 6:8</p>

Genesis Chapter 22

Verses	Comments	Cross References
1-6 (cont)	<p>Isaac is referred to as Abraham’s “only son – whom thou lovest” even though he also had Ishmael. This is such a picture of Calvary where God sent his only begotten son.</p> <p>God will try us based on the things we love most to ensure we are faithful and have no other God’s before us.</p> <p>Exodus 20:3 — <i>Thou shalt have no other gods before me.</i></p> <p>Reminds of the song by C.T. and Becky Townsend</p> <p>When I Lay My Isaac Down Song by C.T. & Becky Townsend · 2014</p> <p><i>Abraham, prayed for the day God would give him a son Blessed Isaac was his name The greatest gift he'd ever known</i></p> <p><i>Then came the day Who would have dreamed God would say, "You got to give him back to me And on this mountain, you must prove That it's you with Isaac Or it's Me and you"</i></p> <p><i>So, when I lay my Isaac down With a broken heart, but my Father's proud And on this altar where he lay Just to find that it wasn't him, God wanted me</i></p> <p><i>Now, most of us, I'd dare to say Oh, with God and Isaac standing in God's way But it's on this altar, you, too, can prove That it's not your Isaac that God wants But He wants you</i></p> <p><i>And when I lay my Isaac down With a broken heart, but my Father's proud And on this altar where he lays Just to find that it wasn't him, God wanted me And when I lay my Isaac down With a broken heart, but my Father's proud And on this altar where he lays Just to find that it wasn't him, God wanted me</i></p>	Ex. 20:3

Genesis Chapter 22

Verses	Comments	Cross References
1-6 (cont)	<p>Land of Moriah – Jerusalem is where the majority folks place the location. I will just about stake my life on the location of the mount as Mount Calvary – where Christ was sacrificed for us.</p> <p>Isaac is taking the same path that Christ took nearly 2000 years after and the typology of this chapter to God and Christ is so obvious, no one could deny it. Remember God had told Abraham that Isaac was his promised seed to carry on, but now God told him to offer him up as a burnt sacrifice.</p> <p>In verse 3 we have the Abraham (God the father), the son (Christ), the wood (Cross), the knife (verse 6) to pierce. So much parallel. Now notice the timing of the journey and another type of Christ – On the third day – Abraham lifted up his eyes and saw the place afar off. How long was Christ in the grave? 3 days and three nights. Put yourself in Abraham’s place each night knowing that you are about to sacrifice your only son. Do you think you could sleep? Satan is working him over.</p> <p><i>“and I and the lad will go yonder and worship, and come again to you”</i> You talking about faith. He is certain in his heart he will have the wherewithal to go through with offering up Isaac – but still has the faith that God will raise him back up based on God’s covenant with Abraham. What a testimony!!!</p> <p>Hebrews 11:17-19 — <i>By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, Of whom it was said, That in Isaac shall thy seed be called: Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.</i></p>	Heb. 11:17-19

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Verses	Comments	Cross References
7-12	<p>Genesis 22:7-12 — <i>And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering? And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together. And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.</i></p> <p>Isaac understands the sacrifice method and had seen Abraham perform it several times. He says “here’s the fire and the wood but where is the lamb.?” One of the most prophetic statements was then made in the Whole Old Testament by Abraham – “God will provide himself a lamb for a burnt offering.” Let’s take this statement a little further than most people are willing to take it.</p> <p>We all accept the crucifixion, death, burial, and resurrection of Christ for our sins. But what is the punishment for sin for sinners without Christ? Eternal damnation in the lake of fire.</p> <p>Luke 16:23 — <i>And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.</i></p> <p>We also know that Christ took those in paradise into Heaven when he arose from the dead.</p> <p>Ephesians 4:8 — <i>Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.</i></p>	<p>Rev. 20:14-15 Eph. 4:8</p>

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Verses	Comments	Cross References
7-12 (cont)	<p>But a lot of people assume that paradise was part of hell with a great gulf between the two. But using the above passage of God will provide himself a lamb for a burnt offering – you can't stop and just say the cross was the sacrifice. See the following 2 verses.</p> <p>Psalm 16:10 — <i>For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.</i></p> <p>Acts 2:27 — <i>Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.</i></p> <p>If the punishment for our sins is to go to Hell and be in torment, I would submit to you that Christ had to suffer the same punishment for our sins to be propitiation for us. We always just generally look at the Cross for his punishment – but I truly believe He also suffered the flames of Hell during those 3 days and nights for our sins.</p> <p>O What A Savior Marvin Dalton</p> <p><i>Once I was straying In sin's dark valley No hope within could I see But they searched through Heaven And found a Savior To save a poor lost soul like me</i></p> <p><i>O what a Savior O Hallelujah His heart was broken On Calvary His hands were nail scared His side was riven He gave His life's blood for even me</i></p> <p><i>Death's chilly waters I'll soon be crossing But His hand will lead me safely o'er Then I'll join that chorus In that great city and I'll sing up there forever and ever more</i></p> <p><i>O what a Savior O Hallelujah His heart was broken On Calvary His hands were nail scared His side was riven He gave His life's blood for even me</i></p>	Psa. 16:10 Acts 2:27

Genesis Chapter 22

Verses	Comments	Cross References
7-12 (cont)	<p><i>“and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.”</i></p> <p>Can you imagine the fear in Isaac as Abraham let him know what was about to happen and started to bind him on the altar? Yet it appears that Abraham did not have to struggle. I can almost certainly say that Isaac was willing just like Christ was willing to go in our stead – Praise God for Christ willingness to suffer for our stead.</p> <p>So Abraham is going through with God’s command and raises the knife to slay Isaac and who else by Christ (angel of the LORD) calls out to Abraham – Hold up – I will be the one to give my life for the world’s sin on Mt. Calvary – so you don’t have to. You have proven your faith in me and it is accounted to you for righteousness!!</p> <p>2 Corinthians 4:18 — <i>While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.</i></p>	2 Cor. 4:18

Genesis Chapter 22

Verses	Comments	Cross References
13-19	<p>Genesis 22:13-19 — <i>And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of the LORD it shall be seen. And the angel of the LORD called unto Abraham out of heaven the second time, And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son: That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice. So Abraham returned unto his young men, and they rose up and went together to Beer-sheba; and Abraham dwelt at Beer-sheba.</i></p> <p>The following truths can be developed based on the ram providing a substitute for Isaac.</p> <ol style="list-style-type: none"> 1. Until God becomes the sacrifice Himself, the atonement is incomplete. 2. Until God voluntarily offers Himself, He (God) cannot accept the sacrifice. <p>Hebrews 10:4-7 — <i>For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.</i></p> <ol style="list-style-type: none"> 3. All sacrifices between Genesis 3 and Matthew 27 are temporary expedients which do not fully solve the problem of atonement. <p>Hebrews 10:11 — <i>And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:</i></p>	<p>Heb. 10:4-7, 11</p>

Genesis Chapter 22

Verses	Comments	Cross References
13-19 (cont)	<p>4. God provides a “priest class” for the nation of Israel to offer sacrifices (1 Chron. 15:14–16; Exod. 28:40–43; Lev. 9).</p> <p>5. But there is no priest class before Numbers 1–13 or after Acts 2 (see Matt. 27:51; Heb. 8:1, 9:23-26; 1 Pet. 2:9; Rev. 7:7!!).</p> <p>Hebrews 9:23-26 — <i>It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.</i></p> <p>6. The entire body of born-again believers are “priests” in the New Testament, and they never offer literal sacrifices of blood. (Heb. 13:15–16; 1 Cor.10:16–17.)</p> <p>Hebrews 13:15-16 — <i>By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased.</i></p> <p>7. God’s provision will be accepted by the faithful man (Rom. 10:4).</p> <p>8. Therefore, the faithful man, after Acts 2, will trust God’s provision at Calvary, done once and for ever (Heb. 10:8–12, 9:24–26).</p> <p>Hebrews 10:8-12 — <i>Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;</i></p>	<p style="text-align: center;">Heb. 9:23-26; 13:15-16 10:8-12</p>

Genesis Chapter 22

Verses	Comments	Cross References
13-19 (cont)	<p>9. The faithful man, between Exodus 20 and Matthew 27, will be trusting the provision which God made at the Temple in Jerusalem.</p> <p>10. The unfaithful man will make provision for himself by inventing and installing a priesthood, AFTER MATTHEW 27, thereby actually rejecting God's provision (Gal. 5:4; Rom. 10:1-3, 3:8).</p> <p>So – after the sacrifice has been made using the ram, the Angel of the Lord speaks to Abraham again and repeats the covenant made from Gen. 12:1-2 and 15:5.</p> <p>Genesis 12:1-2 — <i>Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:</i></p> <p>Genesis 15:5 — <i>And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.</i></p> <p>This time He adds the following:</p> <p><i>“and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies;”</i></p> <p>Abraham was willing to offer everything and held back nothing – so God blesses him with everything. Sand is Israel</p> <p>1 Kings 4:20 — <i>Judah and Israel were many, as the sand which is by the sea in multitude, eating and drinking, and making merry.</i></p> <p>And the promise about the enemies is for Israel to be able to possess the land.</p> <p>Genesis 27:29 — <i>Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee.</i></p>	<p>Gen. 12:1-2; 15:5; 1 Kings 4:20</p>

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Verses	Comments	Cross References
20-24	<p>Genesis 22:20-24 — <i>And it came to pass after these things, that it was told Abraham, saying, Behold, Milcah, she hath also born children unto thy brother Nahor; Huz his firstborn, and Buz his brother, and Kemuel the father of Aram, And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel. And Bethuel begat Rebekah: these eight Milcah did bear to Nahor, Abraham's brother. And his concubine, whose name was Reumah, she bare also Tebah, and Gaham, and Thahash, and Maachah.</i></p> <p>Notice the number for Nahor – Abraham's brother – He had 8 sons by Milcah and 4 by Reumah – total of 12 – So Ishmael, Isaac, and Nahor all had 12 sons.</p> <p>Notice also the connection between Nahor's son Buz and Job.</p> <p>Job 32:2 — <i>Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the kindred of Ram: against Job was his wrath kindled, because he justified himself rather than God.</i></p> <p>This is a good indication that Job lived about 400 years before Moses.</p> <p>And if you go back to your timeline of how long people lived, notice that Shem is still alive when all of this is taking place.</p>	Job 32:2

Genesis Chapter 22

Verses	Comments	Cross References	
CHRONOLOGY CHART FROM ADAM TO ABRAHAM Lifespan of the Biblical Patriarchs			
YEARS FROM CREATION	LIFESPAN	YEARS FROM CREATION	
<div style="display: flex; justify-content: space-between; width: 80%; margin: 0 auto;"> CREATION FLOOD </div>			
FIRST 20 PATRIARCHS	ADAM 0	930	930
	SETH 130	912	1042
	ENOS 235	905	1140
	CAINAN 325	910	1235
	MAHALALEEL 395	895	1290
	JARED 460	962	1422
	ENOCK 622	365	987
	METHUSELAH 687	969	1656
	LAMECH 874	777	1651
	NOAH 1056	950	2006
	SHEM 1558	600	2158
	ARPHAXAD 1658	438	2096
	SALAH 1693	433	2126
	EBER 1723	464	2187
	PELEG 1757	239	1996
	REU 1787	239	2026
	SERUG 1819	230	2049
	NAHOR 1849	148	1997
	TERAH 1878	205	2083
	ABRAHAM 2008	175	2183
ConformingToJesus.com			

Genesis Chapter 23

Verses	Comments	Cross References
1-2	<p>Genesis 23:1-2 — <i>And Sarah was an hundred and seven and twenty years old: these were the years of the life of Sarah. And Sarah died in Kirjath-arba; the same is Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.</i></p> <p>Sarah passes away at 127 years old.</p>	
3-16	<p>Genesis 23:3-16 — <i>And Abraham stood up from before his dead, and spake unto the sons of Heth, saying, I am a stranger and a sojourner with you: give me a possession of a buryingplace with you, that I may bury my dead out of my sight. And the children of Heth answered Abraham, saying unto him, Hear us, my lord: thou art a mighty prince among us: in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead. And Abraham stood up, and bowed himself to the people of the land, even to the children of Heth. And he communed with them, saying, If it be your mind that I should bury my dead out of my sight; hear me, and intreat for me to Ephron the son of Zohar, That he may give me the cave of Machpelah, which he hath, which is in the end of his field; for as much money as it is worth he shall give it me for a possession of a buryingplace amongst you. And Ephron dwelt among the children of Heth: and Ephron the Hittite answered Abraham in the audience of the children of Heth, even of all that went in at the gate of his city, saying, Nay, my lord, hear me: the field give I thee, and the cave that is therein, I give it thee; in the presence of the sons of my people give I it thee: bury thy dead. And Abraham bowed down himself before the people of the land. And he spake unto Ephron in the audience of the people of the land, saying, But if thou wilt give it, I pray thee, hear me: I will give thee money for the field; take it of me, and I will bury my dead thee. And Ephron answered Abraham, saying unto him, My lord, hearken unto me: the land is worth four hundred shekels of silver; what is that betwixt me and thee? bury therefore thy dead. And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current money with the merchant.</i></p> <p>So Abraham – purchases a place for Sarah to be buried from the land keeping the same pattern as when the King of Sodom offered something to him. And based on the passage – he is a well-respected person in the land and gets the pick of the litter.</p>	

Genesis Chapter 23

Verses	Comments	Cross References
17-20	<p>Genesis 23:17-20 — <i>And the field of Ephron, which was in Machpelah, which was before Mamre, the field, and the cave which was therein, and all the trees that were in the field, that were in all the borders round about, were made sure Unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city. And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre: the same is Hebron in the land of Canaan. And the field, and the cave that is therein, were made sure unto Abraham for a possession of a buryingplace by the sons of Heth.</i></p> <p>Abraham establishes a family burial area for Sarah, Himself, Isaac, Rebekah, Jacob, and Leah – Rachel being the only exception.</p> <p>Genesis 25:9-10 — <i>And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre; The field which Abraham purchased of the sons of Heth: there was Abraham buried, and Sarah his wife.</i></p> <p>Genesis 49:31 — <i>There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah.</i></p> <p>Genesis 50:13 — <i>For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a buryingplace of Ephron the Hittite, before Mamre.</i></p> <p>Genesis 35:19-20 — <i>And Rachel died, and was buried in the way to Ephrath, which is Beth-lehem. And Jacob set a pillar upon her grave: that is the pillar of Rachel's grave unto this day.</i></p>	<p>Gen. 25:9-10; 49:31; 50:13; 35:19-20</p>

Genesis Chapter 24

Verses	Comments	Cross References
1-6	<p>Genesis 24:1-6 — <i>And Abraham was old, and well stricken in age: and the LORD had blessed Abraham in all things. And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh: And I will make thee swear by the LORD, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell: But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac. And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest? And Abraham said unto him, Beware thou that thou bring not my son thither again.</i></p> <p>In Genesis 22 we saw the best typology of God the Father giving his only begotten son for our sins and now in this chapter, we are about to see the best typology of God the Father sending the Holy Spirit to fetch a virgin bride for Christ.</p> <p>Abraham – Father Eliezer – Holy Spirit Isaac - Christ Rebekah – Church as the bride</p> <p>Comparisons – Blind marriage between Isaac and Rebekah and between Christ and the Church</p> <ol style="list-style-type: none"> 1. God is selective and particular (vs. 3) when He seeks a bride for His Son. 2. There are no “second chances” for salvation. Isaac can’t go back to where he Abraham was from (Note vs. 6.) 3. God wants a clean woman for His Son—“chaste virgin” (see vs. 16)! 4. The Bride of Christ will have “room for Him” (vs. 25). 5. The King’s business is more important than eating (vs. 33). 6. The Bride gets an “earnest” of her inheritance before she ever sees the Groom (vs. 53)! GLORY! 7. The Bride goes HIS way, not HERS (vs. 61). 8. And as the evening shadows of this dispensation lengthen (vs. 63) and Christ prepares to come back (vs. 63), the true Bride of Christ covers herself and separates herself from the world! 	<p>Gen. 24:6, 16, 25, 33, 53, 61, 63</p>

Genesis Chapter 24

Verses	Comments	Cross References
1-6 (cont)	<p>What a great picture of this Church age we are living in!!!</p> <ol style="list-style-type: none"> 1. She has faith to believe, without sight, that she is going to marry the right man. 2. She accepts an offer made by another and she goes of her own voluntary “free will” (vs. 58). 3. She is given an earnest until she marries (vs. 53) 	
7-9	<p>Genesis 24:7-9 — <i>The LORD God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land; he shall send his angel before thee, and thou shalt take a wife unto my son from thence. And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath: only bring not my son thither again. And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.</i></p> <p>Abraham provides the background to Eliezer on what God had promised him when he left his family and came to the land of Canaan. He knew it would be to his seed and he had faith that God would provide a bride for Isaac from his own family. He specifically released Eliezer from the oath if she was not willing to come.</p>	

Genesis Chapter 24

Verses	Comments	Cross References
10-14	<p>Genesis 24:10-14 — <i>And the servant took ten camels of the camels of his master, and departed; for all the goods of his master were in his hand: and he arose, and went to Mesopotamia, unto the city of Nahor. And he made his camels to kneel down without the city by a well of water at the time of the evening, even the time that women go out to draw water. And he said, O LORD God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham. Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water: And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master.</i></p> <p>He makes a simple prayer that the woman that comes out to draw water will be the one for Isaac per Abraham's instructions. AS the bride of Christ went to the well in John 4 – so does Rebekah go to the well in Gen. 24.</p> <p>John 4:6-10 — <i>Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour. There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. (For his disciples were gone away unto the city to buy meat.) Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.</i></p> <p>No quicker than Eliezer says the prayer – it is answered!!!!</p>	John 4:6-10

Genesis Chapter 24

Verses	Comments	Cross References
15-20	<p>Genesis 24:15-20 — <i>And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder. And the damsel was very fair to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up. And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher. And she said, Drink, my lord: and she hastened, and let down her pitcher upon her hand, and gave him drink. And when she had done giving him drink, she said, I will draw water for thy camels also, until they have done drinking. And she hastened, and emptied her pitcher into the trough, and ran again unto the well to draw water, and drew for all his camels.</i></p> <p>So we have traceability back to Abraham's brother Nahor, which met Abraham's criteria. She was fair to look upon – like Isaac's mother Sarah. She was a virgin – never known a man. She also hastened and ran to do what was asked – no complaints and with energy to serve. – So we should be the same with obedience and energy to serve Christ.</p>	

Genesis Chapter 24

Verses	Comments	Cross References
21-28	<p>Genesis 24:21-28 — <i>And the man wondering at her held his peace, to wit whether the LORD had made his journey prosperous or not. And it came to pass, as the camels had done drinking, that the man took a golden earring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold; And said, Whose daughter art thou? tell me, I pray thee: is there room in thy father's house for us to lodge in? And she said unto him, I am the daughter of Bethuel the son of Milcah, which she bare unto Nahor. She said moreover unto him, We have both straw and provender enough, and room to lodge in. And the man bowed down his head, and worshipped the LORD. And he said, Blessed be the LORD God of my master Abraham, who hath not left destitute my master of his mercy and his truth: I being in the way, the LORD led me to the house of my master's brethren. And the damsel ran, and told them of her mother's house these things.</i></p> <p>So all is good so far to the exactness that Eliezer had prayed. Then she replied to Eliezer exactly as he had prayed before she showed up. Now – if that were you praying, would you be convinced that God had answered your prayer – or would you be skeptical? Well Eliezer is still a little doubtful of whether God is answering his prayer.</p> <p>But once he heard who she was and her family, He doubted no more and thanked God for answering prayer. What a privilege to carry everything to God in prayer!! We have record now of the first earring in history – women – that’s where it came from. She also makes room for Eliezer to lodge – just was we allow the Holy Spirit to come into our hearts to abide with us!!! Once again a parallel is drawn from John 4</p> <p>John 4:28-29 — <i>The woman then left her waterpot, and went her way into the city, and saith to the men, Come, see a man, which told me all things that ever I did: is not this the Christ?</i></p>	John 4:28-29

Genesis Chapter 24

Verses	Comments	Cross References
29-31	<p>Genesis 24:29-31 — <i>And Rebekah had a brother, and his name was Laban: and Laban ran out unto the man, unto the well. And it came to pass, when he saw the earring and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me; that he came unto the man; and, behold, he stood by the camels at the well. And he said, Come in, thou blessed of the LORD; wherefore standest thou without? for I have prepared the house, and room for the camels.</i></p> <p>So Rebekah left him standing at the well and took off and told her family what just happened. Her brother, Laban, gets everything ready for Eliezer to spend the night and a place for the camels and then returns to the well to get Eliezer. Notice the focus of Laban on why he welcomes Eliezer to the house – Jewels and Bracelets – Money, money, money!!</p>	
32-41	<p>Genesis 24:32-41 — <i>And the man came into the house: and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet that were with him. And there was set meat before him to eat: but he said, I will not eat, until I have told mine errand. And he said, Speak on. And he said, I am Abraham's servant. And the LORD hath blessed my master greatly; and he is become great: and he hath given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and asses. And Sarah my master's wife bare a son to my master when she was old: and unto him hath he given all that he hath. And my master made me swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell: But thou shalt go unto my father's house, and to my kindred, and take a wife unto my son. And I said unto my master, Peradventure the woman will not follow me. And he said unto me, The LORD, before whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house: Then shalt thou be clear from this my oath, when thou comest to my kindred; and if they give not thee one, thou shalt be clear from my oath.</i></p> <p>So here Eliezer repeats the events and history of Abraham and how he commanded Eliezer to go get a bride for Isaac. Verse 32 indicates that he has other men with him as well. He speaks not of himself, but of Abraham (God the Father) and then focuses on Isaac (God the Son) – and just like the Holy Spirit – does not focus on himself at all.</p>	

Genesis Chapter 24

Verses	Comments	Cross References
42-49	<p>Genesis 24:42-49 — <i>And I came this day unto the well, and said, O LORD God of my master Abraham, if now thou do prosper my way which I go: Behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw water, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink; And she say to me, Both drink thou, and I will also draw for thy camels: let the same be the woman whom the LORD hath appointed out for my master's son. And before I had done speaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew water: and I said unto her, Let me drink, I pray thee. And she made haste, and let down her pitcher from her shoulder, and said, Drink, and I will give thy camels drink also: so I drank, and she made the camels drink also. And I asked her, and said, Whose daughter art thou? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and I put the earring upon her face, and the bracelets upon her hands. And I bowed down my head, and worshipped the LORD, and blessed the LORD God of my master Abraham, which had led me in the right way to take my master's brother's daughter unto his son. And now if ye will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left.</i></p> <p>So Eliezer finishes telling the whole story of why he is here and what happened before he partakes of the food. At the end of his speech – he asked the simple question – is my journey going to bear fruit – or not.</p>	

Genesis Chapter 24

Verses	Comments	Cross References
50-60	<p>Genesis 24:50-60 — <i>Then Laban and Bethuel answered and said, The thing proceedeth from the LORD: we cannot speak unto thee bad or good. Behold, Rebekah is before thee, take her, and go, and let her be thy master's son's wife, as the LORD hath spoken. And it came to pass, that, when Abraham's servant heard their words, he worshipped the LORD, bowing himself to the earth. And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah: he gave also to her brother and to her mother precious things. And they did eat and drink, he and the men that were with him, and tarried all night; and they rose up in the morning, and he said, Send me away unto my master. And her brother and her mother said, Let the damsel abide with us a few days, at the least ten, after that she shall go. And he said unto them, Hinder me not, seeing the LORD hath prospered my way; send me away that I may go to my master. And they said, We will call the damsel, and inquire at her mouth. And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go. And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men. And they blessed Rebekah, and said unto her, Thou art our sister, be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them.</i></p> <p>Drum roll..... And the answer is – we must admit your journey is of the Lord and we can't deny Rebekah providing she is willing. Eliezer worships God when he hears the words saying his trip has been fruitful. Then he gives here plenty of jewels – a down payment (earnest) until she gets to see her groom. Just like the Holy Spirit is our earnest until we see Christ.</p> <p>Then the first hesitation comes when Laban and his mother ask for them to wait for 10 days. Standard method of Satan when a person is convicted of their sins – It's ok to plan on accepting Christ – but just give a few more days to enjoy your current life before you do.</p> <p>2 Corinthians 6:2 — <i>(For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.)</i></p> <p>Do not hesitate when the Holy Spirit is pleading with your heart. Eliezer appeals the request and they say – we will let Rebekah decide – and she says – I will go – thank God for being willing. An she is the mother of thousands of millions (over a billion).</p>	2 Cor. 6:2

Genesis Chapter 24

Verses	Comments	Cross References
61-67	<p>Genesis 24:61-67 — <i>And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way. And Isaac came from the way of the well Lahai-roi; for he dwelt in the south country. And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels were coming. And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel. For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master: therefore she took a vail, and covered herself. And the servant told Isaac all things that he had done. And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's death.</i></p> <p>Rebekah and her damsels gets on the camels and starts the long trek back to Isaac. Look at the parallel to the virgins attending the wedding in Mathew 25.</p> <p>Matthew 25:1-12 — <i>Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not.</i></p> <p>Psalms 45:14 — <i>She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee.</i></p> <p>The virgins of Mat. 25 are not the bride, but the companions – when the bridegroom is joined with the bride.</p>	<p style="text-align: right;">Mat. 25:1-12; Psa. 45:14</p>

Genesis Chapter 24

Verses	Comments	Cross References
61-67 (cont)	<p>Rebekah ceases going her way and follows Eliezer – Are you following the Holy Spirit today in your life?</p> <p>Now we have a type of the rapture with the Church seeing Christ. Isaac is still mourning over Sarah’s death at this point. Think about this moment for the Church</p> <p>1 Thessalonians 4:13-18 — <i>But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.</i></p> <p>Squire Parsons wrote a song – O What A Moment</p> <p>Oh, what a moment, when we see Jesus When we stand face to face in His embrace And thank Him for amazing grace Oh! What a moment when we see Him</p> <p>Isaac brings her into his mother’s tent and allows her to use that for her own and then Isaac and her become married one to another.</p> <p>Revelation 19:5-9 — <i>And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.</i></p>	<p>1 The. 4:13-18 Rev. 19:5-9</p>

Genesis Chapter 25

Verses	Comments	Cross References
1-4	<p>Genesis 25:1-4 — <i>Then again Abraham took a wife, and her name was Keturah. And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim. And the sons of Midian; Ephah, and Epher, and Hanoch, and Abida, and Eldaah. All these were the children of Keturah.</i></p> <p>So now that Isaac is settled and has a wife – Abraham takes another wife in his old age and has a bunch more children.</p>	
5-10	<p>Genesis 25:5-10 — <i>And Abraham gave all that he had unto Isaac. But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country. And these are the days of the years of Abraham's life which he lived, an hundred threescore and fifteen years. Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people. And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre; The field which Abraham purchased of the sons of Heth: there was Abraham buried, and Sarah his wife.</i></p> <p>So Abraham gives all his main possessions and belongs to Isaac and only gives gifts to all other sons by the wives and concubines. He dies at the ripe old age of 175 years. He is actually outlived by Eber – one of his ancestors by 4 years (see Page 159). Ishmael comes back into the picture to help bury his father along with Isaac and they bury him with Sarah.</p>	

Genesis Chapter 25

Verses	Comments	Cross References
11-18	<p>Genesis 25:11-18 — <i>And it came to pass after the death of Abraham, that God blessed his son Isaac; and Isaac dwelt by the well Lahai-roi. Now these are the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham: And these are the names of the sons of Ishmael, by their names, according to their generations: the firstborn of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam, And Mishma, and Dumah, and Massa, Hadar, and Tema, Jetur, Naphish, and Kedemah: These are the sons of Ishmael, and these are their names, by their towns, and by their castles; twelve princes according to their nations. And these are the years of the life of Ishmael, an hundred and thirty and seven years: and he gave up the ghost and died; and was gathered unto his people. And they dwelt from Havilah unto Shur, that is before Egypt, as thou goest toward Assyria: and he died in the presence of all his brethren.</i></p> <p>Now we again see the generations of Ishmael and his 12 sons who become 12 princes of their own nations. He lives to be 137 years old and his sons live from Egypt to Assyria (Saudi Arabia).</p>	
19-23	<p>Genesis 25:19-23 — <i>And these are the generations of Isaac, Abraham's son: Abraham begat Isaac: And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padan-aram, the sister to Laban the Syrian. And Isaac intreated the LORD for his wife, because she was barren: and the LORD was intreated of him, and Rebekah his wife conceived. And the children struggled together within her; and she said, If it be so, why am I thus? And she went to inquire of the LORD. And the LORD said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger.</i></p> <p>So Rebekah is going to have twins and God reveals to her that the older one will serve the younger. Notice that God distinguishes the older by which one comes out first (Esau) and Esau will be stronger than Jacob.</p>	

Genesis Chapter 25

Verses	Comments	Cross References
24-34	<p>Genesis 25:24-33 — <i>And when her days to be delivered were fulfilled, behold, there were twins in her womb. And the first came out red, all over like an hairy garment; and they called his name Esau. And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob: and Isaac was threescore years old when she bare them. And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents. And Isaac loved Esau, because he did eat of his venison: but Rebekah loved Jacob. And Jacob sod pottage: and Esau came from the field, and he was faint: And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom. And Jacob said, Sell me this day thy birthright. And Esau said, Behold, I am at the point to die: and what profit shall this birthright do to me? And Jacob said, Swear to me this day; and he sware unto him: and he sold his birthright unto Jacob. Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright.</i></p> <p>So Isaac was 40 when they were married and now he is 60 – so Rebekah was barren for 20 years. Esau was the rough and tough guy but not as smart or cunning as Jacob. Jacob was very witty and smart. The word “sod” is like “seethe” – like boil a pot of pottage. “Faint” is like thirsty and weary. Here we have the most expensive meal you can find anywhere in the world. Esau’s birthright for a simple bowl of pottage. Jacob gets the deal of a lifetime. Esau despised his birthright and did not think much of it – He was the strongest of the two sons but also the dumbest when it came to brains.</p>	

Genesis Chapter 26

Verses	Comments	Cross References
1-5	<p>Genesis 26:1-5 — <i>And there was a famine in the land, beside the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines unto Gerar. And the LORD appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of: Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swore unto Abraham thy father; And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.</i></p> <p>So – Famine #2 comes about and the Lord give explicit command to not go down into Egypt like his father. He dwells in the land of the Philistines – Gerar. God reminds him and renews the covenant he made with Abraham and clearly states it was because of Abraham’s obedience. Notice that God calls his communications with Abraham – commandments, statutes, and laws – even though the Jewish Law has not yet been given.</p>	
6-11	<p>Genesis 26:6-11 — <i>And Isaac dwelt in Gerar: And the men of the place asked him of his wife; and he said, She is my sister: for he feared to say, She is my wife; lest, said he, the men of the place should kill me for Rebekah; because she was fair to look upon. And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and, behold, Isaac was sporting with Rebekah his wife. And Abimelech called Isaac, and said, Behold, of a surety she is thy wife: and how saidst thou, She is my sister? And Isaac said unto him, Because I said, Lest I die for her. And Abimelech said, What is this thou hast done unto us? one of the people might lightly have lien with thy wife, and thou shouldest have brought guiltiness upon us. And Abimelech charged all his people, saying, He that toucheth this man or his wife shall surely be put to death.</i></p> <p>Here we go again – like father like son – attempting to pass off his wife as his sister. Same approach and same results. Isaac gets caught similar to Abraham when he is caught “flirting” with his wife. Even the “Godless” people know that adultery is wrong in this age before the law. And Abimelech – charges all of the people to stay away from the two or he will execute judgment.</p>	

Genesis Chapter 26

Verses	Comments	Cross References
12-25	<p>Genesis 26:12-25 — <i>Then Isaac sowed in that land, and received in the same year an hundredfold: and the LORD blessed him. And the man waxed great, and went forward, and grew until he became very great: For he had possession of flocks, and possession of herds, and great store of servants: and the Philistines envied him. For all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth. And Abimelech said unto Isaac, Go from us; for thou art much mightier than we. And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there. And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them. And Isaac's servants digged in the valley, and found there a well of springing water. And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water is ours: and he called the name of the well Esek; because they strove with him. And they digged another well, and strove for that also: and he called the name of it Sitnah. And he removed from thence, and digged another well; and for that they strove not: and he called the name of it Rehoboth; and he said, For now the LORD hath made room for us, and we shall be fruitful in the land. And he went up from thence to Beer-sheba. And the LORD appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake. And he builded an altar there, and called upon the name of the LORD, and pitched his tent there: and there Isaac's servants digged a well.</i></p> <p>So God uses Abimelech to ensure Isaac does not get used to living in the same spot by Abimelech's people continually filling the wells that Isaac keeps digging. But God blesses Isaac similar to Abraham and becomes a very wealthy/might man in the land. He never leaves the promised land that God promised – contrary to Abraham and Jacob. But notice how God provides for him in the land during the famine.</p> <ul style="list-style-type: none"> • Providentially blessed – verse 13 • Providentially provided – verse 18 • Providentially preserved – verse 24 <p>And he learned from his father to build an altar and give God the praise and honor.</p>	

Genesis Chapter 26

Verses	Comments	Cross References
26-33	<p>Genesis 26:26-33 — <i>Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phichol the chief captain of his army. And Isaac said unto them, Wherefore come ye to me, seeing ye hate me, and have sent me away from you? And they said, We saw certainly that the LORD was with thee: and we said, Let there be now an oath betwixt us, even betwixt us and thee, and let us make a covenant with thee; That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou art now the blessed of the LORD. And he made them a feast, and they did eat and drink. And they rose up betimes in the morning, and swore one to another: and Isaac sent them away, and they departed from him in peace. And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had digged, and said unto him, We have found water. And he called it Shebah: therefore the name of the city is Beer-sheba unto this day.</i></p> <p>Philchol is more than likely the same person that went with his father Abraham – Chapter 21</p> <p>Genesis 21:22 — <i>And it came to pass at that time, that Abimelech and Phichol the chief captain of his host spake unto Abraham, saying, God is with thee in all that thou doest:</i></p> <p>The Philistines are afraid of Isaac and want to seek a peaceful pact before any bad skirmishes break out. Even though Abimelech's men had worked against Isaac filling up the wells. A map below illustrates the journeys of Isaac.</p>	Gen 21:22

Genesis Chapter 26

Verses	Comments	Cross References
34-35	<p>Genesis 26:34-35 — <i>And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite: Which were a grief of mind unto Isaac and to Rebekah.</i></p> <p>So Esau marries one of the Hittites who sold Abraham the family burial sites.</p> <p>Genesis 25:9 — <i>And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre;</i></p> <p>He also has more wives as indicated in Chapter 36</p> <p>Genesis 36:2 — <i>Esau took his wives of the daughters of Canaan; Adah the daughter of Elon the Hittite, and Aholibamah the daughter of Anah the daughter of Zibeon the Hivite;</i></p> <p>This was not a marriage blessed by Isaac and Rebekah. Similar with Abraham's command for who Isaac should marry – Isaac preferred them not to marry from the Canaanites – but from his own family. (Gen. 28)</p>	<p>Gen. 25:9, 36:2</p>

Genesis Chapter 26

Verses	Comments	Cross References
34-35 (cont)	Genesis 28:1-2 — <i>And Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan. Arise, go to Padan-aram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother.</i>	Gen. 28:1- 2

Genesis Chapter 27

Verses	Comments	Cross References
1-5	<p>Genesis 27:1-5 — <i>And it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, here am I. And he said, Behold now, I am old, I know not the day of my death: Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me some venison; And make me savoury meat, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die. And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt for venison, and to bring it.</i></p> <p>So Isaac becomes blind at about 137 years old. Now remember – if the twins were born when he was 60 – that would make Esau 73 years old – no young chicken either. Isaac’s age is based on the following:</p> <ul style="list-style-type: none"> • Isaac was 60 years old when Jacob and Esau were born (Genesis 25:26). • Jacob was 130 years old when he stood before Pharaoh in Egypt (Genesis 47:9). • Joseph was 39 years old at that time (Genesis 41:46, 41:47). • Joseph was born after Jacob had been working for Laban for 14 years (Genesis 30:25; 31:41). • Subtracting the years of Joseph's life and the time working for Laban from Jacob's age when he met Pharaoh, it is calculated that Jacob was 77 years old when he received the blessing and fled from home (130 - 39 - (approx) 14 = approx 77). • Adding Jacob's age of 77 to Isaac's age when Jacob was born (60 + 77), Isaac was 137 years old when he blessed Jacob. <p>Why would Isaac be concerned about how long he would live – His brother Ishmael died at the age of 137 years.</p> <p>Genesis 25:17 — <i>And these are the years of the life of Ishmael, an hundred and thirty and seven years: and he gave up the ghost and died; and was gathered unto his people.</i></p> <p>Isaac makes the plan to give Esau the blessing because he is favored for his masculine skills – but Rebekah has other plans to prevent Esau getting the blessing.</p>	<p>Gen. 25:26, 47:9, 41:46- 47,30:25, 25:17</p>

Genesis Chapter 27

Verses	Comments	Cross References
6-13	<p>Genesis 27:6-13 — <i>And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying, Bring me venison, and make me savoury meat, that I may eat, and bless thee before the LORD before my death. Now therefore, my son, obey my voice according to that which I command thee. Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth: And thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death. And Jacob said to Rebekah his mother, Behold, Esau my brother is a hairy man, and I am a smooth man: My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing. And his mother said unto him, Upon me be thy curse, my son: only obey my voice, and go fetch me them.</i></p> <p>Rebekah eaves drops on her husband and Esau and devises a plan to get Jacob the blessing instead. But Jacob identifies the weaknesses in the plans and Rebekah comes up with a way to deceive Isaac. Now remember that Rebekah was told before their births that Esau would serve his brother – so Rebekah thought she had to help the Lord accomplish this and did not have the faith that he would do it. She said if there is a curse – it will be upon me and not you. And so it was – because once Jacob left the household due to the issues, Rebekah dies before she sees him again.</p>	
14-17	<p>Genesis 27:14-17 — <i>And he went, and fetched, and brought them to his mother: and his mother made savoury meat, such as his father loved. And Rebekah took goodly raiment of her eldest son Esau, which were with her in the house, and put them upon Jacob her younger son: And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck: And she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob.</i></p> <p>Just imagine Jacob having to put all of this own – I am sure he felt stupid and icky to wear the garb from his mother. So he does as his mother says and I am sure he is a nervous wreck taking the meat into his father Isaac.</p>	

Genesis Chapter 27

Verses	Comments	Cross References
18-29	<p>Genesis 27:18-29 — <i>And he came unto his father, and said, My father: and he said, Here am I; who art thou, my son? And Jacob said unto his father, I am Esau thy firstborn; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me. And Isaac said unto his son, How is it that thou hast found it so quickly, my son? And he said, Because the LORD thy God brought it to me. And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not. And Jacob went near unto Isaac his father; and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau. And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him. And he said, Art thou my very son Esau? And he said, I am. And he said, Bring it near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought it near to him, and he did eat: and he brought him wine, and he drank. And his father Isaac said unto him, Come near now, and kiss me, my son. And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field which the LORD hath blessed: Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee.</i></p> <p>So comes the moment of truth (not) on whether Jacob can fool his father. Several concerns are evident that it is Jacob and not Esau.</p> <ul style="list-style-type: none"> • Verse 18 – Who art thou, my son? (he sounded like Jacob) • Verse 20 – How did you get it so quick? • Verse 21 – Let's make sure by touching his skin. • Verse 22 – You sound like Jacob, but feel like Esau • Verse 24 – Art thou my very son Esau? • Verse 27 – Smell of his clothing <p>Jacob is lying through his teeth on several occasions. Just imagine the concern Isaac has during the whole time Isaac sits up to eat the meal before he blesses him not knowing when Esau may be back as well. But in the end – Jacob gets his father's blessing and now he has Esau's birthright and his blessing.</p>	

Genesis Chapter 27

Verses	Comments	Cross References
30-40	<p>Genesis 27:30-40 — <i>And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting. And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me. And Isaac his father said unto him, Who art thou? And he said, I am thy son, thy firstborn Esau. And Isaac trembled very exceedingly, and said, Who? where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed. And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father. And he said, Thy brother came with subtilty, and hath taken away thy blessing. And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me? And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto thee, my son? And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also, O my father. And Esau lifted up his voice, and wept. And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above; And by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.</i></p> <p>Get the picture here – sounds like a movie where one person is doing something they shouldn't and is afraid to get caught and gets out of the picture just in time to not get caught.</p> <p>Esau comes in excited to get his father's blessing and then Isaac ask who he is and when he hears his voice – says to himself – Oh no – what have I just done? Esau begs for some sort of blessing, but it is evident that the blessing of ownership and inheritance has already been given away.</p>	

Genesis Chapter 27

Verses	Comments	Cross References
41-46	<p>Genesis 27:41-46 — <i>And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob. And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, purposing to kill thee. Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother to Haran; And tarry with him a few days, until thy brother's fury turn away; Until thy brother's anger turn away from thee, and he forget that which thou hast done to him: then I will send, and fetch thee from thence: why should I be deprived also of you both in one day? And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good shall my life do me?</i></p> <p>Esau is mad enough to kill his twin brother – similar to Can and Able – anger and jealousy has rooted itself. Esau says it to himself (in his heart) but the Lord reveals them to Rebekah.</p> <p>Genesis 3:15 — <i>And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.</i></p> <p>The first prophecy about Christ is already being fought by the devil.</p> <p>Abel is killed to get rid of the seed (Gen. 4). Angels mix with the races to pervert the seed (see Gen. 6:1–6). Ham ruins his seed (Gen. 9). Pharaoh nearly messes up Abraham's seed (Gen. 12). Abraham nearly ruins it himself (Gen. 16:1–6). Then Abimelech tries twice (Gen. 20, 26). Abraham almost destroys the right seed (Gen. 22), and now Esau is out for blood!</p>	Gen. 3:15

Genesis Chapter 28

Verses	Comments	Cross References
1-5	<p>Genesis 28:1-5 — <i>And Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan. Arise, go to Padan-aram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother. And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people; And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham. And Isaac sent away Jacob: and he went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.</i></p> <p>So Isaac is about to blessed Jacob and gave specific directions on not taking a wife from the land where they journeyed. The main issue here with staying with known relatives for marriage is to honor God's purpose in not getting into mixed religious arrangements. Abraham and Isaac both knew that the people of the land did not worship their God and any mixture would eventually carry them away unto other God's.</p> <p>2 Corinthians 6:14 — <i>Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?</i></p> <p>Isaac sends him to Laban – Rebekah's brother – who is all about the riches. Jacob will be hoodwinked by Laban before he is through.</p>	2 Cor. 6:14
6-9	<p>Genesis 28:6-9 — <i>When Esau saw that Isaac had blessed Jacob, and sent him away to Padan-aram, to take him a wife from thence; and that as he blessed him he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan; And that Jacob obeyed his father and his mother, and was gone to Padan-aram; And Esau seeing that the daughters of Canaan pleased not Isaac his father; Then went Esau unto Ishmael, and took unto the wives which he had Mahalath the daughter of Ishmael Abraham's son, the sister of Nebajoth, to be his wife.</i></p> <p>So Esau figures out that Isaac does not want any of his bloodline to come from people within the area and actually does the opposite out of spite since he didn't get blessed. He goes to his uncle's house to obtain a wife from that side of the family similar to how Isaac sent Jacob to go to Rebekah's family.</p>	

Genesis Chapter 28

Verses	Comments	Cross References
10-14	<p>Genesis 28:10-14 — <i>And Jacob went out from Beer-sheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold, the LORD stood above it, and said, I am the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.</i></p> <p>So Jacob is about to be officially told by the Lord about his future inheritance. He gets to a place and lays down to sleep and here comes the dream about Jacob’s ladder. Notice the similarities with the passage in John.</p> <p>John 1:51 — <i>And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.</i></p> <p>Angels ascending and descending with the Lord. Notice the typology from man’s religious ways and God’s method. Man tries to build his own ladder (religions and methods) to get to Heaven, but there is only one way that a ladder to Heaven can work and it is one that God has designed to accomplish the bridging the gap between fallen man and God – the Man and God – Christ Jesus.</p> <p>Philippians 2:6-11 — <i>Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.</i></p>	<p>John 1:51 Phil. 2:6-11</p>

Genesis Chapter 28

Verses	Comments	Cross References
15	<p>Genesis 28:15 — <i>And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land: for I will not leave thee, until I have done that which I have spoken to thee of.</i></p> <p>Although this promise to Jacob is for his physical being, I can't help but compare it to God's promise to us as Christians.</p> <p><i>I am with thee, and will keep thee – O what a promise!!</i></p> <p>Romans 8:35-39 — <i>Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.</i></p> <p><i>for I will not leave thee, until I have done that which I have spoken to thee of.</i></p> <p>Matthew 28:20 — <i>Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.</i></p> <p>Ephesians 1:13 — <i>In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,</i></p> <p>Ephesians 4:30 — <i>And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.</i></p>	<p>Rom. 8:35-39 Mat. 28:20 Eph. 1:13, 4:30</p>

Genesis Chapter 28

Verses	Comments	Cross References
16-22	<p>Genesis 28:16-22 — <i>And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven. And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place Beth-el: but the name of that city was called Luz at the first. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, So that I come again to my father's house in peace; then shall the LORD be my God: And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.</i></p> <p>Jacob knew the Lord had been there, but he didn't recognize it at the time. I being in God's presence a bad place – no – the word dreadful means the following - to fear; morally to revere; causatively to frighten – When you realize you are in God's presence and you are not right with God – what are your thoughts – Fearful and of reverence!!</p> <p>The rock that he used for a pillow is now the “Anointed Rock of Ages” – Christ our Lord and Savior.</p> <p>Jacob makes a clear conditional promise back to God. If you support me and help me, then I will worship you as my God. We also see here once again the mention of tithing back to God and a specific amount of 10%.</p>	

Genesis Chapter 29

Verses	Comments	Cross References
1-8	<p>Genesis 29:1-8 — <i>Then Jacob went on his journey, and came into the land of the people of the east. And he looked, and behold a well in the field, and, lo, there were three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone was upon the well's mouth. And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place. And Jacob said unto them, My brethren, whence be ye? And they said, Of Haran are we. And he said unto them, Know ye Laban the son of Nahor? And they said, We know him. And he said unto them, Is he well? And they said, He is well: and, behold, Rachel his daughter cometh with the sheep. And he said, Lo, it is yet high day, neither is it time that the cattle should be gathered together: water ye the sheep, and go and feed them. And they said, We cannot, until all the flocks be gathered together, and till they roll the stone from the well's mouth; then we water the sheep.</i></p> <p>So Jacob arrives similar to Eliezer at a well close to Laban's place who is a grandson of Nahor and Rebekah's brother. The Lord blesses his arrival with quick connection to his desired company. Notice they understand each other language. Even after the confusion of languages, Abraham has maintained his native language from whence he came. They also have a certain sequence on watering the sheep and cattle.</p>	

Genesis Chapter 29

Verses	Comments	Cross References
9-14	<p>Genesis 29:9-14 —<i>And while he yet spake with them, Rachel came with her father's sheep: for she kept them. And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother. And Jacob kissed Rachel, and lifted up his voice, and wept. And Jacob told Rachel that he was her father's brother, and that he was Rebekah's son: and she ran and told her father. And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things. And Laban said to him, Surely thou art my bone and my flesh. And he abode with him the space of a month.</i></p> <p>So Jacob lays eyes on his future bride and it is love at first sight. Rachel is probably very similar to his mother. Jacob provides the background of why he is there similar to Eliezer did when he arrived to seek out Rebekah. Laban of course is very eager to welcome him based on previous experience on how much Abraham bestowed for Rebekah. So Jacob stays for about a month and then comes Laban's proposal and Jacob's response.</p>	

Genesis Chapter 29

Verses	Comments	Cross References
15-30	<p>Genesis 29:105-1530 —<i>And Laban said unto Jacob, Because thou art my brother, shouldest thou therefore serve me for nought? tell me, what shall thy wages be? And Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel. Leah was tender eyed; but Rachel was beautiful and well favoured. And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter. And Laban said, It is better that I give her to thee, than that I should give her to another man: abide with me. And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her. And Jacob said unto Laban, Give me my wife, for my days are fulfilled, that I may go in unto her. And Laban gathered together all the men of the place, and made a feast. And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her. And Laban gave unto his daughter Leah Zilpah his maid for an handmaid. And it came to pass, that in the morning, behold, it was Leah: and he said to Laban, What is this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me? And Laban said, It must not be so done in our country, to give the younger before the firstborn. Fulfil her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years. And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also. And Laban gave to Rachel his daughter Bilhah his handmaid to be her maid. And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years.</i></p> <p>Laban refers to Jacob as his brother – even though he’s his nephew. So Jacob is planning on staying a while since he left to run from Esau and Laban says – since you are going to be here working – what do you want in return? Notice that Jacob provide the offer to work 7 years for Rachel, but Laban never says yea or nay to the proposal – but says it is better that she be with you versus another man. Jacob assumes he agreed. Now his past is coming back to haunt him and his will reap what he sowed. For all of his deception against Esau, Laban is going to deceive Jacob out of 7 years of work. Can anyone imagine working 7 years just for the privilege to get a wife. That would be a hard thing to do – especially when you are living with them every day. The second longest engagement in the Bible – longest is between Christ and his bride - ~2000 years.</p>	

Genesis Chapter 29

Verses	Comments	Cross References
15-30 (cont)	<p>Verse 20 clearly indicates Jacob was so over the hill for Rachel that 7 years seem just like a few days. Jacob tells Laban – OK its time to reap my reward for Rachel and Laban gets the wedding together and throws a big feast – will be nothing compared to our marriage supper of the Lamb in Heaven.</p> <p>OK – get a picture in your mind now – Jacob is in his tent with the lights out waiting for the love of his life to come in and Laban pulls the switcheroo and brings Leah in and she goes into Jacob and they consummate their marriage and all is well until the next morning. Now he complains to Laban for deceiving him and Laban says plainly – our tradition is the oldest must go first. – Sorry old chap – You can bet that the remembrance of his own deception of his father came quickly back to his mind when he heard the words – “firstborn”. That word – reminds Jacob what he had done to Esau and now the tables were turned.</p> <p>He says – I tell you what – for another 7 years you can have Rachel as well – just as you said in the beginning and remember Jacob is about 84 years old now – no young chicken. He does not make another complaint cause he knows what he did as well.</p> <p>Notice the language – fulfil her week (week of years) is the key to understanding Daniel’s prophecy about the time of Israel from the commandment to rebuild the temple when he prophesied – 70 weeks are determined upon thy people in Daniel 9. 70 weeks of years (490 years) with the last week being the tribulation period.</p> <p>Daniel 9:24 — <i>Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.</i></p> <p>So Jacob ends up 14 years+ working for Laban and comes away with 2 wives and 2 handmaids. So he has his hands full and you know that the jealousy between the 2 women is about to take shape because he loved Rachel and Leah was just a necessary step to get to Rachel.</p>	Dan. 9:24

Genesis Chapter 29

Verses	Comments	Cross References																				
31-35	<p>Genesis 29:31-35 — <i>And when the LORD saw that Leah was hated, he opened her womb: but Rachel was barren. And Leah conceived, and bare a son, and she called his name Reuben: for she said, Surely the LORD hath looked upon my affliction; now therefore my husband will love me. And she conceived again, and bare a son; and said, Because the LORD hath heard that I was hated, he hath therefore given me this son also: and she called his name Simeon. And she conceived again, and bare a son; and said, Now this time will my husband be joined unto me, because I have born him three sons: therefore was his name called Levi. And she conceived again, and bare a son: and she said, Now will I praise the LORD: therefore she called his name Judah; and left bearing.</i></p> <p>So God sees the issue and opens Leah’s womb and closes up Rachel – remember – Jacob is in his 90’s by the time Rachel is his wife and he needs to get started having kids soon. And Leah and Rachel are in a similar age bracket since Laban is Rebekah’s brother. She has 2 sons and says clearly that Jacob hated her. But she kept saying after each one – now Jacob will love me – well he kept up relations for sure. But so far nothing for Rachel.</p> <p>But the race has just begun!!!!</p> <table border="1" style="width: 100%; border-collapse: collapse; margin-top: 10px;"> <thead> <tr> <th style="width: 25%;">Leah</th> <th style="width: 25%;">Zilpah</th> <th style="width: 25%;">Rachel</th> <th style="width: 25%;">Bilhah</th> </tr> </thead> <tbody> <tr> <td>Reuben</td> <td></td> <td></td> <td></td> </tr> <tr> <td>Simeon</td> <td></td> <td></td> <td></td> </tr> <tr> <td>Levi</td> <td></td> <td></td> <td></td> </tr> <tr> <td>Judah</td> <td></td> <td></td> <td></td> </tr> </tbody> </table>	Leah	Zilpah	Rachel	Bilhah	Reuben				Simeon				Levi				Judah				
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Genesis Chapter 30

Verses	Comments	Cross References																												
1-13	<p>Genesis 30:1-13 — <i>And when Rachel saw that she bare Jacob no children, Rachel envied her sister; and said unto Jacob, Give me children, or else I die. And Jacob's anger was kindled against Rachel: and he said, Am I in God's stead, who hath withheld from thee the fruit of the womb? And she said, Behold my maid Bilhah, go in unto her; and she shall bear upon my knees, that I may also have children by her. And she gave him Bilhah her handmaid to wife: and Jacob went in unto her. And Bilhah conceived, and bare Jacob a son. And Rachel said, God hath judged me, and hath also heard my voice, and hath given me a son: therefore called she his name Dan. And Bilhah Rachel's maid conceived again, and bare Jacob a second son. And Rachel said, With great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name Naphtali. When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife. And Zilpah Leah's maid bare Jacob a son. And Leah said, A troop cometh: and she called his name Gad. And Zilpah Leah's maid bare Jacob a second son. And Leah said, Happy am I, for the daughters will call me blessed: and she called his name Asher.</i></p> <p>Rachel shows her jealousy to Jacob and gets him mad. Notice the bitterness of Rachel – give me a son or I will kill myself. After Dan is born – the reality of her being the one that is the issue with having children is obvious. The race is on between Rachel and Leah on who can give Jacob more sons. Think about Jacob’s condition, two wives that are jealous of each other with each having a handmaid and they are also throwing them into Jacob’s lap. Now Jacob has 8 sons – 4 with his wife Leah and 4 with his wife’s handmaids.</p> <table border="1" style="width: 100%; border-collapse: collapse; margin-top: 10px;"> <thead> <tr> <th style="width: 25%;">Leah</th> <th style="width: 25%;">Zilpah</th> <th style="width: 25%;">Rachel</th> <th style="width: 25%;">Bilhah</th> </tr> </thead> <tbody> <tr> <td>Reuben</td> <td>Gad</td> <td></td> <td>Dan</td> </tr> <tr> <td>Simeon</td> <td>Asher</td> <td></td> <td>Naphtali</td> </tr> <tr> <td>Levi</td> <td></td> <td></td> <td></td> </tr> <tr> <td>Judah</td> <td></td> <td></td> <td></td> </tr> <tr> <td></td> <td></td> <td></td> <td></td> </tr> <tr> <td></td> <td></td> <td></td> <td></td> </tr> </tbody> </table>	Leah	Zilpah	Rachel	Bilhah	Reuben	Gad		Dan	Simeon	Asher		Naphtali	Levi				Judah												
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Genesis Chapter 30

Verses	Comments	Cross References																																
14-24	<p>Genesis 30:14-24 — <i>And Reuben went in the days of wheat harvest, and found mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, Give me, I pray thee, of thy son's mandrakes. And she said unto her, Is it a small matter that thou hast taken my husband? and wouldest thou take away my son's mandrakes also? And Rachel said, Therefore he shall lie with thee to night for thy son's mandrakes. And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me; for surely I have hired thee with my son's mandrakes. And he lay with her that night. And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son. And Leah said, God hath given me my hire, because I have given my maiden to my husband: and she called his name Issachar. And Leah conceived again, and bare Jacob the sixth son. And Leah said, God hath endued me with a good dowry; now will my husband dwell with me, because I have born him six sons: and she called his name Zebulun. And afterwards she bare a daughter, and called her name Dinah.</i></p> <p>Reuben goes out and gets some mandrakes – plants that are thought to be an aphrodisiac and treatment for infertility for his mother. Rachel finds out and asks for some as well. Rachel then bargains with her sister to get some and offers Jacob for the evening if she will give some to her. Can you picture this soap opera that Jacob is living in? His deception of his dad is really coming back to haunt him. But the mandrake supposedly works and now Leah is bearing again. Leah goes out and tells Jacob – OK – you can't sleep with Rachel tonight since I have purchased you to sleep with me!! So at this point we have 4 wives, 10 sons, and 1 daughter in the same household with jealousy rampant and only Rachel is the one without a child of her own.</p> <table border="1" style="width: 100%; border-collapse: collapse; margin-top: 10px;"> <thead> <tr> <th style="width: 25%;">Leah</th> <th style="width: 25%;">Zilpah</th> <th style="width: 25%;">Rachel</th> <th style="width: 25%;">Bilhah</th> </tr> </thead> <tbody> <tr> <td>Reuben</td> <td>Gad</td> <td></td> <td>Dan</td> </tr> <tr> <td>Simeon</td> <td>Asher</td> <td></td> <td>Naphtali</td> </tr> <tr> <td>Levi</td> <td></td> <td></td> <td></td> </tr> <tr> <td>Judah</td> <td></td> <td></td> <td></td> </tr> <tr> <td>Issachar</td> <td></td> <td></td> <td></td> </tr> <tr> <td>Zebulun</td> <td></td> <td></td> <td></td> </tr> <tr> <td>Dinah (F)</td> <td></td> <td></td> <td></td> </tr> </tbody> </table>	Leah	Zilpah	Rachel	Bilhah	Reuben	Gad		Dan	Simeon	Asher		Naphtali	Levi				Judah				Issachar				Zebulun				Dinah (F)				
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Genesis Chapter 30

Verses	Comments	Cross References																																
22-24	<p>Genesis 30:22-34 — <i>And God remembered Rachel, and God hearkened to her, and opened her womb. And she conceived, and bare a son; and said, God hath taken away my reproach: And she called his name Joseph; and said, The LORD shall add to me another son.</i></p> <p>God finally allows Rachel to bear a child – remember Jacob is probably approach close to 100 years old by now and she says she will have one more. Joseph is born and eventually becomes another son through the lineage that is a type of Jesus Christ.</p> <table border="1" style="width: 100%; border-collapse: collapse; margin-top: 10px;"> <thead> <tr> <th style="width: 25%;">Leah</th> <th style="width: 25%;">Zilpah</th> <th style="width: 25%;">Rachel</th> <th style="width: 25%;">Bilhah</th> </tr> </thead> <tbody> <tr> <td>Reuben</td> <td>Gad</td> <td>Joseph</td> <td>Dan</td> </tr> <tr> <td>Simeon</td> <td>Asher</td> <td></td> <td>Naphtali</td> </tr> <tr> <td>Levi</td> <td></td> <td></td> <td></td> </tr> <tr> <td>Judah</td> <td></td> <td></td> <td></td> </tr> <tr> <td>Issachar</td> <td></td> <td></td> <td></td> </tr> <tr> <td>Zebulun</td> <td></td> <td></td> <td></td> </tr> <tr> <td>Dinah (F)</td> <td></td> <td></td> <td></td> </tr> </tbody> </table>	Leah	Zilpah	Rachel	Bilhah	Reuben	Gad	Joseph	Dan	Simeon	Asher		Naphtali	Levi				Judah				Issachar				Zebulun				Dinah (F)				
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Genesis Chapter 30

Verses	Comments	Cross References
25-36	<p>Genesis 30:25-36 — <i>And it came to pass, when Rachel had born Joseph, that Jacob said unto Laban, Send me away, that I may go unto mine own place, and to my country. Give me my wives and my children, for whom I have served thee, and let me go: for thou knowest my service which I have done thee. And Laban said unto him, I pray thee, if I have found favour in thine eyes, tarry: for I have learned by experience that the LORD hath blessed me for thy sake. And he said, Appoint me thy wages, and I will give it. And he said unto him, Thou knowest how I have served thee, and how thy cattle was with me. For it was little which thou hadst before I came, and it is now increased unto a multitude; and the LORD hath blessed thee since my coming: and now when shall I provide for mine own house also? And he said, What shall I give thee? And Jacob said, Thou shalt not give me any thing: if thou wilt do this thing for me, I will again feed and keep thy flock: I will pass through all thy flock to day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and of such shall be my hire. So shall my righteousness answer for me in time to come, when it shall come for my hire before thy face: every one that is not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me. And Laban said, Behold, I would it might be according to thy word. And he removed that day the he goats that were ringstraked and spotted, and all the she goats that were speckled and spotted, and every one that had some white in it, and all the brown among the sheep, and gave them into the hand of his sons. And he set three days' journey betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks.</i></p> <p>Jacob is finally ready to get out of Laban’s umbrella and ready to go back to his own country to be back with Rebekah and Isaac. He asked Laban what will it take to let him go, but Laban realizes how much Jacob has prospered him and was a little nervous about letting him go – remember Laban likes the money side. They sit down and work out a deal with Laban thinking that he has made off with the best part of the deal. Jacob gets all of the “below par” livestock and Laban gets the cream of the crop and Laban can verify by their colors whether Jacob kept up his part of the deal. So Jacob and Laban part ways after all these years.</p>	

Genesis Chapter 30

Verses	Comments	Cross References
37-43	<p>Genesis 30:37-43 — <i>And Jacob took him rods of green poplar, and of the hazel and chesnut tree; and pilled white strakes in them, and made the white appear which was in the rods. And he set the rods which he had pilled before the flocks in the gutters in the watering troughs when the flocks came to drink, that they should conceive when they came to drink. And the flocks conceived before the rods, and brought forth cattle ringstraked, speckled, and spotted. And Jacob did separate the lambs, and set the faces of the flocks toward the ringstraked, and all the brown in the flock of Laban; and he put his own flocks by themselves, and put them not unto Laban's cattle. And it came to pass, whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods. But when the cattle were feeble, he put them not in: so the feebler were Laban's, and the stronger Jacob's. And the man increased exceedingly, and had much cattle, and maidservants, and menservants, and camels, and asses.</i></p> <p>So Jacob uses his cunning again to better his flock. He mixes the flock and gets Laban's flock to breed with his flock and generate more speckled flock and also ensure they were the stronger ones. And he gets back at Laban for how Laban did him and prospers exceedingly.</p>	

Genesis Chapter 31

Verses	Comments	Cross References
1-16	<p>Genesis 31:1-16 — <i>And he heard the words of Laban's sons, saying, Jacob hath taken away all that was our father's; and of that which was our father's hath he gotten all this glory. And Jacob beheld the countenance of Laban, and, behold, it was not toward him as before. And the LORD said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee. And Jacob sent and called Rachel and Leah to the field unto his flock, And said unto them, I see your father's countenance, that it is not toward me as before; but the God of my father hath been with me. And ye know that with all my power I have served your father. And your father hath deceived me, and changed my wages ten times; but God suffered him not to hurt me. If he said thus, The speckled shall be thy wages; then all the cattle bare speckled: and if he said thus, The ringstraked shall be thy hire; then bare all the cattle ringstraked. Thus God hath taken away the cattle of your father, and given them to me. And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and, behold, the rams which leaped upon the cattle were ringstraked, speckled, and grised. And the angel of God spake unto me in a dream, saying, Jacob: And I said, Here am I. And he said, Lift up now thine eyes, and see, all the rams which leap upon the cattle are ringstraked, speckled, and grised: for I have seen all that Laban doeth unto thee. I am the God of Beth-el, where thou anointedst the pillar, and where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred. And Rachel and Leah answered and said unto him, Is there yet any portion or inheritance for us in our father's house? Are we not counted of him strangers? for he hath sold us, and hath quite devoured also our money. For all the riches which God hath taken from our father, that is ours, and our children's: now then, whatsoever God hath said unto thee, do.</i></p> <p>Jacob overhears Lab's sons complain that Jacob is getting all of the cattle/sheep/goats since they were bred and gave them speckled and ringstraked (striped). More trouble in paradise. No Laban is about to go back on his deal so Jacob packs up his 4 wives and 12 kids and all his cattle and decides to leave town. God tells him he will take care of him and to go back to Isaac and Rebekah. Rachael and Leah recognize that Laban has pretty much stripped them of any inheritance and agrees with Jacob to pack up and leave.</p>	

Genesis Chapter 31

Verses	Comments	Cross References
17-24	<p>Genesis 31:17-24 — <i>Then Jacob rose up, and set his sons and his wives upon camels; And he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padan-aram, for to go to Isaac his father in the land of Canaan. And Laban went to shear his sheep: and Rachel had stolen the images that were her father's. And Jacob stole away unawares to Laban the Syrian, in that he told him not that he fled. So he fled with all that he had; and he rose up, and passed over the river, and set his face toward the mount Gilead. And it was told Laban on the third day that Jacob was fled. And he took his brethren with him, and pursued after him seven days' journey; and they overtook him in the mount Gilead. And God came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou speak not to Jacob either good or bad.</i></p> <p>So Jacob packs it up and leaves with his wives and kids and livestock (probably at night) without telling Laban and is long gone before Laban gets word that he has left. He was three days ahead based on the location and had three days' head start. But Laban was not too pleased by him leaving and was determined to get some sort of revenge until God appeared to him in a dream and told Laban not to cause hurt and be neutral.</p>	

Genesis Chapter 31

Verses	Comments	Cross References
25-35	<p>Genesis 31:25-35 — <i>Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead. And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, as captives taken with the sword? Wherefore didst thou flee away secretly, and steal away from me; and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp? And hast not suffered me to kiss my sons and my daughters? thou hast now done foolishly in so doing. It is in the power of my hand to do you hurt: but the God of your father spake unto me yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad. And now, though thou wouldest needs be gone, because thou sore longedst after thy father's house, yet wherefore hast thou stolen my gods? And Jacob answered and said to Laban, Because I was afraid: for I said, Peradventure thou wouldest take by force thy daughters from me. With whomsoever thou findest thy gods, let him not live: before our brethren discern thou what is thine with me, and take it to thee. For Jacob knew not that Rachel had stolen them. And Laban went into Jacob's tent, and into Leah's tent, and into the two maidservants' tents; but he found them not. Then went he out of Leah's tent, and entered into Rachel's tent. Now Rachel had taken the images, and put them in the camel's furniture, and sat upon them. And Laban searched all the tent, but found them not. And she said to her father, Let it not displease my lord that I cannot rise up before thee; for the custom of women is upon me. And he searched, but found not the images.</i></p> <p>So even though they were 3 days away from each other, they were still somewhat connected until Jacob picks up and leaves without telling Laban. Obviously, Laban worshipped idols and Rachel stole the idols and took them with her. When they fled, Laban hears about it after 3 days, so there is about 6 days difference between the two, But God speaks to Laban in a dream and tells him that once he catches Jacob to neither speak good or bad to be neutral.</p>	

Genesis Chapter 31

Verses	Comments	Cross References
25-35 (cont)	<p>Laban catches up at Mount Gilead. Laban says – why did you leave without saying goodbye? If you would have told me, I would have given you a big going away party – NOT! Notice the conversation.</p> <p>Laban – Why did you take off and threaten my daughters if they didn't go with you? Why didn't you let me know so I could have thrown you a big going away party? I could do with you what I please, BUT the GOD of your father (notice he didn't say your God) told me not to cause you hurt. On top of all that – you stole my gods when you left. (Can I steal your God?) Then Jacob, like Father, like son, like Grandson –</p> <p>Jacob –I was afraid and thought you would kill me and keep my wives and children. not me. Who me? I didn't steal your gods. If you find them – then you may kill the one you find them with – not knowing it was Rachel. Then she covers everything up and sits on them and says she can't get up – She lies and gets away with it.</p>	

Genesis Chapter 31

Verses	Comments	Cross References
36-42	<p>Genesis 31:36-42 — <i>And Jacob was wroth, and chode with Laban: and Jacob answered and said to Laban, What is my trespass? what is my sin, that thou hast so hotly pursued after me? Whereas thou hast searched all my stuff, what hast thou found of all thy household stuff? set it here before my brethren and thy brethren, that they may judge betwixt us both. This twenty years have I been with thee; thy ewes and thy she goats have not cast their young, and the rams of thy flock have I not eaten. That which was torn of beasts I brought not unto thee; I bare the loss of it; of my hand didst thou require it, whether stolen by day, or stolen by night. Thus I was; in the day the drougt consumed me, and the frost by night; and my sleep departed from mine eyes. Thus have I been twenty years in thy house; I served thee fourteen years for thy two daughters, and six years for thy cattle: and thou hast changed my wages ten times. Except the God of my father, the God of Abraham, and the fear of Isaac, had been with me, surely thou hadst sent me away now empty. God hath seen mine affliction and the labour of my hands, and rebuked thee yesternight.</i></p> <p>After Jacob understands that God told Laban to not deal with him harshly, he gets a “brave” streak and argues back. What did I do wrong that you came after me? You searched everywhere and couldn’t find you gods. Let’s get this out in the open and judge the issue. I’ve served you now for 20 years – 7 for each wife and 6 for your livestock. You have changed my wages multiple times and if it wasn’t for the God of my father Abraham and the fear of Isaac – you would have sent me away empty handed.</p> <p>Jacob does a good job of whining in front of the crowd. But finally – Jacob gives credit to God for judging Laban for what he did to Jacob through the 20 years.</p>	

Genesis Chapter 31

Verses	Comments	Cross References
43-55	<p>Genesis 31:43-55 — <i>And Laban answered and said unto Jacob, These daughters are my daughters, and these children are my children, and these cattle are my cattle, and all that thou seest is mine: and what can I do this day unto these my daughters, or unto their children which they have born? Now therefore come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee. And Jacob took a stone, and set it up for a pillar. And Jacob said unto his brethren, Gather stones; and they took stones, and made an heap: and they did eat there upon the heap. And Laban called it Jegar-sahadutha: but Jacob called it Galeed. And Laban said, This heap is a witness between me and thee this day. Therefore was the name of it called Galeed; And Mizpah; for he said, The LORD watch between me and thee, when we are absent one from another. If thou shalt afflict my daughters, or if thou shalt take other wives beside my daughters, no man is with us; see, God is witness betwixt me and thee. And Laban said to Jacob, Behold this heap, and behold this pillar, which I have cast betwixt me and thee; This heap be witness, and this pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm. The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob sware by the fear of his father Isaac. Then Jacob offered sacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount. And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them: and Laban departed, and returned unto his place.</i></p> <p>Here's the summary – Laban is extremely frustrated but what choice does he have? He's not going to take his frustration out on his daughters or his grandchildren since he does care for them and he surely will not take it out on Jacob cause he knows God will deal with him – So he offers a peace treaty with Jacob. The name means – heap of testimony.</p> <p>They basically agree to not go after each other past the heap of stones. They did an offering and in the morning parted ways – peacefully.</p>	

Genesis Chapter 32

Verses	Comments	Cross References
1-8	<p>Genesis 32:1-8 — <i>And Jacob went on his way, and the angels of God met him. And when Jacob saw them, he said, This is God's host: and he called the name of that place Mahanaim. And Jacob sent messengers before him to Esau his brother unto the land of Seir, the country of Edom. And he commanded them, saying, Thus shall ye speak unto my lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now: And I have oxen, and asses, flocks, and menservants, and womenservants: and I have sent to tell my lord, that I may find grace in thy sight. And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him. Then Jacob was greatly afraid and distressed: and he divided the people that was with him, and the flocks, and herds, and the camels, into two bands; And said, If Esau come to the one company, and smite it, then the other company which is left shall escape.</i></p> <p><i>Mahanaim – Double camp</i> – As indicated in the passage, Jacob is about to tremble in his shoes. He is still the basic salesman by how he tells his servants to approach Esau. Calls him “My Lord” knowing what he did to him. You know he hasn’t told anyone the con job he pulled on Esau and says the he is coming with plenty of goods and wishes to find favor in his sight after 20 years fleeing from his face because Esau wanted to kill him. He sends his servants out first and tries to offer a peace offering and gets word that Esau is headed his way with 400 men. So he splits his entourage into two camps with the idea if Esau beats down one then the other can escape. No faith in what God told him at all that he would be with him and he promised to multiply his seed.</p>	

Genesis Chapter 32

Verses	Comments	Cross References
9-12	<p>Genesis 32:9-12 — <i>And Jacob said, O God of my father Abraham, and God of my father Isaac, the LORD which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee: I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, and the mother with the children. And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.</i></p> <p>Now he turns back to God and halfway blames the situation on God by saying you told me to come back home and you would deal with me. I honestly didn't think it would be this way – boo hoo. But he should have been in prayer the whole time. Admits he is not worthy – Amen Asks for deliverance from his brother.</p>	

Genesis Chapter 32

Verses	Comments	Cross References
13-23	<p>Genesis 32:13-23 — <i>And he lodged there that same night; and took of that which came to his hand a present for Esau his brother; Two hundred she goats, and twenty he goats, two hundred ewes, and twenty rams, Thirty milch camels with their colts, forty kine, and ten bulls, twenty she asses, and ten foals. And he delivered them into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a space betwixt drove and drove. And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose art thou? and whither goest thou? and whose are these before thee? Then thou shalt say, They be thy servant Jacob's; it is a present sent unto my lord Esau: and, behold, also he is behind us. And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall ye speak unto Esau, when ye find him. And say ye moreover, Behold, thy servant Jacob is behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me. So went the present over before him: and himself lodged that night in the company. And he rose up that night, and took his two wives, and his two womenservants, and his eleven sons, and passed over the ford Jabbok. And he took them, and sent them over the brook, and sent over that he had.</i></p> <p>Jacob gets together a large peach offering to his brother and still has no faith that God will take care of him. He sends his servants out to get slaughtered first if Esau still has a grudge. He separates into 5 groups hoping each group will tend to soften Esau a little more if he decides to destroy the first, then the second, and so on, by the time he gets to the fifth group he's willing to forgive. Jacob even takes his wives and children over the river ahead of him and he is then alone in the night – what a coward.</p>	

Genesis Chapter 32

Verses	Comments	Cross References
24-32	<p>Genesis 32:24-32 — <i>And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there. And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved. And as he passed over Penuel the sun rose upon him, and he halted upon his thigh. Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew that shrank.</i></p> <p>Jacob has another encounter with an angel of God and wrestles with him all night long. Think about the encounter something like this:</p> <p>He's been on his face pouring his heart out to God asking for protection and confessing all he has done. Finally, he looks up from his lonely vigil and gasps. He has been praying not twenty feet from a young man. This young man is standing, with arms folded and legs spread, and gazing at him with an expression somewhere between contempt and amusement. Jacob staggers (on his knees) to the feet of the young man, throws his arms around the man's legs and cries,</p> <p>Jacob: "Oh God, you've got to help me! You've got to help me!"</p> <p>Angel: "What makes you think I'm God?"</p> <p>Jacob: "You were the one at the top of the ladder," blubbers Jacob, "over at Bethel! I'd know you anywhere! You've got to help me!"</p> <p>Angel: "Oh, really?"</p> <p>Jacob: "Yes. Esau's coming! He's got 400 men with him! They've got tanks and artillery! I don't have anything but small arms and...."</p>	

Genesis Chapter 32

Verses	Comments	Cross References
	<p>Angel: “Well, think your way out of it.”</p> <p>Jacob: “W-w-w-what?”</p> <p>Angel: “I said, ‘think your way out of it’.”</p> <p>Jacob: “But Lord, this is no time for joking! The children! My wives! Oh, God, do something, quick!”</p> <p>Angel: “Well, all right, how about a little fireworks? Would you like to see some shooting stars? It’s a beautiful night for meteorites.”</p> <p>Jacob: “Now, Lord, it’s no time for levity! Esau’s coming! Do you hear me? Esau is coming, and he’s got me outnumbered four to one, and Lord, you know he’s a deadeye. He’s a hunter! Oh, my God, we’ll all be killed!!”</p> <p>Angel: “Well, you can’t live forever. Gotta go sometime!”</p> <p>Jacob: “Oh God! Oh Lord! Oh help!!”</p> <p>Angel: “Well, you made your bed, Jacob, lie in it.” “Use your head, fella, you’ve always been able to talk your way out before.”</p> <p>Angel finally decides to tell Jacob to let go of his legs and Jacob starts crying and begging even harder thinking it’s all been in vain.</p> <p>Jacob: (croaking), “Not till you bless me; not till you answer my prayer!”</p> <p>Angel: With a firm voice says, “I said to let go the sun is rising – I’ve listened to you all night long and I am leaving”</p> <p>Jacob: Gets a super tight grip around the Angel’s legs and says, “Never! Not till you bless me!”</p> <p>Angel: Bends over and touches Jacob’s thy and then Jacob wrenches in pain and loses his grip on the Angel of the Lord. And says, “What’s your name?” The haunting comes back to Jacob about when Isaac asked him his name when he impersonated Esau for the blessing.</p> <p>Jacob: “My name is Jacob”</p> <p>Angel: Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.</p> <p>Jacob: “Tell me, I pray thee, thy name”</p> <p>Angel: “Wherefore is it that thou dost ask after my name?” Then he blesses him and says – O by the way – Esau wasn’t going to harm you anyway, but you needed to sweat it out for while!!</p> <p>Jacob names the place meaning – The Face of God and had a limp for the remainder of his life. Sinew is like a tendon – How many of you like tendons when eating chicken or other meats?</p>	

Genesis Chapter 33

Verses	Comments	Cross References
1-4	<p>Genesis 33:1-4 — <i>And Jacob lifted up his eyes, and looked, and behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids. And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost. And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother. And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept.</i></p> <p>Get the picture – after just having an all-night dealing with the Angel of the Lord – Jacob is still afraid of his brother when he arrives and puts the handmaids and their children up front, Leah and her children next and then himself, Rachel and Joseph at the back. Remember the song –</p> <p>I care not today what tomorrow may bring If sorrow or sadness or rain The Lord I know ruleth o’er everything <u>And all of my worry is vain.</u></p> <p>Jacob was definitely not living by faith yet. But the meeting was everything BUT what Jacob expected. Jacob was so scared stiff he bowed himself seven times to attempt to obtain mercy from his brother. And Esau is saying what in the world is going on here? Esau was glad to see his brother and they hugged and wept.</p>	

Genesis Chapter 33

Verses	Comments	Cross References
5-15	<p>Genesis 33:5-15 — <i>And he lifted up his eyes, and saw the women and the children; and said, Who are those with thee? And he said, The children which God hath graciously given thy servant. Then the handmaidens came near, they and their children, and they bowed themselves. And Leah also with her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves. And he said, What meanest thou by all this drove which I met? And he said, These are to find grace in the sight of my lord. And Esau said, I have enough, my brother; keep that thou hast unto thyself. And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me. Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough. And he urged him, and he took it. And he said, Let us take our journey, and let us go, and I will go before thee. And he said unto him, My lord knoweth that the children are tender, and the flocks and herds with young are with me: and if men should overdrive them one day, all the flock will die. Let my lord, I pray thee, pass over before his servant: and I will lead on softly, according as the cattle that goeth before me and the children be able to endure, until I come unto my lord unto Seir. And Esau said, Let me now leave with thee some of the folk that are with me. And he said, What needeth it? let me find grace in the sight of my lord.</i></p> <p>Now its meet the family time and get to know each other again. Jacob is still not sure about Esau and calls himself his servant. After the family introductions, Esau asks the simple question, “What was this with all these droves and what you did? Jacob cleverly says, “Well it was my way to try and soften you up and to make sure you didn’t kill me.” Esau finally agrees to take them as a gift and says that let’s go back home. Jacob reminds him that he can’t travel as fast as him and his men and he will follow but may take more time. He tells Esau to go on ahead and he will catch up with him, but he is lying once again and never intends to go to Seir. Esau offers bodyguards and Jacob refuses because then he would have to follow his brother.</p>	

Genesis Chapter 33

Verses	Comments	Cross References
16-20	<p>Genesis 33:16-20 — <i>So Esau returned that day on his way unto Seir. And Jacob journeyed to Succoth, and built him an house, and made booths for his cattle: therefore the name of the place is called Succoth. And Jacob came to Shalem, a city of Shechem, which is in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city. And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money. And he erected there an altar, and called it El-elohe-Israel.</i></p> <p>Esau leaves and Jacob goes a different way and actually builds a house for himself and barn for his cattle. He buys a piece of property and settles down. Shalem is a city of Shechem in Canaan. Shechem is also the ruler of the city. The altar is named after the following - "God, the God of Israel." Only one problem – He was supposed to return to Bethel.</p> <p>Genesis 31:13 — <i>I am the God of Beth-el, where thou anointedst the pillar, and where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred.</i></p> <p>Genesis 35:1 — <i>And God said unto Jacob, Arise, go up to Beth-el, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother.</i></p> <p>So Jacob's disobedience is fixing to haunt him once again.</p>	<p>Gen. 31:13, 35:1</p>

Genesis Chapter 34

Verses	Comments	Cross References
1-5	<p>Genesis 34:1-5 — <i>And Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land. And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her, and lay with her, and defiled her. And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake kindly unto the damsel. And Shechem spake unto his father Hamor, saying, Get me this damsel to wife. And Jacob heard that he had defiled Dinah his daughter: now his sons were with his cattle in the field: and Jacob held his peace until they were come.</i></p> <p>Shechem is not only ruler over the city, but is the son of Hamor and in line to take over his father's country as prince. His daughter Dinah starts mingling with the other girls of the area and Shechem likes her so he takes (as the big guy) and rapes her and with all evidence is also younger than the age of consent (about 13-15 years old).</p>	
6-17	<p>Genesis 34:6-17 — <i>And Hamor the father of Shechem went out unto Jacob to commune with him. And the sons of Jacob came out of the field when they heard it: and the men were grieved, and they were very wroth, because he had wrought folly in Israel in lying with Jacob's daughter; which thing ought not to be done. And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife. And make ye marriages with us, and give your daughters unto us, and take our daughters unto you. And ye shall dwell with us: and the land shall be before you; dwell and trade ye therein, and get you possessions therein. And Shechem said unto her father and unto her brethren, Let me find grace in your eyes, and what ye shall say unto me I will give. Ask me never so much dowry and gift, and I will give according as ye shall say unto me: but give me the damsel to wife. And the sons of Jacob answered Shechem and Hamor his father deceitfully, and said, because he had defiled Dinah their sister: And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised; for that were a reproach unto us: But in this will we consent unto you: If ye will be as we be, that every male of you be circumcised; Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people. But if ye will not hearken unto us, to be circumcised; then will we take our daughter, and we will be gone.</i></p>	

Genesis Chapter 34

Verses	Comments	Cross References
6-17 (ccont)	<p>Even though he does this to her – he pretty much wants her for his own and goes to his father and begs him to get her for him. Since they are rulers over the country, that shouldn't be a hard task – right – King gets what they want. Jacob finds out what he did and he was not pleased and the brothers were madder than a wet hen. Hey wrought folly (wickedness) in Israel (first time used as a collection of people). So when Hamor sees the anger, he tries to calm things down a bit and comes to Jacob to “buy” his daughter. He also says – Hey since you are living here why don't we just intermarry with your sons and our daughters as well.</p> <p>Then Shechem speaks up and begs for her hand in marriage and says we will give you whatever you ask. Sounds like he was “in love”. So – Jacob's sons come up with a plan to extract vengeance on Shechem and the others in the city. They say – you can't have Dinah until you become like us and be circumcised. If you don't, then no deal and we will get out of here. Shechem must have been totally love struck to fall for this at an advanced age.</p>	
18-24	<p>Genesis 34:18-24 — <i>And their words pleased Hamor, and Shechem Hamor's son. And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and he was more honourable than all the house of his father. And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying, These men are peaceable with us; therefore let them dwell in the land, and trade therein; for the land, behold, it is large enough for them; let us take their daughters to us for wives, and let us give them our daughters. Only herein will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they are circumcised. Shall not their cattle and their substance and every beast of theirs be ours? only let us consent unto them, and they will dwell with us. And unto Hamor and unto Shechem his son hearkened all that went out of the gate of his city; and every male was circumcised, all that went out of the gate of his city.</i></p> <p>So Hamor and his son go back to the city and persuades all the men to join them in being circumcised. And you can imagine that after this, all the men are going to be hurting for a few days and unable to be fit for anything.</p>	

Genesis Chapter 34

Verses	Comments	Cross References
25-31	<p>Genesis 34:25-31 — <i>And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males. And they slew Hamor and Shechem his son with the edge of the sword, and took Dinah out of Shechem's house, and went out. The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister. They took their sheep, and their oxen, and their asses, and that which was in the city, and that which was in the field, And all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that was in the house. And Jacob said to Simeon and Levi, Ye have troubled me to make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites: and I being few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house. And they said, Should he deal with our sister as with an harlot?</i></p> <p>So after 3 days, Simeon and Levi get their swords out and go to each house and proceeds to kill each and every male and their brothers go through and take the spoils of the household – including wives and children and livestock. They pretty much leave nothing other than the dead men.</p> <p>Jacob then goes back to his self-pity party and says – what have you two done. Now we will be the target of all these people and they will come on us and kill me (his primary concern) and all my house.</p> <p>Of course the boys reply – what about what they did to our sister? Jacob is apparently silent at this rebuke.</p>	

Genesis Chapter 35

Verses	Comments	Cross References
1-5	<p>Genesis 35:1-5 — <i>And God said unto Jacob, Arise, go up to Beth-el, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother. Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments: And let us arise, and go up to Beth-el; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went. And they gave unto Jacob all the strange gods which were in their hand, and all their earrings which were in their ears; and Jacob hid them under the oak which was by Shechem. And they journeyed: and the terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob.</i></p> <p>Finally, Jacob gets totally right with God and all his shenanigans and tells all his household to get rid of their gods and it's time to go back to where God told me to begin with and let's head home where God wants us.</p> <p>Parallel to our lives as Christians.</p> <ol style="list-style-type: none"> 1. Admit we are not where God wants us to be. 2. Put away our gods that come between us and him. 3. Get ourselves clean and ask for forgiveness. 4. We all need to clean up our lives and go back to our Bethel and get close to God when we have strayed away from God. <p>He buries the gods and heads back to Bethel. God places a fear in all the surrounding people of the land to keep them at bay while Jacob and his family, etc. head back home. God is still in control.</p> <p><i>Old Gold City Song – Under Control</i> The Bible Speaks, of famines and trial, In the last day, how he'll sweep through our lives. But we have His assurance, that through all these trials we'll be led by his mighty hands. Manna from God will come down from above, to restore and nourish our souls. So through all of your trials and all of your fears remember God has it under control.</p> <p>Under Control (The winds obey his will) (When he speaks the storms will cease) Oh don't be afraid Though the billows may roll God's almighty hand Is still in command So rejoice in your soul for its under control</p>	

Genesis Chapter 35

Verses	Comments	Cross References
6-15	<p>Genesis 35:6-15 — <i>So Jacob came to Luz, which is in the land of Canaan, that is, Beth-el, he and all the people that were with him. And he built there an altar, and called the place El-beth-el: because there God appeared unto him, when he fled from the face of his brother. But Deborah Rebekah's nurse died, and she was buried beneath Beth-el under an oak: and the name of it was called Allon-bachuth. And God appeared unto Jacob again, when he came out of Padan-aram, and blessed him. And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel. And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins; And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land. And God went up from him in the place where he talked with him. And Jacob set up a pillar in the place where he talked with him, even a pillar of stone: and he poured a drink offering thereon, and he poured oil thereon. And Jacob called the name of the place where God spake with him, Beth-el.</i></p> <p>So Jacob gets back to Bethel – unscathed – and builds an altar and calls it the “God of Bethel”.</p> <p>Strange insertion in this passage is where it indicates Rebekah’s nurse dies and they bury her beneath an oak tree. Rebekah has probably passed away as well since her death is not mentioned. Her nurse is probably like a mother to Jacob, but the fact that it is mentioned and don’t even say who actually buried her. Like a verse out of context.</p> <p>God appears to Jacob once again and now he is fixing to get down to business with Jacob once Jacob finally gets where he belongs and recognizes God is in control.</p> <p>He re-iterates that he shall be called Israel from this point forward which means “he will rule as God”. He emphasizes that He is God Almighty and that he re-defines his covenant and reassures Israel – that he is with him and he will prosper. Once God leaves him, he builds a pillar and poured out drink offerings and oil thereon. He calls the place Bethel.</p>	

Genesis Chapter 35

Verses	Comments	Cross References																																
16-20	<p>Genesis 35:16-20 — <i>And they journeyed from Beth-el; and there was but a little way to come to Ephrath: and Rachel travailed, and she had hard labour. And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; thou shalt have this son also. And it came to pass, as her soul was in departing, (for she died) that she called his name Ben-oni: but his father called him Benjamin. And Rachel died, and was buried in the way to Ephrath, which is Beth-lehem. And Jacob set a pillar upon her grave: that is the pillar of Rachel's grave unto this day.</i></p> <table border="1" style="width: 100%; border-collapse: collapse; margin: 10px 0;"> <thead> <tr> <th style="width: 25%;">Leah</th> <th style="width: 25%;">Zilpah</th> <th style="width: 25%;">Rachel</th> <th style="width: 25%;">Bilhah</th> </tr> </thead> <tbody> <tr> <td>Reuben</td> <td>Gad</td> <td>Joseph</td> <td>Dan</td> </tr> <tr> <td>Simeon</td> <td>Asher</td> <td>Benjamin</td> <td>Naphtali</td> </tr> <tr> <td>Levi</td> <td></td> <td></td> <td></td> </tr> <tr> <td>Judah</td> <td></td> <td></td> <td></td> </tr> <tr> <td>Issachar</td> <td></td> <td></td> <td></td> </tr> <tr> <td>Zebulun</td> <td></td> <td></td> <td></td> </tr> <tr> <td>Dinah (F)</td> <td></td> <td></td> <td></td> </tr> </tbody> </table> <p>Then comes the sad day when Rachel has Benjamin – the last of Israel’s 12 sons that she dies in childbirth. She is buried along the way and is the only one not buried with Abraham and Isaac. If you remember, the rest are buried in a cave – but this time they dug her grave. She is buried in Bethlehem – where Christ was born. Her gravesite is well known many years later as indicated when Moses wrote Genesis as well as later in 1 Samuel.</p> <p>1 Samuel 10:2 — <i>When thou art departed from me to day, then thou shalt find two men by Rachel's sepulchre in the border of Benjamin at Zelzah; and they will say unto thee, The asses which thou wentest to seek are found: and, lo, thy father hath left the care of the asses, and sorroweth for you, saying, What shall I do for my son?</i></p> <p>You can imagine the heartbreak Israel is now feeling – the love of his life has passed and he must go on without her. Would be hard for anyone and is still hard today.</p> <p>Also notice how her soul departed her body in verse 18 and she dies in verse 19. Thank God for our eternal soul that lives on forever.</p> <p>Benjamin’s name means “son of my right hand” which implies Rachel was his right hand.</p>	Leah	Zilpah	Rachel	Bilhah	Reuben	Gad	Joseph	Dan	Simeon	Asher	Benjamin	Naphtali	Levi				Judah				Issachar				Zebulun				Dinah (F)				1 Sam. 10:2
Leah	Zilpah	Rachel	Bilhah																															
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Dinah (F)																																		

Genesis Chapter 35

Verses	Comments	Cross References
21-29	<p>Genesis 35:21-29 — <i>And Israel journeyed, and spread his tent beyond the tower of Edar. And it came to pass, when Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine: and Israel heard it. Now the sons of Jacob were twelve: The sons of Leah; Reuben, Jacob's firstborn, and Simeon, and Levi, and Judah, and Issachar, and Zebulun: The sons of Rachel; Joseph, and Benjamin: And the sons of Bilhah, Rachel's handmaid; Dan, and Naphtali: And the sons of Zilpah, Leah's handmaid; Gad, and Asher: these are the sons of Jacob, which were born to him in Padan-aram. And Jacob came unto Isaac his father unto Mamre, unto the city of Arbah, which is Hebron, where Abraham and Isaac sojourned. And the days of Isaac were an hundred and fourscore years. And Isaac gave up the ghost, and died, and was gathered unto his people, being old and full of days: and his sons Esau and Jacob buried him.</i></p> <p>From this point forward – Moses refers to Jacob as Israel. So now – trouble once again comes inside the family when the oldest son goes in and lies with Bilhah – one of his father's wives. If you notice the order of the sons:</p> <ol style="list-style-type: none"> 1. Reuben – first born just laid with one of his father's wife 2. Simeon and Levi – Slew a bunch of men for their sister. 3. Judah – is now the one that is likely to be the one that gets the birthright. <p>Then Isaac dies being 180 years old and is buried in the same family burial plot as Abraham.</p> <p>Esau had settled in Seir but had apparently come back home with all of his goods before Isaac passes (Chapter 36).</p>	

Genesis Chapter 36

Verses	Comments	Cross References																
1-8	<p>Genesis 36:1-8 —<i>Now these are the generations of Esau, who is Edom. Esau took his wives of the daughters of Canaan; Adah the daughter of Elon the Hittite, and Aholibamah the daughter of Anah the daughter of Zibeon the Hivite; And Bashemath Ishmael's daughter, sister of Nebajoth. And Adah bare to Esau Eliphaz; and Bashemath bare Reuel; And Aholibamah bare Jeush, and Jaalam, and Korah: these are the sons of Esau, which were born unto him in the land of Canaan. And Esau took his wives, and his sons, and his daughters, and all the persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan; and went into the country from the face of his brother Jacob. For their riches were more than that they might dwell together; and the land wherein they were strangers could not bear them because of their cattle. Thus dwelt Esau in mount Seir: Esau is Edom.</i></p> <p>Now God turns the focus on Esau to discuss he families. Not a lot of devotional material here in this chapter based on all the genealogy.</p> <p>Esau – who is called Edom. Took his wives from the land which God had forbidden Isaac and Isaac forbade Jacob to do. Esau had multiple wives just like his brother. Let’s count them:</p> <ol style="list-style-type: none"> 1. Adah 2. Aholibamah 3. Bashemath (Ishmael’s daughter – his first cousin) 4. Judith (Gen. 26:34) 5. Mahalath (Gen. 28:9) <p>Now his sons listed here were born in Canaan</p> <table border="1" style="margin-left: auto; margin-right: auto; border-collapse: collapse;"> <thead> <tr> <th style="width: 25%;">Adah</th> <th style="width: 25%;">Bashemath</th> <th style="width: 25%;">Aholibamah</th> <th style="width: 25%;"></th> </tr> </thead> <tbody> <tr> <td style="text-align: center;">Eliphaz</td> <td style="text-align: center;">Reuel</td> <td style="text-align: center;">Jeush</td> <td></td> </tr> <tr> <td></td> <td></td> <td style="text-align: center;">Jaalam</td> <td></td> </tr> <tr> <td></td> <td></td> <td style="text-align: center;">Korah</td> <td></td> </tr> </tbody> </table> <p>Eliphaz is probably the same person mention several times in the book of Job.</p> <p>Job 2:11 — <i>Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him and to comfort him.</i></p>	Adah	Bashemath	Aholibamah		Eliphaz	Reuel	Jeush				Jaalam				Korah		<p style="text-align: center;">Job 2:11</p>
Adah	Bashemath	Aholibamah																
Eliphaz	Reuel	Jeush																
		Jaalam																
		Korah																

Genesis Chapter 36

Verses	Comments	Cross References
9-19	<p>Genesis 36:9-19 —<i>And these are the generations of Esau the father of the Edomites in mount Seir: These are the names of Esau's sons; Eliphaz the son of Adah the wife of Esau, Reuel the son of Bashemath the wife of Esau. And the sons of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz. And Timna was concubine to Eliphaz Esau's son; and she bare to Eliphaz Amalek: these were the sons of Adah Esau's wife. And these are the sons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: these were the sons of Bashemath Esau's wife. And these were the sons of Aholibamah, the daughter of Anah the daughter of Zibeon, Esau's wife: and she bare to Esau Jeush, and Jaalam, and Korah. These were dukes of the sons of Esau: the sons of Eliphaz the firstborn son of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz, Duke Korah, duke Gatam, and duke Amalek: these are the dukes that came of Eliphaz in the land of Edom; these were the sons of Adah. And these are the sons of Reuel Esau's son; duke Nahath, duke Zerah, duke Shammah, duke Mizzah: these are the dukes that came of Reuel in the land of Edom; these are the sons of Bashemath Esau's wife. And these are the sons of Aholibamah Esau's wife; duke Jeush, duke Jaalam, duke Korah: these were the dukes that came of Aholibamah the daughter of Anah, Esau's wife. These are the sons of Esau, who is Edom, and these are their dukes.</i></p> <p>Verses 9-13 give each of Esau's lineage and then verses 15-19 re-iterate the lineages and refers to the boys as duke (chiefs).</p>	

Genesis Chapter 36

Verses	Comments	Cross References
20-30	<p>Genesis 36:20-30 — <i>These are the sons of Seir the Horite, who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah, And Dishon, and Ezer, and Dishan: these are the dukes of the Horites, the children of Seir in the land of Edom. And the children of Lotan were Hori and Hemam; and Lotan's sister was Timna. And the children of Shobal were these; Alvan, and Manahath, and Ebal, Shepho, and Onam. And these are the children of Zibeon; both Ajah, and Anah: this was that Anah that found the mules in the wilderness, as he fed the asses of Zibeon his father. And the children of Anah were these; Dishon, and Aholibamah the daughter of Anah. And these are the children of Dishon; Hemdan, and Eshban, and Ithran, and Cheran. The children of Ezer are these; Bilhan, and Zaavan, and Akan. The children of Dishan are these; Uz, and Aran. These are the dukes that came of the Horites; duke Lotan, duke Shobal, duke Zibeon, duke Anah, Duke Dishon, duke Ezer, duke Dishan: these are the dukes that came of Hori, among their dukes in the land of Seir.</i></p> <p>Seir – means rugged. Horites were fairly rugged folks. Before Esau settled in Seir – the land was inhabited by some of the people previously referred to as giants (Genesis 6).</p> <p>Deuteronomy 2:1-4, 19-12 — <i>Then we turned, and took our journey into the wilderness by the way of the Red sea, as the LORD spake unto me: <u>and we compassed mount Seir many days.</u> And the LORD spake unto me, saying, <u>Ye have compassed this mountain long enough: turn you northward. And command thou the people, saying, <u>Ye are to pass through the coast of your brethren the children of Esau, which dwell in Seir; and they shall be afraid of you:</u> take ye good heed unto yourselves therefore: ... The <u>Emims dwelt</u> therein in times past, <u>a people great, and many, and tall, as the Anakims; Which also were accounted giants, as the Anakims;</u> but the Moabites call them Emims. <u>The Horims also dwelt in Seir beforetime; but the children of Esau succeeded them, when they had destroyed them from before them, and dwelt in their stead;</u> as Israel did unto the land of his possession, which the LORD gave unto them.</u></i></p> <p>Esau intermarried with these folks as well. Although Esau kick's all of the older folks in Seir out (Deut. 2) God still decides to list all of the people of the land.</p>	Deut. 2

Genesis Chapter 36

Verses	Comments	Cross References
31-43	<p>Genesis 36:31-43 — <i>And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel. And Bela the son of Beor reigned in Edom: and the name of his city was Dinhabah. And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead. And Jobab died, and Husham of the land of Temani reigned in his stead. And Husham died, and Hadad the son of Bedad, who smote Midian in the field of Moab, reigned in his stead: and the name of his city was Avith. And Hadad died, and Samlah of Masrekah reigned in his stead. And Samlah died, and Saul of Rehoboth by the river reigned in his stead. And Saul died, and Baal-hanan the son of Achbor reigned in his stead. And Baal-hanan the son of Achbor died, and Hadar reigned in his stead: and the name of his city was Pau; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Mezahab. And these are the names of the dukes that came of Esau, according to their families, after their places, by their names; duke Timnah, duke Alvah, duke Jetheth, Duke Aholibamah, duke Elah, duke Pinon, Duke Kenaz, duke Teman, duke Mibzar, Duke Magdiel, duke Iram: these be the dukes of Edom, according to their habitations in the land of their possession: he is Esau the father of the Edomites.</i></p> <p>Now the kings of Edom are listed. You wonder sometimes why God went to great lengths to document the listing to this specificity. This is to support future verification of God’s word being true.</p> <p><u>From Google</u> “Archaeological findings support the existence and early statehood of Edom, the people descended from Esau detailed in Genesis 36, especially the claim that Edom had kings before Israel. Studies of copper mines in Faynan (Jordan) and Timna (Israel) show a complex, centralized authority managing advanced, simultaneous copper production around 1100-1000 BCE, aligning with Genesis 36:31, which describes Edomite kings preceding Israel's monarchy. While direct evidence for the earlier tribal chiefs in Genesis 36:15-19 is scarce due to geography, later inscriptions and pottery confirm Edom's established presence, supporting the general historical framework of the biblical account.”</p> <p>“Texts and finds confirm Edom had kings (like those mentioned in Genesis 36) reigning before Israel's Saul, a key detail from Genesis 36:31.”</p>	

Genesis Chapter 37

Verses	Comments	Cross References
1-4	<p>Genesis 37:1-4 — <i>And Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan. These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren; and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report. Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colours. And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.</i></p> <p>Even though we just left some of the chapters with what seems to be of minor importance to us – Every word of God is important in some manner and should not be taken lightly.</p> <p>Matthew 4:4 — <i>But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.</i></p> <p><u>The parallel's of Joseph and Jesus</u></p> <p>Now Joseph is 17 years old at this point in Israel's life. He was his father's favorite – and all of his brother's recognized it and were extremely jealous.</p> <p>"Brought unto his father their evil report (vs. 2)." - Compare this with John 7:7.</p> <p>John 7:7 — <i>The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.</i></p> <p>"Now Israel loved Joseph more than all his children" (vs. 3). Compare this with Matthew 17:5.</p> <p>Matthew 17:5 — <i>While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.</i></p> <p>"They hated him, and could not speak peaceably unto him" (vs. 4). Compare this with John 15:24-25.</p> <p>John 15:24-25 — <i>If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.</i></p>	<p>Mat. 4:4 John 7:7 Mat. 17:5 John 15:24-25</p>

Genesis Chapter 37

Verses	Comments	Cross References
5-11	<p>Genesis 37:5-11 — <i>And Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more. And he said unto them, Hear, I pray you, this dream which I have dreamed: For, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf. And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words. And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me. And he told it to his father, and to his brethren: and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth? And his brethren envied him; but his father observed the saying.</i></p> <p>“Your sheaves...made obeisance to my sheaf” (vs. 7). Compare this with Philippians 2:6–11.</p> <p>Philippians 2:6-11 — <i>Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.</i></p> <p>“Shalt thou indeed reign over us?” (vs. 8). Compare this with Luke 19:14.</p> <p>Luke 19:14 — <i>But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.</i></p> <p>“And his brethren envied him” (vs. 11). Compare this with Mark 15:10.</p> <p>Mark 15:10-11 — <i>For he knew that the chief priests had delivered him for envy. But the chief priests moved the people, that he should rather release Barabbas unto them.</i></p>	<p>Phil. 2:6-11 Luke 19:14 Mark 15:10-11</p>

Genesis Chapter 37

Verses	Comments	Cross References
5-11 (cont)	<p><u>Fulfillment</u> Genesis 44:14 — <i>And Judah and his brethren came to Joseph's house; for he was yet there: and they fell before him on the ground.</i></p> <p>The first dream was about his brethren bowing before him and second one includes his mother and father with them.</p> <p>Of course – this is fulfilled with Joseph as a type of Christ. Philippians 2:6-11 — <i>Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.</i></p> <p>,,, and, behold, the sun and the moon and the eleven stars made obeisance to me.</p> <p>Revelation 12:1-2 — <i>And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: And she being with child cried, travailing in birth, and pained to be delivered.</i></p>	<p>Gen. 44:14 Phil. 2:6-11 Rev. 12:1-2</p>

Genesis Chapter 37

Verses	Comments	Cross References
12-22	<p>Genesis 37:12-22 — <i>And his brethren went to feed their father's flock in Shechem. And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? come, and I will send thee unto them. And he said to him, Here am I. And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem. And a certain man found him, and, behold, he was wandering in the field: and the man asked him, saying, What seekest thou? And he said, I seek my brethren: tell me, I pray thee, where they feed their flocks. And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan. And when they saw him afar off, even before he came near unto them, they conspired against him to slay him. And they said one to another, Behold, this dreamer cometh. Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams. And Reuben heard it, and he delivered him out of their hands; and said, Let us not kill him. And Reuben said unto them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.</i></p> <p>Joseph is sent out as a messenger to bring back the “latest” (vss. 13–14). The devout reader cannot help but notice that the flock is Israel (Jer. 13: 17) and that Joseph (as Jesus) is “sent” (vs. 13, cf. John 17:18) to “his own” (John 1:11–12). The typology doesn’t cease anywhere in the passage. At verse 15, Joseph is “in the field” and “the field is the world” (Matt. 13:38). Joseph is “seeking his brethren” (vs.16), and thus the New Testament relates, “the Son of man is come to seek and to save that which was lost” (Luke 19:10), while at the same time Jesus states, “I am not sent but unto the lost sheep of the house of Israel” (Matt. 15:24).</p> <p>Compare Genesis 37:18 with this: “I will send my beloved son...But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him” (Luke 20:13–14).</p>	

Genesis Chapter 37

Verses	Comments	Cross References
23-36	<p>Genesis 37:23-36 — <i>Genesis 37:23-36 (KJV)</i> <i>And it came to pass, when Joseph was come unto his brethren, that they stripped Joseph out of his coat, his coat of many colours that was on him; And they took him, and cast him into a pit: and the pit was empty, there was no water in it. And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmeelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt. And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood? Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he is our brother and our flesh. And his brethren were content. Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty pieces of silver: and they brought Joseph into Egypt. And Reuben returned unto the pit; and, behold, Joseph was not in the pit; and he rent his clothes. And he returned unto his brethren, and said, The child is not; and I, whither shall I go? And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood; And they sent the coat of many colours, and they brought it to their father; and said, This have we found: know now whether it be thy son's coat or no. And he knew it, and said, It is my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces. And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days. And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him. And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, and captain of the guard.</i></p> <p>From the standpoint of “brothers,” it is a little harmless “lesson” they are teaching a young man who needs to learn one. But there are the pitiful screams of the boy as his clothes are torn off (vs. 23), and he is thrown into an eight foot (or ten foot) pit that is as dry as the bottom of a cracker barrel. He is crying and begging his brothers to pull him up and let him go (vs. 24). The brothers then “sat down” (vs. 25) and “lifted up their eyes and looked” (vs. 25).</p> <p>The real Bible believer has no trouble picking up the scene in the New Testament, for Jesus Christ is stripped (Matt. 27:28), refused water (Exod. 12:9!!), and “sitting down they watched him there!” (Matt. 27:36).</p>	

Genesis Chapter 37

Verses	Comments	Cross References
23-36 (cont)	<p>Matthew 27:28 — <i>And they stripped him, and put on him a scarlet robe.</i>Matthew 27:36 — <i>And sitting down they watched him there;</i></p> <p>John 5:45-47 — <i>Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?</i></p> <p>Reuben left before the brothers come up with the selling Joseph idea and when he gets back, as the elder, is totally upset. Then they have to come up with a plan to tell Israel. They get together and kill a goat and dip the coat in the blood and put it before their father. He recognizes the coat and mourns for a long time. Joseph is now down in Egypt as a slave to Potiphar.</p>	

Genesis Chapter 37

Verses	Comments	Cross References
23-36 (cont)	<p>Summarize the parallels between Joseph and Christ</p> <ol style="list-style-type: none"> 1. A beloved son of a father. 2. A son of “old age” or eternity. 3. A favorite son. 4. A son who brought the evil report of others. 5. A son who had Israelites for “brothers.” 6. A beloved son who lived in Palestine. 7. A beloved son who was a shepherd in Palestine. 8. A beloved shepherd-son who was envied. 9. A beloved shepherd-son who was hated. 10. A beloved shepherd-son who was hated and envied by his brothers. 11. A beloved shepherd-son who some day would have people bow down to him. 12. A beloved shepherd-son who some day would have Israelites bow down to him. 13. A beloved shepherd-son who was hated for his words. 14. A future king in Palestine who went to check on his brothers. 15. A future king in Palestine who was plotted against by his brothers. 16. A future king in Palestine, who was stripped of his clothes. 17. A future king of Palestine who was betrayed for silver. 18. A future king of Palestine who was lied about, in regard to His death. 19. A future king of Palestine who was nearly rescued by one of his “brothers.” 20. A future shepherd-king of Palestine who was a beloved son and was put into a pit with no water. 21. A future shepherd-king of Palestine who was watched by his brothers after he was stripped of his clothes. 22. A future shepherd-king of Palestine who was beloved of his father, betrayed by his brothers, and who, when he was in anguish, was watched by brothers who sat down to watch. 23. A future shepherd-king of Palestine who was beloved of his father, betrayed by his brothers, sold to Gentiles by a man named Judas. 	

Genesis Chapter 38

Verses	Comments	Cross References
1-11	<p>Genesis 38:1-11 — <i>And it came to pass at that time, that Judah went down from his brethren, and turned in to a certain Adullamite, whose name was Hirah. And Judah saw there a daughter of a certain Canaanite, whose name was Shuah; and he took her, and went in unto her. And she conceived, and bare a son; and he called his name Er. And she conceived again, and bare a son; and she called his name Onan. And she yet again conceived, and bare a son; and called his name Shelah: and he was at Chezib, when she bare him. And Judah took a wife for Er his firstborn, whose name was Tamar. And Er, Judah's firstborn, was wicked in the sight of the LORD; and the LORD slew him. And Judah said unto Onan, Go in unto thy brother's wife, and marry her, and raise up seed to thy brother. And Onan knew that the seed should not be his; and it came to pass, when he went in unto his brother's wife, that he spilled it on the ground, lest that he should give seed to his brother. And the thing which he did displeased the LORD: wherefore he slew him also. Then said Judah to Tamar his daughter in law, Remain a widow at thy father's house, till Shelah my son be grown: for he said, Lest peradventure he die also, as his brethren did. And Tamar went and dwelt in her father's house.</i></p> <p>We are not provided with a timeline of this chapter to help provide a reference but we know that the boys are not very old since they all go down into Egypt before Judah gets inot his late 40's. So we leave the focus on Joseph in Chapter 37 to Judah at the beginning of Chapter 38. Judah takes a trip “downward” which is always the wrong direction for a child of God and marries a Canaanite woman named Shuah. She bears him 3 sons in Chezib – (Falsified/Deceitful);</p> <ol style="list-style-type: none"> 1. Er – Watcher 2. Onan – Strength 3. Shelah – Prayer <p>Jacob gets a local woman named Tamar for Er to wife. But Er was “wicked” before the Lord and God executed judgment quickly and completely. Much different than today's society where they can live on death row awaiting execution for their whole life.</p> <p>Ecclesiastes 8:11 — <i>Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.</i></p>	Ec. 8:11

Genesis Chapter 38

Verses	Comments	Cross References
1-11 (con)	Once he's buried, Judah tells his brother to go in and make sure his wife has a son to carry on his name. But Onan didn't like that idea. He knew it would not be considered as his seed if he got Tamar pregnant, so he spilled it on the ground and it displeased the Lord and he struck him dead on the spot as well. So now Judah has lost 2 sons in a short time span and he pretty much tells Tamar to go stay with her father until Shelah is old enough to go in unto Tamar to preserve his brother's seed.	
12-23	<p>Genesis 38:12-23 — <i>And in process of time the daughter of Shuah Judah's wife died; and Judah was comforted, and went up unto his sheepshearers to Timnath, he and his friend Hirah the Adullamite. And it was told Tamar, saying, Behold thy father in law goeth up to Timnath to shear his sheep. And she put her widow's garments off from her, and covered her with a vail, and wrapped herself, and sat in an open place, which is by the way to Timnath; for she saw that Shelah was grown, and she was not given unto him to wife. When Judah saw her, he thought her to be an harlot; because she had covered her face. And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee; (for he knew not that she was his daughter in law.) And she said, What wilt thou give me, that thou mayest come in unto me? And he said, I will send thee a kid from the flock. And she said, Wilt thou give me a pledge, till thou send it? And he said, What pledge shall I give thee? And she said, Thy signet, and thy bracelets, and thy staff that is in thine hand. And he gave it her, and came in unto her, and she conceived by him. And she arose, and went away, and laid by her vail from her, and put on the garments of her widowhood. And Judah sent the kid by the hand of his friend the Adullamite, to receive his pledge from the woman's hand: but he found her not. Then he asked the men of that place, saying, Where is the harlot, that was openly by the way side? And they said, There was no harlot in this place. And he returned to Judah, and said, I cannot find her; and also the men of the place said, that there was no harlot in this place. And Judah said, Let her take it to her, lest we be shamed: behold, I sent this kid, and thou hast not found her.</i></p> <p>Tamar is living with her dad and Judah loses his daughter and is grieved. But Judah has a little of Jacob in his blood and thinks that Tamar is cursed for his sons and has no desire to send Shelah in to get struck down by the Lord as well.</p>	

Genesis Chapter 38

Verses	Comments	Cross References
12-23 (cont)	<p>Tamar realizes what is going on and decides to pull a fast one on Judah – her father-in-law. She takes off her widow’s garment and pretty much dressed like a harlot in those days and goes to a place where she knows Judah will be passing by. She entices Judah – who don’t recognize her – and Tamar tricks him into providing something personal from Judah so that she can prove her son would be his. Judah agrees and goes into her and she conceives a son. Judah tries to send her his agreed price and retrieve his belonging, but she is no longer there and no one else knew who she was and there was no “harlot”. Now from the law standpoint, which comes later – Judah and Tamar should be put to death.</p> <p>Leviticus 20:12 — <i>And if a man lie with his daughter in law, both of them shall surely be put to death: they have wrought confusion; their blood shall be upon them.</i></p> <p>Judah is now concerned about his reputation thinking that he was trapped and now she has the proof that some Jew came in and said he would pay, but never showed back up. This is who got me pregnant.</p>	Lev. 20:12

Genesis Chapter 38

Verses	Comments	Cross References
24-30	<p>Genesis 38:24-30 — <i>And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter in law hath played the harlot; and also, behold, she is with child by whoredom. And Judah said, Bring her forth, and let her be burnt. When she was brought forth, she sent to her father in law, saying, By the man, whose these are, am I with child: and she said, Discern, I pray thee, whose are these, the signet, and bracelets, and staff. And Judah acknowledged them, and said, She hath been more righteous than I; because that I gave her not to Shelah my son. And he knew her again no more. And it came to pass in the time of her travail, that, behold, twins were in her womb. And it came to pass, when she travailed, that the one put out his hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first. And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, How hast thou broken forth? this breach be upon thee: therefore his name was called Pharez. And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zarah.</i></p> <p>Three months later – the story is out that Tamar is now pregnant as a harlot and Judah is very angry. He said – go get her and burn her because she did not stay clean. Then she pulls out her ace in the hole and shows him his possessions by whom she got pregnant. She knew she needed proof. Now Judah admits he done her wrong and does not shy away from admitting his guilt. She waited for his son and he never gave him to her.</p> <p>Here comes another set of twins. First one out got tagged but went back in and then the other came out as Pharez – a breach and Zarah – splendor. Pharez is the one in the line of Christ.</p> <p>Matthew 1:3 — <i>And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram;</i></p>	Mat. 1:3

Genesis Chapter 39

Verses	Comments	Cross References
1-6	<p>Genesis 39:1-6 — <i>And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites, which had brought him down thither. And the LORD was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian. And his master saw that the LORD was with him, and that the LORD made all that he did to prosper in his hand. And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all that he had he put into his hand. And it came to pass from the time that he had made him overseer in his house, and over all that he had, that the LORD blessed the Egyptian's house for Joseph's sake; and the blessing of the LORD was upon all that he had in the house, and in the field. And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. And Joseph was a goodly person, and well favoured.</i></p> <p>Joseph is sold to Potiphar and practices the new testament direction for slaves and masters as defined in I Tim. 6 and Eph. 6. In doing so – God blesses Potiphar and he recognizes that Joseph is favored of God.</p> <p>1 Timothy 6:1-3 — <i>Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed. And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort. If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;</i></p> <p>Ephesians 6:5-6 — <i>Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart;</i></p> <p>Notice the additional similarities between Christ and Joseph carried over from Chapter 37.</p>	<p>I Tim. 6:1-3 Eph. 6:5-6</p>

Genesis Chapter 39

Verses	Comments	Cross References
1-6 (cont)	<p>1. Jesus Christ, as Joseph, was sold out (Zech. 11:12; Gen. 39:1). Zechariah 11:12 — <i>...If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver.</i></p> <p>2. Christ, as Joseph, had God with Him (Acts 10:38; Gen. 39:2). Acts 10:38 — <i>How God anointed Jesus of Nazareth ... for God was with him.</i></p> <p>3. People saw that God was with Jesus Christ, as they saw He was with Joseph (John 10:41–42; Gen. 39:3). John 10:41 — <i>And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.</i></p> <p>4. What Jesus Christ did prospered (Isa. 53:10; Gen. 39:3). Isaiah 53:10 — <i>Yet it pleased the LORD to bruise him; ... and the pleasure of the LORD shall prosper in his hand.</i></p> <p>5. Christ was over “all of the house” (Heb. 3:1–4) as Joseph (Gen. 39:4). Hebrews 3:1,3,4 — <i>Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; ... For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. For every house is builded by some man; but he that built all things is God.</i></p> <p>6. Christ, as Joseph, found grace in God’s sight (Psa. 45:2; Gen. 39:4). Psalms 45:2 — <i>Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever.</i></p> <p>7. God blessed the Christian and Israel for “Christ’s sake,” as He did the house of Potiphar for Joseph’s sake (Eph. 4:32; Gen. 39:5). Ephesians 4:32 — <i>And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ’s sake hath forgiven you.</i></p> <p>8. All God has He delivered to Jesus, as all that Potiphar had was delivered to Joseph (Matt. 28:16–20; Gen. 39:6). Matthew 28:18 — <i>And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.</i></p>	<p>Zech. 11:12 Acts 10:38 Joh. 10:41 Isa. 53:10 Heb. 3:1-4 {sa. 45:2 Eph. 4:32 Mat. 28:18</p>

Genesis Chapter 39

Verses	Comments	Cross References
7-12	<p>Genesis 39:7-12 — <i>And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me. But he refused, and said unto his master's wife, Behold, my master wotteth not what is with me in the house, and he hath committed all that he hath to my hand; There is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God? And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her. And it came to pass about this time, that Joseph went into the house to do his business; and there was none of the men of the house there within. And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out.</i></p> <p>Now we have the temptation of Joseph and similar to the previous 6 verses, a comparison with Christ.</p> <p>9. Jesus Christ was tempted (Luke 4:1–2), just as Joseph (Gen. 39:7).</p> <p>Luke 4:1-2 — <i>And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.</i></p> <p>10. Christ did not sin against God, even as Joseph did not (Heb. 4:15; Gen. 39:9).</p> <p>Hebrews 4:15 — <i>For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.</i></p> <p>The temptation of Joseph is now at hand and he has accumulated great trust from Potiphar and Potiphar's wife comes on to him strong and hard and persistently. This is not a one-time refusal, but she keeps on and on – day in and day out. But Joseph is true to his upbringing and is adamant in staying true to Potiphar and God. He recognizes that sin is against God and refuses her advances. He is eventually rewarded for his faithfulness.</p> <p>1 Chronicles 5:1 — <i>Now the sons of Reuben the firstborn of Israel, (for he was the firstborn; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright.</i></p>	<p>Luke 4:1-2 Heb. 4:15 1 Chr. 5:1</p>

Genesis Chapter 39

Verses	Comments	Cross References
13-19	<p>Genesis 39:13-19 — <i>And it came to pass, when she saw that he had left his garment in her hand, and was fled forth, That she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice: And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out. And she laid up his garment by her, until his lord came home. And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me: And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out. And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled.</i></p> <p>Continuing from the previous lists of similarities between Christ and Joseph.</p> <p>11. Jesus Christ was falsely accused (Matt. 26:60), as was Joseph (Gen. 39:15).</p> <p>Matthew 26:60 — <i>But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses,</i></p> <p>Like the old saying, “Hell hath no fury like a woman scorned.” After multiple refusals and the opportunity to get back at Joseph, she finally seizes on the situation and accuses him of raping her. She tells all the men of the house and finally Potiphar what she is accusing Joseph of doing. Potiphar believes the story and gets very upset.</p>	Mat. 26:60

Genesis Chapter 39

Verses	Comments	Cross References
20-23	<p>Genesis 39:20-23 — <i>And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound: and he was there in the prison. But the LORD was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison. And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it. The keeper of the prison looked not to any thing that was under his hand; because the LORD was with him, and that which he did, the LORD made it to prosper.</i></p> <p>Continuing from the previous lists of similarities between Christ and Joseph.</p> <p>12. Jesus Christ was put into prison (Isa. 53:8), as was Joseph (Gen. 39:20).</p> <p>Isaiah 53:8 — <i>He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.</i></p> <p>13. Jesus Christ entered the prison where the “King’s prisoners” were bound (Eph. 4:8–10), even as Joseph (Gen. 39:20 [cf. Luke 4:18]).</p> <p>Ephesians 4:8-10 — <i>Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.)</i></p> <p>14. God had mercy on Jesus Christ (Acts 2:25–28), as He did on Joseph (Gen. 39:21).</p> <p>Acts 2:25-28 — <i>For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.</i></p> <p>But no different than with Potiphar, God blesses Joseph and makes him a full blown Trustee over all the prisoners.</p>	<p>Isa. 53:8 Eph. 4:8-10 Acts 2:25-28</p>

Genesis Chapter 40

Verses	Comments	Cross References
1-4	<p>Genesis 40:1-4 — <i>And it came to pass after these things, that the butler of the king of Egypt and his baker had offended their lord the king of Egypt. And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers. And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound. And the captain of the guard charged Joseph with them, and he served them: and they continued a season in ward.</i></p> <p>Although Joseph was elevated to be the trustee of the prison, he was initially placed into something like a ball and chain as indicated over in Psalms just like the Apostle Paul and Silas.</p> <p>Psalm 105:17-19 — <i>He sent a man before them, even Joseph, who was sold for a servant: Whose feet they hurt with fetters: he was laid in iron: Until the time that his word came: the word of the LORD tried him.</i></p> <p>Acts 16:24 — <i>Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.</i></p> <p>Joseph was being tried by God’s Word as indicated in Psalms and he passes with flying colors – Would you pass?</p> <p>Now we have Pharaoh’s butler and baker losing their respective positions with the Pharaoh and being cast into the same prison as Joseph. Notice that although Joseph is bound – it is generally at night since he goes into the area where the baker and butler are in the morning (verse 6).</p>	<p>Psa. 105:17-19 Acts 16:24</p>

Genesis Chapter 40

Verses	Comments	Cross References
5-8	<p>Genesis 40:5-8 — <i>And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which were bound in the prison. And Joseph came in unto them in the morning, and looked upon them, and, behold, they were sad. And he asked Pharaoh's officers that were with him in the ward of his lord's house, saying, Wherefore look ye so sadly to day? And they said unto him, We have dreamed a dream, and there is no interpreter of it. And Joseph said unto them, Do not interpretations belong to God? tell me them, I pray you.</i></p> <p>So the two inmates have dreams (because God was going to use them to elevate Joseph). They are sad because they have no interpreter of their dreams which must have been a regular “job” for certain people in Egypt.</p> <p>Joseph approaches them in the morning to check on them and notices their countenance is sad and initiates the conversation. He rightfully states that only God can interpret dreams – especially the ones He implants to support his purpose and those pertaining to the future which is how we know God’s Word is true.</p> <p>Revelation 19:10 — <i>And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: <u>for the testimony of Jesus is the spirit of prophecy.</u></i></p> <p>So he asked them to relay their dreams to him and he provides the interpretation only through prayer and God’s revelation.</p> <p>Genesis 41:16 — <i>And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace.</i></p>	<p>Rev. 19:10 Gen. 41:16</p>

Genesis Chapter 40

Verses	Comments	Cross References
9-13	<p>Genesis 40:9-13 — <i>And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine was before me; And in the vine were three branches: and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes: And Pharaoh's cup was in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand. And Joseph said unto him, This is the interpretation of it: The three branches are three days: Yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.</i></p> <p>The butler's dream was fairly simple, but after Joseph prays – he relays the interpretation that God provides him. The butler serves the Pharaoh new wine (Isa. 65:8 - <i>Thus saith the LORD, As the new wine is found in the cluster</i>) from three branches that sprouted from the vine.</p> <p>Joseph states the interpretation is that the three branches represent that in 3 days, the butler will be restored to his previous position (obviously, the replacement was a lot worse than the butler). You could probably see the countenance of the butler change quickly to that of joy once the dream interpretation was provided.</p>	Isa. 65:8
14-15	<p>Genesis 40:14-15 — <i>But think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house: For indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon.</i></p> <p>Joseph plants the seed in the butler's mind that once he is restored to the house of Pharaoh, to remember him and what he can do. He also explains why he was cast into prison and the wrongs he has endured to end up where he is at. Notice that he also mentions that he was from the "Land of the Hebrews" which had yet to be defined by man – but God had already promised it to them.</p>	

Genesis Chapter 40

Verses	Comments	Cross References
16-19	<p>Genesis 40:16-19 — <i>When the chief baker saw that the interpretation was good, he said unto Joseph, I also was in my dream, and, behold, I had three white baskets on my head: And in the uppermost basket there was of all manner of bakemeats for Pharaoh; and the birds did eat them out of the basket upon my head. And Joseph answered and said, This is the interpretation thereof: The three baskets are three days: Yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee.</i></p> <p>No – it’s the bakers turn for his dream to be interpreted. He here’s the good news for the butler and is eager to get his dream interpreted. He also has three white baskets with meats being eaten by the birds from off his head. All 3 baskets are on his head and the one on top is full. Joseph provides the interpretation with no sugar coating and says in 3 days – just like the butler – can you imagine the bakers thought when he hears the same beginning to his dream as the butler’s? But things go south quickly when he says that in 3 days – he will be beheaded and then hanged on a tree for the birds to eat his flesh. The baker then goes into his own little scared corner and shakes the next 3 days wondering if what Joseph said will come true.</p>	
20-23	<p>Genesis 40:20-23 — <i>And it came to pass the third day, which was Pharaoh's birthday, that he made a feast unto all his servants: and he lifted up the head of the chief butler and of the chief baker among his servants. And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand: But he hanged the chief baker: as Joseph had interpreted to them. Yet did not the chief butler remember Joseph, but forgot him.</i></p> <p>Prophecy fulfilled. Pharaoh’s birthday comes up and big feast is provided. He has the baker killed and restores the butler just as Joseph indicated their dreams would end. Even though the butler was happy and jubilant, he forgot to mention Joseph to the Pharaoh and what he had done – because the time was not yet ripe for Joseph to be elevated into position.</p>	

Genesis Chapter 40

Verses	Comments	Cross References
	<p>Notice the additional parallels between Joseph and Christ through this chapter.</p> <ol style="list-style-type: none"> 1. Two prisoners are in prison with Jesus, as with Joseph (Matt. 27:38). 2. One of them is “restored” and one is “cursed” (see Deut. 21:23; Gal. 3:13; Luke 23:39–43). 3. Jesus is numbered with the criminals, as Joseph (Mark 15:28). 4. Even though Jesus, as Joseph, was innocent (Isa. 53:1–8). 5. The wrath of the king is on the two prisoners, as it was on the two thieves (2 Cor. 5:21; Rom. 1:18). 6. Jesus, as Joseph, was bound (John 18:12; Gen. 40:3). 7. Jesus, as Joseph, “served the guilty” (Gen. 40:4; John 13:1–13). 8. Jesus, as Joseph, wanted to know why sinners were sad (Gen 40:7; Luke 24:17). 9. Jesus, as Joseph, was able to give an infallible interpretation (Luke 24:45). 10. The two elements of the Lord’s supper are present in Genesis 40—bread and wine (see 40:10, 17). 11. The wine of Genesis 40 is the same as the “new wine” from the “fruit of the vine” (Gen 40:10; Matt. 26:29). 12. The grapes are “pressed” into the cup (Gen. 40:11), exactly as Jesus Christ holds up the “fruit of the vine” and presses it into the cup. 13. There are three days between the butler’s dream and his restoration (vs. 13), and there are three days between the death and restoration of the penitent thief (Matt. 12:40; Luke 23:41–43). 14. Jesus, as Joseph, is a Hebrew (vs. 15). 15. And the death instrument of the baker is “the tree” (vs. 19), which matches the cross on which the impenitent thief died. 	

Genesis Chapter 41

Verses	Comments	Cross References
1-8	<p>Genesis 41:1-8 — <i>And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river. And, behold, there came up out of the river seven well favoured kine and fatfleshed; and they fed in a meadow. And, behold, seven other kine came up after them out of the river, ill favoured and leanfleshed; and stood by the other kine upon the brink of the river. And the ill favoured and leanfleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke. And he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, rank and good. And, behold, seven thin ears and blasted with the east wind sprung up after them. And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, it was a dream. And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh.</i></p> <p>So Joseph has to endure prison another 2 years because the butler let Joseph slip his mind. He is now 30 years old (verse 46) when Pharaoh has his dream. The dream is about 7 healthy heifers come out of the Nile river and start grazing in the pasture and then 7 starved heifers come up and before his very eyes in the dream eat the 7 healthy heifers. Pharaoh's nightmare wakes him up suddenly. Then comes his second dream/nightmare. Seven ears of corn show up on a stalk – nice and healthy and then comes up seven more rank ears of corn and devours the seven good ears. It wakes him up again and then he realizes it was just another dream. He wakes up in the morning and tries to figure out what the dreams were about and calls on the magicians and wise men to let him know what they meant.</p> <p>Now this request was different than the dreams Daniel had to interpret. At least he told the wise men and magicians what he dreamed. Daniel had to get the dream and interpretation from God. Even though Pharaoh told them the dream, they could not provide an answer.</p>	

Genesis Chapter 41

Verses	Comments	Cross References
9-16	<p>Genesis 41:9-16 — <i>Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day: Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, both me and the chief baker: And we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream. And there was there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret. And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged. Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved himself, and changed his raiment, and came in unto Pharaoh. And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream to interpret it. And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace.</i></p> <p>The butler finally come through for Joseph when he remembers his and the butler’s dreams and how joseph interpreted them to a tee. So Pharaoh sends for Joseph and has him brought up to interpret the dream. He tells Joseph – My butler said you interpreted a dream for him and my baker a couple of years ago and they came to pass just as you indicated. Can you let me know the interpretation? Joseph responds by saying – I can only provide what God tells me to say and he will provide the answer – Joseph knew he was in the right place at the right time.</p>	

Genesis Chapter 41

Verses	Comments	Cross References
17-24	<p>Genesis 41:17-24 — <i>And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river: And, behold, there came up out of the river seven kine, fatfleshed and well favoured; and they fed in a meadow: And, behold, seven other kine came up after them, poor and very ill favoured and leanfleshed, such as I never saw in all the land of Egypt for badness: And the lean and the ill favoured kine did eat up the first seven fat kine: And when they had eaten them up, it could not be known that they had eaten them; but they were still ill favoured, as at the beginning. So I awoke. And I saw in my dream, and, behold, seven ears came up in one stalk, full and good: And, behold, seven ears, withered, thin, and blasted with the east wind, sprung up after them: And the thin ears devoured the seven good ears: and I told this unto the magicians; but there was none that could declare it to me.</i></p> <p>So Pharaoh tells his dreams to Joseph in verses 17-24 and adds a couple of extra details not previously provided. Verse 21 indicates that even once the lean cows had eaten the good cows, they still looked bad. He says that I have told all my magicians and wise men, but they had no clue what they meant.</p>	
25-32	<p>Genesis 41:25-32 — <i>And Joseph said unto Pharaoh, The dream of Pharaoh is one: God hath shewed Pharaoh what he is about to do. The seven good kine are seven years; and the seven good ears are seven years: the dream is one. And the seven thin and ill favoured kine that came up after them are seven years; and the seven empty ears blasted with the east wind shall be seven years of famine. This is the thing which I have spoken unto Pharaoh: What God is about to do he sheweth unto Pharaoh. Behold, there come seven years of great plenty throughout all the land of Egypt: And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land; And the plenty shall not be known in the land by reason of that famine following; for it shall be very grievous. And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass.</i></p> <p>God is now about to elevate Joseph for all his patience and being true to God this whole time in bondage. He opens very clearly by saying that God has sent the dream to Pharaoh for Joseph to interpret and for Joseph to be placed into a position to provide a place for his family to be provided for during the famine.</p>	

Genesis Chapter 41

Verses	Comments	Cross References
25-32 (cont)	<p>Both dreams are actually the same dream in two different forms. The seven good kine and good ears are 7 years of good harvests and the 7 ill kine and bad ears are 7 years of famine. God emphasized the dreams by telling the same events will occur in 2 separate dreams to emphasize it will come to pass.</p> <p>The seven-year famine is also documented with an inscription written in Egyptian hieroglyphs located on Sehel Island in the Nile near Aswan in Egypt, which tells of a seven-year period of drought and famine.</p>	

Genesis Chapter 41

Verses	Comments	Cross References
33-45	<p>Genesis 41:33-45 — <i>Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years. And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities. And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine. And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is? And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art: Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt. And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt. And Pharaoh called Joseph's name Zaphnath-paaneah; and he gave him to wife Asenath the daughter of Poti-pherah priest of On. And Joseph went out over all the land of Egypt.</i></p> <p>Once again – notice the parallels between Joseph and Christ in the overall order of Genesis. Chapter 37 – Joseph is sold for silver – Christ is betrayed for silver Chapter 39 – Joseph is falsely accused and imprisoned – Christ is falsely accused Chapter 40 – Joseph is accompanied by two malefactors – Christ appears with two malefactors Chapter 41 – Joseph is exalted to be Lord – Christ is exalted to be our lord – What more can you say!!!</p>	

Genesis Chapter 41

Verses	Comments	Cross References
33-45 (cont)	<p>Verses 33-37 – Joseph provides guidance on how Pharaoh should handle the upcoming sequence of events God is going to bring. Then is verse 38, notice Pharaoh has agreed with the recommendations, but asks – “Can we find such a one as this is, a man in whom the Spirit of God is?” The answer is obvious to Pharaoh based on how Joseph has provided the interpretation and path forward to handle the crisis coming and acknowledges God as showing it to him.</p> <p>Pharaoh appoint Joseph as Lord over his house and his kingdom with the exception that Pharaoh is still Lord over him. The parallel is noticed again that Pharaoh is a type of God the Father and Joseph as Christ. Can you imagine the big lump in Potiphar’s throat when Pharaoh announces Joseph as being over all the land?</p> <p>Verse 42 – Place his ring on his hand – like the prodigal son, Fine linen – as Christ is righteousness – Gold chain – Deity of Christ.</p> <p>Verse 43 – Bow their knee before him – Every knee shall bow before Christ.</p> <p>Verse 46 – Pharaoh’s name for Joseph – Zaphnath-paaneah – Most interpretations give this something along the theme as Rescuer of the world or Prince of Life, How fitting for someone that is a type of Christ. Asenath – One dedicated to Neit or Isis (Egyptian gods) – She is a picture of the Bride of Christ!!</p>	
46-47	<p>Genesis 41:46-47 — <i>And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt. And in the seven plenteous years the earth brought forth by handfuls.</i></p> <p>If what we just laid out for parallels between Joseph and Christ – catch this one. Joseph was 30 years old when he was placed into his Lordship over Egypt and Christ was 30 years of age when he began his public ministry here on earth.</p> <p>Luke 3:23 — <i>And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli,</i></p>	Luke 3:23

Genesis Chapter 41

Verses	Comments	Cross References
48-57	<p>Genesis 41:48-57 — <i>And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same. And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for it was without number. And unto Joseph were born two sons before the years of famine came, which Asenath the daughter of Poti-pherah priest of On bare unto him. And Joseph called the name of the firstborn Manasseh: For God, said he, hath made me forget all my toil, and all my father's house. And the name of the second called he Ephraim: For God hath caused me to be fruitful in the land of my affliction. And the seven years of plenteousness, that was in the land of Egypt, were ended. And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread. And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do. And the famine was over all the face of the earth: And Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt. And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands.</i></p> <p>Joseph then took over the management of all the crops and made sure appropriate amounts were stored up and in various distribution point to make it easier to provide for the people once the famine hit. He has two sons during the first 7 years and notice the meaning of the first son's name - <i>Manasseh: For God, said he, hath made me forget all my toil, and all my father's house.</i> Joseph basically became an Egyptian by all basic meanings.</p>	

Genesis Chapter 41

Verses	Comments	Cross References
	<p>Notice more parallels to Christ.</p> <ol style="list-style-type: none"> 1. Joseph, as Jesus, has control of the storehouses (see Matt. 13:52). 2. Joseph, as Jesus, has bread when no one else has it (John 6:35). 3. Joseph, as Jesus, can “open the storehouses” (Mal. 3:10). 4. People are commanded to go to Jesus for help, as Pharaoh commanded them to go to Joseph for help (vs. 55). <p>Mary, Jesus’ mother, gives the same instructions to sinners that Pharaoh gave to the Egyptians in verse 55: “Whatsoever he saith unto you, do it” (John 2:5).</p>	

Genesis Chapter 42

Verses	Comments	Cross References
1-6	<p>Genesis 42:1-6 — <i>Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another? And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die. And Joseph's ten brethren went down to buy corn in Egypt. But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him. And the sons of Israel came to buy corn among those that came: for the famine was in the land of Canaan. And Joseph was the governor over the land, and he it was that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him with their faces to the earth.</i></p> <p>The predicted famine has now impacted Israel back in Canaan and times are getting rough. Israel looks at his boys and says – What are you boys sitting around and doing nothing to get food – there's food in Egypt – Get your stuff together and go down there to buy us some food before we all starve to death. But Benjamin is staying with me just in case something bad happens and I lose him like I did Joseph. Some say this is a fulfillment of Joseph's dream in Chapter 37.</p> <p>Genesis 37:7-8 — <i>For, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf. And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.</i></p> <p>However, Benjamin is not with them so this is not a complete fulfillment of the dream. The fulfillment comes in Chapter 43.</p> <p>Genesis 43:26 — <i>And when Joseph came home, they brought him the present which was in their hand into the house, and bowed themselves to him to the earth.</i></p> <p>Now we are about to see the tables turned on his brothers for what they did to Joseph.</p>	Ge, 37:7-8; 43:14

Genesis Chapter 42

Verses	Comments	Cross References
7-17	<p>Genesis 42:7-17 — <i>And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food. And Joseph knew his brethren, but they knew not him. And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye are spies; to see the nakedness of the land ye are come. And they said unto him, Nay, my lord, but to buy food are thy servants come. We are all one man's sons; we are true men, thy servants are no spies. And he said unto them, Nay, but to see the nakedness of the land ye are come. And they said, Thy servants are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is not. And Joseph said unto them, That is it that I spake unto you, saying, Ye are spies: Hereby ye shall be proved: By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither. Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether there be any truth in you: or else by the life of Pharaoh surely ye are spies. And he put them all together into ward three days.</i></p> <p>Joseph sees his brethren and recognizes them but they do not recognize him. He remembers his dream from Chapter 37 and decides to see whether they are sorry for what they did.</p> <p>Joseph has learned the Egyptian language and talks through an interpreter (verse 23) so they will not recognize him and he speaks roughly to them. He decides to give them a taste of their own medicine and accuses them of being spies to see how they react. He tries to see if there is any sorrow for what they did to him. Let's step through the brother's path to redemption in Joseph's view.</p> <ol style="list-style-type: none"> 1. Having come to buy, the sinner is rebuked. 2. Although the sinner is willing to go through religious forms of worship (vs. 6), he "worships what he knows not," "for salvation is of the Jews" <p>John 4:22 — <i>Ye worship ye know not what: we know what we worship: for salvation is of the Jews.</i></p>	John 4:22

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Verses	Comments	Cross References
7-17 (cont)	<p>3. God knows the sinner, but asks him questions to see what he will answer.</p> <p>Luke 24:13-19 — <i>And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:</i></p> <p>4. Joseph’s brethren “knew not him” (vs. 8).</p> <p>John 1:10-11 — <i>He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not.</i></p> <p>5. God charges the sinner who comes to Him with sin (vs. 9).</p> <p>6. The sinner immediately justifies himself and goes into lengthy explanations about what a fine person he is and how fine his “family tree is” (vss. 10–11).</p> <p>7. God insists that you are a sinner even if you didn’t come from Adam (vs. 12)! This is the mistake the Pharisees made. They traced their genealogy to Abraham (John 8:33) and stopped. But from where did Abraham come? He came from a fallen, self-willed, self-righteous rebel—Adam: the same place from which YOU came.</p> <p>John 8:33 — <i>They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?</i></p>	<p>Luke 24:13-19 John 1:10-11; 8:33</p>

Genesis Chapter 42

Verses	Comments	Cross References
7-17 (cont)	<p>8. The sinner now assumes the defensive in earnest (vs. 13) and insists that he is “handicapped,” “has had bad luck,” “bad heredity and environment,” “not as good as he ought to be, etc.,” but he certainly is not guilty.</p> <p>Romans 2:15 — <i>Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;</i>)</p> <p>9. The Lord keeps right on applying the word (vs. 14). He now takes the hapless sinner and gives him a taste of judgment. Reuben, Simeon, Levi, Judah, et al., finally get their share of fun; they are slapped into the jail where Joseph had been, and it was only the good will and good nature of Joseph that got them out in three days (vs. 17). If they had had to tough it out for ten to thirteen years like Joseph had to do, they would have come out “stir crazy.”</p> <p>The boys finally partially admit that one of their brothers was not since they have no clue the one is actually who is talking to them. They are having to spill their whole family beans (which they did not anticipate when they went). They get placed into prison and then they have to try and decide which one will go back for Benjamin and then face their father’s wrath for letting all this happen. The squeeze is on!! They still have not figured out this is all connected to selling Joseph at this point.</p>	Rom. 2:15

Genesis Chapter 42

Verses	Comments	Cross References
18-28	<p>Genesis 42:18-28 — <i>And Joseph said unto them the third day, This do, and live; for I fear God: If ye be true men, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses: But bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so. And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us. And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required. And they knew not that Joseph understood them; for he spake unto them by an interpreter. And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes. Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them. And they laded their asses with the corn, and departed thence. And as one of them opened his sack to give his ass provender in the inn, he espied his money; for, behold, it was in his sack's mouth. And he said unto his brethren, My money is restored; and, lo, it is even in my sack: and their heart failed them, and they were afraid, saying one to another, What is this that God hath done unto us?</i></p> <p>Joseph lets them stew and blame each other for their predicament for 3 days and then changes the terms of them proving they weren't spies (event though Joseph knew it). Instead of keeping 9 and sending one he reverses it and says 9 can go and one has to stay. He knows Israel will not want to let Benjamin come based on what has happened so he puts the fear of God in them. Joseph says he fears God – and that had to be a shocker to his brothers since they have never confessed for what they did to him. The brothers finally come to grips with their sin about Joseph and then Reuben comes in – I told you so – you wouldn't listen when I told you not to mess with him and sold him anyway. How many have ever watched a TV show/movie where someone committed a crime and thought they had it completely covered up and then one day it rises up to haunt them? Just like a sinner – their sin finally stares them in their face, but they are not yet ready to completely repent. Now Joseph is listening to them and understands them being sorry for their deeds, but has to keep his composure to the whole thing dealt with. That would be hard so he has to turn away while the tears flow.</p>	

Genesis Chapter 42

Verses	Comments	Cross References
18-28 (cont)	<p>Imagine how Christ feels when we sin against him and how he grieves for us when we treat him the way we do.</p> <p>Joseph provides grace at this point by filling the boy's sacks with food and to make sure their money is also returned (unbeknownst to them). God's gift is free and can't be purchased – Thank God for his grace and salvation – the free gift!!! They notice the money and then begin to shake in their boots and ask – What has God done to us? They realize that the situation is not circumstantial happenings – but God is now working in their lives to bring them to repentance – and the fear what is happening. Now they realize they be accused of stealing the corn and keeping the money.</p>	
29-38	<p>Genesis 42:29-38 — <i>And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them; saying, The man, who is the lord of the land, spake roughly to us, and took us for spies of the country. And we said unto him, We are true men; we are no spies: We be twelve brethren, sons of our father; one is not, and the youngest is this day with our father in the land of Canaan. And the man, the lord of the country, said unto us, Hereby shall I know that ye are true men; leave one of your brethren here with me, and take food for the famine of your households, and be gone: And bring your youngest brother unto me: then shall I know that ye are no spies, but that ye are true men: so will I deliver you your brother, and ye shall traffick in the land. And it came to pass as they emptied their sacks, that, behold, every man's bundle of money was in his sack: and when both they and their father saw the bundles of money, they were afraid. And Jacob their father said unto them, Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me. And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again. And he said, My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave.</i></p> <p>Now they have a lot of time to ponder the happenings and get back to Israel and now they have to let him know all that has happened to try and convince him to let them return with Benjamin to free Simeon. Verse 35 shows that the remainder of the boys did not open their sacks to find the money returned and now all 9 and their father are scared to death.</p>	

Genesis Chapter 42

Verses	Comments	Cross References
29-38 (cont)	<p>Punishment in that day for stealing from Pharaoh was death. Israel – loses hope and recognizes – Joseph is gone, Simeon is gone, and now you have to take Benjamin back and be caught for stealing all this corn and probably none of you will make it back and I will be talked about from now on. If not for God’s grace that’s where we all would be.</p> <p>Reuben tries to help his father handle Benjamin going down and he offers his two sons to be taken if he can’t bring him back – even though he was not the one that agreed to sell Joseph. They still have no admitted to Israel what they did to Joseph.</p> <p>Israel – says – no way is Benjamin going – he’s the only connection I have left with my dear Rachel. Joseph is dead and if something happens to Benjamin – I will die of a broken heart.</p> <p>They decide not to go back based on Israel’s position so Simeon is left in prison for a while until the next chapter.</p>	

Genesis Chapter 43

Verses	Comments	Cross References
1-14	<p>Genesis 43:1-14 — <i>And the famine was sore in the land. And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food. And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you. If thou wilt send our brother with us, we will go down and buy thee food: But if thou wilt not send him, we will not go down: for the man said unto us, Ye shall not see my face, except your brother be with you. And Israel said, Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother? And they said, The man asked us straitly of our state, and of our kindred, saying, Is your father yet alive? have ye another brother? and we told him according to the tenor of these words: could we certainly know that he would say, Bring your brother down? And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones. I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever: For except we had lingered, surely now we had returned this second time. And their father Israel said unto them, If it must be so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds: And take double money in your hand; and the money that was brought again in the mouth of your sacks, carry it again in your hand; peradventure it was an oversight: Take also your brother, and arise, go again unto the man: And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved of my children, I am bereaved.</i></p> <p>They end up staying back in Canaan until they again run out of food and desperation changes the circumstances. Israel tells them to go back and buy some more food and Judah remind him – we have to take Benjamin if we go back or he will consider us a spies and we will not return and be executed. Judah draws the line with Israel and says – if we can't take Benjamin – we don't go.</p> <p>Israel then tries to blame the boys for mentioning Benjamin to begin with – but Judah tells him why they told him. Judah appeals to his father that he will vouch for Benjamin and be blamed forever if he does not bring him back. Israel finally gives in and allows Benjamin to go, He's starving.</p>	

Genesis Chapter 43

Verses	Comments	Cross References
1-14 (cont)	<p>Israel gives them double the amount of what they took the first time so they could repay the previous debt they thought they owed. Israel prays for God’s mercy to be shown and allow them to return – all together.</p> <p>Spiritually speaking – a sinner must bear his own iniquity forever like Judah without God’s mercy and grace. They are once again planning on buying their way in (works!).</p>	
15-25	<p>Genesis 43:15-25 — <i>And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph. And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring these men home, and slay, and make ready; for these men shall dine with me at noon. And the man did as Joseph bade; and the man brought the men into Joseph's house. And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses. And they came near to the steward of Joseph's house, and they communed with him at the door of the house, And said, O sir, we came indeed down at the first time to buy food: And it came to pass, when we came to the inn, that we opened our sacks, and, behold, every man's money was in the mouth of his sack, our money in full weight: and we have brought it again in our hand. And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks. And he said, Peace be to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: I had your money. And he brought Simeon out unto them. And the man brought the men into Joseph's house, and gave them water, and they washed their feet; and he gave their asses provender. And they made ready the present against Joseph came at noon: for they heard that they should eat bread there.</i></p> <p>Now we will see the parallel with a sinner’s conversion and the restoration of Israel at the end of the tribulation over the next 3 chapters.</p> <p>The boys pack their camels and bags and head back down to Egypt. He sees Benjamin coming with his brothers and you know how happy he is that he will finally get to reveal himself to them as he really is – just like when we finally get our eyes opened spiritually to which Christ really is.</p>	

Genesis Chapter 43

Verses	Comments	Cross References
15-25 (cont)	<p>Joseph wants to spend some time with them – just like Christ want to spend time with us – family and sets up a feast at his house – but this scares the brothers even more because they know he recognizes them and they know they took the money back with them thinking Joseph is go to personally attack them without them having a chance to offer their reasoning.</p> <p>They contact the doorman on the way in and then confess up front about having the money they previously brought and that much more to buy more food. But then the steward – who was definitely influenced by Joseph and his faith in God replies to them in verse 23.</p> <p><i>“Peace be to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: I had your money.”</i></p> <p>Your God and the God of your father – Joseph’s steward knew who they were and his past history and how God has preserved Joseph for this moment!!! Do we have the same testimony among our friends and loved ones?</p> <p>He brings out Simeon – who probably exclaims – What took you guys so long to get back here?</p> <p>Notice how Joseph spots the brothers afar off like the prodigal son’s father and tells them to prepare a feast – we are about to see one that was lost be born again! The brothers are scared and in fear of what may happen and begs for mercy recognizing their sins. They clean themselves up and are about to eat with royalty – still not knowing it is their brother.</p>	

Genesis Chapter 43

Verses	Comments	Cross References
26-34	<p>Genesis 43:26-34 — <i>And when Joseph came home, they brought him the present which was in their hand into the house, and bowed themselves to him to the earth. And he asked them of their welfare, and said, Is your father well, the old man of whom ye spake? Is he yet alive? And they answered, Thy servant our father is in good health, he is yet alive. And they bowed down their heads, and made obeisance. And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, Is this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son. And Joseph made haste; for his bowels did yearn upon his brother: and he sought where to weep; and he entered into his chamber, and wept there. And he washed his face, and went out, and refrained himself, and said, Set on bread. And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that is an abomination unto the Egyptians. And they sat before him, the firstborn according to his birthright, and the youngest according to his youth: and the men marvelled one at another. And he took and sent messes unto them from before him: but Benjamin's mess was five times so much as any of theirs. And they drank, and were merry with him.</i></p> <p>Joseph comes in from his duties to commune with them and they immediately give him their presents – and still being scared to death and then Joseph’s dream about his brothers come true since all 11 are present and bow to him. They never stop to think of how this ruler in Egypt would still know all the details of their family life – being removed from them for quite a while.</p> <p>Joseph sees his little brother again after all these years and has a hard time holding back his tears of joy and notices that he still speaks of God – which should have given the older boys a sign. Joseph has to excuse himself to let the tears flow for a short time. Food is served and the Egyptians leave because it is against their custom to eat with others. But they know Joseph was a Hebrew – since he told them himself where he came from.</p> <p>Joseph then had the boys sit based on their order of birth which amazed the brothers even more – How could he know this? He also instructed his servants to feed Benjamin 5 times more than his brothers. They all dined and were merry with Joseph – yet they still did not know.</p>	

Genesis Chapter 44

Verses	Comments	Cross References
1-13	<p>Genesis 44:1-13 — <i>And he commanded the steward of his house, saying, Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth. And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken. As soon as the morning was light, the men were sent away, they and their asses. And when they were gone out of the city, and not yet far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good? Is not this it in which my lord drinketh, and whereby indeed he divineth? ye have done evil in so doing. And he overtook them, and he spake unto them these same words. And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing: Behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold? With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen. And he said, Now also let it be according unto your words: he with whom it is found shall be my servant; and ye shall be blameless. Then they speedily took down every man his sack to the ground, and opened every man his sack. And he searched, and began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack. Then they rent their clothes, and laded every man his ass, and returned to the city.</i></p> <p>The big feast is over and Joseph still has some issues to deal with his brothers. He knows Benjamin is favored by Israel and that the brothers are going to be held accountable to Israel for his safety. He tested his brother's jealousy toward Benjamin with providing Benjamin extra food in the last chapter and they appeared to not be jealous. So now Joseph sets them up for their next ordeal – first they were accused of being spies and since they brought Benjamin back along with the first amount of money – they said we are no longer considered spies, got their brother back and now all 11 are on their way thinking all is good.</p> <p>But Joseph sets another trap for them and wants to catch them red-handed with his cup in Benjamin's sack – You would have thought they learned their lesson from the previous trip to verify their sacks do not have anything they shouldn't have before they left – Not so. The cup is used for drinking as well as for magic (enchantment). Joseph frames his brother for his next act.</p>	

Genesis Chapter 44

Verses	Comments	Cross References
1-13 (cont)	<p>Joseph gives them a head start and then sends his steward to catch them and accuse them of thievery. The steward catches up shortly and accuses them accordingly – we have a search warrant based on information that you took things you shouldn't have.</p> <p>The brothers all consider themselves innocent and quickly say – we didn't do anything wrong. We brought the extra money from the last time and we have done correctly as requested. If you locate what you are accusing us of then feel free to kill that one and take us as slaves. They have done everything correctly, but now stand falsely accused – just like Joseph was with Potiphar's wife, arrested – like Joseph, for something they didn't do – just like Joseph.</p> <p>But the steward clarifies his intent – No – we will not take all of you prisoners, but only the one that is guilty of stealing the cup! They locate the cup in Benjamin's sack and can you imagine the sinking feeling all other brother's feel when that occurs? They are all now totally at the bottom of the barrel – and that is where God's wants sinners to get to before he can really do something with them.</p> <p>Isaiah 45:22 — <i>Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.</i></p> <p>Isaiah 66:2 — <i>For all those things hath mine hand made, and all those things have been, saith the LORD: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.</i></p> <p>Psalms 51:17 — <i>The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.</i></p> <p>So the brothers are no headed back to Joseph and to stand before their judge as will all sinners stand before God's judgment.</p>	Isa. 45:22, 66:2 Psa. 51:17

Genesis Chapter 44

Verses	Comments	Cross References
14-17	<p>Genesis 44:14-17 — <i>And Judah and his brethren came to Joseph's house; for he was yet there: and they fell before him on the ground. And Joseph said unto them, What deed is this that ye have done? wot ye not that such a man as I can certainly divine? And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we are my lord's servants, both we, and he also with whom the cup is found. And he said, God forbid that I should do so: but the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father.</i></p> <p>They come to Joseph and fall down once again to show obedience and Joseph says – what do you think you can do? Don't you think that someone in my position can't divine (see the future, etc.)? Do you think you could get away with it?</p> <p>Brothers now plead mercy and ask what can we do to make it right – so we can be set free? Joseph – replies – God forbid – only the one in whom hand the cup was found will be my servant – the rest of you free to go back home – but still consider yourselves guilty because you let your father down and Benjamin will not return.</p> <p>They don't know which one is worse – Joseph's judgment or their father's when they get home.</p>	

Genesis Chapter 44

Verses	Comments	Cross References
18-34	<p>Genesis 44:18-34 — <i>Then Judah came near unto him, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou art even as Pharaoh. My lord asked his servants, saying, Have ye a father, or a brother? And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him. And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him. And we said unto my lord, The lad cannot leave his father: for if he should leave his father, his father would die. And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more. And it came to pass when we came up unto thy servant my father, we told him the words of my lord. And our father said, Go again, and buy us a little food. And we said, We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother be with us. And thy servant my father said unto us, Ye know that my wife bare me two sons: And the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since: And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave. Now therefore when I come to thy servant my father, and the lad be not with us; seeing that his life is bound up in the lad's life; It shall come to pass, when he seeth that the lad is not with us, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave. For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever. Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren. For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father.</i></p> <p>Joseph figures that if they were jealous of him and sold him into Egypt, they would not feel bad about letting their other youngest brother be a servant and go back home. But Judah steps in and is willing to sacrifice himself to allow his younger brother to go free so that it will not cause his father to have a heart attack and die.</p>	

Genesis Chapter 44

Verses	Comments	Cross References
18-34 (cont)	<p>Joseph must now listen to the pleas of Judah as he is willing to give his own life for his brother and Joseph has to stand there and try to hold back the tears about what has happened back home since he was sold.</p> <p>Judah gradually moves closer and closer to Joseph as he pleads his case for mercy. We all plead for mercy when God finally gets us to see the real sinner we are.</p> <p>Judah then repeats all of the information from the last visit and what happened with their father when they returned. Then tells Joseph what their father said if he lost Benjamin as well. The rest of his brothers are still bowed down and probably praying more earnestly than they ever had before. Judah keeps providing the details and Joseph keeps wincing and trying to hold back the tears. By the time Judah gets to the last 2 verses and says:</p> <p style="text-align: center;"><i>Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren. For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father.</i></p> <p>Joseph can't take his own sin anymore of deceiving his brethren and coming this close to resulting in his father's death. He stops it all and we will see what happens in the next chapter.</p>	

Genesis Chapter 45

Verses	Comments	Cross References
1-15	<p>Genesis 45:1-15 — <i>Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren. And he wept aloud: and the Egyptians and the house of Pharaoh heard. And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence. And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life. For these two years hath the famine been in the land: and yet there are five years, in the which there shall neither be earing nor harvest. And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt. Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not: And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast: And there will I nourish thee; for yet there are five years of famine; lest thou, and thy household, and all that thou hast, come to poverty. And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you. And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither. And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck. Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him.</i></p> <p>Joseph has had enough from the last chapter and stands up and yells – Everybody out except for the Hebrews!! – Probably scared his brothers to death and caused several gasps at the guards. But Joseph couldn't keep a straight face any longer and has to reveal himself to his brothers.</p>	

Genesis Chapter 45

Verses	Comments	Cross References
1-15 (cont)	<p>He is weeping uncontrollable tears and tells his brothers that he is Joseph and He asked about his father. They are no even more afraid and like they have seen a ghost. He tells them to come near.</p> <p>Joseph finally reveals to his brothers who he really is – just like Christ has to allow the Holy Spirit to open our eyes to see Him and accept him as our Savior!! The brothers are about to finally see Joseph for who he really is.</p> <p>Joseph wants to come completely clean that although they intended harm for him when they sold him – God allowed it to happen to provide for his people a preservation during the time of famine. He provides sufficient details of what happened that they fully realize he is who he says.</p> <p>Joseph describes himself as a “Priest” – father to Pharaoh in verse 8; He is a “Prophet” by being able to tell the future – Dreams about his brothers and future tribulation conditions and the 7 years good and 7 years of famine; He is also considered as King (lord of all Egypt – verse 8) – Just as Christ is our Priest, Prophet and King!!!</p> <p>He tells them that the land still has 5 more years to go and to go back and get their father and families and bring them down here so Joseph can provide them sustenance through the famine in the land of Goshen. Just like we are told to go out and be a witness for Christ and bring others to Christ.</p> <p>He then goes over and hugs Benjamin and weeps and then has a family reunion with the rest of his brethren.</p>	

Genesis Chapter 45

Verses	Comments	Cross References
16-24	<p>Genesis 45:16-24 — <i>And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well, and his servants. And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan; And take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land. Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come. Also regard not your stuff; for the good of all the land of Egypt is yours. And the children of Israel did so: and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way. To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred pieces of silver, and five changes of raiment. And to his father he sent after this manner; ten asses laden with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way. So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way.</i></p> <p>Pharaoh gets wind of what has happened and backs up Joseph's statement that they can come and be treated special because they are Joseph's family and he will give them the fat of the land. So they packed everything down and gave Benjamin extra stuff and stuff for their father as well. The brothers believed him this time that the famine would go another 5 years and did not wince at going back and bringing their family back down to Egypt. At the end – he tells them not to have a falling out with each other.</p>	
25-28	<p>Genesis 45:25-28 — <i>And they went up out of Egypt, and came into the land of Canaan unto Jacob their father, And told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not. And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived: And Israel said, It is enough; Joseph my son is yet alive: I will go and see him before I die.</i></p> <p>The boys get back home and tell their father Joseph is yet alive and he says “No Way!!!” – but then when he hears the full story and sees the stuff they brought – he believes them and wants to see him before he dies. So they pack up and get ready to go!</p>	

Genesis Chapter 46

Verses	Comments	Cross References
1-7	<p>Genesis 46:1-7 — <i>And Israel took his journey with all that he had, and came to Beer-sheba, and offered sacrifices unto the God of his father Isaac. And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I. And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation: I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes. And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him. And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him: His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.</i></p> <p>Israel (being somewhat lame from his encounter when he saw the ladder) was convinced that he should go see Joseph after he saw all of the wagons knowing it was real that Joseph and Pharaoh knew his condition. Before he passes away, he goes up to offer a sacrifice to God. God speaks to him and assures him that it is OK to go down to Egypt and he will bless them to become a great nation while there. He also promises to bring them back to the land of Canaan. So they all pack up and leave to go down into Egypt. This of course was a prophecy fulfilled when God told Abraham about this event in Gen. 15.</p> <p>Genesis 15:13-14 — <i>And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.</i></p>	<p style="text-align: center;">Gen. 15:13-14</p>

Genesis Chapter 46

Verses	Comments	Cross References
8-27	<p>Genesis 46:8-27 — <i>And these are the names of the children of Israel, which came into Egypt, Jacob and his sons: Reuben, Jacob's firstborn. And the sons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi. And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman. And the sons of Levi; Gershon, Kohath, and Merari. And the sons of Judah; Er, and Onan, and Shelah, and Pharez, and Zerah: but Er and Onan died in the land of Canaan. And the sons of Pharez were Hezron and Hamul. And the sons of Issachar; Tola, and Phuvah, and Job, and Shimron. And the sons of Zebulun; Sered, and Elon, and Jahleel. These be the sons of Leah, which she bare unto Jacob in Padan-aram, with his daughter Dinah: all the souls of his sons and his daughters were thirty and three. And the sons of Gad; Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli. And the sons of Asher; Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister: and the sons of Beriah; Heber, and Malchiel. These are the sons of Zilpah, whom Laban gave to Leah his daughter, and these she bare unto Jacob, even sixteen souls. The sons of Rachel Jacob's wife; Joseph, and Benjamin. And unto Joseph in the land of Egypt were born Manasseh and Ephraim, which Asenath the daughter of Poti-pherah priest of On bare unto him. And the sons of Benjamin were Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppm, and Huppm, and Ard. These are the sons of Rachel, which were born to Jacob: all the souls were fourteen. And the sons of Dan; Hushim. And the sons of Naphtali; Jahzeel, and Guni, and Jezer, and Shillem. These are the sons of Bilhah, which Laban gave unto Rachel his daughter, and she bare these unto Jacob: all the souls were seven. All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls were threescore and six; And the sons of Joseph, which were born him in Egypt, were two souls: all the souls of the house of Jacob, which came into Egypt, were threescore and ten.</i></p> <p>In total, there was less than 80 souls, including Joseph and his crew, that were in Egypt when they got there.</p>	

Genesis Chapter 46

Verses	Comments	Cross References
28-34	<p>Genesis 46:28-34 — <i>And he sent Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen. And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while. And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou art yet alive. And Joseph said unto his brethren, and unto his father's house, I will go up, and shew Pharaoh, and say unto him, My brethren, and my father's house, which were in the land of Canaan, are come unto me; And the men are shepherds, for their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have. And it shall come to pass, when Pharaoh shall call you, and shall say, What is your occupation? That ye shall say, Thy servants' trade hath been about cattle from our youth even until now, both we, and also our fathers: that ye may dwell in the land of Goshen; for every shepherd is an abomination unto the Egyptians.</i></p> <p>Israel makes it down to Egypt and he sends Judah ahead to let Joseph know so he could make sure they knew the way to Goshen. When Joseph and Israel meet, they both weep for the reunion that occurs. Israel says – now that I have seen that you are alive and well – I am ready to die and go.</p> <p>Joseph then tells his brothers and father that he is going back to let Pharaoh know that they have arrived. He also warns them to be honest about their occupation – cause shepherds are considered an abomination.</p>	

Genesis Chapter 47

Verses	Comments	Cross References
1-10	<p>Genesis 47:1-10 — <i>Then Joseph came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they are in the land of Goshen. And he took some of his brethren, even five men, and presented them unto Pharaoh. And Pharaoh said unto his brethren, What is your occupation? And they said unto Pharaoh, Thy servants are shepherds, both we, and also our fathers. They said moreover unto Pharaoh, For to sojourn in the land are we come; for thy servants have no pasture for their flocks; for the famine is sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen. And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee: The land of Egypt is before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell: and if thou knowest any men of activity among them, then make them rulers over my cattle. And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh. And Pharaoh said unto Jacob, How old art thou? And Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage. And Jacob blessed Pharaoh, and went out from before Pharaoh.</i></p> <p>Joseph knew Pharaoh would ask their occupation and for surety he does. They answer truthfully and this provides them a good reason to dwell separately in the land of Goshen for their flock and herd. He also tells them that the best ones should also handle his cattle as well.</p> <p>Joseph introduces Jacob to Pharaoh and Jacob was not afraid to go up and bless Pharaoh at his age and it is 130 years old. He indicates – his life has been full of evil which is very true if you go back and see all the things that he has went through.</p>	

Genesis Chapter 47

Verses	Comments	Cross References
11-26	<p>Genesis 47:11-26 — <i>And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded. And Joseph nourished his father, and his brethren, and all his father's household, with bread, according to their families. And there was no bread in all the land; for the famine was very sore, so that the land of Egypt and all the land of Canaan fainted by reason of the famine. And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house. And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence? for the money faileth. And Joseph said, Give your cattle; and I will give you for your cattle, if money fail. And they brought their cattle unto Joseph: and Joseph gave them bread in exchange for horses, and for the flocks, and for the cattle of the herds, and for the asses: and he fed them with bread for all their cattle for that year. When that year was ended, they came unto him the second year, and said unto him, We will not hide it from my lord, how that our money is spent; my lord also hath our herds of cattle; there is not ought left in the sight of my lord, but our bodies, and our lands: Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give us seed, that we may live, and not die, that the land be not desolate. And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's. And as for the people, he removed them to cities from one end of the borders of Egypt even to the other end thereof. Only the land of the priests bought he not; for the priests had a portion assigned them of Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they sold not their lands. Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh: lo, here is seed for you, and ye shall sow the land. And it shall come to pass in the increase, that ye shall give the fifth part unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones. And they said, Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh's servants. And Joseph made it a law over the land of Egypt unto this day, that Pharaoh should have the fifth part; except the land of the priests only, which became not Pharaoh's.</i></p>	

Genesis Chapter 47

Verses	Comments	Cross References
11-26 (cont)	<p>Verses 11 and 12 indicates that Joseph took care of his family and they were in the best of the land of Egypt.</p> <p>The famine is so severe that people run out of money to buy corn and then they run out of livestock to purchase corn and finally, give up their lands to purchase corn. Joseph gives all the land to the Pharaoh and provides them seed for future planting. They in turn are required to give back 20% to Pharaoh – I guess between IRS and God – we are getting by cheaper?</p>	
27-31	<p>Genesis 47:27-31 — <i>And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and multiplied exceedingly. And Jacob lived in the land of Egypt seventeen years: so the whole age of Jacob was an hundred forty and seven years. And the time drew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt: But I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their buryingplace. And he said, I will do as thou hast said. And he said, Swear unto me. And he sware unto him. And Israel bowed himself upon the bed's head.</i></p> <p>Time for Israel to pass and he gets Joseph to come in and be with him. Notice how they have been blessed by God during these 17 years and even more when they leave the area. He is now 147 years old and he gets Joseph to swear that he will not bury him in Egypt, but take him back to Abraham's family cemetery. And so ends the last patriarch is near before Moses comes along.</p>	

Genesis Chapter 48

Verses	Comments	Cross References
1-14	<p>Genesis 48:1-14 — <i>And it came to pass after these things, that one told Joseph, Behold, thy father is sick: and he took with him his two sons, Manasseh and Ephraim. And one told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed. And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me, And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee for an everlasting possession. And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, are mine; as Reuben and Simeon, they shall be mine. And thy issue, which thou begettest after them, shall be thine, and shall be called after the name of their brethren in their inheritance. And as for me, when I came from Padan, Rachel died by me in the land of Canaan in the way, when yet there was but a little way to come unto Ephrath: and I buried her there in the way of Ephrath; the same is Beth-lehem. And Israel beheld Joseph's sons, and said, Who are these? And Joseph said unto his father, They are my sons, whom God hath given me in this place. And he said, Bring them, I pray thee, unto me, and I will bless them. Now the eyes of Israel were dim for age, so that he could not see. And he brought them near unto him; and he kissed them, and embraced them. And Israel said unto Joseph, I had not thought to see thy face: and, lo, God hath shewed me also thy seed. And Joseph brought them out from between his knees, and he bowed himself with his face to the earth. And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him. And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn.</i></p> <p>Israel is now sick unto death (Chap. 49) and is ready to bless Joseph's sons. He claims the two son's as his own sons in lieu of Reuben and Simeon (for what they had done back in Gen. 34 and 35) when Reuben slept with Leah's handmaiden and Simeon led the fight to massacre the town of Dinah. They will have an inheritance like Joseph's brothers.</p> <p>Israel remembers Rachel and him losing her during childbirth. He is pretty much blind like Isaac was when he is about to bless the boys.</p>	

Genesis Chapter 48

Verses	Comments	Cross References
1-14 (cont)	<p>The two boys enter the room and are probably in their 20's about this time and Israel does not know them due to his eyesight. He brings them closer to bless them. You can imagine from what follows that he remembered when he fooled Isaac with receiving the blessing from Esau. He is about to do the same thing that he tricked Isaac into doing to probably fulfil what God told Rebekah back in Gen. 25.</p> <p>Genesis 25:23 — <i>And the LORD said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger.</i></p> <p>Israel makes the comment that he didn't think he would ever see Joseph again and now he has actually seen his grandchildren. He places Ephraim at Israel's left hand and Manasseh at this right hand (who was the oldest) so to get the blessing's correct for the oldest. I guess God reminds us here that he favors right handed people - ☺. But Israel reverses his hands purposefully to keep with what happened with Isaac and Rebekah's revelation.</p>	Gen. 25:23
15-22	<p>Genesis 48:15-22 — <i>And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth. And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. And Joseph said unto his father, Not so, my father: for this is the firstborn; put thy right hand upon his head. And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh. And Israel said unto Joseph, Behold, I die: but God shall be with you, and bring you again unto the land of your fathers. Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow</i></p>	

Genesis Chapter 48

Verses	Comments	Cross References
15-22 (cont)	<p>Israel recognizes God’s hand leading him through all his trials and the “Angel” redeemed him from all evil and proceeds to bless the grandchildren. Joseph tries to correct his hand placement, but Israel refuses to let him.</p> <p>Ephraim outnumbers Manasseh in the book of Numbers by 8300 men in Chapter 1 and even more in Chapter 2.</p> <p>Numbers 1:33 — <i>Those that were numbered of them, even of the tribe of Ephraim, were forty thousand and five hundred.</i></p> <p>Numbers 1:35 — <i>Those that were numbered of them, even of the tribe of Manasseh, were thirty and two thousand and two hundred.</i></p> <p>Numbers 2:20-21 — <i>And by him shall be the tribe of Manasseh: and the captain of the children of Manasseh shall be Gamaliel the son of Pedahzur. And his host, and those that were numbered of them, were thirty and two thousand and two hundred.</i></p> <p>Numbers 2:24 — <i>All that were numbered of the camp of Ephraim were an hundred thousand and eight thousand and an hundred, throughout their armies. And they shall go forward in the third rank.</i></p> <p>He now prophesies that the people will return back to the land of Canaan that God promised to Abraham and Isaac. He blesses them above his brethren.</p>	Num. 1:33, 35; 2:20-24

Genesis Chapter 49

Verses	Comments	Cross References
1-14	<p>Genesis 49:1-12 — <i>And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days. Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father. Reuben, thou art my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power: Unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defiledst thou it: he went up to my couch. Simeon and Levi are brethren; instruments of cruelty are in their habitations. O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their selfwill they digged down a wall. Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel. Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes: His eyes shall be red with wine, and his teeth white with milk.</i></p> <p>Israel is now sick unto death and is ready to hand out the things that will be happening and addresses each of his sons. Notice the term “last days”. Jacob is about to make one heck of a prophesy in these net few verses.</p> <p>Let's take them as they come.</p> <p>Reuben - <i>Unstable as water, thou shalt not excel; <u>because thou wentest up to thy father's bed; then defiledst thou it:</u> he went up to my couch.</i></p> <p>He is very “wishy-washy” – like unstable water. Reuben has no ruler, prophet, judge, or priest from his lineage. He is the first tribe to be disinherited in 2 Kings 10.</p>	

Genesis Chapter 49

Verses	Comments	Cross References
1-14 (cont)	<p>2 Kings 10:32-33 — <i>In those days the LORD began to cut Israel short: and Hazael smote them in all the coasts of Israel; From Jordan eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, which is by the river Arnon, even Gilead and Bashan.</i></p> <p>Simeon and Levi – Instruments of cruelty – Can you imagine your own father speaking to you this way in front of your brothers? He spoke of how they murdered a whole city of men.</p> <p>Genesis 34:25 — <i>And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males.</i></p> <p>Notice how Israel separates himself from their deeds in verse 6 and says he had nothing to do with their deeds.</p> <p><i>I will divide them in Jacob, and scatter them in Israel.</i></p> <p>Simeon is the smallest of the 12 tribes. He is not mentioned in Moses' blessing in Deut. 33.</p> <p>Numbers 26:14 — <i>These are the families of the Simeonites, twenty and two thousand and two hundred.</i></p> <p>Levi is not provided with any inheritance but does get the blessing of being the priestly tribe, but is scattered among the remaining tribes.</p> <p>Judah – This is a prophecy for both Judah and our Lord Jesus Christ and of which some has yet to be fulfilled.</p> <ul style="list-style-type: none"> • Webster's definition for Judah – "Judah, derived from Hebrew meaning "praised," refers primarily to the fourth son of Jacob and Leah." • David and Solomon - the Kings of Israel were from Judah • David smote all surrounding enemies – 2 Sam. 8 • All other tribes bowed before David fulfilling his brethren bowed before him. 	<p>2 Kings 10:32-33 Gen. 34:25 Num. 26:14</p>

Genesis Chapter 49

Verses	Comments	Cross References
1-14 (cont)	<ul style="list-style-type: none"> • Lion's whelp - Revelation 5:5 — <i>And one of the elders saith unto me, Weep not: behold, the <u>Lion of the tribe of Juda</u>, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.</i> • None dared to stir up David - 2 Samuel 10:19 — <i>And when all the kings that were servants to Hadarezer saw that they were smitten before Israel, they made peace with Israel, and served them. So the Syrians feared to help the children of Ammon any more.</i> • Scepter shall not depart – God's approach was to have judges, - not kings - 1 Samuel 8:6-7 — <i>But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the LORD. And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, <u>but they have rejected me, that I should not reign over them</u>. But once they rejected God's way and King David was crowned, no other King has been defined from the 12 tribes until Shiloh (epithet of the Messiah) come and all the people gather to him – Revelation 12:5 — <i>And she brought forth a man child, who was to <u>rule all nations with a rod of iron</u>: and her child was caught up unto God, and to his throne. Revelation 19:15 — And out of his mouth goeth a sharp sword, that with it he should smite the nations: <u>and he shall rule them with a rod of iron</u>: and he treadeth the winepress of the fierceness and wrath of Almighty God. Rev. 20 is where Christ is crowned and rules for 1,000 years and then returns the scepter back to David for eternity.</i></i> • Ass's Colt - Zechariah 9:9 — <i>Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. (fulfilment in Mat. 21:5).</i> • Garment washed in vine and the blood of grapes – Revelation 19:13 — <i>And he was clothed with a vesture dipped in blood: and his name is called The Word of God.</i> 	<p style="text-align: right;">Rev. 5:5 2 Sam. 10-19 1 Sam. 8:6-7 Rev. 12:5; 19:15 Zech. 9:9 Rev. 19:13</p>

Genesis Chapter 49

Verses	Comments	Cross References
13-27	<p>Genesis 49:13-27 — <i>Zebulun shall dwell at the haven of the sea; and he shall be for an haven of ships; and his border shall be unto Zidon. Issachar is a strong ass couching down between two burdens: And he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute. Dan shall judge his people, as one of the tribes of Israel. Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward. I have waited for thy salvation, O LORD. Gad, a troop shall overcome him: but he shall overcome at the last. Out of Asher his bread shall be fat, and he shall yield royal dainties. Naphtali is a hind let loose: he giveth goodly words. Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall: The archers have sorely grieved him, and shot at him, and hated him: But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob: (from thence is the shepherd, the stone of Israel:) Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb: The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren. Benjamin shall ravine as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.</i></p> <p>Zebulun – Haven of the sea and haven of the ships – and border to Zidon. Zidon was located on the Mediterranean Sea.</p> <ul style="list-style-type: none"> • Deuteronomy 33:18-19 — <i>And of Zebulun he said, Rejoice, Zebulun, in thy going out; and, Issachar, in thy tents. They shall call the people unto the mountain; there they shall offer sacrifices of righteousness: for they shall suck of the abundance of the seas, and of treasures hid in the sand.</i> <p>Issachar - Issachar settles down in the land for “good times” and prosperity (vs. 15). He bears his load well (vs. 14) but is willing to compromise to make money (vs. 15).</p> <p>Dan – A Serpent, and adder (poisonous) that biteth the horses heels causing the rider to fall off. Dan is characterized as a serpent (who else in the bible is characterized as a serpent?)</p>	<p>Deut. 33:18-19</p>

Genesis Chapter 49

Verses	Comments	Cross References
13-27 (cont)	<ul style="list-style-type: none"> • Judges 18:1 — <i>In those days there was no king in Israel: and in those days the tribe of the <u>Danites</u> sought them an inheritance to dwell in; for unto that day all their inheritance had not fallen unto them among the tribes of Israel. They send 5 men out looking for a land – The men run into a “priest of Micah” who worshipped with idols and graven images. - Judges 18:19-20 — <i>And they said unto him, Hold thy peace, lay thine hand upon thy mouth, and go with us, and be to us a <u>father and a priest</u>: is it better for thee to be a priest unto the house of one man, or that thou be a <u>priest unto a tribe and a family in Israel</u>? And the priest's heart was glad, and he took the ephod, and the teraphim, and the graven image, and went in the midst of the people.</i>– The tribe of Dan were the first to go totally into idolatry and called their priest – A Father – sound familiar? Judges 18:30-31 — <i>And the children of Dan set up the graven image: and Jonathan, the son of Gershom, the son of Manasseh, he and his sons were priests to the tribe of Dan until the day of the captivity of the land. And they set them up Micah's graven image, which he made, all the time that the house of God was in Shiloh.</i> – The tribe of Dan is not mentioned in Rev. 7 as one of the tribes sealed during the 7 year tribulation period – Israel’s prophecy was true.</i> <p>Gad – Troop overcomes him but he overcomes at last</p> <ul style="list-style-type: none"> • 1 Chronicles 5:18-20 — <i>The sons of Reuben, and the Gadites, and half the tribe of Manasseh, of valiant men, men able to bear buckler and sword, and to shoot with bow, and skilful in war, were four and forty thousand seven hundred and threescore, that went out to the war. And they made war with the Hagarites, with Jetur, and Nephish, and Nodab. And they were helped against them, and the Hagarites were delivered into their hand, and all that were with them: for they cried to God in the battle, and he was intreated of them; because they put their trust in him.</i> 	Jud. 18 1 Chr. 5:18-20

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Verses	Comments	Cross References
13-27 (cont)	<p>Asher – Fat and yield royal dreams – Not a lot of text here to provide any more explanation.</p> <p>Naphtali - Gives goodly words – The land of Naphtali is where Jesus began His earthly ministry</p> <ul style="list-style-type: none"> • Matthew 4:12-17 — <i>Now when Jesus had heard that John was cast into prison, he departed into Galilee; And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim: That it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. <u>From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.</u></i> <p>Joseph – Several attributes heaped upon Joseph as his favorite son</p> <ul style="list-style-type: none"> • Fruitful bough, bough by the well, run over the wall – Spiritually speaking of the believer being fruit bearing for Christ. Christians are prone to go to the ends of the world to be a testament and wins souls • Archers and bow - Judges 5:11 — <i>They that are delivered from the noise of archers in the places of drawing water, there shall they rehearse the righteous acts of the LORD, even the righteous acts toward the inhabitants of his villages in Israel: then shall the people of the LORD go down to the gates.</i> • Verse 24 – Shepherd and Stone – Christ was a shepherd at his first coming, but will be the stone that crushes the Anti-Christ at the Revelation - Daniel 2:34 — <i>Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.</i> • Verses 25-26 – Indicate that Joseph is blessed above the others for how he conducted himself through all of the trials and gave God the glory for where he was rather than exalting himself. 	<p>Mat. 4:12-17 Jud. 5:11 Dan. 2:34</p>

Genesis Chapter 49

Verses	Comments	Cross References
13-27 (cont)	<p>Benjamin - Shall ravin as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil. Judges chapter 20 gives a description of the one tribe of Benjamin defeating all of the other tribes of Israel 2 days with a lot fewer men until God gave them the victory on the 3rd day.</p>	Jud. 20
28-33	<p>Genesis 49:28-33 — <i>All these are the twelve tribes of Israel: and this is it that their father spake unto them, and blessed them; every one according to his blessing he blessed them. And he charged them, and said unto them, I am to be gathered unto my people: bury me with my fathers in the cave that is in the field of Ephron the Hittite, In the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite for a possession of a buryingplace. There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah. The purchase of the field and of the cave that is therein was from the children of Heth. And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.</i></p> <p>Israel has now completed his blessing to his 12 sons and demands to be buried with Leah in Abraham's burial place. He makes a final statement that ruins the belief of the Jehovah's witness that indicates although his body dies when places his feet on the bed, he gives up the ghost which states the grave is not the end and the spirit and soul are separated from the body at death.</p>	

Genesis Chapter 50

Verses	Comments	Cross References
1-13	<p>Genesis 50:1-13 — <i>And Joseph fell upon his father's face, and wept upon him, and kissed him. And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel. And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the Egyptians mourned for him threescore and ten days. And when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying, My father made me swear, saying, Lo, I die: in my grave which I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again. And Pharaoh said, Go up, and bury thy father, according as he made thee swear. And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, and all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen. And there went up with him both chariots and horsemen: and it was a very great company. And they came to the threshingfloor of Atad, which is beyond Jordan, and there they mourned with a great and very sore lamentation: and he made a mourning for his father seven days. And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This is a grievous mourning to the Egyptians: wherefore the name of it was called Abel-mizraim, which is beyond Jordan. And his sons did unto him according as he commanded them: For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a buryingplace of Ephron the Hittite, before Mamre.</i></p> <p>Verses 1-6 describe the embalming and mourning process and subsequent description of Joseph obtaining permission to take him back to Canaan. This passage is fairly self-explanatory in that Joseph complies with his father's wishes to take his body back to the cave where Abraham purchased a family cemetery. Notice the use of the term "embalm" for Jacob's body which is an Egyptian art even back in Israel's time frame. Embalming took quite a process (hence 40 days) and another 30 days of mourning for 70 days overall. Verses 7-13 shows that a huge entourage of people go up with Joseph (including Egyptian leaders) to bury Israel. They mourn for 7 days and are noticed by the inhabitants since it is such a great gathering of people.</p>	

Genesis Chapter 50

Verses	Comments	Cross References
14-26	<p>Genesis 50:14-26 — <i>And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father. And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him. And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying, So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him. And his brethren also went and fell down before his face; and they said, Behold, we be thy servants. And Joseph said unto them, Fear not: for am I in the place of God? But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive. Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them. And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years. And Joseph saw Ephraim's children of the third generation: the children also of Machir the son of Manasseh were brought up upon Joseph's knees. And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence. So Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.</i></p> <p>Joseph's brothers get concerned that Joseph will now take out vengeance on them for what they did and try to convince Joseph that Israel said not to. But Joseph had already forgiven them. Joseph tells them once again – it was by the protection of God that he was sold into slavery and is where he is now to preserve Israel as a nation.</p> <p>He lives to be 110 years and saw three generation of children. Now he is about to pass away and charges his brethren to ensure they take his bones back out of Egypt when God brings them out after much affliction.</p>	