

GENESIS 1-2 September 24, 2024

THE BASIS FOR TYPES

If this Scripture is true, the Old Testament must not be reduced to mere history. Paul goes further in 1Corinthians 10:11 by stating - Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Surely Paul is not referring just to the **examples** mentioned in this chapter, since he uses the same pattern in other places. Actually, he is setting forth a principle to be observed in studying the journeys of the Old Testament worthies of faith.

Galatians 4:21-26 emphasizes more of this principle. Ga 4:21 Tell me, ye that desire to be under the law, do ye not hear the law? 22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. 23 But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. 24 Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. 25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. 26 But Jerusalem which is above is free, which is the mother of us all. Here two women, Sarah and the bondwoman, are used to illustrate two covenants; namely, Grace and Law.

A study of the events revolving around these two women will produce multiple illustrations of Paul's Gospel contrasted with law. In writing to the Hebrews, Paul seeks to turn Israel from the pictures of Christ to the reality of redemption. "Who serve unto the **example and shadow** of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith He, that thou make an things according to the pattern shewed to thee in the mount" - Hebrews 8:5.

In studying the Tabernacle in the wilderness and God's specific instructions for the material used plus the complete and detailed order of the offerings, we know beyond the shadow of a doubt that God has something specific in mind. These things were not given simply for Israel to observe as a ritual to occupy their time. "For the law **having a shadow** of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect" - Hebrews 10:1.

We note, also, that Jesus used types in His teachings. Not only does He state - "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up," and "For as Jonas was three days and three nights in the belly of the fish; so shall the Son of Man be three days and three nights in the heart of the earth" - John 3:14; Matthew 12:40 - but the parables He uses are **simply types**. When Jesus said, "No man also seweth a piece of new cloth on an old garment," He was not giving instruction in a sewing class - Mark 2:21. Paul enlightens us as he says, "Therefore if any man be in Christ, he is a new creature (creation). Old things (garments) are passed away; behold, all things are become new" - II Cor. 5:17. God could not patch up the flesh by adding New Creation traits. The Old Man had to be put away as an old garment, and a completely new one made. Likewise, "No man putteth new wine into old bottles" - Mark 2:22. Again, our Savior is not trying to improve on methods of natural wine preservation. He rather tells us that, when we are a new vessel or a new creation, God can fill us with the New Wine of the Holy Spirit.

INTRODUCTION

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works" - II Timothy 3:16,17.

As we study the Old Testament Scriptures, we find that they unfold a giant panorama of truth concerning Christ and His relationship to us. In Colossians 1:26-28 Paul speaks of his message being hidden in ages past. Now we can see, though much of the Pauline Truth was directly through revelation, that a good portion of it was hidden in the Old Testament Scriptures waiting to be revealed unto us.

GENESIS

"Genesis" means "beginning" or "nativity"; and, true to its name, all beginnings are recorded here. The book corresponds with Acts of the New Testament where again we see the "beginning" for the Church. Genesis falls nicely into three main divisions:

1. Creation. Chapters 1 and 2.
2. Entrance and results of sin. Chapters 3-11. Not only are Adam and Eve expelled from the garden, but the world is finally destroyed by the flood.
3. A New Creation. Chapters 12-50. God begins again, and deals with man on the basis of Divine Grace.

This book is presented almost as a stage production with the action revolving first around one star and then another. Among those stars are: Adam and Eve, Seth, Noah, Abraham and Sarah, Isaac and Rebekah, Jacob, and finally Joseph.

Genesis - Seven Days Creation – Summary of Bible Study September 17, 2024

The Literal View

Genesis is first of all, literal history. The men and women mentioned were real people. These things actually happened as recorded. Look at the creation in a literal sense, but there is also spiritual significance. Gen1:1 In the beginning God created the heaven and the earth. Between this verse and V2, there may lie many ages. Geologists have found the proof of this fact in the strata of the earth. They claim it is impossible that the earth could have been created only six thousand years ago. The teaching is between V1 and 2 is when Satan fell from heaven to the earth. The earth is found in darkness, without a heaven, and buried under the deep the salty barren waters. The earth had some sort of mishap, of which the devil was the cause. It was no doubt the time when he sinned and fell from his high estate in the presence of God. He may have been the authorized head over the earth, but the Scriptures are silent regarding the cause of the ruin. The Lord has not revealed the mystery, and it is written, "the secret things belong unto the Lord."

Isaiah 14:12-13 gives a hint as to what might have happened between Gen 1:1 and V2. 12 How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! 13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

The earth was created good to be inhabited.

Isaiah 45:18 For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else. The Lord created the earth to be inhabited. Just as God created man in his own image. God did not make any misstates. So why did God put the new seed of the new creation life in a man which He knew man would fall. Referring to Adam and Eve. Does God put his life in sinful body? Does God mix evil with good. We have been made in His image.

Genesis 1:26-27 And God said, let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. 27 So God created man in his own image, in the image of God created he him; male and female created he them.

1 Samuel 2:8 He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the Lord's, and he hath set the world upon them.

1 Corinthians 1:27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; So why did God put His new life in of His Son in these earthen vessels? Could He have just made us perfect with no sin ever to come in contact with his masterpiece in man?

Well one reason is God is Sovereign. Many may wonder why God chose Israel as a nation why not choose Iran or some other nation. It is because God is Sovereign. Sovereign means, He made everything, and He can do it the way He has planned it and choose any way He wants to do it. Some things cannot be explained as to why God did it this way. We can refer to these scriptures; Isaiah 64:8 But now, O LORD, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand.

Jeremiah 18:3 Then I went down to the potter's house, and behold, he wrought a work on the wheels. 4 And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it. 5 Then the word of the Lord came to me, saying, 6 O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel. Another example: A blacksmith is working with a piece of iron; heating and pounding it with his hammer and shaping into a perfect horseshoe. He heats it and pounds it and puts it into the water and then heats again and beats it with his hammer. He continues the process, and he can choose to shape it in the way he wants. He created it.

First day of Creation – Literal View:

The earth simply had a new birth on that first day. And the earth was without form and void; and darkness was upon the face of the deep." God had not created it so; but it was found in this condition before the first day's work. Note that it is only the earth, which is found in this ruined state, not the heavens. God had created them and joined them, but now we see them separated by some awesome cataclysm. He had created the earth beautiful, perfect, ready to be inhabited, as the Word of God states.

And the Spirit of God brooded (not everywhere, but only) over the face of the waters; therefore, there is hope. The word "brooding" is used like that of a mother dove sitting upon the eggs

which are shortly to be hatched. The Spirit of God brooding over the ruin simply means that there is expectation, there is hope of life. He is the active Agent, the Holy Spirit in all the work of creation. He wrought according as the word of God was spoken. His work controlled by the Word of God. And God said, Let there be light, and there was light. This was the first day's work.

The light **was not** created that day. God simply brought it upon the scene of the darkness and ruin on this first day. God Himself is light and He let a little of His own radiance shine upon the earth, and darkness had to flee. The devil is darkness, as opposed to God, who is light. Light itself proves that God is a Trinity. Science informs us that light is composed of three primary colors: blue, red, and yellow. These three rays combined, form one white ray. Blue would speak of the Father; red, of the Son; yellow, of the Holy Spirit. There is but one God, yet three Persons in the Godhead. Also, scientists tell us that there are three powerful principles in light. The luminous ray, the heat giving ray, and the active, or chemical ray. These are all distinct, yet most Perfectly united. This is most wonderful and so expressive of God Himself in His threefold mighty display of power. The luminous ray represents the Father; the heat ray, the Son; and the active ray sets forth the all-around working of the Holy Spirit. "And God divided the light from the darkness." God always divides. He divides the light from the darkness, and He names each as distinct from the other. He abominates a mixture. Men are not this way. They cannot distinguish between light and darkness. Some men say all religions are good, or I think there is some good in everything. God is Light, distinctly so, and has no affinity with the devil, who is darkness. God calls white, white; and black, black. He does not mix truth and error and call both good. There is truth and there is error; light and darkness; God and Satan; heaven and hell. They are each separate and distinct. They cannot be made one any more than oil and water can be mixed.

So, just as a born-again believer, this first day the light comes in and the new seed Christ is planted in the heart. The new creation life is within the believer. The light is there and God pronounces His work good; but it is not finished yet.

View First Day Spiritual:

God came upon the scene of the ruin of man's soul, even as He did upon that of the earth. When we are first born again, or we accept Christ. He could not rest while the masterpiece of His creative art was in this ruined and desolate condition; so, man also, must have a new birth. Therefore, now mark its beginning and process. The Spirit of God moved upon the face of the waters. As was noted before, a better word is brooded, which speaks in spiritual language of the work of the Holy Spirit in convicting man of his sins. This must come first, before God can speak the word of regeneration. He says, let there be light, and it was done; there was light. The Word and the Spirit move in, the one dependent upon the other. The Word is spoken, and the Spirit acts. Therefore, we are born of the Spirit (John 3:6); born of the incorruptible seed, by the Word of God which liveth and abideth forever. I Peter 1:23. The psalmist says, The entrance of My Words giveth light. Psalms 119:130. This is the first day's work in the human soul. The darkness is not removed, for the source of light is not in the earth. That would make it independent of God. The source of the light is God Himself, from whom the first ray shines. The day is not all light; it is composed of evening and morning, but never, is there complete darkness. The evening always gives place to the morning. How wonderfully significant! How truly typical

of the new birth of fallen man! But there is more. There is development; and there is growth in God's plan.

The second day's work – Literal View

There is more to be done. And God said, Let there be a firmament in the midst of the waters and let it divide the waters from the waters. God continues to divide. He separated the light from the darkness, and now He divides the waters. Gen 1:8 And God called the firmament Heaven. And the evening and the morning were the second day.

View second Day Spiritual:

This teaches that, through the power of the unseen things above, there is the beginning of an inward change in the soul. Heavenly longings and desires attract upward. There is a strong pull away from earthly things and the heart is purified by the power of a new seed of the Christ life planted within. The heart is now subject to Divine restraint under the government of God. The general state of the newborn soul remains the same; but there is yet no fruit, no solid ground, no stability visible whatever. It is the state upon which Paul comments when he says, in me, that is in my flesh, dwells no good thing. Yea, more of such a one he could say, how to perform that which is good, I find not. He added further to will is present with me, and with the mind I myself serve the law of God. At this stage man is not lawless, but powerless. There is no settled peace yet, no abounding victory; but the showers of blessing will come in due time. Many of God's children never get any further in their spiritual growth than the stage of this second day's work, which God did not pronounce good. Is it not sad? Observe that every stage of this reconstruction work is produced by the Word. Each time as God's voice is heard, there follows the display of Divine power. Both the Spirit and the Word are necessary to accomplish the Divine counsels in the human soul as Well as with the earth.

The Third Day's work– Literal View

Gen 1:10 And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good. 11 And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. 12 And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good. 13 And the evening and the morning were the third day.

The earth now has its resurrection. (Also, the new believer realizes he is resurrected with Christ.) It is brought forth from under the barren waste of water, which is then bounded and set in its various places. And the waters remain there. There is the Atlantic, the Pacific and the Indian oceans, as well as other large bodies of water, as a consequence of this day's work. These waters were never allowed to submerge the entire earth again; for though there was the deluge later in Noah's day. These were not the waters of the deep overflowing their banks, but rain sent down from heaven.

He speaks twice and works in a two-fold way this third day as He does the sixth day. First work is the resurrected, stable earth is now made to bring forth fruit. The second work; and God said, Let the earth bring forth grass, the herb yielding seed and the tree yielding fruit, whose seed is in itself, after his kind. There are three grades of fruitage; grass, herb, and fruit; each increasing in

value. This fruit has seed in itself; it has within itself the power of reproduction. This is the marvelous law of nature of which God is the Creator.

View Third Day Spiritual:

This day speaks deeply to the Christian heart. Resurrection is its theme. The earth comes up out of the waters. The waters stand for the evil within us. This is not removed as some would insist, saying that they have had an experience whereby sin has been eradicated. It is still there. It can never return to cover the earth, though it gets its name from God. The gathering together of the waters, He called seas. In the new earth there will be “no more sea.” Revelation 21. That will be the day when sin in the flesh will be no more. Meanwhile He lays the foundation of this dry land which He has reclaimed. But this is only half of the third day’s work. It is a double workday with God as is also the sixth day. He speaks twice, and twice He pronounces His work good. In the first half, the earth is separated from the waters; in the second it brings forth fruit; the grass, the herb and the tree yielding fruit. So, the spiritual teaching of this day is doubly instructive and fruitful. It is typical of Paul’s teaching in Romans 6. Risen with Christ is proclaimed by the earth coming up out of the waters. Christ died and rose again for us. His death was therefore our death. We passed out of our old Adam, head, in whom we had fallen, when Christ died on the cross. His resurrection is our entrance into the last Adam, Christ, in whom we have risen into a new state in Christ, signified by a new creation. Old things have passed away; behold all things have become new. (2Cor5:17) We like the dry land in type, we are a new creation, have risen out of the old. We are brought into a place of rest and peace. It sets us high above the water floods of wrath and judgment, on the solid ground. Sin in the flesh is not removed, neither does the flesh become spiritual. Rather it is fully recognized as an evil that is present and incurable; but the new man is triumphant over both. He has risen out of that condition; he is no longer in the flesh, but in the Spirit. And yet, there is more to the results of this third day’s work. The second part makes manifest the fruitfulness which is the immediate consequence of resurrection. Being now made free from sin, we are become the servants of righteousness. Notice. God names the dry land, Earth. The root meaning of the word is “crumbling,” which condition is necessary to the fertility of the ground. The more continually the clods are broken up, the finer the dust. The more promise of a profitable harvest to the farmer. The lesson for us all. We should never complain or wonder at the trials which our Lord allows. It is only that we may bear more fruit. The broken and contrite spirit, which yields continually to the Father’s will, is the principal element in the fertility of the soul. God seeks not power from us, but yieldedness. An absolutely surrendered will is imperative for fruit bearing. This truth is illustrated in Romans 7. We have the experience of the man who is profoundly conscious of the two I’s which are in opposition to each other. With the mind he serves the law of God, with the flesh the law of sin. There is a continual struggle; one part for good and for God, the other always contrary and stronger too. But, in Chapter Eight there, is a definite change. The law of the Spirit of life in Christ Jesus delivers from the law of sin and death. There are still the two contrary parties, the flesh is still there as always, but its victorious opponent is no longer the “I.” It is flesh and Spirit that are now in conflict, the Holy Spirit instead of “I.” Victory comes from the realization of this. The Lord Himself has taken up the fight (when we let go and give it over to Him). He will conquer the flesh in us. We have only to acknowledge our need. Let go the good, the strong, the holy I; and depend on the Christ in us. All of our good resolutions and purposes are weak and unstable. We must declare and believe; Yet not I, but Christ lives in me. Then fruit follows as a matter of course. There is progress seen here also, from grass to herb and finally to the fruit tree.

Matt 13 He that receiveth seed into good ground is he that heareth the Word and understandeth it; which also beareth fruit and bringeth forth, some an hundred fold, some sixty, some thirty. Three grades answering most beautifully to the grass, herb, and tree. The good ground is the Divine life, the new birth, which we receive upon the simple condition of faith in the Word, the seed, and which will bring forth a full harvest, if not hindered by unbelief. The fruit is in the life; love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance. Being now made free from sin and become servants of God, ye have your fruit unto holiness. Romans 6.

The fourth day's work – Literal View

And God said, Let there be lights in the firmament of the heaven to divide the day from the night. God is still dividing, though His operation is changed from earth to heaven. The sun and moon are now presented, or set in the sky as light-bearers, and for signs and for seasons, for days and for years. These lights remain unto this day. They are always there, though at times the clouds may obscure the light. The sun is always in the place where God set it, and the moon faithfully travels its ordained orbit without an accident.

View Fourth Day Spiritual:

In this day we are not only risen with Christ, but more; we have been seated together with Him in the heavenlies. (Eph 1:3) This is a further step in personal experience. It follows that of resurrection; and no real victory for the Church, which is the body of Christ, is complete without it. The heavens, in which these luminaries are placed, are the lower heavens, or firmament, the visible expression of the unseen dwelling place of God. The first object, the sun, speaks for itself. It presents Christ, whom Malachi the prophet designates, the Sun of righteousness. The sun is the source of heat and light to the earth. Its light is self-derived, unchanging. It is the center of the universe of God, the hub of the wheel around which the earth revolves; all of which is suggestive of Christ and His relation to the new creation. He is the life, the light, the power. The moon is the light of the night. Its light is derived from the sun, and it is cold and dull at its best without the sun. It is also changeable; full-faced or dwindling in size and shape. We all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord. The moon figures the Church. It has valuable lessons to teach. The moon and the Church clearly suggest, the path of failure that the Church has had. Her, the moon's changeableness is the first. She belongs in the heavens according to God. Yet we cannot always observe her there. The moon is more often, out of the heavens than in it. As the Church has done, the moon does not take her place there, shining upon a dark world. When she is visible, she is seldom seen as full-orbed, but often turned away from the sun from where her light and radiance come. Her part is to receive only and reflect the light of the sun. It is not by any power or light of her own. And without the sun, she is of rock, cold and dark. When the moon is full-orbed and reflecting the sun fully, it is beautiful to behold. The moon represents the Church as the whole body of Christ. Then we see the stars in heaven also. These no doubt refers to the full overcomers with heavenly glory, shining in their own personal glory, not by borrowed or reflected light. They have appropriated Christ as their light and have become like Him, full of light, though in lesser power and degree. And there are different ranks, or glories even among the stars; some of them shine brighter than others, for it is written, one star differeth from another star in glory. I Cor. 15:41. They are not independent of Christ as to their shining. We are dependent on Christ.

The Fifth Day's Work – Literal View

Gen 1:20 And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. 21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. 22 And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. 23 And the evening and the morning were the fifth day. Here the power of God is working, though He does not call this day's work good, as in the previous days. The living soul is that which concerns God.

View Fifth Day Spiritual:

We must see the manifold wisdom of God displayed even here. All things are truly working good; for this new earth, risen out of the depths of the sea; therefore, what seems like going back is not really so. God always goes forward! Genesis commences with life for God's people. Exodus tells of them being taken out of the world, while Leviticus brings them into the presence of God. All is progress, but at the next step this appears to have ended, for in Numbers, they are seen passing out again to face the trials of the wilderness, and still worse, the exposure of themselves, as identified with the old creation. This day's work appears to be a backward step; yet in reality, it is not. God is ever working things out after the counsel of His own will. God wants the Truth made practical; so after we have known redemption and have enjoyed the fellowship of the sanctuary, He sends us forth to demonstrate to the world that we are of heavenly birth. There is discipline in all this, and failure too. The Lord wants us to become partakers of His holiness. The Divine life in us becomes a practical form, even as tribulation worketh patience, which in turn brings experience, and experience, hope; and hope maketh not ashamed. In His words of our lesson, the living soul is produced out of the midst of the waters. These waters are the restless, fallen nature of man; and it is this, within ourselves or in others, that makes this world the place of trial it is. Yet, out of this evil, which appears to be against us, God produces good. The living soul, representing the living energy within, is made to lay hold of eternal things, amidst the pressure on every hand. Paul testified, Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which I have been apprehended of Jesus Christ. And the fifth day's trials and experience must precede the sixth day; for we cannot become the perfect Man and Woman without going this way. Some believers never go beyond the second day, which seems to be a convenient stopping place; while others go on to the fourth, where the real fight begins. We never know much of the power of the lion-Satan, though we may have read and heard of him, until we attempt to enter his lair and feel the power of his paws. So, we know little of tribulation, persecution, or reproaches until we experimentally take our place in the heavenlies in Christ.

These things will follow as a necessary consequence, for the lion is there. We are entering Satan's realm, and he will most certainly stir himself and roar; but this is all that he can do. God is for us, and Satan cannot hinder nor hurt us; for the waters only make manifest the living soul. The Lord is never defeated, and neither is the new creation. To come into experience of this day is great victory and is soon followed by the perfect day.

The Sixth Day's Work – Literal View

Gen 1:24 And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. 26 And God said, Let us make

man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. 27 So God created man in his own image, in the image of God created he him; male and female created he them. 28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. 31 And God saw everything that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

This is the last day, the sixth; again God speaks twice and works twice as on the third day. First the earth brings forth the living soul and God saw that it was good. He was pleased with His handiwork. It was all that He expected for the time being; but He speaks again and the masterpiece of His six days work, a man, **comes forth from the hand of God, perfect and complete.**

Observe that God holds a special meeting. The three Persons of the Godhead confer with one another, hold a secret session, as it were, relative to the creation of man. They decide, Let us make man after our image. Now, this image is expressed in several aspects. First, man is a trinity, even as God, though with a difference. He is three natures, spirit, soul, and will, in one body, or person; while God is a trinity of Persons in One Nature. Secondly, man was created male and female, two persons, yet one, and they have the power of reproduction, even as God. Thirdly, man is made absolute ruler over the earth scene. Everything is given into their hands. All the fruit and green herbs are for their food; not one restriction on anything.

View Sixth Day Spiritual:

This day also has two parts, even as the third day. God speaks twice. The New Man who is going to have dominion over the new heavens and earth, is coming into view. The earth itself, which has risen out of the waters brings him forth. This day's work proves that all the things seen in the fifth day is working for our good. If sin and Satan had never marred God's beautiful handiwork of the first man Adam, there would have been no second Man, Christ Jesus, nor the new creation in us.

The animal creation of the sixth day represents the new man, but not manifested in his glorified body. He is yet in a body of earth. He waits, as does the whole creation, for the day of his manifestation. Paul instructs us concerning our bodies, if our earthly tent of this natural man were dissolved, we have a building of God, an house not made with hands, eternal in the heavens; for in this we groan, earnestly desiring to be clothed upon with our house which is from heaven. 2 Corinthians 5:1, 2.

Note, the result of a conference of the Godhead; Let us make man in our image, after our likeness; and let them have dominion . . . Which image of God are we made in the likeness? It Christ Jesus! The glorious, eternal destiny of this full-grown new man is to be in the image of Jesus Christ. He speaks, male and female created He them. Both are the climax of God's creation. We will learn later that the woman was taken from the man. Man; male and female is the manifest head of the newly-created scene; and was made in the image and likeness of God. He is plainly the image of the God-Man Christ Jesus. The dust of the earth, inspired by the breath of the God, is the foreshadowing of the marvelous union of the Divine and human in one blessed

Person, the Son of God joined to His Bride. The place of headship over all is in anticipation of the greater Headship of the Son of Man, Jesus Christ.

The Seventh Day of Rest

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

View Seventh Day Spiritual:

This is the last workday, representative of the end of this Church Age, when the marriage of the Lamb is complete, and Christ and His Bride are on the throne: Rev. 19. Then will come the Sabbath rest of God, the Millennial age when all things are in the hands of the Son of God who takes absolute control of the situation and reigns for one thousand years as Almighty God. The Father will sit back and rest, for Christ must reign till He hath put all enemies under His feet. Then cometh the end, when He shall have delivered up the kingdom to God, even the Father, after He has put down all rule and all authority and power. I Cor. 15:24, 25. Then God the Father shall be all and in all. AMEN and AMEN!!!

Start here Tuesday September 24

1. What can you say about the relationship between verses one and two of Genesis chapter one?

V1. In the beginning God; God must be taken by faith. He does not go into any explanation about all the various things. Once we accept God, He gives us constant proofs of Himself. It is stated as a fact. The world today challenges this statement by trying to get rid of creation. If they can get rid of creation they can get rid of God is the world's thinking. Ro 1:20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: Then men deny creation on the base of age. They go to all the scientific means to tell us what the earth's age is. Between verse 1 and 2 lies the ages. We do not how many years this spans. The earth had some sort of mishap of which plunged the world into chaos.

We believe it to be in Isa 14:13, 14 where Satan fell. For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: 14 I will ascend above the heights of the clouds; I will be like the most High. When Satan fell, he plunged the earth into absolute chaos. The earth was not in the same condition in verse 2 as verse 1 because: Note it is only the earth that is found in this ruin state not heaven. God had created and joined them together but now we see them separated by an awful cataclysm. Isa 45:18 For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it. He created it not in vain, he formed it to be inhabited: I am the LORD; and there is none else. The earth was formed to be inhabited. Between verse 1 and v2 the earth had a sick spell.

Ge 1:2 and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. This is a parallel between our lives and the days of creation. This is the same condition that every sinner is in. Darkness is upon the face of the deep. We are all in a state of darkness before we are born again. We are dead in trespasses and sin. Darkness prevails upon our world. But there is hope. For God moved or brooded upon on the face of the waters. The Spirit of God is the power of the Holy Ghost. As He brooded over the waters, it was to bring

forth life. The same thing happens in the life of a sinner or a person who has not accepted the Lord as Savior. It is the power of the Holy Ghost that overshadows or broods over the individual convicting him of his sin wanting to bring him forth out of the death state.

We did not finish talking about the 7th day of creation last week. So, in Ge 2:1 Thus the heavens and the earth were finished, and all the host of them. 2 And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. 3 And God blessed the seventh day, and **sanctified** it: because that in it he had rested from all his work which God created and made. That word sanctified means consecrate, dedicate, and holy. It means set apart for the service of God.

Again, these 3 verses above happened literally and dispensational; in the ages to come it will come to pass and it is for us individually. This is the 7th day of our experience when God has finished the work in us and put us on display for all heaven and earth to see. (Rev 21). God rested. He has a Man on the scene while He rested in His love and enjoyment of Him.

Name three ways in which we may view the seven days of creation.

One way is **literally**. Just exactly how they happened. It is the natural creation that God did when He created the heavens and the earth. The second way is **dispensational**. Dispensational means that time is divided up into seven distinct periods called dispensations. God dealt with man differently during the different dispensations. We are in the dispensation of grace or the church age. God is dealing with us on the basis of Divine grace. The third way is **typically**. These seven days of creation are a type of the same spiritual work that God is doing in our lives. It does not happen all at once but it takes a period of time. Will we stop at the first day or let God take us through all the days of our experience.

Prominent characters mentioned in Genesis. Correspond to 7 days of Creation

There are seven of these, the number of dispensational perfection. They are a counterpart in the six days work. **Adam is the first day**. After his fall, his experience corresponds with the first day's work. In him we have the new birth in grace emphasized, and the promise of life in Christ Jesus begins to be manifested. The light shone upon the deep of his soul; conviction and repentance followed; then he was born again, a new creation.

(Chapter Three) **Cain and Abel represent the second day's work**. There is a division between them, even as the division of the waters below from the waters above. We see this plainly manifested in the world at large in the two seeds; the Seed of the woman (the new creation) and the seed of the serpent (the old creation). And these two natures, the one, good; the other, evil, are at strife within the believer, as well as in the world.

Noah and Abraham illustrate the third day's work; and as we noted, it was a double-work day. God spoke twice. Noah represents the first part of the day's labor. In his time after the flood, we have the resurrection of a world corresponding to the earth, the stable and fruitful ground coming up out of the waters, typical to the saint raised up with Christ (the Ark). Abraham's life corresponds with the second part of the day's labor. The resurrected earth is made to bear fruit. Abraham shows us the pilgrim walk and trial of faith. He represents the fruits of resurrection in a practical life of obedience.

Isaac, in the fourth-day is shown in the yielded son of Abraham. He speaks of the heavenly man. Abraham was found out of the land of Canaan once, while Jacob spent almost his entire life away from this goodly land; but Isaac never left it. Here, as the heavenly planets; (sun, moon and stars) were made on this day, it pictures Christ Himself, as well as those epistles of Him, "known and read of all men. 2Co 3:2 Ye are our epistle written in our hearts, known and read of all men:

Jacob, becomes a perfect parallel of the fifth day's work. Here we have that all things, especially evil things, are seen working for our good. The living creatures from the waters are manifested, answering to the peaceable fruits of righteousness in those who are exercised in them.

Joseph, corresponds with the sixth day's work. God spoke twice on this day also, but Joseph answers to both parts. He shows the growth of the new man, but still in a mortal body, or body of humiliation. His life is the fruit of the new nature and the attainment of sovereignty over all things; every circumstance is made to serve and afterwards exalt him. Finally, in the second part of this day, we see Joseph corresponding to the full-grown man, who is created on this day. He too, has a bride and is ready to reign; having come out of suffering and trial. He has now cast off his prison clothing. He is no longer hidden. All the world is dependent on him at this time. Pharaoh has given over all things into his hands. He sits upon the throne and reigns, while Pharaoh, rests. And here is where the millennium, in type, begins. God will sit back and let His Son; Jesus Christ have absolute sovereignty over all things for a thousand years. All will be in harmony at that time, most blessed and complete. His saints will share His royal glory.

2. Give the spiritual application of the seven days of creation.

Day 1 verse 3-5; God said, Let there be light: and there was light. This is the born-again experience (The Spirit moves and convicts the sinner) Then light comes forth.

Day 2 verse 6-8; Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. The second day portrays the unstable condition of Romans Chap 7, (Waters divided, - battling the flesh)

Day 3 verse 9-13; Day three has two parts, the first part verse 9 and 10 Waters gathered together-sin in the flesh. The second part verse 11-13; The dry land appears, resurrection life and fruitfulness. Moses

Day 4 verse 14-19; here we see ourselves caught up and seated in the heavenlies with Christ.

Day 5 Verses 20-23; Spiritual warfare, a result of our taking our place in the heavenlies. Where we learn all things work together for our good. Romans 8:28.

Day 6 Verse 24 the new man fully developed, and complete, and ready to reign.

Day 7 Chapter 2:1 God's rest from his completed work in us.

As it took seven days for God to create the world and to rest from His labor, likewise it will take a period of time for God to create the fullness of Christ in our lives. It does not happen all in one day. It is not an overnight thing! Our lives are periods of time, where we graduate from one phase of spiritual experience to another just exactly the same way that the seven days of creation were orchestrated by God.

The Seven Dispensations, or Ages are:

1. Age of Innocence also called "Paradise".

It began in the Garden of Eden and ended with the fall of man--

Genesis 2 and 3. The age of innocence we find in Gen 2:25. And they were both naked, the man and his wife, and were not ashamed. *****Why weren't they ashamed? Because they were in a state of innocence. They were sinless at the time. We find out very quickly that they were not holy because they had the potential to sin and they did. So, they are no longer in the state of innocence. Every baby born into this world goes through that exact same state.

2. Age of Conscience, or "Ante-deluvian" relating to the period before the flood. **It means before the flood.** Began after the fall, and ended with the flood--Genesis 4 to 7.

3. Age of Human Government, or "Post-deluvian"

From the flood to the dispersion of the people at the tower of Babel--Genesis 8 to 11.

4. Age of Promise, or "Abrahamic Covenant"

From Calling of Abraham to Sinai--Genesis 12 to Exodus 20.

5. Age of Law, or "Mosaic Covenant"

From Sinai to Calvary--Exodus 20 to the Gospels.

6. Age of Grace, or "Church Age"

From the Cross to the Second Coming of Christ.

7. Kingdom Age, or "The Millennium"

From the Second Coming of Christ until Eternity.

Ge 2:7 And the LORD God formed man of the dust of the ground, and **breathed** into his nostrils the breath of life; and man became a living soul. ***Where do we see Jesus breathing on His disciples? Joh 20:22 And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: This breathing symbolized the introduction of His people into the new creation, of which He is the Life, the Source, the Head: He manifested Himself as the Quickening Spirit in contrast with the first Adam, who was only a living soul. (I Corinthians 15:45). 1Co 15:45 And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.

This 2nd chapter deals with God placing man to be dominant over creation. Notice Ge 2:4 These are the generations of the heavens and of the earth when they were created, in the day that the **LORD God** made the earth and the heavens. This is the first time these names are said; **Lord God! They mean** Jehovah Elohim. This name follows the creation of man. Why? Here He is the Lord God, not of Israel yet, but **simply of man** whom He has created. It is not only a picture, but a prophecy of what we are given to see in the last book of the Bible, "the tabernacle of God is with man" (Revelation 21:3).

In the garden of Eden, we have a marvelous type of eternal things. Its central figure, Adam, with his relationship to Eve, his wife, is typical of Christ and His Bride. Paradise (Eden) with the tree of life foreshadows our eternal home with the river of the water of life and its tree with its twelve manner of fruit in the New Jerusalem. Re 22:2 In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. **Isn't it marvelous how the scriptures are put together and how the Holy Spirit is leading us through this study.**

Ge 2:8 And the LORD God planted a garden eastward in **Eden**; and there he put the man whom he had formed. **Eden** means delight. It speaks to us of paradise or the heavenlies.

Ge 2:9 And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the **tree of life** also in the midst of the garden, and the tree of knowledge of good and evil. Notice: The tree of life should have been the tree that Adam and Eve should have partook of, but we are never told they ever partook of the tree of life. The tree of life speaks of Christ, the Source of Life for His people; then in the fulness of flowing streams, we have the unmistakable type of the Holy Spirit.

The tree of life in the midst of the garden, and the tree of the knowledge of good and evil were not to just furnish food for the body, or just to give emotional satisfaction for the soul. They also have to do with the spirit of man. The tree of life was said to occupy the place, in the midst of the garden, and permission was given to eat of it: the other, the tree of the knowledge of good and evil, had a less exalted place and its fruit was prohibited. The Tree of Life is the choice of Life. The tree of the tree of knowledge of good and evil is the choice of death

The tree of life was central and the tree to be desired. There was no ban or prevention regarding it. But Eve fails to see this tree. In her distorted vision, the forbidden tree occupies the place of honor. Instead of life, to which the Lord God had given them free access, she chooses death, or its equivalent at the suggestion of the serpent. The garden of beauty and delight has faded; she only sees instead only one tree with golden gleaming fruit, much to be desired, hanging in abundance from its branches. The tree of life in the midst of the garden means everything revolves around Christ. He is the center of all. Note we don't find where the tree of knowledge of good and evil was placed in the garden.

Ge 2:10 And a river (power of the Holy Spirit) went out of Eden to water the garden; and from thence it was parted, and became into four heads. (four corners of the earth). Then we have four rivers in Verses 11-14 The name of the one was Pishon, means flowing, which suggests its penetration and speed. The second, Gihon, a breaking forth, tells of its power; the third, Hiddekel, secret of the palm tree, assures of growth and prosperity wherever it flowed; the fourth, Euphrates, fruitfulness.

Ge 2:11 The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold; 12 And the gold of that land is good: there is bdellium and the onyx stone. 13 And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia. 14 And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates.

V15 man's occupation as a gardener: Ge 2:15 And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.

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

Ge 2:19 And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. Note: God created Adam with intelligence which was far beyond any of our in intelligence. But as of the fall of man, there has been a loss of intelligence. That happened when sin entered into the world. Refer to Ec 7:29 Lo, this only have I found, that God hath made man upright; but they have sought out many inventions. God didn't make Adam sin; God made him an upright moral person. But man sought out many inventions. Vs 20 speaks of Adam's wisdom and ability. But here we find that Adam still needs one thing; companionship. He needed a help-meet.

3. What part of Adam was taken to bring forth Eve?

One of his ribs Ge 2:21 And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; Paul explains in Eph 5:29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: 30 For we are members of his body, of his flesh, and of his bones. 31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. 32 This is a great mystery: but I speak concerning Christ and the church. 33 Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband. V21 we see the first surgeon on the scene. Note; I believe the first healing recorded in scripture was in Ge 20:17 So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maidservants; and they bare children.

Adam is typical of Christ that is the body of Christ. Eve is taken out of the body of Adam. The church as a whole is asleep Adam is asleep. God is taking out only a rib portion out of that body and with that rib portion, He is building a woman who is going to be presented to Christ. 1Th 5:6 Therefore let us not sleep, as do others; but let us watch and be sober. These are not sinners who are asleep. Sinners are dead in trespasses and sins. Only Christians sleep which is happening today. While this body of the Christians, the church is asleep, God is taking out a rib portion and with that rib portion of the body, God is building a complete woman, the bride of Christ to present Christ.

Of what does this speak? Eve is the type of the bride of Christ. Note we are still in the section of creation. There is some time between the creation of Adam and the building of Eve. The bride has been in the process of being built since the death and resurrection of Christ; but the Lamb's wife, is not finished yet; for His Body is not complete. Adam's deep sleep represents the sleep of the Church of God; **the greater number being actually asleep** in Jesus during the years of Christ's absence. She is the body of Christ, "the fullness of Him that filleth all in all." The bride is invisible, hidden in the visible Church. By provisions she is joined to Christ as His body. 1Co 12:12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. **The wife of Adam was not his whole body;** but she was formed from one rib, a portion taken out of the body of Adam while he slept. The Bride is a company who will be taken out of the mystical body, the Church. Christ as the Last Adam comes into being long before His Eve, the bride is ready for Him. The Bride of Christ will be a small number of saints as compared with the mass of believers who form the Church. She is being built during this church age. She is being taken out from among "sleeping" believers. She will be taken out from among physically dead believers when the trumpet shall sound. Refer also to 1Co

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

Ge 2:23 And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Paul says in Eph 5:31 **For this cause** shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. **What cause is Paul talking about?** The cause that she was taken out of his body. This is the cause that she is going to be married unto Him. **The Apostle Paul tells** us that the whole church is not the Bride of Christ. Only the rib portion will be the bride of Christ and Paul further states, this is a great mystery. **Marriage is not a mystery.** It was always in scripture, but it was **this fact that only a rib portion is taken out of the body to be joined unto Christ.**

Ge 2:7 And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. Couldn't have God created a woman out of the dust as well. But He shows us this mystery that the woman was created out of the rib of the man.

Ge 2:24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. ***Jesus left His Father and He left the Godhead for you and me. He had to die because of Ge 2:17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

Chapter 3

The first division of Genesis opens with a ruin, that of the earth; the second division opens in like manner, but now it is the ruin of man.

4. What is figured by the fig leaf aprons?

The age of innocence is over. These figs are a picture of self-righteousness. They were made by their own efforts. They were covering things up by their own efforts and accomplishing things in their own strength. They were immediately conscious of the difference between evil and good. They had only known good in knowing God, but now they are able to distinguish between the two principles. They were afraid to meet God in their naked condition. So, they tried to clothe themselves. They made aprons of fig leaves. Where did they get the thread and needle? They began to invent independently of God. Maybe the devil put suggestions in their minds to make them more independent of God. They were trying to make themselves presentable to God. Man has been doing the same thing ever since. They try to cover up their deficiencies with religion, morality, and self-work. There is no purpose, because as soon as they heard the voice of the Lord God, who had come down to walk in the garden, they hid themselves. They knew their aprons were insufficient and were not of God. His very presence made them uncomfortable. They were exposed and their sin uncovered in the light.

Ge 3:9 And the LORD God called unto Adam, and said unto him, Where art thou? It is so important that a sinner know where he is for initial salvation. God seeks the sinner who is hiding. There is only one place to hide and that is in God.

5. Who is spoken of in Genesis 3:15?

This is the first direct prophecy concerning the Lord Jesus Christ and the cross of redemption. This is the first announcement of supernatural birth of Jesus Christ. It is the woman's seed, not man's. Isa 7:14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Paul also confirms this in Ga 4:4 but when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law.

The woman's Seed shall bruise the serpent's head, while the serpent will bruise the Redeemer's heel. This has already happened. The bruising of the heel of the Seed of the woman was done on Calvary. There Satan showed himself as prince of this world. He was able because of his power over men, to put Christ on the cross. But the death of Christ was really Satan's eternal defeat. Joh 12:31 Now is the judgment of this world: now shall the prince of this world be cast out. 32 And I, if I be lifted up from the earth, will draw all men unto me. Christ's wounding was only temporary. It was deadly to His physical body, but He arose from the dead. The Seed of the woman provisionally bruised the devil's head at Calvary, but the actual fulfillment will not come to pass until he has been cast into the lake of fire, which will occur at the end of Christ's millennial reign.

6. What do we see pictured in 3:21?

This is the first message of redemption. First of all, this pictures the grace and the righteousness of Christ. God took these animals and He had to slay them. Blood had to be shed in order to atone for the sin and then God took the skins and clothed them. The same thing happened with Christ. He not only atoned for our sin, but He clothed us in His righteousness. It is a two-fold redemption. Before the fall God had told them of the wages of sin. In the day thou eatest thereof thou shalt surely die. His law had been broken, and there had to be justice and the penalty enforced. But God's mercy was there to spare the offender. The Lord found a substitute for man and animals were slain. This is the first Gospel sermon and it was preached by the Lord God Himself. It was the truth that without the shedding of blood there is no remission of sin. The Lord replaced the inadequate fig leaf aprons with the durable clothing of skins. The fruit of death, the penalty of their disobedience, now supply's their need of clothing. Note that this was not acquired on their own, but by Divine Gift (grace). The shame of their nakedness was put away forever by the fruit of death. The animals killed that day in the Garden of Eden, figure the coming of Christ the promised Seed.

7. How did God show His grace in 3:22?

Verse 22 does not end in a period. God is not finished and could not bear the thought of finishing this. If Adam would have taken of the tree of life in that sinful condition, he would have lived forever in his sinful condition. So, God barred him from the tree of life. This is an expression of Judgment, but it is also an expression of Divine grace that God prevented him from taking part in the tree of life and living forever in his fallen sinful condition. So Ge 3:24 So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

8. Who is figured by Cain in 4:3-7?

He is a murderer by nature. He slew his brother. Cain is very much typical of the Jew who has been buffeted to this day because they have rejected Christ. They rose up and killed Christ even as Cain killed Abel and there has been no repentance.

9. Who is represented by Abel and Seth?

Abel speaks of Christ in death and also figurative of Christ in me because we also are delivered unto death. 2 Cor 4:7-12. Seth is representative of the new beginning, the new seed. Seth represents Christ in resurrection. God did not begin with the old creation nor salvage it, but in the new. Gen 5:4, God started with Seth. God starts with the new creation in Christ Jesus. Seth means substituting. God substituted the new creation for the old. The sons of God are from the line of Seth.

Ge 5:23 And all the days of Enoch were three hundred sixty and five years: 24 And Enoch walked with God: and he was not; for God took him. ***Enoch is the sixth in the line of Seth. His name, meaning "dedicated," tells the whole story. He is a consecrated man. His father must have so dedicated him to the Lord and he actually lived it. He walked and talked with the Lord, and was taken to heaven without dying. He was translated. "God took him." Enoch is an overcomer in the midst of all of this chaos.

Enoch is typical of that bridal company of the end time that will be taken before the waters of judgment fall. That is what happened to Enoch. He did not go into the flood waters at all. He was translated before that even as God is going to translate a group of people out of this world before the judgment of the tribulation takes place. Enoch was an overcomer in the midst of those troublous days and indeed he was a man of faith according to Hebrews 11.

Enoch represents full overcomers, who will be translated out of the world before the tribulation period. Methuselah figures the whole body of Christ who live on after the first company are translated. When they go, judgment will fall upon the world. When the heavenly people are gone, the full measure of iniquity will have been reached. The climax of sin will be met with the climax of God's vengeance.

Methuselah lived 969 years, just short of a thousand; and as to the spiritual application, there will be just a few years to follow after the Church has gone; the great tribulation will have passed. Notice the exactness of the Word of God and the wonderful significance of names. Methuselah was 187 years old when Lamech was born. Lamech was 182 years old and Methuselah was 369 years old when Noah was born. And 600 years later, the deluge came which made Methuselah 969 years old, the very age at which he died. At his death the judgment was seen. He believed the preaching of Noah, but he was not preserved upon the earth in the ark as were Noah and his family.

Then Noah comes upon the scene. His name signifies "comfort, rest," as is plainly evident in the words which his father Lamech spoke, referring to Noah. Gen 5:29 This same shall comfort us in our work and from the toil of our hands. He is prophesying of the Millennium and the rest which the world will find in Christ. The curse upon the earth will be removed in great part at least. Rest will be found in Christ from physical as well as spiritual toil.

There is also mercy in this age because the Ark is a demonstration of the Mercy of God at this time. And that Ark is symbolic of Christ and there is only one reason that Noah and his family were saved. It is because they were inside the Ark. There is only one reason why men are saved today and that is because there are in Christ. It was not because of their abilities or works; it was

because they were in Christ. So we find God displaying His mercy in the midst of judgment and not only that but there was the promise to Noah and that was that God gave him the rainbow which was the symbol of such grace in the end of that time.

The main characters in this age would be Noah, Shem, Ham, Japheth and their wives. All races of the world sprang from these three sons of Noah. This age started with God's covenant to Noah. That is found in Gen 9:9-13 And I, behold, I establish my covenant with you, and with your seed after you; Gen 9:10 And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth. Gen 9:11 And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth. Gen 9:12 And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: Gen 9:13 I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

Human government also failed and we find that in Gen 9:21 And he drank of the wine, and was drunken; and he was uncovered within his tent. ** Noah was pretty good at growing crops but he was also good at drinking wine. He got drunk and he lost control. And here is a failure of Noah during the time of human government. **Noah in this is very much typical of the Church.** Noah was drunk, just as the Church is drunk on the wine of religion today. So the result of that for the entire Church is chapter 11 of Genesis. It is the Tower of Babel. The age of human government ends with the judgment of Tower of Babel.

10. Of whom does the ark speak?

The ark is typical of Christ. The gopher wood had to be cut down and Christ had to be cut down in order that He might be made the ark of safety for us. Noah made rooms in the ark which suggests the personal comforts and affection which God has for us today in Christ. Rooms in the Hebrew is nests. There are only two openings in the ark, the door on the side and the window in the top. The only way they could look out was above. That is the same thing that God intends for us. Col 3:1 If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. 2 Set your affection on things above, not on things on the earth.

The door of the ark speaks of Christ. There is only one way into the ark. He is the door. John 10:7

The ark speaks of being in Christ. God has placed us in Jesus Christ and He has locked the door. It tells us that we are secure. Our life is hid with Christ in God, Col 3:3.

Christ is the Antitype of the ark. Antitype means a person or thing that represents the opposite of someone or something else. He is God's deliverance from wrath. The Church is not the ark. It is no refuge from judgment, but rather the company of people who are gathered into the ark, are safe from judgment. Noah and his family would no doubt represent some of the Church, but there are other creatures sheltered from wrath also. These represent other peoples, nations, etc., who will endure the tribulation period and take their place upon a renewed earth. We read that "all flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of birds, and another of fishes." (I Cor. 15) Are these not all seen in the ark?

11. What dispensation begins with Noah?

The end of the age of consciousness by judgment in the flood. It was the beginning of the age of human government.

12. What is pictured by the raven? 8:7

The raven is an unclean bird symbolic of the flesh. The raven did not return. He is comfortable with all the flesh and the death. It does not say the he sent the raven from him, he did say that he sent the dove from him. Dove is symbolic of the power of the Holy Spirit.

13. What man comes on the scene in chapter 12?

Abram is the one that God is speaking to. God called Abram out of idolatry.

What age does he introduce?

The age of Promise where God calls Abram and gives him promises starting in Gen 12.

14. Describe the Abrahamic Covenant.

We are still under the Abrahamic Covenant. It is also called The Covenant of Promise because we have now entered into the age of promise. We are still under that same Covenant today; the Covenant of grace and it is still exactly the same one given to Abraham. It is an eternal Covenant which never came to an end. Paul goes into detail to describe this in Ga 3:16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. 17 And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. 18 For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.

Look at the “I” in Gen12. God put the responsibility of this Covenant upon Himself. There is not one “if” in the Covenant. God put it all on Himself. It is an unconditional Covenant that God gave and we are still under it. God will make our name great which is fulfilled in Christ, in the seed. He said He would make of thee a great nation and that is what God will do for us in the spiritual sense.

Ge 12:2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: 3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. This applies to Israel but it also applies to God’s spiritual seed who is the new creation.

15. What is illustrated in 12:14,15 by the desire of the Egyptians for Sarah, and not Abraham?

Fear always follows a waiver of faith. Abram was suppose to be the protector of his wife and instead he ends up hiding behind her. It may well with me, he said. Sarah was put at great risk. Typically, this tells us that the world wants grace without faith. Sarah is typical of God’s grace.

16. What is meant by the dust of the earth in 13:16, as contrasted with the stars in 15:5?

Abram had two types of seed. The first is the seed is of the dust of the earth. That refers to Israel. Israel is Abram’s earthly seed. The stars refer to the church. (7:34 Gen13)

17. What is represented by Hagar and Ishmael? Of what is this a result?

The law and its fruit-----a lack of faith, self effort.

Hagar is a type of the law. Sarah stands for grace. Ishmael is a picture of law keepers. Ge 16:12 And he will be a wild man; Ishmael means wild ass man; that which is born of the flesh; selfish; self-willed. It cannot be curbed even though under the law.

This is what happens to believers. When believers do not see fruitfulness in their lives, in their Christian walk, often they turn to the works of the law. They want to see something that is manifest. Once the law thinks she is fruitful, then she would despise the grace of God. There is no room for law and grace in the same house.

18. What is figured to us by the fact that the Lord appeared unto Abraham in 18: 1, AFTER he was circumcised? 17:24

We only have fellowship with God, after we see ourselves dead unto sin, but alive into God. We have no ties to the old creation.

Circumcision was a token not the covenant. It was a cutting off of the old flesh and the new comes. We do not belong to God without being of the eighth day or new creation (eighth day). God counts that as our circumcision. 2 Cor 5:17. Ge 17:12 And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. Water baptism teaches us the same thing, going down into death, the water, and coming up in the newness of life with Christ.

The moment we believe there is a provisional circumcision at eight days old (new creation), but the practical reality of that does not come until we are ninety-nine years old. This is talking about experimental circumcision. Abraham remembers that circumcision at ninety-nine for a while. The same thing happens in our lives when there is that practical separation. It is the practical cutting off. It is something we feel and we do remember. It hurts, the Apostle Paul felt it so much that he cried, Ro 7:24 O wretched man that I am! who shall deliver me from the body of this death? Php 3:3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

Ge 18:1 And the LORD appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day; The Lord appeared unto Abraham AFTER circumcision. The same thing in our lives, when the flesh is cut off; when there is that severance from that which is old and past; then the Lord is able to appear unto us. It is the revelation of God and that is how He appears through revelation, just like Paul stated in Php 3:10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

19. Contrast the visitations of the heavenly messengers to Abraham and to Lot. Contrast each one's response to these messengers.

Abraham dwelt on the plain of Mamre (Fatness) Lot dwelt in the gate of Sodom (fettered). Abraham sat in the tent door, in the heat of the day (light). Lot----- at even, coming darkness, no light. Three men came to Abraham (the fullness of the revelation of the Godhead). Two Angels came to Lot (two the number of witness). Abraham ran to greet them addressing them as my

Lord. Lot rose up to meet them with his face toward the ground saying behold my lords. Abraham had fellowship around the fatted calf (Calvary in depth). Lot had fellowship around the unleavened bread (shallow comprehension of Calvary).

In Ge 18 Abraham intercedes for Lot. He came to God on the basis of Calvary. In Ge 18, three appeared to Abraham, but in Ge 19 only two angels appeared to Lot. Lot did not have the full view of the Trinity that Abraham did. For Lot the two angels came to Sodom, meaning to scorch or burnt; it was by the dead sea; but for Abraham they came to Mamre or fatness. For Lot the two angels came at even, no light, no trial. But for Abraham it was in the heat of it. He sat in the tent door in the heat of the day. Are you in the heat of your trial? Lot sat in the gate of Sodom where all the official business was transacted. First Lot had pitched toward Sodom and now we see him living in Sodom, and he is also right in the thick of all the politics of Sodom. He is in the gate where all of the official business takes place. Lot rose up, but Abraham ran to them. Then Lot bowed himself with his face toward the ground, and said behold now my lord's. He did not recognize their official title. He did recognize the heavenly presence that was here at all. They had refused Lot's invitation, but instead opted to abide in the streets. God cannot tolerate one bit of carnality and that is what was happening with Lot. They finally came in but Lot did not offer a calf like Abraham did. It shows the shallow comprehension that Lot had of the deep things of God and the provisions of Calvary and the work of redemption. He knew nothing of walking in the Spirit or power of the resurrection.

Ge 19:14 And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place; for the LORD will destroy this city. But he seemed as one that mocked unto his sons in law. Why? Because Lot is telling them did not match up to the way Lot was carnal. He did not have control of his family. He was not the spiritual leader like Abraham was. Lot was not yielding to God therefore he could not command his family. His life and his words did not match up, they thought Lot was mocking.

LOTS WIFE

Ge 19:26 But his wife looked back from behind him, and she became a pillar of salt. The typical picture of her is that Salt is symbolic of spirituality. Although she was not spiritual, she is representative of Israel who will be the salt of the earth. Israel is the seed of Abraham. Even though Israel is in unbelief this is a hint of what they will be the salt of the earth.

Ge 19:29 And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt. It says that God remembered Abrahams and not Lot. Abraham's intercession was effectual.

LOTS Line did not get any better.

Ge 19:35 And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose. 36 Thus were both the daughters of Lot with child by their father. 37 And the firstborn bare a son, and called his name Moab: the same is the father of the Moabites unto this day. 38 And the younger, she also bare a son, and called his name Benammi: the same is the father of the children of Ammon unto this day. **Both Ammon and Moab were tremendous enemies of Israel.**

LOTS NAME means cover. He was always standing in the shadows or under cover of Abraham. God will allow that for a while. When we first start out it seems that God gives us all an uncle Abraham. But there comes a time when we have to believe God for ourselves. You will have to step out by faith. You can't rest under that cover any longer you will have to walk by faith and believe God for yourself. If you do not you will become more carnal and more carnal and the end of Lot will be what many Christians will experience. They will not go to hell but they will experience this that all of their inheritance will be burned up just exactly like Lot.

GEN 20

Ge 20:1 And Abraham journeyed from thence toward the south country, and dwelled between Kadesh and Shur, and sojourned in Gerar. 2 And Abraham said of Sarah his wife, She is my sister: and Abimelech king of Gerar sent, and took Sarah 3 But God came to Abimelech in a dream by night, and said to him, Behold, thou art but a dead man, for the woman which thou hast taken; for she is a man's wife. This woman was 90 years old amazing! She was so beautiful that this king was desirous of her.

Ge 20:6 And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from **sinning against me**: therefore suffered I thee not to touch her. **This tells us that grace and faith are inseparable and not only so, I believe that Satan knew that Sarah could have a child. I believe that Satan intended on switching the seed so that she could have conceive just as easily from Abimilech as from Abraham.** God did not allow this.

GE 21

Ge 21:1 And the LORD visited Sarah as he had said, and the LORD did unto Sarah as he had spoken.

These words as he had said give authority to the word of God. They are very important. When God says it that is authority.

Ge 21:6 And Sarah said, God hath made me to laugh, so that all that hear will laugh with me. Sarah never laughed in unbelief.

Ge 21:9 And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking. 10 Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac. Paul comments on this same thing in Gal 4. **Cast out this bondwoman and her son, he is talking about law and grace. Law and grace will not dwell in the same house. This is not just a sentimental thing with Sarah, she was in complete harmony of God's will at this time. And when people have been under the law just like Abraham it was painful to give that up. He was just as much Abraham's son as Isaac was.** Ge 21:11 **And the thing was very grievous in Abraham's sight because of his son.**

Ge 21:12 And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of **thy bondwoman**; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called. You listen to Sarah, she is in harmony with God. Isaac was the child of promise.

Notice in V 12 she is called **thy bondwoman and she wasn't even named. Some put the law on a very high pedestal, but God does not. It is not first place with Him.**

11 And the thing was very grievous in Abraham's sight because of his son.

12 And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called.

Ishmael was Abraham's son but he is typical of the Jews that mocked and persecuted the church.

Ge 21:14 And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beersheba. This is literally what the law does, it wanders. Beersheba **means well of the oath**. It speaks of all the wonders and provisions of God. But the law cannot give them to a person. The law just wanders.

Ge 21:16 And she went, and sat her down over against him a good way off, as it were a bowshot: for she said, Let me not see the death of the child. And she sat over against him, and lift up her voice, and wept. God had already told her that He would make Ishmael a great man and nation. So why did Hagar say this in v16? She did not believe God. Hagar was not a woman of faith. Gen 16:10 was the promises that God gave to Hagar, but she did not lay hold of these promises in faith.

Ge 21:19 And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink. This means that God will use the law to open Israel's eyes to their need of a Savior. Paul says that the law was a school master to bring us unto Christ and that is all. The law could not save. God showed Hagar the well and she got the water. It is symbolic that the law is a school master to bring men unto Christ.

Ge 21:33 And Abraham planted a grove in Beersheba, and called there on the name of the LORD, the everlasting God. Ishmael was gone and he lays claim on the blessings of God. He continued to believe and trust God.

20. What spiritual truth is spoken of in 21:9-12?

Law and grace cannot dwell together.

Everything is in the new creation life which typifies Isaac. It was in the seed in which the Christ life is in. God only accepts that which is of the new creation.

Ishmael was Abraham's son but he is typical of the Jews that mocked and persecuted the church. Cast out this bondwoman and her son, he is talking about law and grace. Law and grace will not dwell in the same house. **This is not just a sentimental thing with Sarah, she was in complete harmony of God's will at his time. But God said throw him out. It is difficult for those under law, as it was with Abraham. It was painful; Ishmael was just as much his son as Isaac. Ge 21:11 And the thing was very grievous in Abraham's sight because of his son.** Isaac was the child of promise.

21. How did Abraham express faith, in 22:5?

These young men speak of those who went a certain distance with Jesus but were not able to go all the way to the cross. They could not go into all the depth that was happening there at the cross. The disciples though they loved Jesus could not enter to what was there on the cross.

Ge 22:5 And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.

I and the lad will go yonder and worship, and come again to you. This is a statement of faith on the part of Abraham. He says I and the lad are going to go away and I and the lad are going to return.

Ge 22:1 **And it came to pass after these things**, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am. And it came to pass after these things means after Isaac had been born and weaned, God tested Abraham. Ge 22:2 And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of. **Christ was the only Son offered as the burnt offering.**

Ge 22:3 And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him. **It was Abraham's faith that drove him. We do not read that there was any reservation with Abraham. He was indeed human, and he may have had such reservations but God did not record such things. God wanted to express his faith and this is what finally motivated and drove Abraham. In our lives God doesn't record or exploit all of the mistakes or the misgivings and the reluctance that we might have in certain areas. THE END RESULT IS WHAT GOD IS INTERESTED IN.** So we find that God simply recorded the faith of Abraham though being human we know that this isn't the way it always is.

He saddled his ass which tells us that he had control over the old nature or the old creation which is exactly what we have to have in our lives.

22. Name the types you can see in 22:6-8.

Ge 22:6 And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; **Jesus bore His own Cross**) and he took the fire in his hand, **(Fire speaks of Judgment from the Father's hand at Calvary)** and a knife; **(knife speaks of Death; nothing but death could atone for our sin)** and they went both of them together. 7 And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering? **(the lamb for a burnt offering is Jesus in the Garden of Gethsemene.** 8 And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together. **(God provided His Son)**

Ge 22:11 And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. 12 And he said, Lay not thine hand upon the lad, neither do

thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. **God counted it as though Abraham slew his son and God raised him from the dead. Heb 11:19 Heb 11:17 By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, 18 Of whom it was said, That in Isaac shall thy seed be called: 19 Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.**

This shows the faith of Abraham. He knew that all the promises of God were fulfilled in Isaac. He knew that God would have to raise him from the dead if he slew him.

Ge 22:13 And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. **Now Isaac is typical of us. We were the ones who should have been slain and killed, but God had Christ as the ram. Christ was that ram who was caught in the thicket of God's will and He was caught by His horns. Horns in the scripture are symbolic of power. In this case it is Christ's power to redeem us. Jesus was caught in the thicket of God's will by the very power to redeem. He is the only one that could accomplish what God wanted to do. So Abraham took the ram and offered it instead just exactly as Christ was offered up as a burnt offering instead of us.**

Ge 22:14 And Abraham called the name of that place Jehovahjireh: as it is said to this day, In the mount of the LORD it shall be seen. It means the Lord will provide or **the Lord will see to it. That is exactly right because the whole story of redemption is God will attend to it. He will see to it. God will guarantee; God is the one that is going to make sure that it happens.**

Ge 22:17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, **(Church)** and as the sand which is upon the sea shore; **(Israel)** and thy seed shall possess the gate of his enemies; 18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

Notice it is in the seed shall possess the gate of his enemies, seed is talking about Christ. Our only victory over any enemy is in Christ Himself. Compare v18 with Gal 3:16. It is seed as of one not many seeds.

Ge 22:19 So Abraham returned unto his young men, and they rose up and went together to Beersheba; and Abraham dwelt at Beersheba. Beersheba means well of an oath and it is a good place to dwell because it means that we stand fast and dwell fast by the oath of God's word.

Ge 22:20 And it came to pass after these things, that it was told Abraham, saying, Behold, Milcah, she hath also born children unto thy brother Nahor; 21 Huz his firstborn, and Buz his brother, and Kemuel the father of Aram, 22 And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel. 23 And Bethuel begat Rebekah: these eight Milcah did bear to Nahor, Abraham's brother. 24 And his concubine, whose name was Reumah, she bare also Tebah, and Gaham, and Thahash, and Maachah.

These verses 20-24 are a picture of the family of God or the Church that was instituted after the resurrection there at the day of Pentecost. Milcah means queen and she speaks of the church as being joined to Christ. Nahor means snorter or one who laughs loudly, or

blows powerfully through the nose. This speaks of Christ blowing powerfully through the nose there on the day of Pentecost when He poured out the Holy Ghost upon the Church. Then there were eight more which is the number of the new creation.

23. Who does Sarah represent, in chapter 23?

The nation of Israel is set aside during this church age.

Sarah was 127 years old here. Sarah becomes typical of Israel who was set aside after Calvary.

Ge 23:1 And Sarah was an hundred and seven and twenty years old: these were the years of the life of Sarah. 2 And Sarah died in Kirjatharba; the same is Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.

Then Abraham wants to bury her so in Ge 23:9 That he may give me the cave of Machpelah, which he hath, which is in the end of his field; for as much money as it is worth he shall give it me for a possession of a burying place amongst you.

Ge 23:10 And Ephron dwelt among the children of Heth: and Ephron the Hittite answered Abraham in the audience of the children of Heth, even of all that went in at the gate of his city, saying, **Ephron means dust. It signifies death and that is what prevailed in the whole world which is under the sentence of death. Heth means terror, which is typical of Satanic beings. The world is under the sentence of death and under the power of principalities and powers of the air.**

Ge 23:13 And he spake unto Ephron in the audience of the people of the land, saying, But if thou wilt give it, I pray thee, hear me: I will give thee money for the field; take it of me, and I will bury my dead there. **This is exactly what God did, He gave money for the field. It was the redemption price; it was Christ who came and bought all of this out from under the hands of the enemy.**

Ge 23:19 And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre:(Mamre Means Fatness) the same is Hebron(communion with God that Israel will awake to) in the land of Canaan. **This tells us that Sarah representative of Israel has been buried in the earth or Israel has been set aside. Israel is identified with the earth, the earthly seed of Israel. Israel is asleep for a while.**

Machpelah means to double, to fold, to be brought low and that is exactly what has happened to Israel during this age. They are not nearly what they used to be or what they are going to be, but they are in this temporary time of sleep until God raises them up.

24. What can you say of Christ, according to 24:5,6,8?

Christ came into the world to die once and that is sufficient. Jesus does not have to come back and be crucified again.

Chap 24 tells us what God is doing in this age. Ge 24:1 And Abraham was old, and well stricken in age: and the LORD had blessed Abraham in all things. **He was blessed in all things because of his faith. Ge 24:4 But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac. To my kindred, means that he has to go to those who are already saved.**

Ge 24:5 And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest? **What**

he is saying in V5 is if she won't follow me, do I need to come and get Isaac and take him over there so she can give him a good look to see. she wants to follow him back. But Abraham said, Ge 24:6 And Abraham said unto him, Beware thou that thou bring not my son thither again. **It tells us that Jesus does not have to come back into this world to attend unto any unfinished business before He takes His bride. All of Christ's work is done. V8 If she does not come then you are free of the oath.** Ge 24:8 And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath: only bring not my son thither again.

Ge 24:10 And the servant took ten camels of the camels of his master, and departed; **for all the goods of his master were in his hand:** and he arose, and went to Mesopotamia, unto the city of Nahor. This is exactly the same thing that is true of the power of the Holy Ghost. **for all the goods of his master were in his hand:** Joh 16:14 He shall glorify me: for he shall receive of mine, and shall shew it unto you.15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

Ge 24:11 And he **made his camels to kneel down without the city by a well of water at the time of the evening**, even the time that women go out to draw water. **The camels tell us of the tribulations, the trials, and the difficulties that we face in our lives.** Camels to kneel down without the city – this tells us that God has control over these camels in our lives. **These difficulties don't just run over us. God has every trial every temptation under control. And they knelt down by a well of water which means when you come to the well the camel is going to be there. They go hand in hand. We cannot go to the well; we cannot yield to the Lord, we cannot take in the word of God without having the camels there also. As we begin to yield to the Lord, that is when we begin to have the difficulties. That is when we begin to have adversity and trials in our lives. But God has ordained it that way. They have a purpose.**

Then it was at the time of evening. This suggests the weaning hours of time for us. The day is just about over. It is time to realize that Jesus is going to have a bride.

Ge 24:13 Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water: **You will always find the Holy Ghost at the well of water. We need to go to the well in order to find leadership and direction by the power of the Holy Spirit.**

Ge 24:14 And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master.

Eliezer did not just pick this out of the blue in v 14 that the damsel to whom I shall say..... He was looking for a certain type of woman. He was looking for a very willing woman. He was looking for a woman who doesn't mind working. He is looking for a woman who will be submissive and she is concerned about these camels. All of these are true in our own spiritual experience. So then in V15, before he was done speaking; Ge 24:15 And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder.

Rebekah's name means fettering or captivating and I am sure she was absolutely a very beautiful woman. And we too are that way unto the Lord as a new creation in Christ Jesus. Then notice she was born to Bethel which means point out God of Milcah the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder.

She came with her pitcher upon her shoulder. This is so important. Some Christians come to the well and they don't even bring a pitcher there just here. But you see, SHE CAME EXPECTING TO RECEIVE. She came expecting to dip down into the water and receive it. That is the way we must always come to the well that we are going to get a pitcher full. Chap24 is a wonderful chapter on Godly courtship.

Ge 24:16 And the damsel was very fair to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up.

Very fair meaning she was a new creation in Christ Jesus because that is the only beauty that God looks upon at all. She was a virgin, she had not been defiled by false headships. She went to the well and notice she filled her pitcher and she came up. She was willing.

Ge 24:17 And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher. 18 And she said, Drink, my lord: and she hasted, and let down her pitcher upon her hand, and gave him drink. **Here we find that she was a submissive woman. She was subject to the Holy Spirit. She hasted, she was eager; she had a certain amount of zeal. She was not one that was lazy.**

Ge 24:19 And when she had done giving him drink, she said, I will draw water for thy camels also, until they have done drinking. 20 And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw water, and drew for all his camels. **She was not prompted to do that. It tells us of the willing spirit that she had. She was aware of the long journey and that the camels needed to drink. It means that we are willing to entertain the camels rather than trying to get rid of them. Some people want to just ignore them, get that smelly thing out of here. This is not really the way of God. There comes a time when we must be willing to entertain them. James says it this way, Jas 1:4 But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.**

Also Ro 5:3 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; 4 And patience, experience; and experience, hope: 5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. **Tribulation comes first. Many want to skip this and get rid of the camel. But because of these camels v5 the love of God is shed or poured out in our hearts by the Holy Ghost.**

Ge 24:20 And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw water, and drew for all his camels. **She hasted; this girl was a fireball, what zeal. She had 10 camels and one pitcher. Imagine how long it took her and then think about how much water a camel can drink.**

Ge 24:21 And the man wondering at her held his peace, to wit whether the LORD had made his journey prosperous or not. **The Holy Spirit is still wondering at these same types of attitudes**

of people today. He is still held in ah by those who are so surrendered and those that want to serve in the manner that she did that He held his peace.

25. What is pictured to us by the various pieces of jewelry given to Rebekah

Ge 24:22 And it came to pass, as the camels had done drinking, that the man took a golden earring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold; **These trials have been sent in our lives in order to enrich us. The camels have been sent not to destroy us, not to make us uncomfortable, not to try us to the ends of the earth. They have been sent in order to enrich us.**

As a result of water these camels, He gives to her a golden earring. It tells us that our ear is in tune with Deity. That is exactly what a trial does, it tunes our ears to the voice of God. Then He brought forth two bracelets for her hands. This tells us that she is ready for the service of the Lord.

Ge 24:25 She said moreover unto him, We have both straw and provender enough, and room to lodge in. **She was given to hospitality; a willing heart that was ready to accept this honored guest.**

Ge 24:28 And the damsel ran, and told them of her mother's house these things. **Here she is a faithful witness.**

Ge 24:30 And it came to pass, when he saw the earring and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me; that he came unto the man; and, behold, he stood by the camels at the well. **Others see the manifestation of the Spirit of God which is in us. They see the earrings that have been given to us by the Holy Ghost. They see the hands ready for service. We must make an impression on them. There is something about us that is different and they want to know where it came from. So we become a faithful witness and a manifestation unto other people.** Now there are many that will see the manifestations but like this family they did not go all the way. They didn't follow Rebekah back. There are many today who see these things, but they do not want to go back and be joined unto Christ.

Then Eliezar is not a man to wait around and spend a few days. He wants to get to His business right now. He just met these people but he states His intentions immediately. So after telling the family His intentions, they said, Ge 24:51 Behold, Rebekah is before thee, take her, and go, and let her be thy master's son's wife, as the LORD hath spoken. **They recognize that this is something that is of God. But like so many today there are those that after they think about it for a while they have some reservations about it. But in Ge 24:53 And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah: he gave also to her brother and to her mother precious things.**

Again Joh 16:14 He shall glorify me: for he shall receive of mine, and shall shew it unto you.

15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you. **Eliezar is typical of the power of the Holy Spirit and He gives these to Rebekah. Silver is typical of wonders and treasures of redemption. The jewels of gold tells**

us of the tremendous knowledge of God that the Holy Ghost is able to impart unto us and the raiment tells us of the new creation garments that the Holy Spirit is willing to put upon us. These are so that we would be manifest in all the grandeur and glory of Christ.

Then He gave to the brother and the mother precious things. The Holy Spirit has precious gifts to all that will come to him, but not all are of the caliber as Rebekah. Therefore the Holy Spirit cannot give His choicest blessings to everyone. Those who show the kind of spirit and desire that Rebekah did, they leave themselves wide open to receive the choicest of the blessings.

Ge 24:55 And her brother and her mother said, Let the damsel abide with us a few days, at the least ten; after that she shall go. **The margin says a full year or ten months. There are those that do not see the urgency of surrendering our lives to the Lord right now. Now is the day of salvation. But many think they have time to have fun. But the Holy Spirit says NO!** Ge 24:56 And he said unto them, Hinder me not, seeing the LORD hath prospered my way; send me away that I may go to my master. **If we intend to be that woman, our response must be what Rebekah said in Ge 24:58 And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go. She did not think or meditate, she said I will go.**

Notice this about Rebekah, she was already overcoming before she ever heard the call to run to win this man. It tells us of Christians who are already overcoming to a certain degree before they ever hear the call to run to win Christ. She had this sprit and desire and all the wonderful things that were said before all of this about her, but there comes a day when the call is actually made. Will you Go! It is asked to her and she is the one that has to answer and she is the only one that can answer and she does it without reservation, I will go!

Ge 24:61 And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way. **These are the same camels that she entertained at the well, the same ones that she pulled all that water for and got all the straw for. She took care of them and now then they are now going to take care of her. The same thing is true in our lives. Those things that we entertain or accept, those adversities, they go actually to carry us back to Christ. They are doing things in our lives in a practical manner to bring us to Christ and that is not an easy ride. Riding a camel is not a pleasant ride, but this was her transportation back. God is using difficulties to bring us to Christ. Rom 8:28 and James 1:4**

Ge 24:64 And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel. I am sure that Eliezar spoke non-stop about Isaac. And I am sure Rebekah wanted to know every part of him. I am sure that when she saw him walking in the field she already knew who he was but she asked Eliezar about it. Note it is through Eliezar that we also learn of Christ. The Holy Spirit does not speak of himself but He glorifies Christ. So the power of the Holy Spirit is speaking to us concerning Christ. She lighted off her camel and we to will one day light off of the camel. The day of tribulation will be over and we will indeed be ready for the marriage.

26. What do the camels signify?

The camels tell us of the tribulations, the trials, and the difficulties that we face in our lives.

27. Who does Keturah represent?

Keturah means incense. Keturah is representative of restored Israel as a nation. And at that time Israel is going to be that sweet odor of incense unto the Lord even throughout the whole world.

Ge 25:1 Then again Abraham took a wife, and her name was Keturah. 2 And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. 3 And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim.

4 And the sons of Midian; Ephah, and Ephher, and Hanoah, and Abida, and Eldaah. All these were the children of Keturah.

Israel is restored at this time and all of these tell us of the family of God on earth after Israel has been restored.

Ge 25:5 And Abraham gave all that he had unto Isaac. **Christ is still the center. In Christ every blessing comes. God does not give anything outside the Lord Jesus.**

Ge 25:6 But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country. **They could not inherit anything of Isaac's and everything must come through Christ.**

Ge 25:7 And these are the days of the years of Abraham's life which he lived, an hundred threescore and fifteen years. He was a 175 years old when he died which means a 100 years after he came out of Ur of the Chaldees.

Ge 25:16 These are the sons of Ishmael, and these are their names, by their towns, and by their castles; twelve princes according to their nations. **Ishmael figuratively represents the natural seed of Abraham, the 12 tribes of Israel.**

Ge 25:19 ¶ And these are the generations of Isaac, Abraham's son: Abraham begat Isaac: **This is representative of the spiritual seed. Christ's genealogy is traced through Isaac because he is the promised seed.**

28. What can you say of 25:21 as related directly to us?

Christ prays for us to be fruitful in Him.

Ge 25:21 And Isaac intreated the LORD for his wife, because she was barren: and the LORD was intreated of him, and Rebekah his wife conceived. It is interesting to note how many of the women of faith were barren. I believe that Satan was trying to defeat Ge 3:15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

So Satan tried to make the women of faith barren. So God had to overrule that more than one time. But ever time that God produced child supernaturally, that child became a tremendous blessing before the Lord. In our lives when God produces fruit in our lives supernaturally, and all spiritual fruit is to be supernaturally. That is why it brings glory to God because it is all of Him.

So Isaac did what he was suppose to for his wife, he intreated the Lord for his wife because she was barren and Rebekah conceived.

29. What truth is set forth in 25:22,23?

This shows the two creations in Romans 6. The two creations represented by Esau and Jacob can never get along together.

Ge 25:22 And the children struggled together within her; and she said, If it be so, why am I thus? And she went to enquire of the LORD. **Rebekah shows that she is a woman of faith. She did not go to friends and neighbors, but she enquired of the Lord and God gave her this wonderful explanation which is for us as well because it is so applicable to our spiritual lives. The children struggled within her, fighting on the inside of her. The Lord said in V23 And the LORD said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger. Rebekah could have never forgotten what the Lord told her. What we see here is Romans 7, the battle between the two natures. It happens inside every Christian. And we will find without fail when we begin to yield to the Lord, the flesh will lusting against the Spirit and the Spirit against the flesh because they are two nations, two manner of people; they are separated the one from the other. They are diverse. They are not the same. They will never come to a peaceful co-existence. They will never dwell one with the other. One people are going to be stronger than the other. God says the elder meaning the old creation will serve the younger which is the new creation. The flesh will bow before the Spirit, but it doesn't happen very easily.**

Ge 25:25 And the first came out red, all over like an hairy garment; and they called his name Esau. **The flesh is identified as red. Paul said in Ro 7:18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. We will have to give him a name Esau which means red, earthy. His name identifies him as of the earth earthy. Jacob and Esau are representative of the two natures within us. Also representative of the two heads or the two Adams. 1Cor 15:45-47.**

30. Give the meaning of Jacob's name.

Supplanter meaning to take the place of another. That is exactly what Christ did. He took the place of the first Adam.

What is the significance as pertaining to Christ?

We were a part and were controlled by the first creation, Adam. When we are born again then that life supplant s or takes the place of the other. It becomes in control rather than Esau.

31. Of whom is Esau a type? Why?

Esau is a type of the flesh, the first Adam The first born. His names means red denoting that he came from the earth earthy.

The flesh is identified as Esau meaning red. Paul said in Ro 7:18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. We will have to give him a name Esau which means red, earthy.

32. What can you say of the first Adam and the last Adam, according to 25:31-33?

The first Adam was already under the sentence of death. Christ the second man Adam, purchased the right to redeem the inheritance.

I am sure that Rebekah had told Jacob what God had said and I also believe that God had spoken to him as well. Jacob never missed an opportunity to get what he wanted. He has been accused of being dishonest, a thief, and so forth, but notice because Esau made his own choice. He was not forced or deceived. For Jacob said; Ge 25:31 And Jacob said, Sell me this day thy birthright. He did not say that he was going twist his arm or break his neck if you don't give it to me.

Esau's response; 32 And Esau said, Behold, I am at the point to die: and what profit shall this birthright do to me? Wasn't he exaggerating a bit? He wasn't near dead. He could have gone home and Rebekah would have made him something to keep him from starving to death.

The fact of the matter is that Esau did not appreciate that birth right. He did not value it at all. It was no big deal that he was born first, but it meant something to Jacob. I am at the point to die, which is the same way with the first Adam. Adam was under the sentence of death along with the entire first creation. So what good is the birthright going to do to me. Then v 33 And Jacob said, Swear to me this day; and he swore unto him: and he sold his birthright unto Jacob. Notice he sold it. Esau had the power and he took the initiative and sold it.

33. How did Esau despise the birthright? What does it mean?

He sold it.----He did esteem the things of God as having any value. The birthright gives us spiritual access into the spiritual blessings of God.

Ge 25:34 Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright.

Adam was at the point to die. Ge 2:17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. **Jacob bought the birthright with red pottage which signifies the blood of Christ. Jesus bought the birthright. Or Jesus bought the right of the new birth for us with His own blood there at the cross of Calvary. He did not do it underhandedly or was there anything coerced about it. Esau willing did this and so it was that Christ came in and simply bought all of these rights with His blood there at the cross of Calvary. Also Malachi 1:1-5**

Mal 1:1 The burden of the word of the LORD to Israel by Malachi. 2 I have loved you, saith the LORD. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the LORD: yet I loved Jacob, 3 And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness. **The reason God hated Esau was because he gave up an entire birthright for a bowl of soup**

4 Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the LORD of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the LORD hath indignation for ever.

5 And your eyes shall see, and ye shall say, The LORD will be magnified from the border of Israel.

Heb 12:16 Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

Paul makes this same parallel in Hebrews 12 of Christians who are selling their birthright for a bowl of the world's soup. They will not lose their salvation, but they will lose their inheritance because they have despised their birthright. How in the world could you sell something so valuable for something that would take you 15 minutes to eat? Esau sold his birthright and God would not let that go by.

Heb 12:16 Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

17 For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

The fact of the matter is that Esau did not appreciate that birth right. He did not value it at all. It was no big deal that he was born first, but it meant something to Jacob. I am at the point to die, which is the same way with the first Adam. Adam was under the sentence of death along with the entire first creation. So what good is the birthright going to do to me. Notice he sold it. Esau had the power and he took the initiative and sold it.

What does birthright signify?

Ge 25:34 Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright.

Jacob bought the birthright with red pottage which signifies the blood of Christ. Jesus bought the birthright. Or Jesus bought the right of the new birth for us with His own blood there at the cross of Calvary. He did not do it underhandedly or was there anything coerced about it. Esau willing did this and so it was that Christ came in and simply bought all of these rights with His blood there at the cross of Calvary.

GENESIS 1-2added 9-24-2024

THE BASIS FOR TYPES

If this Scripture is true, the Old Testament must not be reduced to mere history. Paul goes further in 1Corinthians 10:11 by stating - Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Surely Paul is not referring just to the **examples** mentioned in this chapter, since he uses the same pattern in other places. Actually, he is setting forth a principle to be observed in studying the journeys of the Old Testament worthies of faith.

Galatians 4:21-26 emphasizes more of this principle. Ga 4:21 Tell me, ye that desire to be under the law, do ye not hear the law? 22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. 23 But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. 24 Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. 25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. 26 But Jerusalem which is above is free, which is the mother of us all. Here two women, Sarah and the bondwoman, are used to illustrate two covenants; namely, Grace and Law.

A study of the events revolving around these two women will produce multiple illustrations of Paul's Gospel contrasted with law. In writing to the Hebrews, Paul seeks to turn Israel from the pictures of Christ to the reality of redemption. "Who serve unto the **example and shadow** of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith He, that thou make an things according to the pattern shewed to thee in the mount" - Hebrews 8:5.

In studying the Tabernacle in the wilderness and God's specific instructions for the material used plus the complete and detailed order of the offerings, we know beyond the shadow of a doubt that God has something specific in mind. These things were not given simply for Israel to observe as a ritual to occupy their time. "For the law **having a shadow** of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect" - Hebrews 10:1.

We note, also, that Jesus used types in His teachings. Not only does He state - "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up," and "For as Jonas was three days and three nights in the belly of the fish; so shall the Son of Man be three days and three nights in the heart of the earth" - John 3:14; Matthew 12:40 - but the parables He uses are **simply types**. When Jesus said, "No man also seweth a piece of new cloth on an old garment," He was not giving instruction in a sewing class - Mark 2:21. Paul enlightens us as he says, "Therefore if any man be in Christ, he is a new creature (creation). Old things (garments) are passed away; behold, all things are become new" - II Cor. 5:17. God could not patch up the flesh by adding New Creation traits. The Old Man had to be put away as an old garment, and a completely new one made. Likewise, "No man putteth new wine into old bottles" - Mark 2:22. Again, our Savior is not trying to improve on methods of natural wine preservation. He rather tells us that, when we are a new vessel or a new creation, God can fill us with the New Wine of the Holy Spirit.

INTRODUCTION

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works" - II Timothy 3:16,17.

As we study the Old Testament Scriptures, we find that they unfold a giant panorama of truth concerning Christ and His relationship to us. In Colossians 1:26-28 Paul speaks of his message being hidden in ages past. Now we can see, though much of the Pauline Truth was directly through revelation, that a good portion of it was hidden in the Old Testament Scriptures waiting to be revealed unto us.

GENESIS

"Genesis" means "beginning" or "nativity"; and, true to its name, all beginnings are recorded here. The book corresponds with Acts of the New Testament where again we see the "beginning" for the Church. Genesis falls nicely into three main divisions:

1. Creation. Chapters 1 and 2.
2. Entrance and results of sin. Chapters 3-11. Not only are Adam and Eve expelled from the garden, but the world is finally destroyed by the flood.
3. A New Creation. Chapters 12-50. God begins again, and deals with man on the basis of Divine Grace.

This book is presented almost as a stage production with the action revolving first around one star and then another. Among those stars are: Adam and Eve, Seth, Noah, Abraham and Sarah, Isaac and Rebekah, Jacob, and finally Joseph.

Genesis - Seven Days Creation – Summary of Bible Study September 17, 2024

The Literal View

Genesis is first of all, literal history. The men and women mentioned were real people. These things actually happened as recorded. Look at the creation in a literal sense, but there is also spiritual significance. Gen1:1 In the beginning God created the heaven and the earth. Between this verse and V2, there may lie many ages. Geologists have found the proof of this fact in the strata of the earth. They claim it is impossible that the earth could have been created only six thousand years ago. The teaching is between V1 and 2 is when Satan fell from heaven to the earth. The earth is found in darkness, without a heaven, and buried under the deep the salty barren waters. The earth had some sort of mishap, of which the devil was the cause. It was no doubt the time when he sinned and fell from his high estate in the presence of God. He may have been the authorized head over the earth, but the Scriptures are silent regarding the cause of the ruin. The Lord has not revealed the mystery, and it is written, "the secret things belong unto the Lord."

Isaiah 14:12-13 gives a hint as to what might have happened between Gen 1:1 and V2. 12 How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! 13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

The earth was created good to be inhabited.

Isaiah 45:18 For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else. The Lord created the earth to be inhabited. Just as God created man in his own image. God did not make any misstates. So why did God put the new seed of the new creation life in a man which He knew man would fall. Referring to Adam and Eve. Does God put his life in sinful body? Does God mix evil with good. We have been made in His image.

Genesis 1:26-27 And God said, let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. 27 So God created man in his own image, in the image of God created he him; male and female created he them.

1 Samuel 2:8 He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the Lord's, and he hath set the world upon them.

1 Corinthians 1:27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; So why did God put His new life in of His Son in these earthen vessels? Could He have just made us perfect with no sin ever to come in contact with his masterpiece in man?

Well one reason is God is Sovereign. Many may wonder why God chose Israel as a nation why not choose Iran or some other nation. It is because God is Sovereign. Sovereign means, He made everything, and He can do it the way He has planned it and choose any way He wants to do it. Some things cannot be explained as to why God did it this way. We can refer to these scriptures; Isaiah 64:8 But now, O LORD, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand.

Jeremiah 18:3 Then I went down to the potter's house, and behold, he wrought a work on the wheels. 4 And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it. 5 Then the word of the Lord came to me, saying, 6 O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel. Another example: A blacksmith is working with a piece of iron; heating and pounding it with his hammer and shaping into a perfect horseshoe. He heats it and pounds it and puts it into the water and then heats again and beats it with his hammer. He continues the process, and he can choose to shape it in the way he wants. He created it.

First day of Creation – Literal View:

The earth simply had a new birth on that first day. And the earth was without form and void; and darkness was upon the face of the deep." God had not created it so; but it was found in this condition before the first day's work. Note that it is only the earth, which is found in this ruined state, not the heavens. God had created them and joined them, but now we see them separated by some awesome cataclysm. He had created the earth beautiful, perfect, ready to be inhabited, as the Word of God states.

And the Spirit of God brooded (not everywhere, but only) over the face of the waters; therefore, there is hope. The word "brooding" is used like that of a mother dove sitting upon the eggs

which are shortly to be hatched. The Spirit of God brooding over the ruin simply means that there is expectation, there is hope of life. He is the active Agent, the Holy Spirit in all the work of creation. He wrought according as the word of God was spoken. His work controlled by the Word of God. And God said, Let there be light, and there was light. This was the first day's work.

The light **was not** created that day. God simply brought it upon the scene of the darkness and ruin on this first day. God Himself is light and He let a little of His own radiance shine upon the earth, and darkness had to flee. The devil is darkness, as opposed to God, who is light. Light itself proves that God is a Trinity. Science informs us that light is composed of three primary colors: blue, red, and yellow. These three rays combined, form one white ray. Blue would speak of the Father; red, of the Son; yellow, of the Holy Spirit. There is but one God, yet three Persons in the Godhead. Also, scientists tell us that there are three powerful principles in light. The luminous ray, the heat giving ray, and the active, or chemical ray. These are all distinct, yet most Perfectly united. This is most wonderful and so expressive of God Himself in His threefold mighty display of power. The luminous ray represents the Father; the heat ray, the Son; and the active ray sets forth the all-around working of the Holy Spirit. "And God divided the light from the darkness." God always divides. He divides the light from the darkness, and He names each as distinct from the other. He abominates a mixture. Men are not this way. They cannot distinguish between light and darkness. Some men say all religions are good, or I think there is some good in everything. God is Light, distinctly so, and has no affinity with the devil, who is darkness. God calls white, white; and black, black. He does not mix truth and error and call both good. There is truth and there is error; light and darkness; God and Satan; heaven and hell. They are each separate and distinct. They cannot be made one any more than oil and water can be mixed.

So, just as a born-again believer, this first day the light comes in and the new seed Christ is planted in the heart. The new creation life is within the believer. The light is there and God pronounces His work good; but it is not finished yet.

View First Day Spiritual:

God came upon the scene of the ruin of man's soul, even as He did upon that of the earth. When we are first born again, or we accept Christ. He could not rest while the masterpiece of His creative art was in this ruined and desolate condition; so, man also, must have a new birth. Therefore, now mark its beginning and process. The Spirit of God moved upon the face of the waters. As was noted before, a better word is brooded, which speaks in spiritual language of the work of the Holy Spirit in convicting man of his sins. This must come first, before God can speak the word of regeneration. He says, let there be light, and it was done; there was light. The Word and the Spirit move in, the one dependent upon the other. The Word is spoken, and the Spirit acts. Therefore, we are born of the Spirit (John 3:6); born of the incorruptible seed, by the Word of God which liveth and abideth forever. I Peter 1:23. The psalmist says, The entrance of My Words giveth light. Psalms 119:130. This is the first day's work in the human soul. The darkness is not removed, for the source of light is not in the earth. That would make it independent of God. The source of the light is God Himself, from whom the first ray shines. The day is not all light; it is composed of evening and morning, but never, is there complete darkness. The evening always gives place to the morning. How wonderfully significant! How truly typical

of the new birth of fallen man! But there is more. There is development; and there is growth in God's plan.

The second day's work – Literal View

There is more to be done. And God said, Let there be a firmament in the midst of the waters and let it divide the waters from the waters. God continues to divide. He separated the light from the darkness, and now He divides the waters. Gen 1:8 And God called the firmament Heaven. And the evening and the morning were the second day.

View second Day Spiritual:

This teaches that, through the power of the unseen things above, there is the beginning of an inward change in the soul. Heavenly longings and desires attract upward. There is a strong pull away from earthly things and the heart is purified by the power of a new seed of the Christ life planted within. The heart is now subject to Divine restraint under the government of God. The general state of the newborn soul remains the same; but there is yet no fruit, no solid ground, no stability visible whatever. It is the state upon which Paul comments when he says, in me, that is in my flesh, dwells no good thing. Yea, more of such a one he could say, how to perform that which is good, I find not. He added further to will is present with me, and with the mind I myself serve the law of God. At this stage man is not lawless, but powerless. There is no settled peace yet, no abounding victory; but the showers of blessing will come in due time. Many of God's children never get any further in their spiritual growth than the stage of this second day's work, which God did not pronounce good. Is it not sad? Observe that every stage of this reconstruction work is produced by the Word. Each time as God's voice is heard, there follows the display of Divine power. Both the Spirit and the Word are necessary to accomplish the Divine counsels in the human soul as Well as with the earth.

The Third Day's work– Literal View

Gen 1:10 And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good. 11 And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. 12 And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good. 13 And the evening and the morning were the third day.

The earth now has its resurrection. (Also, the new believer realizes he is resurrected with Christ.) It is brought forth from under the barren waste of water, which is then bounded and set in its various places. And the waters remain there. There is the Atlantic, the Pacific and the Indian oceans, as well as other large bodies of water, as a consequence of this day's work. These waters were never allowed to submerge the entire earth again; for though there was the deluge later in Noah's day. These were not the waters of the deep overflowing their banks, but rain sent down from heaven.

He speaks twice and works in a two-fold way this third day as He does the sixth day. First work is the resurrected, stable earth is now made to bring forth fruit. The second work; and God said, Let the earth bring forth grass, the herb yielding seed and the tree yielding fruit, whose seed is in itself, after his kind. There are three grades of fruitage; grass, herb, and fruit; each increasing in

value. This fruit has seed in itself; it has within itself the power of reproduction. This is the marvelous law of nature of which God is the Creator.

View Third Day Spiritual:

This day speaks deeply to the Christian heart. Resurrection is its theme. The earth comes up out of the waters. The waters stand for the evil within us. This is not removed as some would insist, saying that they have had an experience whereby sin has been eradicated. It is still there. It can never return to cover the earth, though it gets its name from God. The gathering together of the waters, He called seas. In the new earth there will be “no more sea.” Revelation 21. That will be the day when sin in the flesh will be no more. Meanwhile He lays the foundation of this dry land which He has reclaimed. But this is only half of the third day’s work. It is a double workday with God as is also the sixth day. He speaks twice, and twice He pronounces His work good. In the first half, the earth is separated from the waters; in the second it brings forth fruit; the grass, the herb and the tree yielding fruit. So, the spiritual teaching of this day is doubly instructive and fruitful. It is typical of Paul’s teaching in Romans 6. Risen with Christ is proclaimed by the earth coming up out of the waters. Christ died and rose again for us. His death was therefore our death. We passed out of our old Adam, head, in whom we had fallen, when Christ died on the cross. His resurrection is our entrance into the last Adam, Christ, in whom we have risen into a new state in Christ, signified by a new creation. Old things have passed away; behold all things have become new. (2Cor5:17) We like the dry land in type, we are a new creation, have risen out of the old. We are brought into a place of rest and peace. It sets us high above the water floods of wrath and judgment, on the solid ground. Sin in the flesh is not removed, neither does the flesh become spiritual. Rather it is fully recognized as an evil that is present and incurable; but the new man is triumphant over both. He has risen out of that condition; he is no longer in the flesh, but in the Spirit. And yet, there is more to the results of this third day’s work. The second part makes manifest the fruitfulness which is the immediate consequence of resurrection. Being now made free from sin, we are become the servants of righteousness. Notice. God names the dry land, Earth. The root meaning of the word is “crumbling,” which condition is necessary to the fertility of the ground. The more continually the clods are broken up, the finer the dust. The more promise of a profitable harvest to the farmer. The lesson for us all. We should never complain or wonder at the trials which our Lord allows. It is only that we may bear more fruit. The broken and contrite spirit, which yields continually to the Father’s will, is the principal element in the fertility of the soul. God seeks not power from us, but yieldedness. An absolutely surrendered will is imperative for fruit bearing. This truth is illustrated in Romans 7. We have the experience of the man who is profoundly conscious of the two I’s which are in opposition to each other. With the mind he serves the law of God, with the flesh the law of sin. There is a continual struggle; one part for good and for God, the other always contrary and stronger too. But, in Chapter Eight there, is a definite change. The law of the Spirit of life in Christ Jesus delivers from the law of sin and death. There are still the two contrary parties, the flesh is still there as always, but its victorious opponent is no longer the “I.” It is flesh and Spirit that are now in conflict, the Holy Spirit instead of “I.” Victory comes from the realization of this. The Lord Himself has taken up the fight (when we let go and give it over to Him). He will conquer the flesh in us. We have only to acknowledge our need. Let go the good, the strong, the holy I; and depend on the Christ in us. All of our good resolutions and purposes are weak and unstable. We must declare and believe; Yet not I, but Christ lives in me. Then fruit follows as a matter of course. There is progress seen here also, from grass to herb and finally to the fruit tree.

Matt 13 He that receiveth seed into good ground is he that heareth the Word and understandeth it; which also beareth fruit and bringeth forth, some an hundred fold, some sixty, some thirty. Three grades answering most beautifully to the grass, herb, and tree. The good ground is the Divine life, the new birth, which we receive upon the simple condition of faith in the Word, the seed, and which will bring forth a full harvest, if not hindered by unbelief. The fruit is in the life; love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance. Being now made free from sin and become servants of God, ye have your fruit unto holiness. Romans 6.

The fourth day's work – Literal View

And God said, Let there be lights in the firmament of the heaven to divide the day from the night. God is still dividing, though His operation is changed from earth to heaven. The sun and moon are now presented, or set in the sky as light-bearers, and for signs and for seasons, for days and for years. These lights remain unto this day. They are always there, though at times the clouds may obscure the light. The sun is always in the place where God set it, and the moon faithfully travels its ordained orbit without an accident.

View Fourth Day Spiritual:

In this day we are not only risen with Christ, but more; we have been seated together with Him in the heavenlies. (Eph 1:3) This is a further step in personal experience. It follows that of resurrection; and no real victory for the Church, which is the body of Christ, is complete without it. The heavens, in which these luminaries are placed, are the lower heavens, or firmament, the visible expression of the unseen dwelling place of God. The first object, the sun, speaks for itself. It presents Christ, whom Malachi the prophet designates, the Sun of righteousness. The sun is the source of heat and light to the earth. Its light is self-derived, unchanging. It is the center of the universe of God, the hub of the wheel around which the earth revolves; all of which is suggestive of Christ and His relation to the new creation. He is the life, the light, the power. The moon is the light of the night. Its light is derived from the sun, and it is cold and dull at its best without the sun. It is also changeable; full-faced or dwindling in size and shape. We all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord. The moon figures the Church. It has valuable lessons to teach. The moon and the Church clearly suggest, the path of failure that the Church has had. Her, the moon's changeableness is the first. She belongs in the heavens according to God. Yet we cannot always observe her there. The moon is more often, out of the heavens than in it. As the Church has done, the moon does not take her place there, shining upon a dark world. When she is visible, she is seldom seen as full-orbed, but often turned away from the sun from where her light and radiance come. Her part is to receive only and reflect the light of the sun. It is not by any power or light of her own. And without the sun, she is of rock, cold and dark. When the moon is full-orbed and reflecting the sun fully, it is beautiful to behold. The moon represents the Church as the whole body of Christ. Then we see the stars in heaven also. These no doubt refers to the full overcomers with heavenly glory, shining in their own personal glory, not by borrowed or reflected light. They have appropriated Christ as their light and have become like Him, full of light, though in lesser power and degree. And there are different ranks, or glories even among the stars; some of them shine brighter than others, for it is written, one star differeth from another star in glory. I Cor. 15:41. They are not independent of Christ as to their shining. We are dependent on Christ.

The Fifth Day's Work – Literal View

Gen 1:20 And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. 21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. 22 And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. 23 And the evening and the morning were the fifth day. Here the power of God is working, though He does not call this day's work good, as in the previous days. The living soul is that which concerns God.

View Fifth Day Spiritual:

We must see the manifold wisdom of God displayed even here. All things are truly working good; for this new earth, risen out of the depths of the sea; therefore, what seems like going back is not really so. God always goes forward! Genesis commences with life for God's people. Exodus tells of them being taken out of the world, while Leviticus brings them into the presence of God. All is progress, but at the next step this appears to have ended, for in Numbers, they are seen passing out again to face the trials of the wilderness, and still worse, the exposure of themselves, as identified with the old creation. This day's work appears to be a backward step; yet in reality, it is not. God is ever working things out after the counsel of His own will. God wants the Truth made practical; so after we have known redemption and have enjoyed the fellowship of the sanctuary, He sends us forth to demonstrate to the world that we are of heavenly birth. There is discipline in all this, and failure too. The Lord wants us to become partakers of His holiness. The Divine life in us becomes a practical form, even as tribulation worketh patience, which in turn brings experience, and experience, hope; and hope maketh not ashamed. In His words of our lesson, the living soul is produced out of the midst of the waters. These waters are the restless, fallen nature of man; and it is this, within ourselves or in others, that makes this world the place of trial it is. Yet, out of this evil, which appears to be against us, God produces good. The living soul, representing the living energy within, is made to lay hold of eternal things, amidst the pressure on every hand. Paul testified, Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which I have been apprehended of Jesus Christ. And the fifth day's trials and experience must precede the sixth day; for we cannot become the perfect Man and Woman without going this way. Some believers never go beyond the second day, which seems to be a convenient stopping place; while others go on to the fourth, where the real fight begins. We never know much of the power of the lion-Satan, though we may have read and heard of him, until we attempt to enter his lair and feel the power of his paws. So, we know little of tribulation, persecution, or reproaches until we experimentally take our place in the heavenlies in Christ.

These things will follow as a necessary consequence, for the lion is there. We are entering Satan's realm, and he will most certainly stir himself and roar; but this is all that he can do. God is for us, and Satan cannot hinder nor hurt us; for the waters only make manifest the living soul. The Lord is never defeated, and neither is the new creation. To come into experience of this day is great victory and is soon followed by the perfect day.

The Sixth Day's Work – Literal View

Gen 1:24 And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. 26 And God said, Let us make

man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. 27 So God created man in his own image, in the image of God created he him; male and female created he them. 28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. 31 And God saw everything that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

This is the last day, the sixth; again God speaks twice and works twice as on the third day. First the earth brings forth the living soul and God saw that it was good. He was pleased with His handiwork. It was all that He expected for the time being; but He speaks again and the masterpiece of His six days work, a man, **comes forth from the hand of God, perfect and complete.**

Observe that God holds a special meeting. The three Persons of the Godhead confer with one another, hold a secret session, as it were, relative to the creation of man. They decide, Let us make man after our image. Now, this image is expressed in several aspects. First, man is a trinity, even as God, though with a difference. He is three natures, spirit, soul, and will, in one body, or person; while God is a trinity of Persons in One Nature. Secondly, man was created male and female, two persons, yet one, and they have the power of reproduction, even as God. Thirdly, man is made absolute ruler over the earth scene. Everything is given into their hands. All the fruit and green herbs are for their food; not one restriction on anything.

View Sixth Day Spiritual:

This day also has two parts, even as the third day. God speaks twice. The New Man who is going to have dominion over the new heavens and earth, is coming into view. The earth itself, which has risen out of the waters brings him forth. This day's work proves that all the things seen in the fifth day is working for our good. If sin and Satan had never marred God's beautiful handiwork of the first man Adam, there would have been no second Man, Christ Jesus, nor the new creation in us.

The animal creation of the sixth day represents the new man, but not manifested in his glorified body. He is yet in a body of earth. He waits, as does the whole creation, for the day of his manifestation. Paul instructs us concerning our bodies, if our earthly tent of this natural man were dissolved, we have a building of God, an house not made with hands, eternal in the heavens; for in this we groan, earnestly desiring to be clothed upon with our house which is from heaven. 2 Corinthians 5:1, 2.

Note, the result of a conference of the Godhead; Let us make man in our image, after our likeness; and let them have dominion . . . Which image of God are we made in the likeness? It Christ Jesus! The glorious, eternal destiny of this full-grown new man is to be in the image of Jesus Christ. He speaks, male and female created He them. Both are the climax of God's creation. We will learn later that the woman was taken from the man. Man; male and female is the manifest head of the newly-created scene; and was made in the image and likeness of God. He is plainly the image of the God-Man Christ Jesus. The dust of the earth, inspired by the breath of the God, is the foreshadowing of the marvelous union of the Divine and human in one blessed

Person, the Son of God joined to His Bride. The place of headship over all is in anticipation of the greater Headship of the Son of Man, Jesus Christ.

The Seventh Day of Rest

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

View Seventh Day Spiritual:

This is the last workday, representative of the end of this Church Age, when the marriage of the Lamb is complete, and Christ and His Bride are on the throne: Rev. 19. Then will come the Sabbath rest of God, the Millennial age when all things are in the hands of the Son of God who takes absolute control of the situation and reigns for one thousand years as Almighty God. The Father will sit back and rest, for Christ must reign till He hath put all enemies under His feet. Then cometh the end, when He shall have delivered up the kingdom to God, even the Father, after He has put down all rule and all authority and power. I Cor. 15:24, 25. Then God the Father shall be all and in all. AMEN and AMEN!!!

Start here Tuesday September 24

1. What can you say about the relationship between verses one and two of Genesis chapter one?

V1. In the beginning God; God must be taken by faith. He does not go into any explanation about all the various things. Once we accept God, He gives us constant proofs of Himself. It is stated as a fact. The world today challenges this statement by trying to get rid of creation. If they can get rid of creation they can get rid of God is the world's thinking. Ro 1:20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: Then men deny creation on the base of age. They go to all the scientific means to tell us what the earth's age is. Between verse 1 and 2 lies the ages. We do not how many years this spans. The earth had some sort of mishap of which plunged the world into chaos.

We believe it to be in Isa 14:13, 14 where Satan fell. For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: 14 I will ascend above the heights of the clouds; I will be like the most High. When Satan fell, he plunged the earth into absolute chaos. The earth was not in the same condition in verse 2 as verse 1 because: Note it is only the earth that is found in this ruin state not heaven. God had created and joined them together but now we see them separated by an awful cataclysm. Isa 45:18 For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it. He created it not in vain, he formed it to be inhabited: I am the LORD; and there is none else. The earth was formed to be inhabited. Between verse 1 and v2 the earth had a sick spell.

Ge 1:2 and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. This is a parallel between our lives and the days of creation. This is the same condition that every sinner is in. Darkness is upon the face of the deep. We are all in a state of darkness before we are born again. We are dead in trespasses and sin. Darkness prevails upon our world. But there is hope. For God moved or brooded upon on the face of the waters. The Spirit of God is the power of the Holy Ghost. As He brooded over the waters, it was to bring

forth life. The same thing happens in the life of a sinner or a person who has not accepted the Lord as Savior. It is the power of the Holy Ghost that overshadows or broods over the individual convicting him of his sin wanting to bring him forth out of the death state.

We did not finish talking about the 7th day of creation last week. So, in Ge 2:1 Thus the heavens and the earth were finished, and all the host of them. 2 And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. 3 And God blessed the seventh day, and **sanctified** it: because that in it he had rested from all his work which God created and made. That word sanctified means consecrate, dedicate, and holy. It means set apart for the service of God.

Again, these 3 verses above happened literally and dispensational; in the ages to come it will come to pass and it is for us individually. This is the 7th day of our experience when God has finished the work in us and put us on display for all heaven and earth to see. (Rev 21). God rested. He has a Man on the scene while He rested in His love and enjoyment of Him.

Name three ways in which we may view the seven days of creation.

One way is **literally**. Just exactly how they happened. It is the natural creation that God did when He created the heavens and the earth. The second way is **dispensational**. Dispensational means that time is divided up into seven distinct periods called dispensations. God dealt with man differently during the different dispensations. We are in the dispensation of grace or the church age. God is dealing with us on the basis of Divine grace. The third way is **typically**. These seven days of creation are a type of the same spiritual work that God is doing in our lives. It does not happen all at once but it takes a period of time. Will we stop at the first day or let God take us through all the days of our experience.

Prominent characters mentioned in Genesis. Correspond to 7 days of Creation

There are seven of these, the number of dispensational perfection. They are a counterpart in the six days work. **Adam is the first day**. After his fall, his experience corresponds with the first day's work. In him we have the new birth in grace emphasized, and the promise of life in Christ Jesus begins to be manifested. The light shone upon the deep of his soul; conviction and repentance followed; then he was born again, a new creation.

(Chapter Three) **Cain and Abel represent the second day's work**. There is a division between them, even as the division of the waters below from the waters above. We see this plainly manifested in the world at large in the two seeds; the Seed of the woman (the new creation) and the seed of the serpent (the old creation). And these two natures, the one, good; the other, evil, are at strife within the believer, as well as in the world.

Noah and Abraham illustrate the third day's work; and as we noted, it was a double-work day. God spoke twice. Noah represents the first part of the day's labor. In his time after the flood, we have the resurrection of a world corresponding to the earth, the stable and fruitful ground coming up out of the waters, typical to the saint raised up with Christ (the Ark). Abraham's life corresponds with the second part of the day's labor. The resurrected earth is made to bear fruit. Abraham shows us the pilgrim walk and trial of faith. He represents the fruits of resurrection in a practical life of obedience.

Isaac, in the fourth-day is shown in the yielded son of Abraham. He speaks of the heavenly man. Abraham was found out of the land of Canaan once, while Jacob spent almost his entire life away from this goodly land; but Isaac never left it. Here, as the heavenly planets; (sun, moon and stars) were made on this day, it pictures Christ Himself, as well as those epistles of Him, "known and read of all men. 2Co 3:2 Ye are our epistle written in our hearts, known and read of all men:

Jacob, becomes a perfect parallel of the fifth day's work. Here we have that all things, especially evil things, are seen working for our good. The living creatures from the waters are manifested, answering to the peaceable fruits of righteousness in those who are exercised in them.

Joseph, corresponds with the sixth day's work. God spoke twice on this day also, but Joseph answers to both parts. He shows the growth of the new man, but still in a mortal body, or body of humiliation. His life is the fruit of the new nature and the attainment of sovereignty over all things; every circumstance is made to serve and afterwards exalt him. Finally, in the second part of this day, we see Joseph corresponding to the full-grown man, who is created on this day. He too, has a bride and is ready to reign; having come out of suffering and trial. He has now cast off his prison clothing. He is no longer hidden. All the world is dependent on him at this time. Pharaoh has given over all things into his hands. He sits upon the throne and reigns, while Pharaoh, rests. And here is where the millennium, in type, begins. God will sit back and let His Son; Jesus Christ have absolute sovereignty over all things for a thousand years. All will be in harmony at that time, most blessed and complete. His saints will share His royal glory.

2. Give the spiritual application of the seven days of creation.

Day 1 verse 3-5; God said, Let there be light: and there was light. This is the born-again experience (The Spirit moves and convicts the sinner) Then light comes forth.

Day 2 verse 6-8; Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. The second day portrays the unstable condition of Romans Chap 7, (Waters divided, - battling the flesh)

Day 3 verse 9-13; Day three has two parts, the first part verse 9 and 10 Waters gathered together-sin in the flesh. The second part verse 11-13; The dry land appears, resurrection life and fruitfulness. Moses

Day 4 verse 14-19; here we see ourselves caught up and seated in the heavenlies with Christ.

Day 5 Verses 20-23; Spiritual warfare, a result of our taking our place in the heavenlies. Where we learn all things work together for our good. Romans 8:28.

Day 6 Verse 24 the new man fully developed, and complete, and ready to reign.

Day 7 Chapter 2:1 God's rest from his completed work in us.

As it took seven days for God to create the world and to rest from His labor, likewise it will take a period of time for God to create the fullness of Christ in our lives. It does not happen all in one day. It is not an overnight thing! Our lives are periods of time, where we graduate from one phase of spiritual experience to another just exactly the same way that the seven days of creation were orchestrated by God.

The Seven Dispensations, or Ages are:

1. Age of Innocence also called "Paradise".

It began in the Garden of Eden and ended with the fall of man--

Genesis 2 and 3. The age of innocence we find in Gen 2:25. And they were both naked, the man and his wife, and were not ashamed. *****Why weren't they ashamed? Because they were in a state of innocence. They were sinless at the time. We find out very quickly that they were not holy because they had the potential to sin and they did. So, they are no longer in the state of innocence. Every baby born into this world goes through that exact same state.

2. Age of Conscience, or "Ante-deluvian" relating to the period before the flood. **It means before the flood.** Began after the fall, and ended with the flood--Genesis 4 to 7.

3. Age of Human Government, or "Post-deluvian"

From the flood to the dispersion of the people at the tower of Babel--Genesis 8 to 11.

4. Age of Promise, or "Abrahamic Covenant"

From Calling of Abraham to Sinai--Genesis 12 to Exodus 20.

5. Age of Law, or "Mosaic Covenant"

From Sinai to Calvary--Exodus 20 to the Gospels.

6. Age of Grace, or "Church Age"

From the Cross to the Second Coming of Christ.

7. Kingdom Age, or "The Millennium"

From the Second Coming of Christ until Eternity.

Ge 2:7 And the LORD God formed man of the dust of the ground, and **breathed** into his nostrils the breath of life; and man became a living soul. ***Where do we see Jesus breathing on His disciples? Joh 20:22 And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: This breathing symbolized the introduction of His people into the new creation, of which He is the Life, the Source, the Head: He manifested Himself as the Quickening Spirit in contrast with the first Adam, who was only a living soul. (I Corinthians 15:45). 1Co 15:45 And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.

This 2nd chapter deals with God placing man to be dominant over creation. Notice Ge 2:4 These are the generations of the heavens and of the earth when they were created, in the day that the **LORD God** made the earth and the heavens. This is the first time these names are said; **Lord God! They mean** Jehovah Elohim. This name follows the creation of man. Why? Here He is the Lord God, not of Israel yet, but **simply of man** whom He has created. It is not only a picture, but a prophecy of what we are given to see in the last book of the Bible, "the tabernacle of God is with man" (Revelation 21:3).

In the garden of Eden, we have a marvelous type of eternal things. Its central figure, Adam, with his relationship to Eve, his wife, is typical of Christ and His Bride. Paradise (Eden) with the tree of life foreshadows our eternal home with the river of the water of life and its tree with its twelve manner of fruit in the New Jerusalem. Re 22:2 In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. **Isn't it marvelous how the scriptures are put together and how the Holy Spirit is leading us through this study.**

Ge 2:8 And the LORD God planted a garden eastward in **Eden**; and there he put the man whom he had formed. **Eden** means delight. It speaks to us of paradise or the heavenlies.

Ge 2:9 And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the **tree of life** also in the midst of the garden, and the tree of knowledge of good and evil. Notice: The tree of life should have been the tree that Adam and Eve should have partaken of, but we are never told they ever partook of the tree of life. The tree of life speaks of Christ, the Source of Life for His people; then in the fulness of flowing streams, we have the unmistakable type of the Holy Spirit.

The tree of life in the midst of the garden, and the tree of the knowledge of good and evil were not to just furnish food for the body, or just to give emotional satisfaction for the soul. They also have to do with the spirit of man. The tree of life was said to occupy the place, in the midst of the garden, and permission was given to eat of it: the other, the tree of the knowledge of good and evil, had a less exalted place and its fruit was prohibited. The Tree of Life is the choice of Life. The tree of the tree of knowledge of good and evil is the choice of death.

The tree of life was central and the tree to be desired. There was no ban or prevention regarding it. But Eve fails to see this tree. In her distorted vision, the forbidden tree occupies the place of honor. Instead of life, to which the Lord God had given them free access, she chooses death, or its equivalent at the suggestion of the serpent. The garden of beauty and delight has faded; she only sees instead only one tree with golden gleaming fruit, much to be desired, hanging in abundance from its branches. The tree of life in the midst of the garden means everything revolves around Christ. He is the center of all. Note we don't find where the tree of knowledge of good and evil was placed in the garden.

The tree of Life is Christ. He is my Center!

The tree of life was in the midst of the Garden. The tree of life was central and the tree to be desired. Jesus is Central and to be desired. Adam and Eve were given permission to eat of the tree of life. There was never any ban or prevention regarding the tree of life. The tree of life should have been the tree that Adam and Eve should have partaken of, but we are never told they ever partook of the tree of life.

The tree of the knowledge of good and evil, and its fruit was prohibited. Note we don't find where the tree of knowledge of good and evil was placed in the garden. The Tree of Life is the choice of Life. The tree of the tree of knowledge of good and evil is the choice of death. Instead of life, to which the Lord God had given them free access, she chooses death, or its equivalent at the suggestion of the devil (the serpent).

With that I ask you did Eve believe in God? Yes. So, what happened? She ate of the wrong tree. So many Christians, saved people, in a sense, are eating from the wrong tree. The tree of life in the midst of the garden means everything revolves around Christ. He is the center of all. If He is not our center it will not work. Jesus must be first in our lives. Our focus must be to eat of the tree of Life and that must be the center of everything. The tree of life speaks of Christ, the Source of Life for us.

Ge 2:10 And a river (power of the Holy Spirit) went out of Eden to water the garden; and from thence it was parted, and became into four heads. (four corners of the earth). Then we have four rivers in Verses 11-14 The name of the one was Pishon, means flowing, which suggests its penetration and speed. The second, Gihon, a breaking forth, tells of its power; the third, Hiddekel, secret of the palm tree, assures of growth and prosperity wherever it flowed; the fourth, Euphrates, fruitfulness.

Ge 2:11 The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold; 12 And the gold of that land is good: there is bdellium and the onyx stone. 13 And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia. 14 And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates.

V15 man's occupation as a gardener: Ge 2:15 And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.

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

Ge 2:19 And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. Note: God created Adam with intelligence which was far beyond any of our in intelligence. But as of the fall of man, there has been a loss of intelligence. That happened when sin entered into the world. Refer to Ec 7:29 Lo, this only have I found, that God hath made man upright; but they have sought out many inventions. God didn't make Adam sin; God made him an upright moral person. But man sought out many inventions. Vs 20 speaks of Adam's wisdom and ability. But here we find that Adam still needs one thing; companionship. He needed a help-meet.

3. What part of Adam was taken to bring forth Eve?

One of his ribs Ge 2:21 And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; Paul explains in Eph 5:29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: 30 For we are members of his body, of his flesh, and of his bones. 31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. 32 This is a great mystery: but I speak concerning Christ and the church. 33 Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband. V21 we see the first surgeon on the scene. Note; I believe the first healing recorded in scripture was in Ge 20:17 So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maidservants; and they bare children.

Adam is typical of Christ that is the body of Christ. Eve is taken out of the body of Adam. The church as a whole is asleep Adam is asleep. God is taking out only a rib portion out of that body and with that rib portion, He is building a woman who is going to be presented to Christ. 1Th 5:6 Therefore let us not sleep, as do others; but let us watch and be sober. These are not sinners who are asleep. Sinners are dead in trespasses and sins. Only Christians sleep which is happening

today. While this body of the Christians, the church is asleep, God is taking out a rib portion and with that rib portion of the body, God is building a complete woman, the bride of Christ to present Christ.

Of what does this speak? Eve is the type of the bride of Christ. Note we are still in the section of creation. There is some time between the creation of Adam and the building of Eve. The bride has been in the process of being built since the death and resurrection of Christ; but the Lamb's wife, is not finished yet; for His Body is not complete. Adam's deep sleep represents the sleep of the Church of God; **the greater number being actually asleep** in Jesus during the years of Christ's absence. She is the body of Christ, "the fullness of Him that filleth all in all." The bride is invisible, hidden in the visible Church. By provisions she is joined to Christ as His body. 1Co 12:12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. **The wife of Adam was not his whole body;** but she was formed from one rib, a portion taken out of the body of Adam while he slept. The Bride is a company who will be taken out of the mystical body, the Church. Christ as the Last Adam comes into being long before His Eve, the bride is ready for Him. The Bride of Christ will be a small number of saints as compared with the mass of believers who form the Church. She is being built during this church age. She is being taken out from among "sleeping" believers. She will be taken out from among physically dead believers when the trumpet shall sound. Refer also to 1Co 15:45 And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.

Ge 2:23 And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Paul says in Eph 5:31 **For this cause** shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. **What cause is Paul talking about?** The cause that she was taken out of his body. This is the cause that she is going to be married unto Him. **The Apostle Paul tells** us that the whole church is not the Bride of Christ. Only the rib portion will be the bride of Christ and Paul further states, this is a great mystery. **Marriage is not a mystery.** It was always in scripture, but it was **this fact that only a rib portion is taken out of the body to be joined unto Christ.**

Ge 2:7 And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. Couldn't have God created a woman out of the dust as well. But He shows us this mystery that the woman was created out of the rib of the man.

Ge 2:24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. ***Jesus left His Father and He left the Godhead for you and me. He had to die because of Ge 2:17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

Chapter 3

The first division of Genesis opens with a ruin, that of the earth; the second division opens in like manner, but now it is the ruin of man.

4. What is figured by the fig leaf aprons?

The age of innocence is over. These figs are a picture of self-righteousness. They were made by their own efforts. They were covering things up by their own efforts and accomplishing things in their own strength. They were immediately conscious of the difference between evil and good. They had only known good in knowing God, but now they are able to distinguish between the two principles. They were afraid to meet God in their naked condition. So, they tried to clothe themselves. They made aprons of fig leaves. Where did they get the thread and needle? They began to invent independently of God. Maybe the devil put suggestions in their minds to make them more independent of God. They were trying to make themselves presentable to God. Man has been doing the same thing ever since. They try to cover up their deficiencies with religion, morality, and self-work. There is no purpose, because as soon as they heard the voice of the Lord God, who had come down to walk in the garden, they hid themselves. They knew their aprons were insufficient and were not of God. His very presence made them uncomfortable. They were exposed and their sin uncovered in the light.

Ge 3:9 And the LORD God called unto Adam, and said unto him, Where art thou? It is so important that a sinner know where he is for initial salvation. God seeks the sinner who is hiding. There is only one place to hide and that is in God.

Genesis 1-2 added notes- Seven Days Creation – Summary of Bible Study September 17, 2024

The Literal View

Genesis is first of all, literal history. The men and women mentioned were real people. These things actually happened as recorded. Look at the creation in a literal sense, but there is also spiritual significance. Gen1:1 In the beginning God created the heaven and the earth. Between this verse and V2, there may lie many ages. Geologists have found the proof of this fact in the strata of the earth. They claim it is impossible that the earth could have been created only six thousand years ago. The teaching is between V1 and 2 is when Satan fell from heaven to the earth. The earth is found in darkness, without a heaven, and buried under the deep the salty barren waters. The earth had some sort of mishap, of which the devil was the cause. It was no doubt the time when he sinned and fell from his high estate in the presence of God. He may have been the authorized head over the earth, but the Scriptures are silent regarding the cause of the ruin. The Lord has not revealed the mystery, and it is written, "the secret things belong unto the Lord."

Isaiah 14:12-13 gives a hint as to what might have happened between Gen 1:1 and V2. 12 How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! 13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

The earth was created good to be inhabited.

Isaiah 45:18 For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else. The Lord created the earth to be inhabited. Just as God created man in his own image. God did not make any mistakes. So why did God put the new seed of the new creation life in a man which He knew man would fall. Referring to Adam and Eve. Does God put his life in sinful body? Does God mix evil with good. We have been made in His image.

Genesis 1:26-27 And God said, let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. 27 So God created man in his own image, in the image of God created he him; male and female created he them.

1 Samuel 2:8 He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the Lord's, and he hath set the world upon them.

1 Corinthians 1:27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; So why did God put His new life in of His Son in these earthen vessels? Could He have just made us perfect with no sin ever to come in contact with his masterpiece in man?

Well one reason is God is Sovereign. Many may wonder why God chose Israel as a nation why not choose Iran or some other nation. It is because God is Sovereign. Sovereign means, He made everything, and He can do it the way He has planned it and choose any way He wants to do it.

Some things cannot be explained as to why God did it this way. We can refer to these scriptures; Isaiah 64:8 But now, O LORD, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand.

Jeremiah 18:3 Then I went down to the potter's house, and behold, he wrought a work on the wheels. 4 And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it. 5 Then the word of the Lord came to me, saying, 6 O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel. Another example: A blacksmith is working with a piece iron; heating and pounding it with his hammer and shaping into a perfect horseshoe. He heats it and pounds it and puts it into the water and then heats again and beats it with his hammer. He continues the process, and he can choose to shape it in the way he wants. He created it.

First day of Creation – Literal View:

The earth simply had a new birth on that first day. And the earth was without form and void; and darkness was upon the face of the deep." God had not created it so; but it was found in this condition before the first day's work. Note that it is only the earth, which is found in this ruined state, not the heavens. God had created them and joined them, but now we see them separated by some awesome cataclysm. He had created the earth beautiful, perfect, ready to be inhabited, as the Word of God states.

And the Spirit of God brooded (not everywhere, but only) over the face of the waters; therefore, there is hope. The word "brooding" is used like that of a mother dove sitting upon the eggs which are shortly to be hatched. The Spirit of God brooding over the ruin simply means that there is expectation, there is hope of life. He is the active Agent, the Holy Spirit in all the work of creation. He wrought according as the word of God was spoken. His work controlled by the Word of God. And God said, Let there be light, and there was light. This was the first day's work.

The light **was not** created that day. God simply brought it upon the scene of the darkness and ruin on this first day. God Himself is light and He let a little of His own radiance shine upon the earth, and darkness had to flee. The devil is darkness, as opposed to God, who is light. Light itself proves that God is a Trinity. Science informs us that light is composed of three primary colors: blue, red, and yellow. These three rays combined, form one white ray. Blue would speak of the Father; red, of the Son; yellow, of the Holy Spirit. There is but one God, yet three Persons in the Godhead. Also, scientists tell us that there are three powerful principles in light. The luminous ray, the heat giving ray, and the active, or chemical ray. These are all distinct, yet most Perfectly united. This is most wonderful and so expressive of God Himself in His threefold mighty display of power. The luminous ray represents the Father; the heat ray, the Son; and the active ray sets forth the all-around working of the Holy Spirit. "And God divided the light from the darkness." God always divides. He divides the light from the darkness, and He names each as distinct from the other. He abominates a mixture. Men are not this way. They cannot distinguish between light and darkness. Some men say all religions are good, or I think there is some good in everything. God is Light, distinctly so, and has no affinity with the devil, who is darkness. God calls white, white; and black, black. He does not mix truth and error and call both good. There is truth and there is error; light and darkness; God and Satan; heaven and hell. They are each separate and distinct. They cannot be made one any more than oil and water can be mixed.

So, just as a born-again believer, this first day the light comes in and the new seed Christ is planted in the heart. The new creation life is within the believer. The light is there and God pronounces His work good; but it is not finished yet.

View First Day Spiritual:

God came upon the scene of the ruin of man's soul, even as He did upon that of the earth. When we are first born again, or we accept Christ. He could not rest while the masterpiece of His creative art was in this ruined and desolate condition; so, man also, must have a new birth. Therefore, now mark its beginning and process. The Spirit of God moved upon the face of the waters. As was noted before, a better word is brooded, which speaks in spiritual language of the work of the Holy Spirit in convicting man of his sins. This must come first, before God can speak the word of regeneration. He says, let there be light, and it was done; there was light. The Word and the Spirit move in, the one dependent upon the other. The Word is spoken, and the Spirit acts. Therefore, we are born of the Spirit (John 3:6); born of the incorruptible seed, by the Word of God which liveth and abideth forever. I Peter 1:23. The psalmist says, The entrance of My Words giveth light. Psalms 119:130. This is the first day's work in the human soul. The darkness is not removed, for the source of light is not in the earth. That would make it independent of God. The source of the light is God Himself, from whom the first ray shines. The day is not all light; it is composed of evening and morning, but never, is there complete darkness. The evening always gives place to the morning. How wonderfully significant! How truly typical of the new birth of fallen man! But there is more. There is development; and there is growth in God's plan.

The second day's work – Literal View

There is more to be done. And God said, Let there be a firmament in the midst of the waters and let it divide the waters from the waters. God continues to divide. He separated the light from the darkness, and now He divides the waters. Gen 1:8 And God called the firmament Heaven. And the evening and the morning were the second day.

View second Day Spiritual:

This teaches that, through the power of the unseen things above, there is the beginning of an inward change in the soul. Heavenly longings and desires attract upward. There is a strong pull away from earthly things and the heart is purified by the power of a new seed of the Christ life planted within. The heart is now subject to Divine restraint under the government of God. The general state of the newborn soul remains the same; but there is yet no fruit, no solid ground, no stability visible whatever. It is the state upon which Paul comments when he says, in me, that is in my flesh, dwells no good thing. Yea, more of such a one he could say, how to perform that which is good, I find not. He added further to will is present with me, and with the mind I myself serve the law of God. At this stage man is not lawless, but powerless. There is no settled peace yet, no abounding victory; but the showers of blessing will come in due time. Many of God's children never get any further in their spiritual growth than the stage of this second day's work, which God did not pronounce good. Is it not sad? Observe that every stage of this reconstruction work is produced by the Word. Each time as God's voice is heard, there follows the display of Divine power. Both the Spirit and the Word are necessary to accomplish the Divine counsels in the human soul as Well as with the earth.

The Third Day's work— Literal View

Gen 1:10 And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good. 11 And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. 12 And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good. 13 And the evening and the morning were the third day.

The earth now has its resurrection. (Also, the new believer realizes he is resurrected with Christ.) It is brought forth from under the barren waste of water, which is then bounded and set in its various places. And the waters remain there. There is the Atlantic, the Pacific and the Indian oceans, as well as other large bodies of water, as a consequence of this day's work. These waters were never allowed to submerge the entire earth again; for though there was the deluge later in Noah's day. These were not the waters of the deep overflowing their banks, but rain sent down from heaven.

He speaks twice and works in a two-fold way this third day as He does the sixth day. First work is the resurrected, stable earth is now made to bring forth fruit. The second work; and God said, Let the earth bring forth grass, the herb yielding seed and the tree yielding fruit, whose seed is in itself, after his kind. There are three grades of fruitage; grass, herb, and fruit; each increasing in value. This fruit has seed in itself; it has within itself the power of reproduction. This is the marvelous law of nature of which God is the Creator.

View Third Day Spiritual:

This day speaks deeply to the Christian heart. Resurrection is its theme. The earth comes up out of the waters. The waters stand for the evil within us. This is not removed as some would insist, saying that they have had an experience whereby sin has been eradicated. It is still there. It can never return to cover the earth, though it gets its name from God. The gathering together of the waters, He called seas. In the new earth there will be "no more sea." Revelation 21. That will be the day when sin in the flesh will be no more. Meanwhile He lays the foundation of this dry land which He has reclaimed. But this is only half of the third day's work. It is a double workday with God as is also the sixth day. He speaks twice, and twice He pronounces His work good. In the first half, the earth is separated from the waters; in the second it brings forth fruit; the grass, the herb and the tree yielding fruit. So, the spiritual teaching of this day is doubly instructive and fruitful. It is typical of Paul's teaching in Romans 6. Risen with Christ is proclaimed by the earth coming up out of the waters. Christ died and rose again for us. His death was therefore our death. We passed out of our old Adam. head, in whom we had fallen, when Christ died on the cross. His resurrection is our entrance into the last Adam, Christ, in whom we have risen into a new state in Christ, signified by a new creation. Old things have passed away; behold all things have become new. (2Cor5:17) We like the dry land in type, we are a new creation, have risen out of the old. We are brought into a place of rest and peace. It sets us high above the water floods of wrath and judgment, on the solid ground. Sin in the flesh is not removed, neither does the flesh become spiritual. Rather it is fully recognized as an evil that is present and incurable; but the new man is triumphant over both. He has risen out of that condition; he is no longer in the flesh, but in the Spirit. And yet, there is more to the results of this third day's work. The second part makes

manifest the fruitfulness which is the immediate consequence of resurrection. Being now made free from sin, we are become the servants of righteousness. Notice. God names the dry land, Earth. The root meaning of the word is “crumbling,” which condition is necessary to the fertility of the ground. The more continually the clods are broken up, the finer the dust. The more promise of a profitable harvest to the farmer. The lesson for us all. We should never complain or wonder at the trials which our Lord allows. It is only that we may bear more fruit. The broken and contrite spirit, which yields continually to the Father’s will, is the principal element in the fertility of the soul. God seeks not power from us, but yieldedness. An absolutely surrendered will is imperative for fruit bearing. This truth is illustrated in Romans 7. We have the experience of the man who is profoundly conscious of the two I’s which are in opposition to each other. With the mind he serves the law of God, with the flesh the law of sin. There is a continual struggle; one part for good and for God, the other always contrary and stronger too. But, in Chapter Eight there, is a definite change. The law of the Spirit of life in Christ Jesus delivers from the law of sin and death. There are still the two contrary parties, the flesh is still there as always, but its victorious opponent is no longer the “I.” It is flesh and Spirit that are now in conflict, the Holy Spirit instead of “I.” Victory comes from the realization of this. The Lord Himself has taken up the fight (when we let go and give it over to Him). He will conquer the flesh in us. We have only to acknowledge our need. Let go the good, the strong, the holy I; and depend on the Christ in us. All of our good resolutions and purposes are weak and unstable. We must declare and believe; Yet not I, but Christ lives in me. Then fruit follows as a matter of course. There is progress seen here also, from grass to herb and finally to the fruit tree. Matt 13 He that receiveth seed into good ground is he that heareth the Word and understandeth it; which also beareth fruit and bringeth forth, some an hundred fold, some sixty, some thirty. Three grades answering most beautifully to the grass, herb, and tree. The good ground is the Divine life, the new birth, which we receive upon the simple condition of faith in the Word, the seed, and which will bring forth a full harvest, if not hindered by unbelief. The fruit is in the life; love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance. Being now made free from sin and become servants of God, ye have your fruit unto holiness. Romans 6.

The fourth day’s work – Literal View

And God said, Let there be lights in the firmament of the heaven to divide the day from the night. God is still dividing, though His operation is changed from earth to heaven. The sun and moon are now presented, or set in the sky as light-bearers, and for signs and for seasons, for days and for years. These lights remain unto this day. They are always there, though at times the clouds may obscure the light. The sun is always in the place where God set it, and the moon faithfully travels its ordained orbit without an accident.

View Fourth Day Spiritual:

In this day we are not only risen with Christ, but more; we have been seated together with Him in the heavenlies. (Eph 1:3) This is a further step in personal experience. It follows that of resurrection; and no real victory for the Church, which is the body of Christ, is complete without it. The heavens, in which these luminaries are placed, are the lower heavens, or firmament, the visible expression of the unseen dwelling place of God. The first object, the sun, speaks for itself. It presents Christ, whom Malachi the prophet designates, the Sun of righteousness. The sun is the source of heat and light to the earth. Its light is self-derived, unchanging. It is the center of the universe of God, the hub of the wheel around which the earth revolves; all of which is suggestive of Christ and His relation to the new creation. He is the life, the light, the power. The moon is the

light of the night. Its light is derived from the sun, and it is cold and dull at its best without the sun. It is also changeable; full-faced or dwindling in size and shape. We all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord. The moon figures the Church. It has valuable lessons to teach. The moon and the Church clearly suggest, the path of failure that the Church has had. Her, the moon's changeableness is the first. She belongs in the heavens according to God. Yet we cannot always observe her there. The moon is more often, out of the heavens than in it. As the Church has done, the moon does not take her place there, shining upon a dark world. When she is visible, she is seldom seen as full-orbed, but often turned away from the sun from where her light and radiance come. Her part is to receive only and reflect the light of the sun. It is not by any power or light of her own. And without the sun, she is of rock, cold and dark. When the moon is full-orbed and reflecting the sun fully, it is beautiful to behold. The moon represents the Church as the whole body of Christ. Then we see the stars in heaven also. These no doubt refers to the full overcomers with heavenly glory, shining in their own personal glory, not by borrowed or reflected light. They have appropriated Christ as their light and have become like Him, full of light, though in lesser power and degree. And there are different ranks, or glories even among the stars; some of them shine brighter than others, for it is written, one star differeth from another star in glory. I Cor. 15:41. They are not independent of Christ as to their shining. We are dependent on Christ.

The Fifth Day's Work – Literal View

Gen 1:20 And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. 21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. 22 And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. 23 And the evening and the morning were the fifth day. Here the power of God is working, though He does not call this day's work good, as in the previous days. The living soul is that which concerns God.

View Fifth Day Spiritual:

We must see the manifold wisdom of God displayed even here. All things are truly working good; for this new earth, risen out of the depths of the sea; therefore, what seems like going back is not really so. God always goes forward! Genesis commences with life for God's people. Exodus tells of them being taken out of the world, while Leviticus brings them into the presence of God. All is progress, but at the next step this appears to have ended, for in Numbers, they are seen passing out again to face the trials of the wilderness, and still worse, the exposure of themselves, as identified with the old creation. This day's work appears to be a backward step; yet in reality, it is not. God is ever working things out after the counsel of His own will. God wants the Truth made practical; so after we have known redemption and have enjoyed the fellowship of the sanctuary, He sends us forth to demonstrate to the world that we are of heavenly birth. There is discipline in all this, and failure too. The Lord wants us to become partakers of His holiness. The Divine life in us becomes a practical form, even as tribulation worketh patience, which in turn brings experience, and experience, hope; and hope maketh not ashamed. In His words of our lesson, the living soul is produced out of the midst of the waters. These waters are the restless, fallen nature of man; and it is this, within ourselves or in others, that makes this world the place of trial it is. Yet, out of this evil, which appears to be against us,

God produces good. The living soul, representing the living energy within, is made to lay hold of eternal things, amidst the pressure on every hand. Paul testified, Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which I have been apprehended of Jesus Christ. And the fifth day's trials and experience must precede the sixth day; for we cannot become the perfect Man and Woman without going this way. Some believers never go beyond the second day, which seems to be a convenient stopping place; while others go on to the fourth, where the real fight begins. We never know much of the power of the lion-Satan, though we may have read and heard of him, until we attempt to enter his lair and feel the power of his paws. So, we know little of tribulation, persecution, or reproaches until we experimentally take our place in the heavenlies in Christ.

These things will follow as a necessary consequence, for the lion is there. We are entering Satan's realm, and he will most certainly stir himself and roar; but this is all that he can do. God is for us, and Satan cannot hinder nor hurt us; for the waters only make manifest the living soul. The Lord is never defeated, and neither is the new creation. To come into experience of this day is great victory and is soon followed by the perfect day.

The Sixth Day's Work – Literal View

Gen 1:24 And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. 26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. 27 So God created man in his own image, in the image of God created he him; male and female created he them. 28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. 31 And God saw everything that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

This is the last day, the sixth; again God speaks twice and works twice as on the third day. First the earth brings forth the living soul and God saw that it was good. He was pleased with His handiwork. It was all that He expected for the time being; but He speaks again and the masterpiece of His six days work, a man, **comes forth from the hand of God, perfect and complete.**

Observe that God holds a special meeting. The three Persons of the Godhead confer with one another, hold a secret session, as it were, relative to the creation of man. They decide, Let us make man after our image. Now, this image is expressed in several aspects. First, man is a trinity, even as God, though with a difference. He is three natures, spirit, soul, and will, in one body, or person; while God is a trinity of Persons in One Nature. Secondly, man was created male and female, two persons, yet one, and they have the power of reproduction, even as God. Thirdly, man is made absolute ruler over the earth scene. Everything is given into their hands. All the fruit and green herbs are for their food; not one restriction on anything.

View Sixth Day Spiritual:

This day also has two parts, even as the third day. God speaks twice. The New Man who is going to have dominion over the new heavens and earth, is coming into view. The earth itself, which has risen out of the waters brings him forth. This day's work proves that all the things seen in the fifth day is working for our good. If sin and Satan had never marred God's beautiful handiwork of the first man Adam, there would have been no second Man, Christ Jesus, nor the new creation in us.

The animal creation of the sixth day represents the new man, but not manifested in his glorified body. He is yet in a body of earth. He waits, as does the whole creation, for the day of his manifestation. Paul instructs us concerning our bodies, if our earthly tent of this natural man were dissolved, we have a building of God, an house not made with hands, eternal in the heavens; for in this we groan, earnestly desiring to be clothed upon with our house which is from heaven. 2 Corinthians 5:1, 2.

Note, the result of a conference of the Godhead; Let us make man in our image, after our likeness; and let them have dominion . . . Which image of God are we made in the likeness? It Christ Jesus! The glorious, eternal destiny of this full-grown new man is to be in the image of Jesus Christ. He speaks, male and female created He them. Both are the climax of God's creation. We will learn later that the woman was taken from the man. Man; male and female is the manifest head of the newly-created scene; and was made in the image and likeness of God. He is plainly the image of the God-Man Christ Jesus. The dust of the earth, inspired by the breath of the God, is the foreshadowing of the marvelous union of the Divine and human in one blessed Person, the Son of God joined to His Bride. The place of headship over all is in anticipation of the greater Headship of the Son of Man, Jesus Christ.

The Seventh Day of Rest

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

View Seventh Day Spiritual:

This is the last workday, representative of the end of this Church Age, when the marriage of the Lamb is complete, and Christ and His Bride are on the throne: Rev. 19. Then will come the Sabbath rest of God, the Millennial age when all things are in the hands of the Son of God who takes absolute control of the situation and reigns for one thousand years as Almighty God. The Father will sit back and rest, for Christ must reign till He hath put all enemies under His feet. Then cometh the end, when He shall have delivered up the kingdom to God, even the Father, after He has put down all rule and all authority and power. I Cor. 15:24, 25. Then God the Father shall be all and in all. AMEN and AMEN!!!

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What is that God tries us with? The trial may be sickness, or job, or something we are going through. What is the fire that tries us? Jerimiah says it this way Jer 23:29 Is not my word like as a fire? saith the LORD; and like a hammer that breaketh the rock in pieces? God's Word is also likened to: (1) A sieve to sift (Psalm 105:19); (2) A light to search (Psalm 119:105); (3) A hammer to break (Jeremiah 23:29); (4) A knife to cut (Acts 5:33); (5) A seed to sow (1 Peter 1:23); (6) A sword to kill (Hebrews 4:12) – and here, in our verse, the Bible is likened to: (7) A fire – to do what?

1. The SOURCE of God's Word. It is spoken of as "My word..." Notice also the words "declares the Lord". The Bible is God's Word. It is inspired and authoritative (2 Timothy 3:16; 2 Peter 1:21).

2. The FORCE of God's Word. It is said to be "like fire"; which is active, energetic and powerful. What a mighty force it is when it is released through our lips and when it is received into the heart!

3. The COURSE of God's Word. If it is a force, having energy and drive, how does this force operate and along what lines does it proceed? In other words, in what way is God's word like fire?

It is said of the Holy Spirit:

Mt 3:11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with **fire**:

Joh 16:13 Howbeit when he, the Spirit of truth, (Holy Spirit) is come, he will guide you into all truth: for he shall not **speak of himself**; but whatsoever **he shall hear, that shall he speak**: and he will shew you things to come. The Holy Spirit uses the word of God.

Joh 15:26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall **testify** of me: (The word). In John 17 it is the prayer of our Lord Jesus Christ. He was praying for us and He said; Joh 17:17 **Sanctify** them through thy truth: thy word is truth. **Sanctify** means to make holy; purify; It comes from a Greek word which means to warm. I would rather have the word of God warm now rather than burn me later if I was an unbeliever. As a believer that word is going to be tried, but I think it is a warm fire. God is not out to burn His children, but the truth will sanctify us.

In the natural when we build a bridge, what is it the we test to see if it is strong enough to cross? It is the building materials used. 1Co 3:11 For other **foundation** can no man lay than that is laid, which is **Jesus Christ**. Jesus is the word. Joh 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;
13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. So, what is being tried? The materials we are using to build. Have we built with the right materials? The real message of the word of God which is of gold, silver, and the truth for the precious stones. When we take that

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in our lives will stand that test of fire. It is the fire of trial; the fire of difficulty, and adversity. These trials are the circumstances that God uses to test the real gold that he has put in our hearts. Remember Peter, Satan hath desired to have you, that he may sift you as wheat: that is the circumstances that God used to bring out the Gold in Peter's life. Jesus prayed and Jesus sent the Holy Spirit that empowered Peter with boldness. We may not truly understand the trials that God used to get Peter to this point.

But then Jesus was tried. It was Jesus the word of God that was tried. Mt 4:3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. *****The first thing we find about Satan is He uses the circumstances that we are in, in order to temp us. Jesus was hungry and so this would have been His weak point. Satan will always attack the weakest point that he can possibly find. The next thing we find in V3 is that Satan has not changed his tactics at all. He still tries to form a doubt in his victim's mind. He got away with it with Eve back in the Garden of Eden. By way of contrast the first man was in a beautiful garden and failed. The last Adam Christ was in a wilderness and prevailed. The tactics were the same. He tried to form doubt in his mind, if you be the Son of God, just like he did with Eve. He wanted Jesus to prove that He was the Son of God. Jesus answered him with the word of God and that is exactly what we must do.

Jesus said; Mt 4:4 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. *****We find here that God can give us the right scripture to defeat Satan. This varies from **circumstance to circumstance**. You can't use the same scripture on the devil all the time. So, Satan could get Jesus here so he tried something else.

Mt 4:5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, 6 And (Satan) saith unto him, If thou be the Son of God, cast thyself down: **for it is written**, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. *****Don't ever think that Satan can't quote the scripture too, but he quotes it to his own advantage and he quotes it wrong. He twist scripture to his own advantage. Satan took this from: Ps 91:11-12.

Mt 4:7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. *****Jesus didn't come to him with, you shall live by every word that proceedeth out of the mouth of God. It didn't apply at this point. He used the scripture that applied. So the power of the Holy Spirit is the only one that can do that for us and to enable us to use the right tool at the right time to defeat Satan.

At this point we want to notice two different points that Satan was trying to do. First of all, he tried to get Jesus to prove that He was the Son of God in the first temptation. By v6 6 the second one Satan was trying to get Jesus to ask His Father to prove that He was the Son of God. In V6 he says, if thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy

foot against a stone. Satan was trying to get Jesus to put His Father on the spot and have His Father prove to this devil that he was the Son of God. And Jesus did not fall for that one either.

So Satan went with something else.

Mt 4:9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. ****Here he does not try to get Jesus to prove He is the Son of God that is over. Satan owns the fact that Jesus is the Son of God, but now he tries to get Jesus to worship him for the specific purpose of obtaining all these kingdoms. Now Satan had these to give ever since he defeated man there in the Garden of Eden. God originally gave the **dominion** unto man but when man fell, **he lost the dominion** to the devil.

Ge 3:1 Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? **What is Satan trying Eve with? The word of God.** Did God say this? No! Satan twists it. 2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: 3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. This is wrong! Eve added to the word of God and then she took away from the word of God. God never said anything about touching and God also said ye shall surely die. V4 And the serpent said unto the woman, Ye shall not surely die: **Note: Satan does the same today.** Do you think that a loving God will destroy all these people who do not believe in His only begotten Son Jesus Christ. What God says; He has said. Those that reject Christ are lost.

At this time, Adam was in fellowship with God. He had intimacy with Him. His environment was beautiful in every way; no blemish to be found in any respect. Nature was wonderful; no thorns, thistles, briars or brambles; no sign of corruption anywhere, for the ground had not yet been cursed because of sin. Our eyes have never beheld the natural world in its perfection, as the first human couple beheld it in that garden of Eden.

Ge 3:5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. *** Satan is telling her that God is withholding something from you because God doesn't want you to be equal with Him.

V6 Eve takes matters into her own hands and does not consult God. Ge 3:6 And when the woman saw that the tree was good for food, (body) and that it was pleasant to the eyes, (Soul) and a tree to be desired to make one wise, (spirit) she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. This is how they fell. Body, soul, and spirit. How are we brought to God. 1Th 5:23 And the very God of peace sanctify you wholly; and I pray God your whole **spirit and soul and body** be preserved blameless unto the coming of our Lord Jesus Christ. It is the work of the Holy Spirit that sanctifies us. This sanctification that he is talking about here is where our desires are separated. The Holy Spirit sanctifies spirit, soul and then we will get our body when the work of the Holy Spirit is complete. **** He has called us to a complete separation spirit soul and body.

Ro 8:13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. There is nothing wrong with the body, it is the deeds of the body. The new life of Christ is there. We have been taken out of the realm of sin and death and into the kingdom of His dear Son. Col 1:13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: But still we can yield to the deeds of the body. Or we can yield to the new nature, the Christ life that we have in this body by feeding on His word.

Note in Gen 3:6 her husband with her; and he did eat. We learn from scripture that Adam was not deceived even though he ate of this fruit. 1Ti 2:14 And Adam was not deceived, but the woman being deceived was in the transgression. Why did he eat of this fruit if he was not deceived. He went this sin with his eyes wide open. He is a type of Christ with His eyes wide open who became sin for us. Jesus was not deceived; He made the choice. Adam did not want to be separated from Eve for eternity. Likewise, Jesus wants our fellowship. He died so that he would have us; for all those that believe on Him to be with Him for eternity. Adam loved Eve that much; he wasn't deceived. How much more Christ loves us that He does not want to be separated from His people. 1Ti 2:4 Who will have all men to be saved, and to come unto the knowledge of the truth.

Ge 3:7 And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. The age of innocence is coming to a close and we are now entering the age of conscience. Where did they get the needle and thread? They began to invent. No doubt the devil began to influence man to be independent of God. Here we see man trying to make himself presentable to God covering deficiencies with religion or whatever.

First salvation message: Ge 3:8 And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden. 9 And the LORD God called unto Adam, and said unto him, Where art thou? Unless a sinner knows where he is at; but who seeks out the who is hiding? God! There is only one place to hide and that is in God. Col 3:3 your life is hid with Christ in God.

10 And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. ***Who told Adam and Eve they were naked. Satan the accuser of the brethren.

Note: Why didn't God want them to eat of the tree of knowledge of good and evil? It was to keep sin out and keep man from death; to keep sin from coming on mankind. God wanted to protect us, but yet He wanted us to have a choice. God wanted to test man's obedience. Would man obey God? How could God test man if He didn't have anything to test Him with? So, as my open words; He tested us with the word of God.

Ge 3:12 And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. Jesus too, could say as Adam, "The woman thou gavest to be with me, is the cause of my being numbered with transgressors. Thou didst give this fair woman to me, and I loved her and gave my life for her." So the woman was the cause of Adam's downfall. God did not deny

the man's accusation. He simply turned to the woman, 13 And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.

14 And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: **** The devil walked upright now he crawls and his diet is dust.

The life of fallen man must remain till in the kingdom age. The creation will be delivered from the bondage of corruption into the glorious liberty of the sons of God. Ro 8:21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

Ge 3:15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. ***The woman is a type of Israel. There has always been war between the Satan and Israel. Look what is happening to Israel today.

Enmity is hatred and hostility. **This verse is also the beginning of Redemption it was announced.**

Joh 6:39 And this is the **Father's will** which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

Isa 7:14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

Ga 4:4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, 5 To **redeem** them that were under the law, that we might receive the adoption of sons. Adoption means the placing as sons by birth. We were redeemed from the slave market never to be put under law again.

This is the first announcement of supernatural birth of Jesus Christ. The woman's offspring is Jesus. With the cross, Jesus "crushed" the devil's head, defeating him forever. The woman's Seed shall bruise the serpent's head, while the serpent will bruise the Redeemer's heel. This has already happened. The bruising of the heel of the Seed of the woman was done on Calvary. There Satan showed himself as prince of this world. He was able because of his power over men, to put Christ on the cross. But the death of Christ was really Satan's eternal defeat. Joh 12:31 Now is the judgment of this world: now shall the prince of this world be cast out. 32 And I, if I be lifted up from the earth, will draw all men unto me. Christ's wounding was only temporary. It was deadly to His physical body, but He arose from the dead. The Seed of the woman provisionally bruised the devil's head at Calvary, but the actual fulfillment will not come to pass until he has been cast into the lake of fire, which will occur at the end of Christ's millennial reign.

Ge 3:21 Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them. This is the first message of redemption. First of all, this pictures the grace and the righteousness of Christ. God took these animals and He had to slay them. Blood had to be shed in order to atone for the sin and then God took the skins and clothed them. The same thing happened with Christ. He not only atoned for our sin, but He clothed us in His righteousness. It is a two-fold redemption.

Before the fall God had told them of the wages of sin. In the day thou eatest thereof thou shalt surely die. His law had been broken, and there had to be justice and the penalty enforced. But God's mercy was there to spare the offender. The Lord found a substitute for man and animals were slain. This is the first Gospel sermon and it was preached by the Lord God Himself. It was the truth that without the shedding of blood there is no remission of sin.

The Lord replaced the inadequate fig leaf aprons with the durable clothing of skins. **The fruit of death, the penalty of their disobedience, now supply's their need of clothing.** Note that this was not acquired on their own, but by Divine Gift (grace). The shame of their nakedness was put away forever by the fruit of death. The animals killed that day in the Garden of Eden, figure the coming of Christ the promised Seed who died and rose again for us.

Ge 3:22 And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: Verse 22 does not end in a period. God is not finished and could not bear the thought of finishing this sentence. Why? If Adam would have taken of the tree of life in that sinful condition, he would have lived forever in his sinful condition. So, God barred him from the tree of life. This is an expression of Judgment, but it is also an expression of Divine grace that God prevented him from taking part in the tree of life and living forever in his fallen sinful condition. So, Ge 3:24 So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

Adam and Eve were sent out of the garden. They are on different terms of fellowship now than they were at the beginning. At first, God wanted to see whether, they would obey Him. They failed; But now God has undertaken, and He is responsible for their salvation. Earth's paradise was closed to them, but heaven has opened. The tree of life is denied or the old creation would continue forever; however, these human beings whom God created, shall partake of His own life which is stored up for them in His Son. The woman's Seed shall bruise the serpent's head and deliver them from eternal death. And although they will never be restored to that perfection which would have been theirs in the Garden of Eden had they not sinned; they have a much greater heritage in Christ, even as that of sons. We too as believers are the sons of God, and we have that promise of being conformed to His (Christ's) image in righteousness and true holiness.

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(Chapter Three) **Cain and Abel represent the second day's work.** There is a division between them, even as the division of the waters below from the waters above. We see this plainly manifested in the world at large in the two seeds; the Seed of the woman (the new creation) and the seed of the serpent (the old creation). And these two natures, the one, good; the other, evil, are at strife within the believer, as well as in the world.

The second day's work – Literal View

There is more to be done. And God said, Let there be a firmament in the midst of the waters and let it divide the waters from the waters. God continues to divide. He separated the light from the darkness, and now He divides the waters. Gen 1:8 And God called the firmament Heaven. And the evening and the morning were the second day.

View second Day Spiritual:

This teaches that, through the power of the unseen things above, there is the beginning of an inward change in the soul. Heavenly longings and desires attract upward. There is a strong pull away from earthly things and the heart is purified by the power of a new seed of the Christ life planted within. The heart is now subject to Divine restraint under the government of God. The general state of the newborn soul remains the same; but there is yet no fruit, no solid ground, no stability visible whatever.

It is the state upon which Paul comments when he says, in me, that is in my flesh, dwells no good thing. Yea, more of such a one he could say, how to perform that which is good, I find not. He added further to will is present with me, and with the mind I myself serve the law of God. At this stage man is not lawless, but powerless. There is no settled peace yet, no abounding victory; but the showers of blessing will come in due time. Many of God's children never get any further in their spiritual growth than the stage of this second day's work, which God did not pronounce good. Is it not sad? Observe that every stage of this reconstruction work is produced by the Word. Each time as God's voice is heard, there follows the display of Divine power. Both the Spirit and the Word are necessary to accomplish the Divine counsels in the human soul as Well as with the earth.

Ge 4:1 And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD. 2 And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground. 3 And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD. 4 And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering: 5 But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. 6 And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen? 7 If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him. 8 And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

We were all born outside of the Garden of Eden. The two seeds are portrayed here. We have all come into the world with a sinful nature and we received that through Adam.

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The words of the Apostle Paul - Through one man, sin entered into the world and death by sin; and so death passed upon all men; for that all have sinned. Romans 5:12.

With the fall of Adam we enter upon a new period. Innocence is gone forever. Judgment upon man was never in the mind of God; for Christ, the Lamb of God was slain before the foundation of the world. This is God's provision. He had foreseen and had provided for sin. While there is judgment on Adam's sin; it is not the final judgment upon lost humanity.

Physical death was announced, and the proof of it is before our us today. God has spoken and said unto dust shalt thou return. We have evidence of this truth when the final judgment will not take place until all the unbelieving dead are raised. Then the wicked dead will be judged, not for Adam's sin, but because they refused Christ. The original sin, the result of the disobedience of Adam, has been more than met and compensated for by the obedience of Christ. The penalty, of death, has been taken and, overcome by Christ Jesus. For us believers, Paul said this:

Eph 2:1 And you hath he quickened, who were dead in trespasses and sins; 2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: 3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. 4 But God, who is rich in mercy, for his great love wherewith he loved us, 5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) 6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: 7 That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.

In Cain we have both the first seed of the woman as well as the seed of the serpent. Cain is the elder; for we have "first that which is natural and afterwards that which is spiritual." I Cor 15:46. His mother names him Cain – "**acquisition**," this expresses his character, and of natural man's character. Eve named him in the joy of his birth, and the hope that he was the promised seed through whom redemption was to come. She said, "I have gotten, or acquired a man from the Lord." But she was mistaken.

She had forgotten that there was also the seed of the serpent to be reckoned with. All goes well apparently. It takes time for the development of the nature of the seed; but it finally shows itself according to that which was spoken, and by way of contrast with the other seed. And again, Eve bare his brother Abel. He was a keeper of sheep; but Cain was a tiller of the ground. This second man Abel stands out in every way, in absolute contrast with the first. His **name, means "breath."** Breath ascend; like a breath on a cold morning here for a second and gone but it ascends upward. It is in harmony with his character and his descendants. He is short- lived, a breath, a vapor. James says it like this: Jas 4:14 Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.

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Abel is not a success on the earth as man judge, though he tends his sheep faithfully. His descendants are the people of “the bruised heel;” Seth, the third son of Adam, continues the line. God takes pleasure in numbering the days of this seed. Their life is precious and rare in His eyes. Seth is the line of the new creation. The first man, Cain, continually seeks the things of this world. Gain is what he is after in conformity with his name. **“acquisition.”** When he is cast out of the presence of the Lord, he flees to the land of Nod (**“wandering”**). Here he lived in apparent forgetfulness of God. He was the first builder in the earth, for he wanted a city whose builder and maker was not God!

He desired to adorn and beautify the world in which to settle down and find his home. His descendants are the world’s great men and lust and violence mark them out as being away from God. They are also religious, but too often after man’s ways. The name of God, “El” is found in the names of Cain’s offspring. The Hebrew for God is Elohim which means plural. El is singular. One question most often asked, Where did Cain get his wife? He evidently found her among one of his sisters. The Lord had not yet forbidden such marriages. To Adam and Eve were born many daughters (Chapter 5:4). God never tells us something merely to satisfy our curiosity. His words are always purposeful, pointed, and powerful.

Ge 4:3 And in the process of time it came to pass that Cain brought of the fruit of the ground an offering to Lord. Remember God had cursed the fruit of the ground. (3:17 cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;) V4 And Abel he also brought of the firstlings of the flock and of the fat thereof. Here is the contrast between these two men. The difference in their approach to the Lord. They begin to manifest their different natures. Abel’s nature is different from that of Cain. He shows his connection with the chosen Seed by his offering.

Cain, the elder, comes first with his offering to the Lord. It is of the fruit of a sin-cursed earth. It may have been something rare and beautiful. He may have spent much labor on it; but that is just the point. **It represented the work of his own hands.** He had toiled to get it. His best efforts were bound up in his sacrifice. It was the best he could do. **The Lord God did not accept his offering** though it had cost him much labor. Why is this? In his offering, Cain denied the fall of man, denied his need of atonement, and refused to yield to the verdict of God, that he needed a blood sacrifice. Jesus Christ was that blood sacrifice. By his offering he claimed a place of fellowship with the Lord on the basis of his own good works.

He was insisting that he was able to save himself, thereby calling God a liar; for the Lord promised his father, Adam, a Redeemer (Christ) who would save him and bruise the serpent’s head. Abel, heeded the words of his parents and brought the firstlings of the flock as a sacrifice. Who taught Abel this? His parents! He did not deny that he needed a blood atonement. He admitted by his offering that he was fallen and needed a Savior. He could not lift himself up. In other words, he confessed he is a sinner, naked and undone and one who needs a Savior. God was pleased by Abel’s offering; but He refused the offering of Cain. How do we please God? God the Father said This is my beloved Son, in whom I am well pleased.

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Ga 1:10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ. Ro 8:8 So then they that are in the flesh cannot please God. 1Th 4:1 Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more. Abel had to have gone to the East of the Garden and saw the way blocked by the Cherubim. Ge 3:24 So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life. He agreed with God that the sin of his parents warranted them to be thrown out of the Garden. Cain must have believed that his parents weren't that bad to deserve this. Cain did not agree with God.

Cain - **“acquisition.”** He worships in self-will; he is angry with God; he refuses to bring a sin-offering; he murders his brother; he lies to God; he becomes a vagabond.

Abel - **name, means “breath.”** Breath ascend; like a breath on a cold morning here for a second and gone but it ascends upward. This is the type of the spiritual man. His sacrifice, in which the atoning blood was shed. Heb 9:22 And almost all things are by the law purged with blood; and without shedding of blood is no remission. This sin offering was an expression of his faith. Heb 11:4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh. Where does faith come from? So, Abel heard! All religions can be summed up in the way of Cain or the way of works; or the way of Abel, the way of the blood. We cannot work for it. We must accept the blood offering of Christ and rest in that.

There is only one right way, only one way that God accepts. We have it here in Abel's offering - the firstlings of the flock, the lambs, representative of Christ's glorious redemptive work on the Cross. God accepts no other way. They are all wrong, whatever system of religion, whatever the morality, or the beauty, the culture, the wisdom of its ethics; God refuses them all. Men must bring a blood atonement by which they acknowledge that the penalty for sin, which is death, has been met by Jesus Christ. He died and we died in Him, but we are raised together with Him in newness of life never to see death again. We live! Our death has been handled by Christ. When we leave this earth we just change addresses. Nature would never have dictated Abel's way; but rather that of Cain.

Who would ever suppose that the death of an innocent victim could atone for the guilty, or that the blood of one man Christ Jesus could put away sin? When we look at it from reason's standpoint, such a salvation seems utterly foolish; 1Co 1:27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty.

The Cross is the most foolish method of redemption to the natural man, but in it is expressed all the wisdom of God. 1Co 2:14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. Here we see that Cain is just the natural man, religious in a way, but he cannot see the reason for bringing the blood of an animal as his way of salvation. He refuses to acknowledge the penalty for sin which is death. Therefore, God refuses him and his offering.

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Cain is very angry; yet God reasons with him. 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. The word for sin in this place is the same word used for sin-offering. God was trying to convince Cain that he must come by way of the blood if he were to be accepted of God and have fellowship with Him. This was not the way of works. The sin offering is what God was talking about; Christ Himself was the sin offering. Ge 4:7 If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the **door**. And unto thee shall be his desire, and thou shalt rule over him. **Who is the door?**

Joh 10:7 Then said Jesus unto them again, Verily, verily, I say unto you, **I am the door** of the sheep. Joh 10:9 **I am the door**: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. God is speaking this to men today. If thou do well, I will accept you. But who does well? Who has never sinned? Then He offers, Come the way of Abel, the blood way, the way of the Cross. The Lord spoke the same message to the children of Israel. They were given the Commandments to keep, but when they sinned, God had provided the offerings, so that He would be propitiated. But no, Cain would not accept God's way, and neither will man listen to God today. He continues to reason it out for himself to his own eternal sorrow.

This is so simple, but men refuse this today. God want us to believe in His son. Joh 5:24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. ****Just believe; you have everlasting life and you will never, never ever be condemned. You have already have had one translation when we believed in Christ. Now as Paul said in Col 1:13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: ****This first translation fits us for the physical translation which could take place any moment. We are waiting for Jesus to take us to our real home.

Ge 4:8 And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. In the original Hebrew Bible, it has "And Cain told Abel . . ." No doubt they had an argument as to the way of salvation. Men can be very eager for error. Satan can influence the mind of the old creation against those who differ from them as to their religion, or their church.

Remember, we have an old creation, the flesh within us and we have the new creation life within us as well. One represented by Cain the old creation (flesh) and the Abel, the new creation life (life of Christ within the believer). A Christian has the choice to serve one or the other. We have this battle within us until Christ takes us home. It is sad to see such zeal of the flesh; a zeal which made Cain slay his brother. He lost control of himself through his deep anger. This nice fellow who had brought such a beautiful offering to the Lord. He is infuriated with envy and jealousy to such a degree that when he finds his brother alone, he kills him. His religion could not stand the test. When God confronted him with his crime, he lied.

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This is a true of the old nature or old creation or flesh. It is called Self-righteousness. Cain does not get by with his denial. The Lord tells him that the blood of his brother accuses him from the ground on which it was spilled. Still, he does not repent, nor does he confess his sin. God pronounces judgment on him. Cain accepts the judgment, though complaining of how severe it is. What is it that happened to Cain and will happen to all unbelievers that reject Christ. It is the separation from the presence of God forever. He speaks the curse himself. Ge 4:14 Behold, Thou hast driven me out 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 finds me shall slay me.

Ge 4:16 And Cain went out from the presence of the Lord This seems to be one of the saddest verses in the Bible. It reminds us of the words relating to Judas: He went out and it was night. (John 13:30). It was certainly outer darkness forever for both these men. Oh, how sad, doom awaits every rejector of the blood of Christ for salvation. They go in the "Woe" way. Cain was the first man to prove his relationship with the devil. He was the first murderer. He killed his brother, but that death is only temporary; for Abel shall rise again in the resurrection of the **just**. Cain is a fitting type of the Jew, the self-righteous nation. Cain was the first "pharisee." The sin offering, Christ, was lying at their door, but they would not have Him. They insisted upon claiming their own merits, refusing God's way of salvation.

They killed their Brother, the Lord Jesus Christ, and brought a curse upon themselves. What was meant for their eternal good if they had accepted Jesus, has instead worked for evil against them. His blood cries out for vengeance even to this day. They were driven out of Palestine, the place of blessing, and have been wanderers on the face of the earth, scattered among the Gentiles who have ruled over them. As it is written in Hosea 3:4, The children of Israel shall abide many days without a king and without a prince and without a sacrifice and without an image and without an ephod and without a teraphim. Teraphim means healer.

1Sa 19:13 And Michal took an image, (Teraphim) and laid it in the bed, and put a pillow of goats' hair for his bolster, and covered it with a cloth. 14 And when Saul sent messengers to take David, she said, He is sick. This teraphim was the shape of human breast. In Hosea, God was telling Israel that because Israel had played the harlot. It was because they were outside of the true vine of Christ. It becomes useless, hard and hurtful. Jesus the true vine is the only one that can bring healing and joy. Teraphims were gods in the shape of human busts along with the other idols that Israel had. Hosea 3:4.

The Lord set a mark upon Cain lest any finding him should kill him. The meaning refers to the Jew! God says, Ge 4:15 Whosoever slayeth Cain, vengeance shall be taken on him sevenfold. This has been proved over and over again with Israel. It has been a dangerous thing for a nation, or a people to hurt the Jew - sevenfold has been the retribution meted out to them. But we must always remember that this world is not our home. Our life here is but a breath, a vapor. We are looking for the same city which Abraham looked for, whose Builder and Maker is God. To reject Abel's way of approach to God is to reject the Lord Jesus Christ as Savior. We would conclude that Cain's issue, which is shown by his son Lamech.

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The record shows he was the first recorded polygamist. His wives' names were Adah (ornament) and Zillah (tinkling or musical instrument). Maybe he married one as an ornament and the other to entertain him. He was seeking to be happy without God in that far-off country. He said to his wives, in V 23 Hear my voice; hearken to my speech; for I have slain a young man to my wounding and a young man to my hurt. If Cain shall be avenged sevenfold; truly Lamech seventy and sevenfold. Violence and murder follow in the line of Cain. The end is marked, even as the beginning. There has been no improvement, no change for the better; rather for the worse. The last name of the line which is given, is **Tubal-cain** (Cain's issue), which emphasizes the truth taught from the beginning to the end in the Bible. That which is born of the flesh is flesh.

Tubal-cain - carry, lead (forth) produce, i.e. a crop or fruit, increase. **But this was the wrong fruit**

Ge 4:25 And Adam knew his wife again; and she bare a son, and called his name Seth: For God, said she, hath appointed me another seed instead of Abel whom Cain slew. The birth of Seth marks a new beginning. We have many "beginnings" in this book of Genesis. Seth, the third son, represents first of all, Christ in resurrection; secondly, the man in Christ, who also came up out of the tomb. All of these personalities who represent Christ, have also a personal application to the saints of God, as we will see next time!

Genesis 5-6 Oct 15, 2024

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Ge 5:1 This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; 2 Male and female created he them; and blessed them, and called their name Adam, in the day when they were created. ***In this chapter God gives us the record of creation as though Cain and Abel had not been born. It is a “new beginning.” In Seth, we have a type of Christ in resurrection. Abel figures Christ before His death; here we see him as risen from the grave, a new creation. **This is only a picture.** This man was still connected with the old creation. The whole human race was still on its downward path because sin entered in. It is only a figure that God began anew.

In the words, of V1 we have as it were a new record and God had wiped all the rest off the slate by Jesus Christ. He took our sin upon Himself. Seth is a wonderful type of the new creation in us. The meaning of all the names of these sons is remarkable. In Gen 5, we find the genealogy all the way from Adam until Noah. It tells you the number of years they lived and so on. Why did God fill up space with the list of all these names and how long they lived? Meanings: **Adam** = man; **Seth** = Appointed; **Enos** = mortal man; **Cainan (Kenan)** = Sorrow Low Humble; **Mahalalel** = The Blessed or Praise of God; **Jared** = Shall come down(descender; contend, wrestler); **Enoch** = Teaching, dedicated, trained; **Methuselah** = His death shall bring, His death shall send; **Lamech** = Powerful; **Noah** = rest or comfort.

If you put these names all together, they tell you a story. Man is appointed mortal sorrow, but the Blessed or Praise of God shall come down teaching. His death shall bring the powerful rest or comfort. All this is in Gen 5! I wanted to go over the Hebrew alphabet a little with you. It is very interesting; all the letters have pictures that coincide with them. The first letter of the Hebrew alphabet is Aleph and it has a picture of an ox head. Second, Beyt is a picture of a house or a tent. Gimel is a picture of a camel's neck. Then Daleth is a picture of a door. Then we have the fifth letter which is heh which is a picture of a man with his arms raised, God's grace. (Heh) means God's breath. In Hebrew there are no numbers, the alphabet is their number. For example, if they want a #2, they write down Beyt, the tent.

So their alphabet carries pictures as well as numerical value. The numerical value of Aleph is 1 and Beyt is 2, Gimel 3, daleth 4, and Heh is 5, grace. The name of the Lord, Yaweh. It is spelled Yud, Heh Vav Heh. That is the most precious name in the Bible, Yahweh. In our Bible when we see the word LORD in all capitals, it is the name Yahweh and when you see (capital) G, o(small) d(small), that is Elohim. Elohim His name as the creator. Yahweh is the covenant keeping God. In Gen 1, it says, God said let there be light, God said let the earth bring forth and so on.... But in chap 2, the moment that man came on the scene, it says, Lord God, in Hebrew, Yahweh Elohim. Yahweh has to do with relationship and with covenant and it has to do with grace.

Man became the beneficiary of all the blessings of His grace. Jesus' name is actually Yahweh Saves. Yeshua! Not Yaweh judges, but Yahweh Saves. Every Hebrew alphabet has a picture. The name of the Lord, Yahweh is spelled Yud Heh Vav Heh. Yud has a value of 10 and is the smallest of the Hebrew letters. It is a picture of humility. Though being the smallest letter, God delights in using the small weak insignificant things to demonstrate His Glory and power. Yud is considered the starting point of the presence of God in all things.

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It is the spark of the Spirit in everything. Yud is a picture of an open hand, heh is grace, vav is a picture of a nail. So we have open hand, grace, nail, and grace. Yud Heh Vav Heh. Jesus Christ! Hand of grace, nail in grace! God told Abram, his name means high father, exalted father. When God took His breath, grace, and breathed into Abram in Gen 17. God imparted grace and he became Abraham which means the father of many nations. Note: Methuselah. His name signifies at his death it shall be seen. At his death, the flood came. It was actually seen, even as his name indicates. There is Divine accuracy in all this account. Methuselah lived 187 years and then he had Lamech and then lived another 782 years which brings us to the flood. Enoch represents full overcomers, who will be translated out of the world before the tribulation period. Enoch, heard all the conversation of the wicked but he walks with God.

Heb 11:5 By faith Enoch was translated that he should not see death; and was not found, because God had translated him: and before his translation he had this testimony, that he pleased God. Enoch dwelt with God. Why did God put Enoch's translation in His word? It was so that we in this church age might learn about translation and what it stands for. It is put in the Bible for our understanding. God gave His word to Enoch and Enoch believed God and by faith he was translated. Why did God translate a man in the beginning such as Enoch, who seems to always trust God, and then a little later translate a man, Elijah, who had a difficult time trusting God at times?

Why did He do that? Because God's word states, in the mouth of two or three witnesses every word may be established. God had to have two witnesses in translation to show us that if we only knew about Enoch being translated, we may think that because he was so faithful to God, we could never be translated because we are like Elijah. Enoch believed God and he pleased God. Elijah, though he wasn't always victorious, believed and trusted God. God is not trying to take something from us, but He is trying to give us something. The Lord doesn't just take away the thorn bush; He puts something of beauty in its place. God doesn't just take the cactus out of the desert; He is going to make it blossom like a rose.

The greatest treasure (blossom) is in the people that are taught the things of God. Why? Because they become Christ like. This is His dwelling place? And there was a great falling away in the time of Enoch. Do you know that the falling away is greater today simply because people sin against a greater light than they had? They didn't have the Bible like we have. At times we have such a time trusting God. God was about to judge the world in a flood when Enoch was translated. In those days the thoughts and intents of men's heart was wicked continually. They were building and eating and drinking. One of the saddest things today is that God's people are becoming more and more occupied with the things of this world.

We are here in this world and we must live here, but God must be absolutely first in our life. We do not know the opposition that Enoch faced. Enoch is a picture of the full over comers that make up the bride of Christ that are looking for the appearing of the Lord and will be translated before the tribulation even begins to start. Methuselah figures the whole body of Christ who live on after the first company are translated. When they go, judgment will fall upon the world. When the heavenly people are gone, the full measure of iniquity will have been reached. The climax of sin will be met with the climax of God's vengeance. Why? Because man refuses Christ!

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Methuselah lived 969 years, just short of a thousand; and as to the spiritual application, there will be just a few years to follow after the Church has gone, then the great tribulation will have passed. Notice the exactness of the Word of God and the wonderful significance of names. Methuselah was 187 years old when Lamech was born. Lamech was 182 years old and Methuselah was 369 years old when Noah was born. And 600 years later, the flood came which made Methuselah 969 years old, the very age at which he died. At his death the judgment was seen. He believed the preaching of Noah, but he was not preserved upon the earth in the ark as were Noah and his family.

Lamech, “strong man” comes upon the scene after Methuselah. He represents the able man, the man in Christ who will be developed in the end of the age that we are presently in (type). He is the full expression of the man who is weak in himself, but strong in the Lord. He says with Paul, I can do all things through Christ who strengtheneth me. He begins in weakness, but afterward his weakness is seen no longer. He ends in power. Christ only is seen. Now, Cain had a son named Lamech too in Gen 4. Satan likes to imitate. He was a boaster in the old creation, boasting in his father. He said that he killed a man; and if Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold. This Cainite Lamech was taking advantage of God’s grace, shown to Cain.

He was abusing that grace, mocking at it in a way. He was saying, look at Cain he got away with it and so can I. He was mocking, talking even like people today. They say, Oh, you religious folks have been talking of Christ’s return for years and years. Why hasn’t He come? Things have continued the same ever since the world was created. Ge 5:32 And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth. In the Seven Dispensations, or Ages - we have had the Age of Innocence also called “Paradise.” Genesis 2 and 3. We are now in the Age of Conscience, relating to the period before the flood. Genesis 4 to 7. Note that Seth’s children speak of fruit bearing. They speak of the new birth and the development of faith. Noah comes upon the scene. His name signifies comfort, rest, as is plainly evident in the words which his father Lamech spoke, referring to Noah.

Ge 5:29 And he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed. He is prophesying of the Millennium and the rest which the world will find in Christ. The curse upon the earth will be removed in great part at least. Rest will be found in Christ from physical as well as spiritual toil. And then we read, And Noah was 500 years old and Noah begat Shem, Ham and Japheth. Very significant are these births; for later after the flood, we are to see a new beginning, a figure of the new creation in them.

Chapter Six

In this we see the evil conditions upon the earth. Wickedness prevailed. The same evils are told in Romans 1 – 3 concerning the world in Paul’s time. Man is no different today; he has not become better, rather, worse. This pictures the likeness of the end of man’s day which is soon to happen in our day. The sons of God and daughters of men spoken of here represent the two lines that we have been reading about. Seth and his line were believers. They turned to God. There were two creations in the world then just as there are today.

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In time, these two lines intermarried, consequently they all became bad. When believers marry unbelievers today, their children get farther and farther away from the Truth. In the end of the age, the climax of all evil, there will be the manifestation of mighty giants in the earth; not so much physically, but rather mentally. They are giants in intellect, statesmanship, education, philosophy. These men will rule the world, men of marvelous ability, and intricate skills. They will invent mighty devices, both good and bad; for blessing and destruction of mankind. Most of this will be due to satanic power. Later, Satan himself will possess the energy to fill one man, the antichrist. There will be men who will be moved mightily by Satan's power and skill.

The age will end with dynamics from both God and Satan. The devil will counterfeit everything of God. The strong man, Lamech, will be in evidence both in the Godly man as well as the devilish one. And yet with all this wickedness, it will be a religious age. It will be a deceptive atmosphere. It will not appear wicked for they are very tricky. We are already being bombarded with deception, even in religious circles where man is adding and subtracting from the word of God. Satan has transformed himself into an angel of light, rather than darkness. He will claim to be "Christian." He will recruit under the banner of the Christ. We must not marvel at the signs and wonders as the end time draws closer.

If one remains long enough, he will see yet greater works, for God shall send them strong delusion; because they received not the love of the truth, that they might be saved. (2 Thess. 2). God allows these counterfeit miracles because of the unbelief and rebellion of man. The end of this age will be as it was in the days of Noah. Jesus said, Matt. 24:38 For as in the days that were before the flood they were eating and drinking, **marrying and giving in marriage**, until the day that Noah entered in the ark. They have become lovers of pleasure more than lovers of God. 2 Timothy gives us a description of the evil condition of the last days. There will be disregard of God and man; lawlessness in evidence on every hand. And yet with it all, a form of godliness. What a shame! Men will be going to church religiously, and yet at the same time, forgetting God.

As God saw the wickedness of Noah's day; He is not blind to the abominations of the end time. Noah is a man who is laughed at, hissed at, called a fool, an idiot, building a ship upon dry land, standing in the furnace of slander and laughter. 2Pe 3:9 The Lord is not slack concerning his promise,but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. Christ will come! He will deliver us! We have the Lord's promise; we do not have to go through the tribulation, just stick to the word of God. It will be our choice. We will choose our own broad way or the narrow way with Christ. 2Pe 3:13 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

We are looking up! But God has kept His word to us because He can never lie. The greatest offence we can do against the Lord is calling Him a liar. That is Unbelief! Remember this! God says, I will never leave you or stop loving you. God never accuses us but forgives us. What is the word of God? It is love. Love is the basis of God's word. Without love, the word of God would be meaningless. But you see God put something in our hearts. It is His love. It is the love relationship with Him that gets better and better every day. That's His word, love.

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He has given me His word, love. Love is not in creation or in all that He has created. Love is in the person of the Lord Jesus Christ and our precious Father. Why go through all of what we're going through if it is not for love? Then what else do you really need. But Love! It is the love of God and without that, we have nothing. The more we study the more we realize how much **He loves us**. We deserve death long ago, but He has given us His grace. He wants a people who He can share with! Eph 3:19 And to know the love of Christ, which **passeth knowledge**, that ye might be **filled with all the fulness of God. He wants us filled with all the fulness of God.** Ge 6:8 But Noah found grace in the eyes of the Lord. Why did he find grace? It was because he was looking for it. How do we do that? It is found in His word.

We as believers can always find grace; God has revealed His love and favor to us. Noah was a just man. In the midst of all the corruption, he walked with God. He was perfect in that generation of wicked men. It is no marvel if one walks with God when all men are going on the same highway of holiness; but when all are walking contrary, then it is victory indeed, a triumph of faith to walk with God. Noah was a bright and shining light in the midst of dense darkness. It is at such a crisis time that God appreciates faith, and the one that trusts Him explicitly. As saints, we are not ashamed of this road; We have a city waiting for us. Gen 6:13, 14 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.

Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. It is interesting that the same word for "**pitch**" is also translated as "atonement" (Lev 17:11). The blood of Christ seals the believer in from the flood of God's eternal judgment. Eternal atonement is provided by the blood of Jesus. (Rom 3:25; 1Cor 6:20). This gopher tree is the same wood that was used in building the tabernacle in the wilderness in Moses' day. It is known there as the shittim, or acacia tree. It was a thorny tree which grew in the wilderness. It reminds us of Jesus "as a root out of the dry ground." He was the only fruitful tree that God could find in this wilderness world.

The tree had to be cut down first; significant of Christ! He had to be crucified so that man could have an Ark of safety in which he could ride above the waves of Divine judgment without fear. The ark was composed of different compartments, or nests. All these creatures were **not** huddled together in one place. There were different orders of beings; therefore, different ranks for the different species. This is a picture of Christians, there are some who are walking the walk. Submitting their lives to Christ and His word. Compare with 1Co 15:21 For since by man came death, by man came also the resurrection of the dead. 22 For as in Adam all die, even so in Christ shall all be made alive.

23 But **every man in his own order**: Christ the firstfruits; afterward they that are Christ's at his coming. **Order is a military term.** It means rank, arrangement, order. In the Ark, some may have been more exalted than others, but not more safe. All were equally preserved from judgment. The whole ark was pitched within and without with resin; all the seams were scaled. The resin was an exudate which flowed from the tree when it was cut. What is an Exudate? fluid that leaks out of blood vessels. This was Jesus in the Garden of Gethsemane.

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Gethsemane means oil press. Lu 22:44 And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. Again, we see a picture of Christ. His death not only saves us from judgment, but secures us eternally. No judgment waters could seep into that ark; not even one touch of water could reach them. This is the wondrous provision of Calvary figured in that ark which Noah built? Note the word nests, instead of rooms, in the ark. A nest is better than a room, which might be bare and comfortless. A nest speaks of love, of mother and father's care; of food brought to the small birds. It speaks of the rest and provision in the store house of God, sufficient to meet our every need. And this is the fashion of which thou shalt make it.

The length of the ark shall be 300 cubits; the breadth of it 50 cubits and the height of it 30 cubits. A cubit is thought to be 18 inches; therefore, the ark was 450 feet long, 75 feet wide, and 45 feet high. It had marvelous dimensions, yet none too large for the creatures which it contained. Imagine the ridicule Noah had building a monstrous ship on dry land! Folks then were the same as those today. They called Noah a fool, a fanatic, etc. They ridiculed him about his big boat on dry land. They laughed at his expense: Where is the water, Noah? How are you going to take your boat to water? Up to the time of the flood, there had been no rain. A mist watered the earth. (Gen. 2:4). Noah had faith, though he had not seen rain come down from heaven either.

He had to trust the Lord for the material for the boat, and the wisdom to put it together. He built the ark by faith. He risked everything to obey the Word of the Lord. It may seem strange to do what God tells us to do, but faith changes our point of view. Noah believed God and he was acting out his faith. And as he was working; he was also preaching, for we read that he was a "preacher of righteousness." 2Pe 2:5 And spared not the old world, but saved Noah the eighth person, **a preacher of righteousness**, bringing in the flood upon the world of the ungodly; Every bit of physical effort he put into that ark was a testimony of God's Word and its fulfillment. And we can do the same today.

Noah was secure in the ark from the judgment to come, and so are we secure in Christ. Judgment will not touch us. Noah could not get out, for the door was shut and sealed by God and there was only one window, which was at the top. He could look up to heaven and God, but could not look down upon the scene of death and destruction all around. God did not want him to see the awful destruction and be disturbed and sorrowful. Joy and peace reigned within the ark. They were all safe within the ark. This is all of Christ, the true Ark. His side was pierced to make a way for us to enter into safety. "I am the Door," I hear Him saying; "if any man shall enter in by Me, he shall be saved."

Genesis 7-8 Oct 22, 2024

Page 1

Ge 7:1 And the LORD said unto Noah, **Come** thou and all thy house into the ark; for thee have I seen righteous before me in this generation. ***God told Noah the exact time to enter into the ark. Noah was 600 years old and it took him about 100 years to build the ark. Why did the Lord wait so long? The Lord was long suffering. 2Pe 3:9 tells us; 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. In Heb 4:7 it says; Today if ye will hear his voice, harden not your hearts.

Again, Noah obeyed God. And not only he, but all the fowls, beasts, and creeping things obeyed as well. He had told Noah Ge 7:2 Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that are not clean by two, the male and his female. And the marvel of it, they all marched or flew into the ark. It was a mighty miracle. It was only God who caused them to enter into the safe place of the ark. Jesus said, Joh 6:44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. Even the devil served God by causing wicked men to crucify Jesus; and the cross served God's purpose and also man's need. It was the greatest service ever given to man, but neither the devil, nor man knew that in nailing the Son of God to the cross, they were doing the will of God. What wisdom, a mystery in the strength of weakness.

Ge 6:13 And God said unto Noah, The end of all flesh is come before me; 14 Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. Before the flood came and before the ark was made, God had a means of escape for His own people. This existed in the mind of God before the foundation of the world. The ark was provided before a drop of rain had fallen. So, too, our Savior Christ was no afterthought of God when sin had come in and devastated His creation. From eternity past He had purposed to redeem a people unto Himself. Christ, in the counsels of the Godhead, was a lamb slain from the foundation of the world. (Revelation 13:8). The ark was God's provision for Noah as Christ is God's provision for sinners.

God revealed to Noah His own designs and ordered him to build a place of refuge into which he could flee from the impending storm of judgment. In like manner, God reveals by His Spirit His thoughts of mercy and grace toward us. 2Cor 4:6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. Before the ark could be made, trees must be cut down. This secured the life of Noah and his house. It was obtained by the death of the trees. It pictures our Lord's humanity. The trees from which the wood of the ark was taken were a thing of the earth, reminding us of Isaiah's description of Christ, "a root out of a dry ground" (Isaiah 53:2)

Notice the word **come** in Gen 7:1; This is the first time the word "come" is found in the Scriptures, and it recurs over five hundred times in the remainder of the Bible. The Lord does not say "Go into the ark," but "Come." "Go" would have been a command, "Come" was a gracious invitation; "Go" would have implied that the Lord was asking Noah depart from Him, "Come" says that in the ark the Lord would be present with him. Is it not the same thought as we have in the Mathew 11; Come unto Me and I will give you rest!

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This invitation was a personal one; “Come thou”; God always addresses Himself to the heart and conscience of the individual. Yet, the invitation went further; “Come thou and all thy house into the ark,” and again we find a parallel in the Gospel of grace in our day: Acts 16:31 Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. There is another place that the word come is used. It is in Re 22:17 And the Spirit and the bride say, **Come**. And let him that heareth say, Come. And let him that is **athirst come**. And whosoever will, let him take the water of life freely. Notice it began in Genesis with the tree of life and it will end in this Bible with the tree of life. The ark was a place of absolute security. Noah and all the creatures went into the ark. It would have done them no good to sit and look at it and even admire it.

There was only ONE WAY of escape and that was to observe the Lord’s command, Come thou; enter into the ark. So, in like manner today. It is not enough to admire Christ and marvel at the Cross of Calvary, nor even to speak well of Him and redemption. We must believe from the heart and obey God’s command. We must walk into the ark. We must make all these truths practical. We enter into safety in Christ; accepting Him as the Savior. This is making the Word practical, or experimental. Some may even say that we have everything in Christ, but at the same time, deny the word by their actions. They substitute something else for Christ, even while they speak. They may use all manner of carnal means to draw people into the Ark, instead of letting God move them. If the Holy Spirit does not do the work, they may only get into an organization, or building which they call the Church.

It would have made as much sense for Noah to sit on a hilltop and talk about this wonderful ark. He could have said how safe it is and how marvelously it provided everything for their needs. That would make about as much sense as for us to talk about Christ, but not appropriating the shelter and provision of Calvary. This would not walk in truth that has been provided to us. Noah did not act so foolish. He entered into the ark when it was ready. After you are inside the safety of the ark, then you may admire the beauty and stability of it. No one really appreciates the strength and security until he has entered in. Enter into Christ our rest! Ge 7:16 And they that went in, went in male and female of all flesh, as God had commanded him: and the LORD shut him in. What a blessed word is this! The Lord shut them in.

Noah did not have to take care of himself; having entered the ark, God was then responsible for his keeping. So, it is with those who have come to Christ for refuge; 1Pe 1:5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Note: the ark had only one door. There was not one door for Noah and his family, another for the animals, and yet another for the birds. One door was all it had. The same was true later of the tabernacle in wilderness, one entrance. The spiritual application; only one way of escape from eternal death.

There is only one way of deliverance from the wrath to come. There is only one Savior from the Lake of Fire, and that is the Lord Jesus Christ. John 14:6 I am the way, the truth, and the life, no man cometh unto the Father but by Me. Then in John 10:9, Jesus said, “I am the door.” Note that Noah was ordered by God to set the door “in the side” of the ark (Genesis 6:16). This had to point forward to the piercing of our Lord’s “side” (John 19:34) which was the indication that the way to the heart of God is now open to guilty and to all mankind.

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The ark had three stories in it, “with lower, second, and third stories shalt thou make it” (Gen 6:16). Why are we told this? What difference does it make how many stories the ark had.

Everything in the Scriptures has some significance and spiritual value. Every word of God is pure. The ark was divided into three stories. I believe it speaks to us of the threefold salvation in Christ? The salvation which we have in Christ is a threefold one. It is a salvation which embraces each part of our redemption of our spirit, and soul, and body. 1Th 5:23 And the very God of peace sanctify you wholly; and I pray God your **whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ**. And, our salvation is a three tense salvation. We have been saved from the penalty or the wrath of sin; we are being saved from the power of sin by the Holy Spirit working in our lives today; right now; and we shall yet be saved from the presence of sin because sin cannot exist in the presence of God in heaven.

The waters rose 15 cubits (1.5 feet per cubit or 22.5 feet) above the highest mountain peak; and the ark rose with it. The higher the judgment overflowed, the closer to heaven it brought Noah and those with him. But this also figures the end, showing God's judgment prevailing over the highest hope and national help of man. The greatest, the mightiest union of strength will not overcome the billows of God's wrath. Christ is the Antitype of the ark. He is God's deliverance from wrath. The Church is not the ark. It is no refuge from judgment, but rather the company of people who are gathered into the ark, are safe from judgment. Noah and his family would no doubt represent the Church, but there are other creatures sheltered from wrath also. These represent other peoples, nations, etc., who will endure the tribulation period and take their place upon a renewed earth. We read that "all flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of birds, and another of fishes." (I Cor. 15) Are these not all seen in the ark?

Chapter 8 - The day the ark rested on the mountain of Ararat is identical with the day on which the Lord rose from the dead. Ge 8:4 And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. Ararat means the **curse reversed: precipitation of curse**.

So far, we have had two covenants in our Genesis study. The meaning of the word covenant is a contract. We are in a covenant relationship with God. A covenant is a disposition. It is a contract. It is also translated a testament. We have the New Testament or we could say this is the New Covenant. The covenant is between God and man. God only initiates the covenants. Man does not initiate a covenant with God.

ADAMIC COVENANT

The first covenant of the Bible is found in Genesis 2:16,17. God made it with Adam. The only requirement of Adam was that he should not eat of the tree of the knowledge of good and evil. The purpose of the covenant was (on the positive side) to teach man obedience to God; and (on the negative side) to keep him from sin and death. This covenant lasted until Adam ate of the forbidden fruit and was cast out of the garden.

NOAHIC COVENANT

This covenant was between God and Noah and your seed after you and with every living creature that is with you -Genesis 9:8-17. The Nature of the covenant was that there would be no more universal floods. Its duration is everlasting. It is also universal. The covenant Sign is the Rainbow.

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Note Genesis 8:21, 22. Here is another of God's promises given at this time while the earth remaineth, seed time and harvest, and cold and heat and summer, and winter, and day and night shall not cease. The purpose of this covenant was to assure man that God would never again destroy the whole world with a flood. **** Noahic covenant was that God would not judge the world by a flood again. It was given to every creature.

In this 8th chapter, we are now in the second covenant. It was a new beginning of a new world. Gen 8:6 At the end of forty days, the number of testing, Noah opened the window of the ark and sent forth a raven, (an unclean bird Lev. 11:13, type of the flesh). The ark was only a figure and not the perfect image of Christ. There was no raven or fleshly nature in Christ. There was not really a regenerated earth, nor were all those in the ark a regenerated people, necessarily. It was only the shadow of a future substance. The raven may refer to the fact that there will remain upon the earth some unregenerate people even after the judgments of the end will have been poured out.

The flesh will still be in evidence and manifest itself as the same rebellious old creation, even after the thousand years of Christ's righteous reign. Revelation 20:7-9 Re 20:7 And when the thousand years are expired, Satan shall be loosed out of his prison, 8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. 9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

After the exit of the raven, which did not return, Noah sent forth a dove. (Note the latter phrase, "sent forth from him," is not said of the raven). The dove, unlike the raven, could find no place for her feet. She returned unto Noah and the ark, while the raven was content to feed upon the death and corruption which was everywhere. The presence of the Holy Spirit is figured by the dove being sent out and returning to Noah. He was not yet sent forth to the earth to remain, but came only upon certain individuals for a certain work in the Old Testament. He had not yet come to abide Forever. The Holy Spirit could not find any stable ground, no resting place for His feet, until Jesus died and brought in a new creation.

Noah waited seven more days, and then sent the dove out once more. She returned to him in the Evening. This is the faithful bird of promise; and lo, in her mouth was an olive leaf. Then Noah knew that the waters were decreased from off the earth. This last seven days could suggest the time of Jesus' life and ministry, ending with His resurrection when He entered heaven, having made "peace by the blood of His cross." The olive leaf speaks of life out of death, the hope of a new beginning. Ge 8:12 And he stayed yet other seven days; and sent forth the dove; which returned not again unto him anymore. Here the seven days suggest the fifty days between Christ's resurrection and the advent of the Holy Spirit on the Day of Pentecost. At that time, He was provisionally poured out upon all flesh. All men, everywhere, could then receive the Holy Spirit on the basis of Christ's resurrection and ascension.

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This is another type in the future: The flood is over; judgment is past; then, in type, comes the Millennium. The new creation is on resurrection ground; therefore the first period of the dove's going forth would represent the Holy Spirit's presence on Pentecost. He was poured out first on Israel. The Millennium would have commenced immediately if they had received Him in Acts, but He could find no rest for His feet. They refused all the Spirit's wooing, because the raven was still there. The flesh was still in command, and the Lord took the dove back, as it were, from Israel. Note the language at this point: V9 Noah put forth his hand and took her unto him. She had found no resting place. The seven days later suggest this present Church period. Noah sent the dove out again. She returns with an olive branch; the Gentiles hear the message of the resurrection. They received the Word of God. Peter preached the first sermon to them, and Paul continued to carry the Good News. Peace has been made. The olive branch assures of life and victory. Death is past. Satan's power is void.

After a while the dove will return, in a sense unto Him that sent her forth. This pictures the end when the Church will be complete and gathered home. Then, Israel will come into remembrance again before the Lord. The dove will come out again upon them and be poured out upon all flesh, and their sons and their daughters shall prophecy, their old men shall dream dreams; Joel 2:28. The dove will return no more into the ark. Then the real meaning of Mt. Ararat will be in evidence. The curse will actually, be removed. At the times death will be the sign of eternal judgment; for only the sinner will die, and that for his own sin of refusing the Son of God, Jesus Christ. Then Ge 8:20 And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar, and the Lord smelled a sweet savor. Calvary is figured in these sacrificed beasts and birds; therefore, we are taught that all the blessings of the renewed earth are upon the basis of redemption.

21 And the LORD smelled a sweet savor; 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 everything living, as I have done. These last verses, and all of chapter nine down to the seventeenth verse, contain God's response to Noah's offering. It is in these verses we learn God's answer to the "sweet savor" that ascended from the altar. **This covenant**, was based upon sacrifice. The sacrifice of Jesus Christ was **being made by God with Noah**, and not by Noah with God. It is therefore absolute and unbreakable. How blessed to learn from this type that every temporal blessing which the earth enjoys as well as every spiritual blessing which is the portion to us saints. It is increases to us from the Sacrifice of the Lord Jesus Christ of whom Noah's burnt offerings spoke.

Ge 8:22 While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease. The recurring of the seasons and the renewal of the earth are the fulfillment of the covenant that God made with Noah. Nature's "laws" reveal the fact God controls the universe. Nature's "laws" did not prevent the flood in Noah's day. We can turn to God and to His Word and hear our Father say, Gen 9:11 And I will establish My covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there anymore be a flood to destroy the earth!

Genesis 9-10 Oct 29, 2024

Page 1

Noah's Fall and Noah's Prophecy

Here we see Noah and his family coming out of the Ark, starting fresh. Ge 9:1 And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth. God entered into a covenant with Noah, declaring that the earth should not again be destroyed by a flood. Can you imagine what Noah and his family felt. Maybe they thought what if another flood happens. So, the Lord set their heart at rest. Then, we learn that "God blessed Noah and his sons"; Ge 9:2 that He caused the fear and dread of man to fall upon every beast of the field, and "delivered" all the lower orders of creation into his hands. Further, we discovered that man was now vested with the sword of authority, the principle of **human government** being ordained and instituted by God Himself.

We have talked about The Seven Dispensations, or Ages are:

1. Age of Innocence also called Paradise began in the Garden of Eden and ended with the fall of man- Genesis 2 and 3.
2. Age of Conscience, relating to the period before the flood. Genesis 4 to 7.
3. Age of Human Government, From the flood to the dispersion of the people at the tower of Babel--Genesis 8 to 11. We are now in the age of Human Government.

After such a merciful deliverance from the flood, and after witnessing such a demonstration of God's holy wrath against sin, and after being given the full provision and Divine assurance, we would think that the human race, would follow the path of righteousness, but they did not. The very next thing we read is that Ge 9:20 And Noah began to be an husbandman, and he planted a vineyard: 21 And he drank of the wine, and was drunken; and he was uncovered within his tent. There are some definitions that tell us that the Hebrew word here for "uncovered" indicates a deliberate act and not just an unconscious effect of drunkenness. The sins of overindulgence and impurity are twin sisters.

David wrote in Psalm 8, "What is man that thou art mindful of him?" What a difference between this part of Genesis and the last part where Noah was obedient to build the Ark. Who would have imagined such a tragic outcome? How plain it is that truth is stranger than fiction. Genesis 9 launches a new beginning. But think of our first study of the first "beginning" of the human race. As we compare them, the two reveals the fact that there is a resemblance in the history of Noah and Adam. Adam was placed upon the earth which came up out of the "deep and which had previously been dealt with by God in judgment" (Genesis 1:12); So, also, Noah came forth onto an earth which had just emerged from the waters of the great flood which was a Divine judgment upon sin.

Adam was made lord of creation (Genesis 1:28) and into the hands of Noah God also delivered all things (Genesis 9:2). Adam was "blessed" by God and told to "be fruitful and multiply and replenish the earth" (Genesis 1:28), and, in like manner, Noah was "blessed" and told to "be fruitful and multiply and replenish the earth" (Genesis 9:1). Adam was placed by God in a garden to "dress and to keep it" (Genesis 2:15), and Noah "began to be a husbandman, and he planted a vineyard" (Genesis 9:20). In this garden Adam transgressed and fell, and Noah fell into sin in a vineyard. The sin of Adam resulted in the exposure of his nakedness (Genesis 3:7), and so, too, we read "And he (Noah) was uncovered within his tent" (Genesis 9:21).

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Adam's nakedness was covered by God (Genesis 3:21); and Noah' was covered by Shem and Japheth (Genesis 9:23). Adam had three sons; Cain, Abel, and Seth, the last of which was the one through whom the promised Seed Jesus would come (Seth); Noah also had three sons; the oldest Japheth, then Shem and Ham. Shem was the one from whom descended the Lord Jesus our Savior. Almost immediately after Adam's fall a wonderful prophecy was given containing an outline of the history of redemption (Genesis 3:15); and after Noah's fall, there is a prophecy containing an outline of the great races of the earth. My point is history repeats itself. Note: Had some human, not inspired by the Holy Ghost, written this about Noah, his awful fall would have been omitted. The fact is that it is recorded, and that no effort is made to excuse his sin.

That is evidence that the characters of the Bible are painted in the colors of truth and nature. Such characters were not sketched by human pens. Moses and others wrote this Bible by Divine inspiration of the Holy Spirit. Noah's fall shows us that man left to himself; we see the utter and total depravity of the human nature. Genesis 9 deals with the beginning of a new dispensation, and like those which preceded it and those which followed it, all opened with failure. Whatever the test may be, without God, man is unable to stand. Man is placed in an environment which destruction had fallen. For Noah, the blessing of God was pronounced upon him, the sword of authority placed in his hand. Noah fails to control himself and falls into open wickedness.

In Noah's sin we learn our need of watchfulness and prayer. A believer is never immune from falling. The evil nature is still within us and nothing but constant dependency upon God can enable us to withstand the solicitations of the world, the flesh, and the devil. 1Co 10:12 "Let him that thinketh he standeth take heed lest he fall" is a word that every saint needs daily to take to heart. **Neither age nor character** is security in the hour of testing. Here was a man who had withstood the temptations of an evil world for six hundred years, yet nevertheless, he now falls to the lusts of the flesh. And this is one of the things which is written for "our admonition" (1 Corinthians 10:11). 1Co 10:11 Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

We cannot judge Noah harshly, but rather "consider ourselves, lest we also be tempted" (Galatians 6:1). **No experience of God's mercies in the past can deliver us from exposure to new temptations in the future.** Noah's fall is a solemn warning to every saint of God. Noah's sin was not judging the flesh. For Noah, nothing except his death is recorded after his terrible fall. The last three hundred years of his life are blank. There are three things of Noah's prophecy that I want to focus on. The setting of it is a remarkable one. The terrible fall of Noah and the wonderful prediction he said concerning the future history of the three great divisions of the human family are placed in comparison. The fact that the Holy Spirit has joined these two together is an illustration of the truth that God's ways are different from ours.

We learn that the very words of Scripture are inspired of God, but also their arrangement and order shows us His wisdom that exceeds human wisdom. **What do we learn from linking together Noah's fall and Noah's prophecy?** The human race of the earth is seen in their early condition: they are traced through Shem, Ham and Japheth, back to Noah. The history of the human race comes from Noah's three sons. It was a history that began by Noah abusing God's mercies. It was a history that started with the head of the new race failing, to govern himself.

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It was a history that started with what Ham did. Ge 9:22 And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

Ham saw his father's nakedness, and by his own conduct revealed his own character. His brothers sought to cover up the nakedness of Noah, which was also their own as being his offspring, and thus escape the curse. Ge 9:23 And Shem and Japheth took a garment, and laid it upon both their shoulders, and **went backward**, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness. Ham, "means the sunburnt" represents those in the Church who have received the light but refuse to walk in its rays. It has thereby darkened them; for when light is rejected, it becomes a source of darkness to that soul. Ham was the father of Canaan, "the merchant," as his name implies.

He is from the man who refuses the light. They are like Canaan a trafficker with God's things, "the merchant." They barter, or peddle, the Truth for personal gain. They are merchants and the balances of deceit are in their hands. (Hosea 12:7). When Noah awoke from his drunkenness, Noah denounced the conduct of Ham. He passed over Ham and fixed the curse upon his son, Canaan. Shem and Japheth are both blessed, and Canaan was to be their servant. This was fulfilled in a measure when God gave Israel dominion over the Canaanites and told them to take their land for a possession. Spiritually speaking, this too, is significant. He who refuses light and is thereby darkened, cannot be a ruler over others, but serves those who will cover the weakness of the flesh with the garment of salvation.

Ge 9:26 And he said, **Blessed be the Lord God of Shem**; and Canaan shall be his servant. **Note: The God of Shem is blessed.** This refers to the new creation. Shem was the forefather of Israel. Abraham was of this line. It is the new man of faith that is blessed with the blessing of God. Shem, the second son is marked as the father of the children of Eber, the pilgrim race. The Name of God is revealed in this line. He is the son from whence the, children of Israel came. Abraham, the father of those of the faith line, as well as the chosen Seed, that came through Christ. Japheth, on the other hand, represents the Gentiles, and the natural man. His blessing is dwelling in Shem's tents. Here we have a hint of conditions today. Japheth is dwelling in Shem's tents in both aspects.

The Gentiles still have dominion over the Jews in this age, or until the Times of the Gentiles will end. We owe the Jews! Japheth also represents, the energetic, aggressive spirit that desires to serve, rather than worship or pray. Japheth means "enlargement." He wants to be up and doing, full of zeal and determination. Both are necessary for a full-rounded Christian character. The Lord would have them both united in one house. God acknowledges Shem; but He will also use Japheth with all his ransomed power and zeal, if he will yield to the Shem character and let his tent cover him. Hidden in Christ is the lesson. This is the one God will use for His glory and honor.

Why is Noah's prophecy about his sons, which sketches the history of the three great races of mankind, linked to Noah's fall? Ge 9:22 And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. It was written in scripture 1Co 3:19 For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. Today we see critics who are blind leaders of the blind which aim to degrade God's Word.

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Noah in this prophecy of regarding his sons, the natural man does not see anything wrong with what Ham did. These words of Noah were spoken under a Divine yearning which is proven by the fulfillment of the prophecy itself. The words of Noah: Ge 9:25 And he said, cursed be Canaan; a servant of servants shall he be unto his brethren. 26 And he said, Blessed be the LORD God of Shem; and Canaan shall be his servant. 27 God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant. What is the meaning of Noah's prophecy. It consists of two parts: a curse and a blessing. Noah's prediction concerning his sons corresponds with their conduct of their father's drunkenness. This was a terrible fall of Noah, but it was still a greater sin for Ham, on discovering the sad condition of his father.

Nakedness through scripture depicts shame. He went out and reported with pleasure to his brethren. It is "fools" who "make a mock of sin" (Proverbs 14:9). For a child to expose and laugh at his parent's fall was wickedness of the worst kind. In the curse passed upon Canaan we find an instance of the sins of the fathers being visited upon the children. Canaan was the son of Ham. Ham's sin consisted of an utter failure to honor his father. Had he really cared for his father at all he would have done what his brothers did, they covered him. But instead, mark the consequence: He reaped exactly as he had sown. Ham sinned as a son and was punished in his son Canaan!

The punishment of Ham was that his son shall be brought into subjection to others, his descendants shall "serve" others. He would be a "servant of servants" verse 25 implies the lowest toil, of slavery. It is to be noted that the "curse" uttered by Noah did not fall directly on Ham but upon one of his sons, "Canaan" (Genesis 10:6). Note, this curse was not confined to Canaan but embraced all the descendants of Ham. Remember, the Israelites centuries later, were to go up and occupy the Promised land. Moses was taught by the Holy Spirit that a special curse rested upon the occupants of the land of Canaan, i.e., the Canaanites. Yet, as we have said, all of Ham's children appear to have been included within the scope of this curse as is evident from the fact that no blessing at all was pronounced upon Ham as was the case with each of his brothers.

In Chapter 9, is a remarkable unfolding of the future destinies of the new humanity. By tracing the history of Ham's other sons, it becomes evident that the scope of Noah's prophecy reached beyond Canaan. Nimrod sprang from Ham through Cush (Genesis 10:6- 8), and he founded the city and empire Babylon. Mizraim was another of Ham's children and he was the father of the Egyptians (Genesis 10:6 and Psalm 78:51). For a time, Babylon and Egypt were once great, but later both were reduced to helplessness, first by the Persians who descended from Shem, and later by the Greeks and Romans who were the children of Japheth.

The whole of Africa are people who were the descendants of Ham, and for many centuries the greater part of that continent lay under the dominion of the Romans, Saracens, and Turks. It is also known; the black people were the slaves of Europeans and Americans. These also claim Ham as their ancestor. In Ham and his descendants, we have the earliest development of the world empires and the most open and admitted opposition to God. They throw off all allegiance and subjection to the Lord who had saved them through the flood, in the waters of judgment. It was from this line that the strong enemy of God's people, the Philistine, arose.

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Nimrod, the first man to build a kingdom, had his beginning in Ham. Even God took notice of his power and strength. Ge 10:9 He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD. He was thirsty for power. The beginning of his kingdom was Babel.

Two things are promised here: The Lord was to be the God of Shem and Canaan was to be his servant. Shem was “the father of all the children of Eber,” that is, the Hebrews (Genesis 10:21). Thus, in the Hebrews, the knowledge and worship of God was preserved in the family of Shem. God was the God of the Hebrews. Ex 29:45 And I will dwell among the children of Israel, and **will be their God**. Two things were also predicted of Japheth: first, he should be enlarged; second, he should dwell in the tents of Shem or, in other words, should receive blessing from Shem. The accomplishment of this prediction is witnessed in scripture. Those nations which have been most enlarged by God have descended from Japheth. Japheth means “enlargement.”

In Genesis 10, where a list of Japheth’s sons is found, we read, Ge 10:5 By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations. “And he shall dwell in the tents of Shem” links that Japheth was to be Shem’s guest, that he should share the rest and shelter of Shem’s tabernacles. How remarkably has this prophecy been fulfilled spiritually! The revelation we prize is that of the God of Israel; the Savior in whom we trust is the seed of Abraham. The Old Testament was written principally for Israel; and the New Testament was penned by Jewish fingers through the Holy Spirit.

Remember the words of our Lord, “Salvation is of the Jews” Joh 4:22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews.; Who but He who knows the end from the beginning could have outlined the whole course of the three great divisions of the postdiluvian (after the flood) human race so wonderfully and so accurately! Shem; represents the new creation. Japheth represents the Gentiles and also the natural man.

Genesis 11 Nov 5, 2024

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Ge 11:1 And the whole earth was of one language, and of one speech. 2 And it came to pass, as they **journeyed from the east**, that they found a plain in the land of Shinar; and they dwelt there. 3 And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. 4 And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. Nimrod was the king and the beginning of his kingdom was Babel (Genesis 10:10) Nimrod means - rebel

All the sons of Noah and their dependents are here. They have grown into a multitude. Note one language and mind. They are all of one accord, but it is not one accord with the Lord.

This is a picture of Babylon, the Great, the city of which John in Revelation writes. Also, Moses gives us a type of Babylon. What is described here is a parallel progress of the Church which has settled down in the world and herself (not for our Lord and Savior); but they have done it for a worldly name and power. How did the trouble begin? **“They journeyed from the east.”** With unity and purpose, they all turned their backs upon the sunrise. It is a picture of yielding to the flesh, and they left the rugged and difficult places, and descended to the lower and easier level of the world.

They were seeking a less painful way for themselves. This is always the way of the fleshly nature; they want the easy way out. They found the plain in the land of Shinar, they settled there. The ease and abundance gave them a desire to possess a place in the earth of which they could be assured. Now we do not go home and pull the mattress off the bed and sleep on the bare springs, just to say we believe the Lord. They wanted to preserve a name for themselves. These words in type speak of the worldly church in our midst today. V4 “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.”

This was a religious city; they wanted a tower by which they could reach heaven. Some will say, what does that matter? We are all trying to get to heaven. It means a great deal whether we are building a tower of our own in order to get to heaven. This was works by our own labor. This is a very serious matter, this business of building towers. It is remarkable how many churches have towers? These people were the first tower builders, but not the first city builders. Cain built the first city; but these people are following in his steps. They go even further. They too, have turned away and are wandering from God’s protection. They are going in the way of Cain, endeavoring to get to heaven by their own good works.

And yet we have a realistic picture of the great city of Babylon. It was a city after Cain’s pattern; God is not the builder, because the tower of strength is human and not Divine. It is a carnal imitation; a cheap counterfeit of God’s ways and thoughts. This earthly city is a poor imitation of the heavenly one, and assumes all her titles and honors. The heavenly city, is built of living stones. It is God given material. In our text, these people have moved down from the high places. They have left the hills where the stones are quarried. God makes stones. Man makes bricks. They were content to manufacture brick out of clay which was found in the plains.

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Note the sad account; “they have brick for stone and slime for mortar.” Slime does not figure the unity of the Holy Spirit, for He never unifies the flesh. The slime shows they are stuck together by the glue of selfish, carnal motives, which though it may hold firm during man’s day, yet it will not stand before God. This is a picture of the Roman Catholic Church of ancient days. This began not many generations following the apostolic days. Apostolic days are the period in Christianity when the Apostles of Jesus Christ lived and preached the Christian faith, which is found in the book of Acts.

The unity was not of God. He came down to look on this gigantic structure in the course of its building, which was in defiance of His expressed will. He did not come to admire, nor to strengthen it, but to destroy, and to scatter it. Ge 11:5 And the LORD came down to see the city and the tower, which the children of men builded. 6 And the LORD said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which **they have imagined to do**. 7 Go to, let us go down, and there confound their language, that they **may not** understand one another’s speech. 8 So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city.

There are many tongues or beliefs in the Church today and many do not align with the Lord’s will. Here we see God’s judgments upon the builders of the religious Babel. The diversity and the multitude of sects in our midst today, are the manifestation of the judgment upon the Church. That great city Babylon will be built as far as God will allow men to go. This city and its tower is a picture of the tragedy which is even now about to be reenacted. It is somewhat hidden, yet it is a part of the last drama of this age. This world empire, and the tower, is a picture of the unified false church. It is all sure to come. Today, even the world is waiting for something to happen.

The churches are coming closer together in unity and fellowship, but not in the will of God; as are also the nations. They want to get a name and worldwide fame. They will apparently succeed for a time. The world will marvel at the false prophet, and the anti-Christ. The news of their great accomplishments will be broadcast from one end of the earth to the other. The unity of the churches will actually appear as the real thing, but it is out of the will of God. Only the elect of God **will not** be deceived. All men will stand off and look with amazement at the undertaking of this end time, which is but a poor counterfeit of God’s own building and work. The enemy always has and wants a counterfeit. We will go down; the Lord says, and we will take the reins of government into their own hands.

Christ will appear as God Almighty and scatter the power of the counterfeit kingdom. Their great building as well as their name will soon be a thing of the past. God will make His Name great and His people will be great. He will finish His own city and work. This destruction of Christendom, the apostatized religious system, remaining on the earth after the true believers have been translated, will happen. Apostatized means an act of refusing to continue to follow, and obey God and His will. The Church is mixed up in so many things today. This is taken from the words of Scripture. The Apostle John wrote these things in Revelation about nineteen centuries ago. He saw the destruction of apostate Christendom under the figure of a city.

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Apostate means they have embraced the opinions of man rather than the word of God. John said, Rev. 18:2 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. In Revelation 17, we see the false church pictured as a woman upon a scarlet-colored beast whom she is apparently guiding. This is a prediction of the union of the religious and national systems in their bid for world power. This is plainly seen today. It is on the way; but God will defeat them in their ambitions. This will be a time of great conflict upon the earth because of these opposers of Christ and His Kingdom. This is the key - They reject Christ, the only begotten of the Father. Satan will be energizing the earthly forces against the heavenly ones.

The battle will be waged until the enemies of God are all cast down. The false church system will be destroyed. When God talks about the great whore and this women riding the beast, He is talking about the ungodly religious system. Individuals must be separated from that because in chap 18 God says come out from her my people in Re 18:4 And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. *** It is the system that God is judging and that system has been in existence since the beginning of the Church age. And God is going to finally pour out all His wrath upon that system.

Re 17:2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. ***** The crime or the indictment of fornication is taking a place or submitting to a headship that God did not ordain. What has happened here is that Catholicism has taken away the place that belongs unto Jesus. It is fornication. This deprives Jesus of His rightful place of headship. Re 17:4 And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: ***This woman is the great whore, the Catholic system and her colors are none other than the major colors Catholicism.

These other things said here; gold, precious stones and pearls tell us there is no richer place on earth than the Vatican. This describes her riches and scripture is very plain as to how she got those riches. She had a golden cup which had represented deity and the blessing of God, but it doesn't represent God at all. It is rather full of abominations and filthiness of her fornication or her denial of Christ or her denial of His headship and the place that is rightfully His. She is sitting on the beast means that the Catholic Church has been directing politics in this world from the beginning of the Church age. Scripture often likens woman unto cities when they are viewed religiously. That is why she is pictured as a woman. Gen 11 tells us of the plain of Shinar and that is the location of Babylon. Here it is called Babel. They mean the exact same thing which is confusion. It tells us of the religiousness. Let us build a tower which will reach unto heaven.

God will proceed to punish those nations. He will also destroy the national system, the world empire, the satanic counterfeit of Christ's holy Kingdom. As was the case here in Genesis, He will take a hand in these affairs. The Scripture will be fulfilled. Re 11:15 The kingdoms of this world have become the Kingdom of our Lord and of His Christ, and He shall reign forever and ever.

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We must be reminded in Genesis 11 we are in the age of Human Government. Man, always wants to be independent of God. Satan is the age-long enemy of God and that all through the course of human history he has been opposed God. He is always seeking to secure power. Satan is an imitator, and always counterfeiting the ways and things of the Lord. **God's purposes** for this earth are to be realized and completed in a man, **"the man Christ Jesus"** who will reign over it as King of kings and Lord of lords. Satan's designs will also head up in a man, "the man of Sin, the antichrist" who will for a short season reign over the earth. This man will be, primarily, energized by Satan himself (2 Thessalonians 2:9). In Genesis 10, we had Nimrod. He reminds of the false prophet who will cause all the earth to run after and worship the first beast, the man of sin, the antichrist of whom it is said, "Even him whose coming is after the working of Satan with all power and signs and lying wonders" (2 Thessalonians 2:9). Nimrod was a "hunter" (Genesis 10:9), probably a hunter of men. In Psalm 5:6 he is designated "the bloody and deceitful man."

Nimrod was a king and the beginning of his kingdom was Babel (Genesis 10:10), and, as we see in Daniel 11:36 the Antichrist is also termed "king." Nimrod's headquarters were in Babylon, see Genesis 10:10 and 11:1-9; so also, we find the Man of Sin (antichrist is called "the king of Babylon" (Isaiah 14:4), and in Revelation 17:3-5 he is connected with "mystery Babylon." Nimrod's supreme ambition and desire was to make to himself a name. He had a desire for fame. This is "Pride." It was his ambition which brought about his downfall. The Man of Sin will be fully possessed by Satan; therefore, he will have an unquenchable pride which will possess him. It is this Satanic selfishness which will cause him to oppose God. He wants to exalt himself above all that is called God. He wants to be the Head. **Nimrod was a descendant of Ham,** through Cush;

Nimrod began to be mighty, which seems to suggest the idea that he struggled for the dominance, and by mere force of will obtained it. Finally, we observe that he "began to be mighty in the earth." This appears to be that of overthrow. He became a leader and ruler over men. The first nine verses of chapter 11 is the first mention of Babel, and like the first mention of anything in Scripture it demands careful consideration. In the language of that time Babel meant "the gate of God" but afterwards, because of the judgments which God inflicted there, it came to mean "Confusion," and from here onwards this is its meaning. The Holy Spirit here gives us Nimrod who organized not only a government over which he presided as king, but that he instituted a new and idolatrous worship. This is what the antichrist will yet do.

Nimrod demanded and received honors; and here we have the introduction of idolatry. Here, again, we learn the first mention of anything in Scripture defines its future scope; from this point Babylon in Scripture stands for that which is in opposition to God and His people. Also note; it was a Babylonish garment (Joshua 7:21) which led to the first sin in the promised land, while from Revelation 17 we learn that Romanism, which will gather into itself the whole of apostate Christendom, is termed "Mystery Babylon." Genesis 10:11, 12 Out of that land he went forth into Assyria and builded Nineveh, and the city Rehoboth, and Calah, and Resen, between Nineveh and Calah; the same is a great city. From these statements we gather the impression that Nimrod's ambition was to establish a world-empire.

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Nimrod is not mentioned at all in Genesis 11, but from the statements made in the previous chapter 10, we learn that he was the “chief” and “king” which organized and headed the movement and rebellion described here. Nimrod’s ambition was to establish a world-empire. To accomplish this two things were necessary. First, a center of unity, a city headquarters; and second, a motive for the encouragement and inspiration of his followers. He said “let us make us a name.” Nimrod’s aim was to keep mankind all together under his own leadership. He did not want them scattered. The idea of the “tower” seems to be that of strength; a stronghold. Another crisis had arrived in the history of the world. Once again, the human race was guilty of the sin of apostasy. (taking on another Head other than Christ).

God intervened, and brought Nimrod’s schemes to nothing by confounding the speech of the people. He scattered them throughout the earth. Here was one of the mightiest and most far-reaching miracles of history. There is no parallel until the outpouring of the Holy Spirit on the Day of Pentecost when another miracle of “tongues” was performed. (The spiritual language). The effects of God’s intervention was the beginning of the different nations and after the destruction of the Tower of Babel, we get the formation of the “world” as we now have it.

To sum up. With Nimrod and his schemes, we see Satan’s initial attempt to raise up a universal ruler of men. Then by his desire for fame, and with the mighty power which he wielded his ruthless and brutal methods, which was suggested by the word “hunter” no one dare come against him. Then and by his blatant defiance of the God, (seen in his disregard for God’s command to replenish the earth,) and by determining to prevent the people from being scattered abroad. He founded the kingdom of Babylon; (the Gate of God); and taking to himself Divine honors, he was defiant of God. Notice: the Holy Spirit has placed the record of these things immediately before the inspired account of God’s bringing Abraham into Canaan. This we will see in Chapter 12, The call of Abraham.

Personally: At Babel, human efforts to replace God ironically had the reverse effect, as they often do today. When we ignore God’s commands, we ultimately invite confusion and frustration into our lives. The Tower of Babel illustrates how humans can confuse bigness with importance of His word. In striving for significance and bigness apart from God, we will get farther from God. When we prioritize our own ways over God’s, we risk losing sight of His divine plan. Like the people of Babel, people today want to build their own way to heaven. They think if they are religious enough, they can get to heaven. But there is only one way; God has to come down to us. He meets us where we are at. The tower of Babel isn’t just about a tower some people built. It’s all about pride, rebellion, and getting away from God’s word. The importance of being obedient to God’s word is our everything. The tower itself can symbolize human attempts to reach God through human efforts, as opposed to relying on divine guidance and humility. It serves as a reminder that true spiritual elevation comes from a humble and obedient relationship with God first.

Genesis 12 Nov 19, 2024 Cont – Covenants – Stopping Short of Canaan

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Ge 12:3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. This applies to Israel but it also applies to God's spiritual seed who is the new creation. That is us! The Word of God is the Book of Covenants. There are 6 covenants. 1. Adamic Covenant, 2. Noahic Covenant, 3. Abrahamic Covenant, 4. Mosaic Covenant, 5. Davidic Covenant, and 6. The New Covenant. There are also two other covenants which were a part of the Mosaic covenant. The Palestinian Covenant, - repetition or renewal of the Mosaic covenant; and the Salt covenant. We are in a covenant relationship with God. A covenant is a disposition. It is a contract. It is also translated a testament. We have the New Testament or we could say this is the New Covenant. The covenant is between God and man.

God only initiates the covenants. **Man does not initiate a covenant** with God as we will discover.

Why did God give these covenants, the duration, purpose and the sign of these covenants? The first covenant mentioned in scripture is the God initiates the covenants.

ADAMIC COVENANT

The first covenant of the Bible is found in Genesis 2:16,17. God made it with Adam. The only requirement of Adam was that he should not eat of the tree of the knowledge of good and evil. The purpose of the covenant was (on the positive side) to teach man obedience to God; and (on the negative side) to keep him from sin and death. This covenant lasted until Adam ate of the forbidden fruit and was cast out of the garden.

NOAHIC COVENANT

This covenant was between God and Noah and "your seed after you and with every living creature that is with you" Genesis 9:8-17. The Nature of the covenant was that there would be no more universal floods. Its duration is everlasting. It is also universal. The covenant Sign is the Rainbow. Note Genesis 8:21, 22. Here is another of God's promises given at this time "while the earth remaineth, seed time and harvest, and cold and heat and summer, and winter, and day and night shall not cease." The purpose of this covenant was to assure man that God would never again destroy the whole world with a flood.

ABRAHAMIC COVENANT

Abraham was a descendant of Shem one of the sons of Noah. This covenant surpasses the Noahic covenant. It is a covenant that we are enjoying today. Ge 17:2 And **I will** make my covenant between me and thee, and **will** multiply thee exceedingly. 3 And Abram fell on his face: and God talked with him, saying, 4 As for me, behold, my covenant is with thee, and thou shalt be a **father of many nations**. 5 Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have **I made thee**. 6 And **I will** make thee exceeding fruitful, and **I will** make nations of thee, and kings shall come out of thee. 7 And **I will establish my covenant between me and thee and thy seed** after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. 8 And **I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan**, for an everlasting possession; and **I will** be their God. These verses are the Abrahamic covenant. Notice **God takes all the responsibility** upon Himself in this and all covenants. This covenant was given to Abraham and his descendants which we are included. It is renewed with Isaac in Ge 26:2-5 and it is renewed with Jacob in Ge 28:13-14.

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How did Abraham receive these blessings? It was by grace through faith; by faith. It is an everlasting covenant. Then what is the basis of this covenant? The basis is Calvary. It is upon the sacrifice and shed blood of Jesus Christ. Ge 22:17 That in blessing **I will** bless thee, and in multiplying **I will** multiply thy seed as the stars of the heaven, **(Church)** and as the sand which is upon the sea shore; **(Israel)** and thy seed shall possess the gate of his enemies; 18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice. Who are the stars of heaven and who is the sand of the sea? There are two distinct parties that are blessed, the stars of heaven and the sands of the seashore. Stars tell us of the Church's blessings that we enjoy today which is in the heavens described in Eph 1:3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ. Notice it is in the seed shall possess the gate of his enemies, seed is talking about Christ. Our only victory over any enemy is in Christ Himself.

Its duration is an everlasting covenant and it is received by grace through faith. Who is the ultimate seed of Abraham in God's mind? Those who are born again, the new creation life. The seed that God was referenced here was none other than the Lord Jesus Christ. He is the seed of Abraham. Jesus Christ is the One that brought all the blessings to us. Ge 17:8 And **I will** give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the **land of Canaan**, for an everlasting possession; and **I will** be their God. This is the inheritance to Israel; they are referred to the sands of the seashore. Their inheritance includes the present land of Canaan. Believers are depicted as the stars of the heavens. Our inheritance is spiritual, in the heavens, not the physical earth. But many Christians are stopping short of Canaan just as some of Israel did. But God will have a remnant of Israel. Isa 10:21 The remnant shall return, even the remnant of Jacob, unto the mighty God. 22 For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness.

Stopping Short of Canaan Number 32

The Canaanites: These were the children of Canaan, the son of Ham. Noah cursed this son. His name means "merchant." One who seeks to entice men to buy his wares. In Ephesians, we are exhorted "to stand against all the wiles of the devil;" for he is a Canaanite. He lays down before us all the glory of this world, that we may buy his goods at the devastating price of the loss of our inheritance. And the devil is not alone. Canaan had a large offspring. There are many "ites" in this land. They covered the land of promise, and they had great cities, "walled up to heaven." They were intrenched there. They were giants. These answer to "the principalities and powers in the heavenlies," or also "the world rulers of this darkness." Satan and his princes work thru the evil in a world that is under their sway. Darkness is in their power. It is their dominion. And our armor is "the armor of light." These Canaanites did not take kindly to Israel. They considered them intruders and treated them as such. They did not yield possession without a desperate struggle.

Background: Nu 13:1 And the LORD spake unto Moses, saying, 2 Send thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, everyone a ruler among them. Nu 13:21 So they went up, and searched the land from the wilderness of Zin unto Rehob, as men come to Hamath. Nu 13:23 And they came unto the brook of Eshcol, and cut down from thence a branch with **one cluster of grapes**, and they **bare it between two upon a staff**; and they brought of the pomegranates, and of the figs.

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Nu 13:25 And they returned from searching of the land after forty days. Nu 13:27 And they told him, (Moses) and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it. 28 Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great: and moreover we saw the children of Anak there. 29 The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan. 30 And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it. 31 But the men that went up with him said, We be not able to go up against the people; for they are stronger than we. Nu 14:1 And all the congregation lifted up their voice, and cried; and the people wept that night.

2 And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness! ***They want to go back to the world. (Egypt). Nu 14:6 And Joshua the son of Nun, and Caleb the son of Jephunneh, which were of them that searched the land, rent their clothes: 7 And they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, is an exceeding good land. 8 If the LORD delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey. 9 Only rebel not ye against the LORD, neither fear ye the people of the land; for they are bread for us: their defence is departed from them, and **the LORD is with us**: fear them not. 10 But all the congregation bade **stone them with stones**. And the glory of the LORD appeared in the tabernacle of the congregation before all the children of Israel. ****The Lord wanted to kill these people, but Moses intercedes: Nu 14:15 Now if thou shalt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying, 16 Because the LORD was not able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness.

Nu 14:22 Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice; 23 Surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me see it: 24 But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it. Nu 14:29 Your carcases shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me, 30 Doubtless ye shall not come into the land, concerning which I sware to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. 31 But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised. 32 But as for you, your carcases, they shall fall in this wilderness. 33 And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcases be wasted in the wilderness. Notice that this was their land for eternity. Israel had no apparent title to it except that which the Word of God gave to them and that to Abraham to His seed. The Lord claimed it and counted the Canaanites as usurpers of His land. In Joshua. The Lord commanded Joshua to be strong and of good courage, that He, Jehovah, would be with him and “that no man would be able to stand against him,” as Joshua, went on in obedience to the Lord.

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The very same is true for us of the heavenlies which answer to the land of Canaan. It is ours only because God has said it. Satan still claims it and wants to hold it in his iron grasp. He has had possession for ages, and it would be strange if he surrendered it without a fight. It is no marvel that he “transforms himself into an angel of light.” He is the epitome of darkness. He wants to deceive even the very elect if he could. He wants to persuade whoever he can to build up something great in the world so that they will be satisfied with their possessions here. He does not want us to invade his princely realm. He will not put up much of a fight until we rise up and begin to enter our spiritual Canaan. He will never resist us while we “walk as men.” We may do all the good works we desire; feed the poor, clothe the hungry, build hospitals and even fine churches with towers. Satan will let us organize, count our great numbers, exalt ourselves in any way we desire and he will not disturb us, if we will only allow him to remain undisturbed in possession of the heavenlies. Now the third heaven is where Christ is seated. This is not the place where Satan resides. The place that we are talking about is where principalities and powers reside. It is the second heaven. The devil has successfully blinded many of God’s true saints by the glitter of the world (Egypt). They have inspected his goods and they have found them too desirable to resist.

Satan has many snares to keep the Lord’s people out of their portion in the heavenlies. He just wants us to busy with the good things and we will reject the perfect will of God. Just stay on the wilderness side looking at all the provisions that the Lord has provided in Canaan but never making them practical. Paul tells us that the believers’ spiritual blessings are “in the heavenlies.” Christians have their “citizenship” in heaven (Phil 3:20). We are “partakers of the heavenly calling” (Heb. 3:1). They have been begotten to an inheritance which is “reserved in heaven” for them (1 Pet. 1:4). Christ is the Lord from heaven, a heavenly man (1 Cor. 15:47-48); therefore, being blessed in and together with Him we are blessed with heavenly blessings and raised up to heavenly places in Him (Eph. 2:6). What do the words “in Christ” signify? They mean “in union with Him.” Israel’s downfall and occupation of the land of Canaan present to us a typical picture of the Christian’s warfare and present enjoyment of our spiritual inheritance. That warfare is many-sided.

We are living in a day of such gross darkness and ignorance that even Christians, do not have any scriptural concept of the kind of enemies which the saint is called upon to conquer. From the time they came out of Egypt, God’s purpose for Israel was to reach Canaan and settle there. They did not realize this hope until forty years after they left Egypt, because of their unbelief. Israel had come up to the land of Canaan but some would not go into possess it. They stopped short of Canaan and stayed on the wilderness side. Nu 32:5 Wherefore, said they, if we have found grace in thy sight, let this land be given unto thy servants for a possession, and **bring us not over Jordan**. They wanted to stay on the wilderness side. Only Joshua and Caleb wanted to possess it. So, Israel stopped short of Canaan. They wanted the wilderness side as opposed to the fruitful portion that God had given to Abraham and to his seed.

V32:1 They had a great multitude of cattle and they saw that the land of Jazer and the land of Gilead was a place for cattle. Sometimes today, people will look on the “convenient way” as the will of God. It reminds us of Lot, who beheld the plain of Jordan and decided that it looked just like the garden of the Lord (Gen. 13:10). They see all the provisions in Canaan but they stay on the wilderness side and never enter into the land to practically acquire them. They do not let **the**

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Word of God dictate their decision. This tells of Christians who have a measure of spirituality and enjoy a certain amount of spiritual inheritance, but they do not enjoy God's full provision and purpose for them because they do not make them practical by the word of God. Consider the meanings of just a few names on the **wilderness side** of Canaan in verse 3. Ataroth means "crowns," but being on the wilderness side of Jordan, reflects the crown of the world, not the heavenlies. Dibon, "sufficiency of knowledge," expresses man's worldly knowledge, rather than deep spiritual knowledge of Christ. Beon means "indwelling" and refers to the dwelling of Baal. If men do not lay hold of the goodness of Canaan, they are in some measure, subjected to the influence of another lord. Moses is actually incensed by the request to remain on the wilderness side. In Nu 32:5 Wherefore, said they, if we have found grace in thy sight, let this land be given unto thy servants for a possession, and bring us not over Jordan. V6 Moses says, Shall your brethren go to war, and shall ye sit here?

**** There were two and a half tribes that did not want to go into the land of Canaan. Think how terrible that was, but today there are more than that who do not want to lay hold of their place in the heavens because they have listened to other messages which tell them they will be alright just to remain where they are at. They say you don't have to overcome; you don't have to do anything; it has all been provided. These 2 ½ tribes did not want to go into the land of Canaan because they liked what they saw in the wilderness. They wanted to have their inheritance there in the wilderness. They were Rueben, Gad and the ½ tribe of Manasseh. These are the ones that are satisfied with earthly blessings. They never do appropriate their wealth in Christ. Sad to say, many today have their vision filled with only natural treasure and blessing from the Lord. Their lives are oftentimes too filled with their many battles, but the end result will be only a temporal inheritance. They are content to remain in the wilderness side of Jordan and inherit there. They do not appreciate **or practically lay hold** of the spiritual riches that we have in Christ in the heavenlies.

God gave them a decree here and said alright you can inherit on this side of the Jordan in the wilderness, but there is one thing that you must do. You must go forth to battle and you must help all the children of Israel to **lay hold of their inheritance and fight the battles** (practical) and after everyone is settled, then you can come back to your own inheritance. They agreed. Nu 32:17 But we ourselves will go ready armed before the children of Israel, until we have brought them unto their place: and **our little ones shall dwell in the fenced cities because of the inhabitants of the land.** **** Here is the important thing for us to realize. **These people had the same battles that those of Israel that went into the land of Canaan, but they did not receive the benefit of it.** If we choose to remain on the wilderness side, don't think we are exempt from the battle. We will go through the battles and it will not be a bed of roses. The only difference is that we will still be involved in the battle and possibly with much hurt, and the only difference is that we will not receive any of the blessings of that battle. So, if we are going to have the battle, let's get something out of it. Let us reap the wonderful harvest and the blessings that God has prepared for us in Christ Jesus. How sad, Christians are having all kinds of troubles today and really not getting anything out of them. Remember the ones who stayed on the wilderness side saw the provisions of God. Nu 13:23 And they came unto the brook of Eshcol, and cut down from thence a branch with **one cluster of grapes**, and they **bare it between two upon a staff**; and they brought of the pomegranates, and of the figs.

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It is not enough to admire the provisions from the wilderness side and do nothing. It is rather interesting that all inheritances on the wilderness side of Jordan were given by Moses. Anything given on the other side of Jordan, in Canaan, was given by Joshua. This simply means that (Moses representing) the law can never give a spiritual inheritance, Moses being typical of the law, and Canaan typical of spiritual blessings. Moses is also typical of Christ in death, the deliverer from Egypt. Christ in resurrection is pictured by Joshua. Until we realize that we have been delivered from bondage and death by Jesus our Redeemer, can we come into the practical realization and enjoyment of our spiritual inheritance in Canaan. The very best that can be obtained in the wilderness cannot approach the beauty and glory of Canaan Land.

Those that went into Canaan in Jos 5:11 And they did eat of the old corn of the land on the morrow after the Passover, unleavened cakes, and parched corn in the selfsame day.*** The old corn of the land tells us of the meat of the word. Then to contrast this in Jos 5:12 And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna anymore; but they did eat of the fruit of the land of Canaan that year. ****When we begin to take our place in the heavenlies, we don't have need of baby food any longer. We begin to take of the old corn of the land, the word of God for ourselves. We are not those that would feed us every wind of doctrine and take it in hook line and sinker. That is what the enemy would want. That old corn signifies that we learn to live in a practical way by the resurrection life of Christ, because old corn signifies exactly that, resurrection life. We are not remaining on the wilderness side. In order to overcome Satan we must eat the old corn of the land; the word of God. Manna or baby food wont due any more. The spiritual application is that only the resurrection of Jesus Christ can overcome the devil. It is as we take our place in the heavens.

We cannot settle short of God's full provision which includes our practically crossing the Jordan and taking our place in the heavenlies, living in the resurrection power of Christ. Num 33:50-53. Crossing the Jordan revealed a mighty miracle, but it also took them into a hostile land. The parallel is the same in our lives as we realize, by experience, that He hath raised us up together and made us sit together in heavenly places in Christ (Ephesians 2:6). We live by resurrection power and life, but the land before us is a land of powerful enemies. We wrestle not against flesh and blood, but against principalities and powers. In the heavenlies our primary battle is against Satanic forces, but be it ever remembered, the devil will use the flesh against us. He can never touch the new creation, but he can get to us through the flesh, if we allow him to do so.

How this pertains to us.

Some insist that God is willing to do all our fighting for us and He has provided everything for us. There is a half-truth in this, and carried to extremes it becomes error. The half truth is that the child of God has no inherent strength of his own: says Christ to His disciples, "Without me, ye can do nothing" (John 15:5). Yet this does not mean that we are to be merely passive, or that the ideal state in this life is simply to do nothing. There is also a positive, an active, aggressive side to the Christian life, which calls for the putting forth of our utmost actions, the use of every faculty, a personal and intelligent co-operation with Christ. There is little of "the victorious life" teaching which denies the Christian's responsibility. It is lopsided. While some emphasize one aspect of truth provisionally, they ignore other aspects of our practical walk which are important. God's Word declares that saints are to "Cleanse themselves from all filthiness of the flesh and spirit" (2 Cor. 7:1) and to "keep themselves unspotted from the world" (James 1:27).

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We are exhorted to “overcome evil with good” (Rom. 12:21). Are these not the practical side of our walk with the Lord. Therefore, those that deny that a Christian is not called upon to engage in a warfare with the flesh, the world, and the Devil, is to deny many plain Scriptures. “Fight the good fight of faith” (1 Tim. 6:12). We are called upon to engage in a warfare. The Christian life is to be lived out on the battlefield. We may not like it, we may wish that it were otherwise, but so has God ordained. And our worst enemy and our most dangerous enemy, is self, that “old man” which ever wants his way, which rebels against the “yoke” of Christ “the new man.” Our circumstances are the battleground. The “flesh” is never satisfied with the “circumstances” in which God places us, but always wants to change them, or get into another set other than what we are now in. It was with Israel of old. The “circumstances” into which God had brought the children of Israel was the wilderness, and they murmured, and wished they were back in Egypt. And that is written as a warning for us!

The tendency of circumstances is to bind our hearts to the earth: when prosperous, to make us satisfied with things: when adversity hits, to make us complain over or covet the things which we do not have. Nothing but the exercise of real faith can lift our hearts above circumstances, for faith looks away from all things seen, so that the heart delights itself and finds its peace and joy in the Lord (Psalm 37:4). This is never easy to any of us; it is always a fight, and only Divine grace (diligently sought) can give us the victory. Those that remained on the wilderness side of Canaan saw all the provisions in the land but were not willing take possession. People today hear a message that says, you don’t have to do anything which cause them to be complacent. But Paul told us, “Fight the good fight of faith.” We are to use the Sword of the Spirit, the word of God; and, victory is obtained on our knees. We must seek grace to fight the good fight of faith. This is also part or practical walk through our overcoming life.

It is for this reason that Paul writes to Ephesian saints that Satan would try to overcome and destroy the heavenly warrior. **It is Paul’s writings alone which give as the scope and fulness of the heavenlies, in which he affirms, God raised us up together with Christ and made us sit together with Him - Eph. 2:6.**

In Ephesians we have the highest Christian truth. In Ephesians we are over the Jordan, in the land of Canaan, and laying hold of our heavenly blessings (Eph. 1:3), the truth of the Mystery, and the counsels of God concerning His Son. Not only are we risen with Christ (a truth found in Colossians) but we are seated with Him in heavenly places – a higher position than is found anywhere else in the Word of God! Furthermore, we find too that we are in the New Creation; God’s workmanship, “created in Christ Jesus” (Eph. 2:10). We encounter opposition from the enemy (Eph. 6), and need to put on the whole armor of God in order to stand against the wiles of the Devil. This is accomplished by putting into practice the provisions that God has provided to us.

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Ge 12:1 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: 2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: 3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. Now Abram comes on the scene. He is a descendant of Shem, the chosen son of Noah. This introduces the age of Promise. God calls Abram and gives him promises starting in Gen 12 and here we see the Abrahamic Covenant. We are still under the Abrahamic Covenant. It is the Covenant of grace and it is still exactly the same one given to Abraham. It is also called The Covenant of Promise because we have now entered into the age of promise. It is an eternal Covenant which never will end. Paul goes into detail to describe this in Ga 3:16 Now to Abraham and his seed were the promises made.

He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. 17 And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. 18 For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. Let's explain. Gentiles are from the same stock that Abraham was from, and we have the same great need. We are accounted righteous when we believe on Jesus as was Abraham; We are called Abraham's seed. Salvation is of the Lord, and salvation is by grace ... through faith, for both Jews and Gentiles; this is the teaching throughout the whole Bible. We who believe on the Lord Jesus are the seed of Abraham. In Ga 3:16 Paul makes a big deal out of the word seed and not seeds as of many. But as of one seed; to thy seed.

What Paul is saying here is that all of the promises; every promise that God gives to us is given to us by the promise to the seed Christ. Every promise we have is fulfilled and it is guaranteed because of Christ. It is fulfilled in Christ. Compare this to the following verses: Eph 1:3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: Ro 8:32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?*** God has guaranteed every promise that He ever gave by Christ Jesus. It was the Abrahamic covenant that was guaranteed in Christ. The local seed was Isaac, but Isaac was just a symbolic figure. He was just a typical figure. The real fulfillment of the Abrahamic covenant is in Christ Himself.

What Paul is pointing out in Ga 3:17 is that God established the covenant with Abraham 430 years before the law was even given. What he is saying is that once a covenant has been confirmed or sealed, or notarized as we would say, then there is nothing; no other covenants that can come along and disannul or add to that. **The covenant that God gave to Abraham still stands.** Some will say that Jesus didn't die until 6,000 years or so later but in God's mind that didn't make any difference, Christ was the Lamb slain from before the foundation of the world. So, this covenant is affective the moment that God made it in Christ. It was confirmed in Christ. The law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

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Ga 3:18 For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. *** Notice here that Paul is not talking about salvation here. He is talking about the inheritance. There are many who agree that we are born again because of Christ; Eph 2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:****They believe that; but anything beyond that they are shut up to works. But Paul is talking about inheritance. Our existence now is not about life; it's about inheritance. Our eternal destiny was settled the day we believed on the Lord Jesus Christ. We were saved never to lose that salvation. Our inheritance is determined by the life we live right now and the choices we make. This is what Paul is trying to get these Galatians to realize and see. The enemy wants to deprive us of our inheritance if you continue to follow another path other than an overcoming life given to things of Christ.

Paul says in V18; God gave it to Abraham by promise. There was never a mention of the law when God gave this to Abraham, not even once is it found in scripture. The law did not come along until 430 years later. There are people who say we need the law to have an overcoming life. If that were true how did men like Enoch, Abraham, Jacob, Joseph, and Isaac; all of them; how did they live an overcoming life, because every one of them lived before the law was ever given. It was by faith, obedience, and trusting in God. Many will say they have faith and they trust God, but obedience is most difficult. What is obedience that God wants? In simple terms it means hearing the word of God and acting on it. This is a practical walk. It implies aligning our will to God's will; doing what God has asked us to do through His word. It is when we completely surrender to His authority and base our decisions and our actions on His Word.

Look at the “I’s” in Gen12:1-3. I will shew thee; And I will make of thee a great nation, and I will bless thee, and make thy name great: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. God put the responsibility of this Covenant upon Himself. There is not one “if” in the Covenant. God put it all on Himself. It is an unconditional Covenant that God gave and we are still under it. God will make our name great which is fulfilled in Christ, in the seed. He said He would make of thee a great nation and that is what God will do for us in the spiritual sense.

In Genesis the contents center around three great “beginnings.” First there is the beginning of the human race in Adam; Second, there is the new beginning after the flood in Noah and his sons; Third, there is the beginning of the Chosen Nation in Abram. Three is the number of the Godhead, and we see the very autograph of God stamped on these pages of the Bible. The first two beginnings cover a period of not less than two thousand years, yet, eleven chapters are devoted to the section of human history; whereas the third division, covers four hundred years. It contains no less than thirty-nine chapters. More than three-fourths of the book is occupied with narrating the lives of Abram and the first three generations of his descendants.

The first eleven chapters of Genesis are really the foundation on which rests the remainder of the Old Testament. One of the main purposes of Genesis is to reveal to us the origin and beginnings of the Nation of Israel, and in the first eleven chapters we are shown the different steps by which Israel became a separate Divinely chosen nation. In Genesis 10 and 11 the entire human race is before us, but from Genesis 12 onwards attention is directed to one man and his descendants.

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Genesis 12 brings before us Abram, who is “the father of all them that believe.” Abram whose name was subsequently changed to Abraham the most well-known person in ancient history. Abraham is recognized by Jews, and Christians. He is the originator of the nation of Israel. He is termed “the friend of God.” Abraham, according to the flesh, is where our Lord came. Ge12:1 Now the Lord had said unto Abram, Get thee out of thy country and from thy kindred, and from thy father’s house, unto a land that I will show thee. The God of Glory appeared unto Abraham, when he was in Mesopotamia. This is the first recorded appearing of God after the banishment of Adam and Eve from the Garden of Eden. We do not hear of God appearing to Abel or Noah. The time of Abram’s call is significant. It occurred shortly after the destruction of Babel and dispersion of the nations. The sin of idolatry existed throughout the earth in the days immediately prior to the call of Abram.

Having dealt in judgment (at Babel) God now deals in grace. This has been, and will ever be, true of all God’s dealings. Grace Grace Grace! According to His infinite wisdom, judgment (which is His “strange” work) only serves to prepare the way for greater manifestations of His redeeming love. God’s judgment upon Israel resulted in the enriching of us Gentiles (Grace). The outpouring of Divine wrath in the Tribulation period will be but the foretaste of Millennial blessedness. Also, the judgment of the great white throne will be followed by the new heaven and new earth wherein righteousness shall “dwell” and upon which the tabernacle of God shall be with men. Therefore, the overthrow of Babel and the scattering of the nations was followed by the call of Abraham to be the father of a divinely governed nation which was to be a witness for God, the gathering of His revelation, and ultimately, the channel through which His blessing should flow to all the families of the earth.

The connection between Genesis eleven and twelve is highly significant. The Lord God determined to have a people of His own by the calling of grace. Divine mercy was free to flow forth. But, it was not until the depravity of man had been fully demonstrated by the flood, and again at Babel, that God dealt with Abram in sovereign grace. It was grace and grace alone, sovereign grace, which called Abram when God first appeared to him. There was nothing whatsoever in Abram which deserved God’s concern. The cause of election must always be traced to God’s will. Election itself is “of grace.” Therefore, it does not depend upon any worthiness in us. If it did, it would not be “of grace.”

It was not a question of worthiness in Abram which is clear from the language of Isa 51:1 Hearken to me, ye that follow after righteousness, ye that seek the LORD: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. 2 Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him. As we have seen from Acts 7:3 this call from God came to Abram at his home in Mesopotamia. It was a call which demanded absolute confidence in and **obedience to the word of God**. It was a call of separation from the ties of the natural man. There is a connection between the experiences of Noah and Abraham which are instructive. Noah passing through the judgment of the old world and coming forth upon a new earth, represents the acceptance of the believer in Christ, with a new standing ground before God.

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Abram called upon to separate himself from his home and kindred and he was told to go out into a place which afterwards God would give him for an inheritance. This is typical of our citizenship which is in heaven, but we are still in the world. Abram was called upon to walk by faith and live as a stranger and pilgrim on the earth. Here, Abram illustrates the heavenly calling of those who are members of the body of Christ. In Abram we have the life of faith which is what we shall expect, seeing that he is termed “the father of all them that believe.” The call of Abram shows us the **starting-point of the life of faith**. The first requirement is separation from the world and from our place in it by nature. Abram was called upon to leave his “kindred” as well as his “country.” Terah, his father was an idolater, whereas Abram had become a believer in the living God. Therefore, it was beneficial that Terah should be left behind for “how can two walk together except they be agreed.”

Even the closest ties of human affection cannot unite souls. Paul tells us of the unity of the faith, but how is this accomplished? Putting Jesus at the center: Letting Jesus be the focus of everything we do. Paul says further; unto a perfect man, unto the measure of the stature of the fulness of Christ: This can only be done as we stay in His word, Paul was in the next verse Ep 4:14 That we henceforth be no more children, tossed to and fro, and carried about with every **wind of doctrine**, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; This is what the thief wants to steal. It is your inheritance. What is it? To win Christ! Christ is my inheritance. Abram obeyed, but he failed in a couple of things. He left Chaldea, but instead of separating himself from his kindred, Terah his father and Lot his nephew accompanied him. Terah means “delay.”

Terah’s accompanying Abram resulted in a delay of at least five years in Haran. Haran means parched. Abram’s response to God’s call was partial and slow. In Isaiah 51:2 we were told that God called Abram “alone.” Note; in the end he obeyed. How beautiful it is to note that when we come to the New Testament Abram’s failure is not ever mentioned at all. In Hebrews 11:8 By faith Abram, when he was called to go out into a place which he should after receive for an inheritance, obeyed, and he went out, not knowing whither he went. His obedience in leaving Ur is singled out, but no notice is taken by the Holy Spirit of his disobedience in taking his “kindred” with him. That sin, with all of his others, had been “blotted out!” The same for us; all our sin when we believed on the Lord Jesus and were saved was “blotted out!” Our Christian experience consists not of peaks only, but of many valleys as well. Grace!

Though often disregarded or despised, the experiences in the valleys actually cause us to learn crucial life lessons which prepare us to gain spiritual victories. This is not because Abram never failed, but because he did fail and he rose up to conquer his failures in the power of a triumphant faith in God. Maybe Abram knew this scripture before it was ever written. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need”, Heb. 4:16. Ge 12:5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came. 6 And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land. 7 And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him.

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8 And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, having Bethel on the west, and Hai on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD. Abram first stopped at Sichern (Shechem) means “shoulder the place of strength, unto the oak of Moreh which means “instruction.” Our lesson. It is only as we separate ourselves from the world and today the world is in the Church. And we must walk in the path marked out for us by God so that we reach the place where strength is to be found. It is only there that we can enter into fellowship with and learn from Him in whom are hid all the treasures of wisdom and knowledge. V6 “And the Canaanites had the land.” In like manner we are to hold our possessions by faith, take our place in the heavenlies and maintain the position which Calvary has purchased for us, and which God’s Word assures is ours. Remember Canaan was Ham’s son who was cursed when he saw and made fun of Noah naked.

Canaan challenges and contests the occupation of the land just as the masses of wickedness are present in the heavenlies to wrestle with us who are partakers of the heavenly calling. “Ge 12:7 And the Lord appeared unto Abram, and said, Unto thy seed will I give this land, and there builded he an altar unto the Lord, who appeared unto him. There is no record of Abram receiving any further revelation from God until His call had been fully obeyed. But now that he had left Ur and Haran behind him and had actually arrived in the land, God appeared once more unto him. At the first appearing God called him to go unto a land that He would show him, and now He rewards Abram’s faith and obedience by promising to give this land unto his seed. This is how the Lord leads us step by step. At the first appearing, the God of Glory called upon Abram to separate himself from his place by nature; but at this second appearing, He reveals Himself to Abram for communion. Note on a map that Ur of the Chaldees is some distance from Canaan, with Haran in between.

The result is that Abram builds an altar. There was no “altar” for Abram in Ur or Haran. It is not until there is real separation from the world that fellowship with God is possible. First the obedience of faith and then communion and worship. Ge 12:8 And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, having Bethel on the west, and Hai on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD. How significant! Bethel means “the house of God” while Hai signifies “a heap of ruin,” and it was between them that Abram pitched his tent. This is typical of us believer’s present path, with the old creation (a ruin) on the one side and the house of God (on high) on the other.

Note the two objects here: “tent” and the “altar.” These are symbols which characterizes a walk of separation with God, the one speaking of the pilgrim life and the other of dependency upon and worship of God. A tent means no roots laid to stay, but we are pilgrims just passing through. Note, the order: we must first be strangers and pilgrims on the earth before acceptable worship is possible. Now we come to the second failure of Abram, namely, his leaving Canaan and going down into Egypt. Ge 12:9 And Abram journeyed, going on still toward the south. 10 And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine was grievous in the land. This geographical reference is very significant: Southward was toward Egypt. When the “famine” overtook Abram, his face was already toward Egypt. This is the first mention in Scripture of Egypt. It stands for, alliance with the world and reliance upon the arm of the flesh. The famine was sent as a trial of Abram’s faith. A famine in the Land of Promise.

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What a test of faith! God would see whether he had such confidence in God's goodness that even famine could not shake it. But Abram did as we are all prone to do, he got relief from all his difficulties, rather than profit by the trial. When this famine came, he did not seek counsel from the Lord. Abram by the wisdom of the flesh wanted relief rather than relying in the living God. This shows us the inconsistencies of God's children. We have faith in God with regard to our eternal interest, but afraid to confide in Him for the supply of our temporal needs. Here was a man who had journeyed all the way from Chaldea to Canaan on the bare word of God and yet was now afraid to trust Him in the time of famine. Sad that it should be so, but how like us today. Down in Egypt Abram practices deception and denies that Sarai is his wife. He endangered the honor of the one who was nearest and should have been dearest to him. Fear always follows a waiver of faith.

Abram was supposed to be the protector of his wife and instead he ends up hiding behind her. Typically, this tells us that the world wants grace without faith. Sarah is typical of God's grace. But God would not allow His purposes to be frustrated. The Lord tells us "If we believe not, yet He abideth faithful: He cannot deny Himself" (2 Timothy 2:13). So it was here. The Lord intervened. Ge 12:17 And the LORD plagued Pharaoh and his house with great plagues because of Sarai Abram's wife. The sequel is found in the next chapter. Ge 13:1, 3, 4 And Abram went up out of Egypt, he and his wife, and all that he had..... and he went on his journeys from the south even to Bethel, unto the place where his tent had been at the beginning, between Bethel and Hai; unto the place of the altar, which he had made there at the first, and there Abram called on the name of the Lord.

He returned to the very place he had left. He repented and "did the first works." Abram's sojourn in Egypt was lost time. **What is the practical lessons here recorded for our learning.**

1. The call which came to Abram comes to each one of his believing children. It is the call for absolute confidence in God; the call to take Him at His word and step out in simple and unquestioning faith; the call to separate ourselves from the world to a life of pilgrimage in dependency upon God our Father.
2. The trial of Abram's faith is also the portion of all his children. The failure of Abram is a solemn warning against being occupied with circumstances instead of with God. Look not at the famine but unto God's faithfulness.
3. Beware of going down to Egypt. The friendship of the world is enmity with God. Time spent in Egypt is wasted. Days lived out of communion with God produce nothing but "wood, hay and stubble."
4. As we see in the failures of Abram, and the sad record of our own history, do not think on those things. But marvel at the long suffering of God which deals in such infinite patience and grace with His children.

It is by grace, grace, grace. The saddest thing today is: When we see those taking God's grace for granted. It is to disregard the value of His love and forgiveness. This leads to a potential decline in our spiritual growth. Today we see a decreased motivation to live according to God's will. People are becoming complacent in their actions and failing to truly appreciate the gift of salvation. People are satisfied with what they are being told instead of searching heart of God. Essentially by pride, it is leading those to a hardened heart and a diminished relationship with God.

Prominent characters mentioned in Genesis. Correspond to 7 days of Creation

There are seven of these, the number of dispensational perfection. They are a counterpart in the six days work. **Adam is the first day.** After his fall, his experience corresponds with the first day's work. In him we have the new birth in grace emphasized, and the promise of life in Christ Jesus begins to be manifested. The light shone upon the deep of his soul; conviction and repentance followed; then he was born again, a new creation.

(Chapter Three) **Cain and Abel represent the second day's work.** There is a division between them, even as the division of the waters below from the waters above. We see this plainly manifested in the world at large in the two seeds; the Seed of the woman (the new creation) and the seed of the serpent (the old creation). And these two natures, the one, good; the other, evil, are at strife within the believer, as well as in the world.

Noah and Abraham illustrate the third day's work; and as we noted, it was a double-work day. God spoke twice. Noah represents the first part of the day's labor. In his time after the flood, we have the resurrection of a world corresponding to the earth, the stable and fruitful ground coming up out of the waters, typical to the saint raised up with Christ (the Ark). Abraham's life corresponds with the second part of the day's labor. The resurrected earth is made to bear fruit. Abraham shows us the pilgrim walk and trial of faith. He represents the fruits of resurrection in a practical life of obedience.

Isaac, in the fourth-day is shown in the yielded son of Abraham. He speaks of the heavenly man. Abraham was found out of the land of Canaan once, while Jacob spent almost his entire life away from this goodly land; but Isaac never left it. Here, as the heavenly planets; (sun, moon and stars) were made on this day, it pictures Christ Himself, as well as those epistles of Him, "known and read of all men. 2Co 3:2 Ye are our epistle written in our hearts, known and read of all men:

Jacob, becomes a perfect parallel of the fifth day's work. Here we have that all things, especially evil things, are seen working for our good. The living creatures from the waters are manifested, answering to the peaceable fruits of righteousness in those who are exercised in them.

Joseph, corresponds with the sixth day's work. God spoke twice on this day also, but Joseph answers to both parts. He shows the growth of the new man, but still in a mortal body, or body of humiliation. His life is the fruit of the new nature and the attainment of sovereignty over all things; every circumstance is made to serve and afterwards exalt him. Finally, in the second part of this day, we see Joseph corresponding to the full-grown man, who is created on this day. He too, has a bride and is ready to reign; having come out of suffering and trial. He has now cast off his prison clothing. He is no longer hidden. All the world is dependent on him at this time. Pharaoh has given over all things into his hands. He sits upon the throne and reigns, while Pharaoh, rests. And here is where the millennium, in type, begins. God will sit back and let His Son; Jesus Christ have absolute sovereignty over all things for a thousand years. All will be in harmony at that time, most blessed and complete. His saints will share His royal glory.

Genesis 13 – 14 Bible Study November 26, 2024

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Ge 13:1 And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south. 2 And Abram was very rich in cattle, in silver, and in gold. 3 And he went on his journeys from the south even to Bethel, unto the place where his tent had been at the beginning, between Bethel and Hai; 4 Unto the place of the altar, which he had made there at the first: and **there Abram called on the name of the LORD**. 5 And Lot also, which went with Abram, had flocks, and herds, and tents. 6 And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together. In our last chapter (12) we followed Abraham from Ur of Chaldea to Haran, and from Haran to Canaan. We saw that after he had arrived in the land to which God called him, a famine arose, and Abraham was accompanied by Lot. They took refuge in Egypt. Our present study reveals some of the results of Abraham's trial.

While God, in faithfulness and grace, restored Abraham after he wandered where he should not have gone. Yet the effects of his departure from the path of faith were revealed soon afterwards and continued to bother him the rest of his days. The principle of sowing and reaping is a universal application and is **true of believers equally as much as unbelievers**. Two things Abraham got from his stay in Egypt, each of which were a hindrance and curse. In the end both they were overruled by God for His own glory. During their stay in Egypt, Sarah took unto her the maid, Hagar. Hagar was from Egypt (the world). The strife, the jealousy, and the trouble which Hagar caused in Abraham's household is well known. The peak of it all being seen in Ishmael (Hagar's son) when he was "mocking Isaac" (Genesis 21:9). Then later Abraham had to remove him from his tent. This trouble is seen in Ge 16:3 And Sara, 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.

Also in Ge 21:9 And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking. 10 Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac. 11 And the thing was very grievous in Abraham's sight because of his son. The second thing which Abraham seems to have gotten in Egypt was great earthly possessions. Ge 13:1 And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south. 2 And Abram was very rich in cattle, in silver, and in gold. This is the first time we read of Abraham's cattle. It is very significant that shortly afterwards these very flocks and herds became the strife between him and his nephew Lot. Also notice, it is the first mention of "riches" in Scripture. 1Ti 6:10 For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and **pierced themselves through with many sorrows**. "And Lot also, which went with Abraham, had flocks, and herds, and tents" (Genesis 13:5).

But we hear nothing of Lot since he left Haran, but he appears to have gone with Abraham wherever he went. Throughout Scripture, we find the Holy Spirit frequently brings together two men of widely different character and placing them in association so that **we might learn lessons**. This is for our teaching and we can glean much. Abel and Cain, Moses and Aaron, Samuel and Saul, David and Solomon, are well known examples of this principle. In almost every respect Lot compares unfavorably with Abraham. Abraham walked by faith, Lot by sight. Abraham was generous and noble; Lot greedy and worldly.

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Abraham looked for a city whose builder and maker was God; Lot made his home in a city that was built by man and destroyed by God. Abraham was the father of all who believe; Lot was father of those whose name is a continuous dishonor. (Moabites and Ammonites) Abraham was made “heir of the world” (Romans 4:3), while the curtain falls upon Lot with all his possessions destroyed in Sodom, and himself dwelling in a cave. Ge 19:30 And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters. The history of Lot is a tragic one and for that reason full of “warning” for us especially when we are approaching the end of this age. Ge 13:6 And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together. 7 And there was a strife between the herdmen of Abram’s cattle and the herdmen of Lot’s cattle: and the Canaanite and the Perizzite dwelled then in the land.

How often “strife” between kinsmen has been brought about by earthly possessions and wealth. The record is very brief, but there is no doubt who was to blame. The following conduct of Lot and the Lord’s rewarding of Abraham indicate plainly that it was Lot who was in the wrong. Lot had brought with him out of Egypt something else besides herds and flocks. He had contracted its spirit and acquired a taste for its “fleshpots.” Ge 13:8 And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren. 9 Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left.

Abraham foresaw there was danger of a falling out between himself and his nephew. He thought of friction between brethren, and he proposed that they should separate. This is wisdom which is from above. It is first pure and then peaceable. In spirit, Abraham carried out the letter of the Divine warning: “As much as lieth in you, live peaceably with all men.” The proposal made by Abraham to his nephew was very generous. Lot in his greed, took full advantage of it. Ge 13:10 And Lot **lifted up his eyes**, and beheld all the plain of Jordan, that it was well watered everywhere, before the LORD destroyed Sodom and Gomorrah, even as the **garden of the LORD, like the land of Egypt**, as thou comest unto Zoar. 11 Then Lot chose him **all the plain of Jordan**; and Lot journeyed east: and they separated themselves the one from the other.

Notice, Lot lifted up his eyes and beheld. In other words, he preferred to **walk by sight, rather than by faith**. How impossible then for Lot to remain with Abraham! **How can two walk together except they be agreed?** 1Jo 2:16 For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. Abraham saw Him who is invisible, our Lord by faith, while Lot’s heart was set upon the things of which he sees, the here and now with these natural eyes. It was impossible to live together. When Lot lifted up his eyes; this was the starting of an outwardly decline which ended in shame. The Eye-gate is one of the avenues through which temptations attack the soul. Walking by sight is the cause of most of our failures and sorrows. Our focus is on circumstances. So it was at the beginning in Ge 3:6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

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Mark, the confession of Achan as we look at another reference in Jos 7:21 When **I saw** among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then **I coveted them, and took them**; and, behold, they are hid in the earth in the midst of my tent, and the silver under it. How significant the order here **I saw, I coveted, I took!** So it was with Lot: first he lifted up his eyes and beheld, and then he “chose him.” How significant are the closing words of Ge 13:10 And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere.... Even as the garden of the Lord, like the land of Egypt. This shows us that Lot was still attached to “Egypt” in his heart. But how true it is that “the Lord seeth not as man seeth” (1 Samuel 16:7)! To the worldly eye of Lot all the plain appeared “well-watered and as the garden of the Lord,” but to the holy eye of the Lord the cities of the plain were peopled by those who were “wicked sinners before the Lord. Ge 13:13 But the men of Sodom were wicked and sinners before the LORD exceedingly. This shows us what it was that His eyes dwelt upon.

When Lot separated from Abraham, Lot pitched his tent in the direction of Sodom, but shortly afterwards he moved to that wicked city. He surrendered his tent life, the life of a pilgrim, for city life, and became one of its inhabitants. Maybe he intended to convert the wicked people; for we are told that he was 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.) 2 Peter 2:7, 8. But how many did he influence for good? Not one. The pull was all the other way. He was carried in the downward current like any other dead fish. He himself was only saved so as by fire. I Cor. 3:15. A Christian cannot toy with such things. Be careful for what we listen to or we will be sucked right into it. No matter how pretty it looks or how syrupy it becomes, It will harm you spiritually. It is like blood to a tiger; you may flee it too late. For though a Christian's life is secure in Christ, he will lose all reward.

Paul tells us 1Ti 6:5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such **withdraw thyself**. Then again in Ro 16:17 Now I **beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them**. 18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches **deceive the hearts of the simple**. Peter says; 2Pe 3:17 Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the **error of the wicked, fall from your own steadfastness**. **Paul warns the Corinthian saints:** 2Co 6:17 Wherefore **come out from among them**, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. This is not unbelievers; these were Christians that they must separate from.

The various **downward steps** in the course of Lot are marked out. First, he lifted up his eyes and beheld. Second, he chose him all the plain of Jordan. He chose this place because it appeared to be the most fertile and well-watered land. He wanted the easy way. There are many today will stay right where they are at because no one likes conflict. It is easier if I just stay where I am at and not make waves. Even if it compromising the Truth. Third, he “separated” himself from Abraham. Fourth, he “dwelt in the cities of the plain.” Fifth, he “pitched his tent toward Sodom.” Sixth, he “dwelt in Sodom” (Genesis 14:12). Finally, we see him as an alderman of Sodom, seated in its “gate” (Genesis 19:1) and his daughters wedded to men of Sodom.

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Behold how great a fire a little matter kindleth. From a lifting up of the eyes to behold the land and seeking pasture for his flocks, to becoming an official in the city of wickedness! Like leprosy, sin has often a seemingly small beginning, but how rapid its spread, how loathsome its issue, how dreadful its end! Ga 5:9 A little leaven leaveneth the whole lump. ***Paul is not talking about immoral conduct. The leaven he is talking about is the erroneous teaching it will leaven the whole lump. Christendom been leavened with false brethren. What did Lot gain by his separation from Abraham and sojourn in Sodom? **Nothing at all.** Instead of gaining, he was the loser. The men of Sodom were “wicked and sinners before the Lord exceedingly” and Lot was “vexed with the filthy conversation of the wicked. 2 Peter 2:7, 8 For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds.

Chapter 14

Remember, Lot chose that place. It was not God’s will for him; therefore, he got into trouble. War was in the vicinity and he was soon mixed up in its conflict. Four kings (number of the world), were in a combination against another combine of kings, five (the number of the senses of man). We are confronted here with a most marvelous type. In these four kings named first, we have the religious element of the world figured. The one king was of Shinar, or Babylon. These were displayed to put down the outwardly wicked element of the world. This is the one who lives by his appetites and emotions. There is constant strife between the two; for the one insists that man must have a religion, even if it has to be forced upon him. The meaning of the names of these kings with their cities: Amraphel; the first of the religious kings, signifies, darkness.

He represents the devil who is transformed into an angel of light, deceiving even the elect, if possible. The enemy will deceive even with partial truth. Oh, that person said some scripture but it if it is mixed with error; mixture is deadly. Arioch means lion-like, and it tells of his power, the power of darkness. Chedorlaomer means Binding the sheaves, and it speaks of the end of this combination of wickedness. The tares shall be bound together in bundles and burned. Tidal, king of nations, signifies, cast out from above; emphasizing the judgment of the wicked enemy, Satan. He has been the source of the sowing of the seeds of wickedness which are manifested later as the tares. These four kings speak of the false religious world powers banded together in the world.

The first king of the second group is Bera, and it means in the evil. He was king of Sodom, which means fetter. Birsha, means wickedness, and he is king of Gomorrah, which means bondage. He was as a twin brother. They both tell us of the mastery of sin over the natural man. He is held captive (fetter) and does not even want deliverance (Bondage) from its power. Shinah, means his father’s tooth, and it tells us of the biting and devouring of the old creation. His city is Admah, which means earthly. Shemeber, means the name of wing, and it refers to the speed of sin’s operation and its increase. Zeboim, means hyenas, and it speaks of the cruelty of sin. It reigns and its wages is death. And there was the city of Bela, which means swallowing, or bringing low. It emphasizes the fact that death is not all, but after death, there is the judgment for the unbeliever. Refer Psalm 9:17 to The wicked shall be turned into hell and all the nations which forget God.

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These two groups are both of Satan (4 kings and 5 kings against each other) and both opposed to God and the Truth; but they are at war with each other. The first coalition of 4 kings appears to gain the victory over the five kings. We read that they served Chedorlaomer twelve years, but as he began to take more authority and exert more power over them, they rebelled. Today men are putting on a sanctified appearance. They are getting whitewashed, joining some religious services. It looks good to the carnally-minded. But many Christians are lukewarm and will be taken captive in its snare. Ro 16:18 by good words and fair speeches, they deceive the hearts of the simple. God will burn these works up in His own good time, even as He burned Sodom and Gomorrah. Ge 14:11 And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way. 12 And they took Lot, Abraham's brother's son, who dwelt in Sodom, and his goods, and departed. Lot was taken captive in the fight between the kings. Abraham is living and enjoying himself in peace and quietness, not a bit concerned at the awful condition of the people. Abraham was in the will of God. Lot was unnecessarily grieving himself about these conditions. His place was never in Sodom; but through self-will he was mixed up in its methods, while his uncle was up in the place of fatness (Mamre) enjoying himself with the Lord. He was not vexed with anything.

Yet though Lot lost all his goods and seems to have been in danger of losing his life but for the intercession of Abraham. But this experience failed to teach Lot the evil of being associated with the world, but he recovered his freedom and but only to return unto Sodom. So, what is man? What a shame that even God's divine dealings are insufficient to move his heart.

Ge 14:13 And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these were confederate with Abram. There came one that had escaped and told Abram, the Hebrew. The word Hebrew signifies one passing through. He was a pilgrim and a stranger. The world was not his home. He looked for another city, one that hath foundations whose Builder and Maker is God. He was a witness in Canaan that there is a living God. He believed God and He obeyed Him. **The secret of obedience is faith.** He is a wonderful figure of a Full overcomer.

He is one that we can truly follow. He was a pioneer of progress in Divine things. He plowed the fields and made a way in the wilderness of doubts and uncertainty for us to follow. That we the weak and wavering might walk in the way of faith. Abraham was able to deliver Lot from the captivity when he was taken. Abraham was a pilgrim on the earth; therefore, he had power with God. He ran to the help of Lot. He took with him the servants born in his house, which **tells us of the fruitfulness of faith**; and these servants were ready for the battle. Many lukewarm Christians, typified by Lot, do not realize that they are captive to the mind of the flesh, and caught up in religiousness. They think that they are free and are doing what they want to do; but not so. They are influenced and intoxicated by the religious spirit of this evil age, which is dominated and controlled by the devil. Spiritual saints are sometimes unable to tell them the truth of their condition, for these carnal ones cannot bear it. They are deeply offended if we declare the truth of God's word. Abraham was no reformer; he was separated from all humanitarian endeavors and he was the one whom God used to liberate Lot. Abraham pursued the kings and overcame them.

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Ge 14:14 And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan. 15 And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus. 16 And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people. Lot is brought back to his home, but note, he does not seem to desire to come to Bethel. The possibility of entering into Abraham's inheritance is denied him. He probably does not even desire it.

Spirituality is not gained in one day or through one battle. It is a growth, and a daily walking with the Lord. Here is where Lot failed and lost his great opportunity. And yet there are many who refuse to live on the resurrection side of the Cross, it means a hidden, persecuted, obscure life, to which we are not naturally inclined. Most folks have stayed on the wilderness side and refused to cross the Jordan into spiritual Canaan. They see the provisions, some from afar off; but they will not make them practical in their lives. These people do not seem to be aware that they are rejecting the narrow way of the Cross and choosing to save their lives in this world or they remain in the religiousness. The day will come when they will awaken to the fact that the people whom they judged as wrong and despised them, are those whom the Lord truly loves and uses. They are the full overcomers. They live a separated life; in the world, but not of it.

Satan comes immediately to Abraham with a temptation. He had just won a great victory. This is when we have accomplished something of great service and obtained a good report. We have been a good witness, and now we have a great temptation. It is at such a time that we are weakest and more easily a prey to Satan's attacks. We feel good, elated with the progress we have made, with the work done, the battle won, the victory achieved. Satan, in the person of Sodom's king, comes out to meet Abraham; "V17 after the slaughter of Chedorlaomer and the kings." Here we are informed of the magnitude of the battle. It was a slaughter. But the Lord knew of all this and He had great care for His dear friend. Before the king of Sodom arrives to tempt Abraham, even as he is yet on the way, Melchisedek, king of Salem, met him with bread and wine. It is noted that he is "priest of the Most High God." He is typical of our great High Priest, Jesus Christ.

Hebrews 7:1-3. He met Abraham at that critical point and blessed him saying, "Blessed be Abraham of the Most High God, Possessor of heaven and earth. And blessed be the Most High God who hath delivered thine enemies into thy hands." The priest strengthens him with bread and wine, figures of Christ's death and resurrection, and with the mighty power filling Word. The man who is blessed by the Most High God, needs no favors of man. He knows God's favor upon him. So, he turns away from all the bribes and rewards of Satan without one regret. Such a man acknowledges God in all his ways. **His faith** makes him impenetrable to all the seductions of Satan. If he has won a great victory; if he has gathered a great spoil; if he has delivered the poor and needy from the enemy; **God receives all the glory.** He continually boasts in the enabling of the grace of God, taking no honor to himself.

It is the absence of faith in God's Word, unbelief in His protection and power, that makes saints scramble after the things of the world and bow down to the folks that have the money, many of whom are not even the people of God. But not so with Abraham, the pioneer of faith! He acknowledged the High Priest and His superior place by giving Him tithes of all he possessed.

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Now Abraham is ready for the king of Sodom. He is protected against temptation, for he has heard from God, and has been strengthened by Him. And though he is given the choice of keeping all the goods which he has taken from the enemy, he refuses the offer. Ge 14:22 And Abraham said to the king of Sodom, I have lift up mine hand unto the LORD, the most high God, the possessor of heaven and earth, 23 That I will not take from a thread even to a shoelatchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abraham rich: 24 Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion.

He is not afraid to tell the reason either, but boldly declares his faith. I have lifted up my hand unto Lord, the Most High God, possessor of heaven and earth, that I will not take a thread nor a shoe-latchet, nor aught that is thine, lest thou shouldest say, I have made Abraham rich. This is victory indeed! **He will owe the flesh nothing.** God is his Backer and he desires that no man may be able to take credit for making Abraham rich. The Mighty God fills his vision, so the greatest of kings has **no influence** over him. We admire his stand. He has courage and faith. He is learning from God and going on from strength to strength. May we imitate him. He had the victory of Christ! He is the Author and Finisher of faith. He refused the kingdoms of this world from the hands of Satan. He will take no honor except from His Father's hand.

Genesis 15 Dec 3, 2024 Abraham's Vision

Page 1

Ge 15:1 **After these things** the word of the LORD came unto Abram in a vision, saying, **Fear not**, Abram: I am thy shield, and thy **exceeding great reward**. **What things? What did he have to fear? Maybe these kings from the previous chapter would once again rise up.** ***We have a new beginning here. Abram is now ready for a greater revelation of Lord's will and purposes concerning himself. There are crises in every Full overcomer's life; times when we come against some great temptation. Abram for the first time is pronounced righteous by faith, though this was not the beginning of his life of faith. This had begun when he left Ur of the Chaldees at the command of the Lord. Now the Lord witnesses to his justification by faith. Note his unconditional surrendering of all Sodom's goods in chapter 14. He gives up the riches of the world, and he openly manifests his victory over all the reward of the wicked and acknowledges God as his enabling. The Lord openly witnesses of His good pleasure in Abram His dear servant. Two special things confront us in this chapter. They come in the form of God's answer to two questions of Abram's. These are of importance, for comfort to every believer.

First is assurance: Fear not Abram: **I am thy shield and thy exceeding great reward**. Who is our shield and reward? Here is Abraham a man of faith, but he must have been fearing. It is often true after we have won a great victory, there comes a sudden drop to our emotions. The joy of victory subsides, and the enemy takes advantage of this to discourage us. He tries to make us fearful. Maybe we were a little too hasty or extreme in the stand we took for the Truth, and maybe we were too extreme in our separation from the world. It is at these times of great victory, that Satan comes to tempt us. But praise the Lord, God is there also. God's grace was his enabling in both cases. God shall never forsake him or us! He finds the same grace for this need. He who shielded Lot and others in their need, now finds the Lord to be his shield. He who had refused the reward of Sodom, now finds the Lord is his reward. What is Sodom's riches compared to the reward of our Lord and Savior Jesus Christ. He is my reward. What can the world give that equals this reward? Abram finds our Lord as the place of shelter and of unsearchable riches.

We need not focus on things that we get when we are there, but our focus is Christ.; He is my everything. Mt 6:33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Some would say this scripture is talking about kingdom teaching so it has nothing to do with me, I am not in the kingdom. The kingdom is for the Jew. Isn't it just like the enemy to pervert the mind and twist scripture. I see this scripture as seeking all that Jesus is to me. I want the whole truth. Who is the whole truth? Jesus my Lord and Savior. I seek Him above all. Jesus is the Whole Truth. Joh 1:1 In the beginning was the Word, and the Word was with God, and the Word was God. Jesus is the word! While we are on this journey just like Abraham and others throughout scripture; if we can take "the all" of Jesus into our hearts; will we not gain it all. We have most familiar scripture by the Apostle Paul that is quoted by so many. I wonder if the meaning really hits home. Ro 8:28 And we know that all things work together for good to them that love God, to them who are the **called according to his purpose**. What is the purpose? The next verse tells us. It is **to be conformed to the image of His Son!**

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29 For whom he did foreknow, he also did predestinate to be **conformed to the image of his Son**, that he might be the firstborn among many brethren. That is why we want to take in the whole truth to be like Jesus. Then; and all these things shall be added unto you. We want that first and foremost! Abram wants one more supreme thing from the Lord. This was the cry of his heart. God had said, He was his reward; but Abram desired one special more reward, Ge 15:2 And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? He wanted a son; he could not be fruitful otherwise. And as the Lord had previously promised him; seed as the dust of the earth in multitude. Abram is in Divine order in asking for this. Abram could not take in all God's purposes in grace for him at this time. His faith was not yet perfect; but he was on the way. This is the lesson with every one of us pilgrims who go Abraham's way. His faith develops as he walks and talks with God. It will be a practical walk through the land. The vastness of one of the promises to Abram is enough to stagger anyone. **God was his portion!**

Can we even grasp such grace? **The promise is for us too.** It takes years of experience on our overcoming path to take it in; yet the Lord sees our little faith. He has tender patience and comes down to meet even the slightest hint of our appropriation of His promise. When Abram asked for an heir, the Lord said to him, Look now toward heaven and tell the stars if thou be able to number them; so shall thy seed be. Ge 15:4 And, behold, **the word of the LORD came unto him**, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. 5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. This next verse is written and said for the first time. Ge 15:6 And he believed in the LORD; and he counted it to him for righteousness. **Note:** In Hebrews 11:8 it says By faith Abraham had left Ur of the Chaldees and went out not knowing whither he went! Yet; why are we told here that "he believed in the Lord; and He counted it to him for righteousness"? Abram was a believer when he left Chaldea. In the Epistles to the Romans and Galatians the incident which the Holy Spirit singles out as the occasion when Abram's faith was counted for righteousness is the one in Genesis 15 now before us. And why? Because in Genesis 15 Abram's faith is directly connected with God's promise regarding his "seed." It is the "seed" of Christ (see Galatians 3:16)! The faith which was "counted for righteousness" was the faith which believed what God had said concerning the promised Seed. It was this instance of Abram's faith which the Holy Spirit was pleased to select as the model for believing unto justification. There is no justification apart from Christ is the thought.

Abram here "believed God" written for the first time, but here God was pleased to openly attest to his righteousness for the first time, and that for the reason stated above, the "seed." Though Christians may believe God with respect to the common concerns of this life, such faith, while it suggests, they have been justified is not the faith by which they were justified. The faith which justifies has to do directly with the person and work of our Lord Jesus Christ. This was the character of Abram's faith in Genesis 15; he believed the promise of God, "the seed," which pointed to Christ. Isaac was but a figure of that greater Seed, Christ. Gal. 3:16 He saith not, And to seeds as of many; but as of one, and to thy Seed, which is Christ. Here is more of Paul's doctrine confirmed and witnessed to by the type of Abram's seed.

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But note that this is the **heavenly seed**, not the earthly, with which the Lord is here concerned. As we have seen, there is the earthly line; but the heavenly line is the greater, the more exalted; for it is an upward calling. Every blessing to Israel the earthly seed and the world depends upon Israel; and God cannot complete any of His purposes until Christ has His Bride, as well as His body, the Church, with Him which is the heavenly seed.

The Second Assurance

Abram is now given another positive assurance that **he will inherit Canaan**. Ge 15:7 And he said unto him, I am the LORD that brought thee out of Ur of the Chaldees, to give thee **this land to inherit it**. This is Abram's second question. Ge 15:8 And he said, Lord GOD, whereby shall I know that I shall inherit it? This wasn't the first time this promise was given (see also Genesis 12:1-3, 12:7, and 13:15-17). Yet this was a clear restatement of God's promise to give the land to Abram and his descendants. The power and clarity of the promise makes us somewhat surprised by Abram's response. Whereby shall I know that I shall inherit it? **Abram boldly asked God for proof of the promise**. Maybe it is like us at times; I believe when I hear God say it, but five minutes later, I'm not sure; please prove it to me. Abram had no title deed to the land, no certificate of ownership that another person would recognize. Abram had nothing to make anyone else believe he actually owned the land. All he had was the promise of God.

The Lord gives him the answer by actions, and not by words. He put the symbols of Christ before him, as the pledge of his inheritance. Ge 15:9 And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon. 10 And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not. These are types of Christ and His precious death for us. There are three domestic animals, not wild or fierce, but gentle, willing servants of man. Two were females, type of fruitfulness; while the heifer would suggest Christ as the patient servant of God, never swerving from the path of duty. Abram knew exactly what to do with these animals; he understood that according to the custom of his time, God told him to get a contract ready for signing. In those days, contracts were made by the sacrificial cutting of animals, with the split carcasses of the animals lying on the ground. The covenant was made when parties to the agreement walked through the animal parts together, repeating the terms of the covenant.

The goat portrays Him as the substitute for sinners; the ram, or the ram of consecration and the ram of the trespass, figures Him as the energetic holy Man, come to do the Father's will. He went to the cross in full consciousness of what it would mean to Him. He laid down His life. John 10:18. The birds figure Him as the heavenly One in two phases. The turtle dove pictures Him as dwelling with man; a pilgrim and a stranger, and a man of sorrows in a foreign land. The pigeon suggests the other side of Christ's life. It makes its home in the rock (this bird of sacrifice is often called the rock-pigeon). It emphasizes the fact that although He came down to earth to identify Himself with man, yet His home was in God, safe and secure from all alarm. All these offerings represent a five-fold view of the Man Christ Jesus. His perfect, complete work of redemption is the basis of every blessing to mankind. He who came down to our level and He alone can lift us up to His level. He was the Creator, yet He voluntarily chose to submit Himself to His Father. No human obedience, though it be perfect, could have the value of Christ's obedience. Adam's disobedience robbed us of an earthly paradise, human righteousness, and fellowship with God.

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Christ's obedience provides us a heavenly Paradise, a Divine righteousness, Divine life, and of course, fellowship with God. He has lifted us to a much higher place than we lost, even the same place which Christ enjoys. This is the essence of the Gospel preached by the Apostle Paul. It is the enormous Good Tidings, which it is our privilege to hear and take in during this age. This is the answer to Abram's second question, Whereby shall I know that I shall inherit the land? All the wondrous fulness of Christ and His obedience unto death is set before Abram as the positive guarantee that his faith should be rewarded. It was all secured to Abram by promise on the ground of sacrifice. According to God's Word, Abram divided the animals in the midst and laid each piece over against another, but the birds he did not divide. We, and Abram, are taught by the type, that our great Redeemer Jesus Christ, was laid open on the cross. His body broken for us, is the basis of all the promises of God. He is displayed by the Word of God; set forth crucified, even as Paul emphasized in his letter. Gal. 3:1.

Timothy, also, was admonished to rightly divide the Word of truth (2 Tim. 2:15) for the instruction and edification of the people of God. They are to enter into and understand all the true as well as the Divine beauty of Christ, and the purposes of God concerning Him. The birds, are not being divided. As a man we may understand Christ; but as the heavenly One, the Son of God, (bird) He cannot be laid opened to our gaze. He said, No man knoweth the Son.

Ge 15:11 And when the fowls came down upon the carcases, Abram drove them away. Abram had to wait; God had not showed up yet to sign the contract. 12 And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him. 13 And he said unto Abram, **Know of a surety that thy seed shall be a stranger in a land that is not theirs**, and shall serve them; and they shall afflict them four hundred years; 14 And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. 15 And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. Abram now learns that the inheritance can be reached only **through suffering!** His heirs would have to pass through the furnace before they entered into that which God had prepared for them. In the "deep sleep" and the "horror of great darkness" Abram, saw that which all his seed would have to pass. First the suffering, the four hundred years' of affliction. How this reminds us again of Romans 8:17! "And if children, then heirs; heirs of God, and joint heirs with Christ; **if so be that we suffer with Him, that we may be also glorified together.**" And again: It was the same with our blessed Lord. First the "sufferings" and then "the glory." Note the perfect order of the typical teaching here: first the sacrifice (verse 9); second, "thy seed " sons (verse 13); third, suffering "affliction " (verse 13); fourth, entering into the inheritance "come hither again" (verse 16). How complete the typical picture!

By this deep sleep we learn how God was showing Abraham, that not during his natural life would he inherit the land; instead, he must go down into the grave and inherit it together with the Promised Seed. In his awaking from this "deep sleep" Abram received a veiled promise of resurrection from the dead and the horror of great darkness as of the grave. In the word of God, the way to blessing, and to the inheritance, was through death and resurrection. Verses 13-16 contain a sevenfold prophecy which received a literal and complete fulfillment. It had reference to the sojourn of Abram's descendants in the land of Egypt, their bondage there, and their deliverance and return to Canaan.

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First, Abram's descendants were to be strangers in a land not theirs (verse 13). Second, in that strange land they were to "serve" (verse 13). Third, they were to be "afflicted" four hundred years (verse 13) note that Exodus 12:40 views the entire "sojourning" of the children of Israel in Egypt. They "dwelt" in Egypt four hundred and thirty years. Fourth, the nation whom Abram's descendants "served" God would "judge" (verse 14). Fifth, Abram's offspring were to come out of Egypt with "great substance" (verse 14). Sixth, Abram himself was to be spared these afflictions. He would die in peace and be buried at a good old age (verse 15). Seventh, in the "fourth generation" Abram's descendants would return again to Canaan (verse 16). Ge 15:18 **In the same day the LORD made a covenant with Abram**, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

The covenant which God made with Abram was based upon death, typically, the death of Christ. This covenant, based on sacrifice, was made by the Lord Himself; it concerned the land; and was absolutely unconditional. It has never yet been completely fulfilled. Note the wording here; "Unto thy seed **have I given** this land." Contrast these words with Genesis 13:15; "For all the land which thou seest to thee **wilt I give it.**" But now a sacrifice had been offered, blood had been shed, the purchase price had been paid, therefore the change from "**I will**" to "**I have given this land.**" Genesis 15 is a chapter where important terms and expressions occur for the first time. The following is not a complete list, but includes some of the more important examples. Here for the first time, we find that notable expression, "The word of the Lord came unto" (verse 1). Here is the first reference to a "vision" (verse 1). Here for the first time, we read the words "Fear not" (verse 1), and their equivalent, "Be not afraid," occurs in Scriptures almost one **hundred and eighty times**. Why? Here is the first mention of God as a "Shield" (verse 1). Here is the first occurrence of the Divine title "Adonai Jehovah;" My Lord is I am that I am. Lord God (verse 2). Here for the first time, we find the words "Believed," "counted" or reckoned, and "righteousness." Many of these are fulfilled by our practical walk in the word of God.

The Holy Spirit enabled Abram to see down through the years, to the day of Christ. He knew the meaning of his Promised Land which meant a place of total peace and rest, which is the place of rest in Jesus Christ Himself. The Lord Jesus is our promised possession. We are His, but He is mine as well. And God invites us to obtain our everlasting possession by simple faith. What are some of the essential steps which God intends for us to take and enter into the Land of Canaan. **First is Separation:** He told Abraham: Get thee out of thy country, and from thy kindred and from thy father's house. These simple words, Get thee out, were the key-note of Abraham's life. They are the key-words which leads us up and into the experience of full salvation and the life of holiness. If we are to obtain the experience of entire sanctification, we must **separate ourselves** from sin, from the world, the flesh, and the devil. What were Abraham's steps of separation that he took? He became separated from his country. Before we can enter into the Land of Canaan, we must become separated from the world. 1Jo 2:15If any man love the world, the love of the Father is not in him. We will not receive the fulness of the blessing of the gospel of Christ if we are still gripping on to the things of the world. If we are to enter into the Land of Canaan and secure our inheritance, we must cut loose from everything that hinders our communion with our Father. We must have no desire but a desire to know God and do His will. To have the heart and will, fully yielded to God, with total surrender or consecration. The Lord will most surely fill the soul that is yielded up to Him alone.

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Abram was also called to separate himself from his kinsmen. It may be an easy thing to give up the world, compared to the giving up relationships. This is no easy matter to do; but if we are to enter fully into the life of Canaan and enjoy our inheritance it must be done. There is a spiritual side of our nature and an earthly side. We are called upon to get rid of everything pertaining to the earthly side, and God will see to it that we **lose nothing** by doing so. Then we are to lay upon the altar everything that came to us from the Adam life that the Holy Spirit may strike the knife deep within our heart. Heb 4:12 For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart.

Think of the number of times Abraham suffered separation at the word of the Lord. He was separated from his father in Haran and it was in Haran that his father died. This is the type of our Old Man must die as well. Then he became separated from Lot. He was separated from Isaac. God leads him step by step. First, father; then nephew; and, last of all, Isaac. This last separation had to be the most difficult of all. When asked to separate himself from Isaac, the child of promise. When God called for Isaac, Abraham surrendered or gave him willingly to the Lord. The lesson for us: That which God has given us; we must learn to hold it only for Him. When God told Abraham; Get thee out unto a land that I will show thee. There was nothing definitely promised at the time. The call of God was clear and that was all that was necessary. And, beloved, that is all that's necessary at any time for us. God alone is to be the chief object of our faith, hope, and life. Let God show us the way and plan for us. His thoughts are not our thoughts, nor are His ways our ways; but God wants us to think His thoughts and observe His ways. It is God's plan to show us the way Himself. He will open up the road before us as we go along and follow His word by the leading of the Holy Spirit.

For God to sanctify us wholly, the first step is to yield fully to him. If we were to see first what he has for us, we would fail to secure the blessing that He gave Abraham. He believed God while not seeing. Abraham believed God and he actually counted the things which are not as if they were. Can we let adversities come, if He sends them? Will He do what He has promised? This is the cost to reign! Can we put anything and all on the altar and remain without any questioning, in our hour of testing? This is the cost, but it is worthwhile. Oh, I know that it is worthwhile, bless his name forever! We want to be in the Bride of Christ don't we! First, we must win Christ; First we must finish our course; first we must be full overcomers. Our focus is to win Him at any cost!

We find that Sarah is the principal of grace, which is joined to faith (Abraham). This is the very essence of fruitfulness in a believer, but Sarah is barren. It is strange that the very principal which assures fertility in life and our walk should fail of power to conceive. This pictures a born-again believer who longs to be fruitful in holiness, but we too must learn by repeated failures that we are just as unable in ourselves to attain unto sanctification. It will take the grace of God, yielding to the very word of God by the power of the Holy Spirit to be fruitful in holiness.

Genesis 16 Dec 10, 2024

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Our previous study in Chapter 15 could have been titled “believe.” Chapter 16 could be titled “unbelief.”

Ge 16:1 Now Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name was Hagar. 2 And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And **Abram hearkened to the voice of Sarai**. Where did Hagar come from? They brought her out of Egypt (the world). It can't be good. What a contrast is presented in our present chapter from Chapter 15. In Genesis 15 Abram is seen as the man of faith, in chapter 16 as the man of unbelief. In Genesis 15 he “believed in the Lord,” in Genesis 16 he “hearkened to the voice of Sarai.” There he walks after the Spirit, here he acts in the energy of the flesh. What does this inconsistency tell us? Don't we have the same tendencies; one minute believe and the next doubt.

Here we have another testing of Abram. Again and again, he was tried, but not at every point. First, his faith had to overcome the ties of nature: God's call was for him to leave his country and his kindred. Then, shortly after he had actually arrived in Canaan, his faith was tried by the stress of the circumstances that there was a famine in the land. Next, he had a trial respecting a brother, Lo. Abram feared that the friction between his herdsmen and the herdsmen of his nephew might lead to “strife” between brethren. Later, there was a testing of Abram's courage, as well as his love for his nephew. Lot had been captured, but Abram rescues and delivers him. Subsequently, there was a testing of greed which he passed. The King of Sodom offered to “reward” him for overcoming Chedorlaomer. And now he is tested by the suggestion from his wife. He took matters out of the hand of God and acted in the flesh with reference to obtaining a son and heir. There are six different points that the character of Abram was tested. There was the trying of the dedication of his faith. Did he love God more than home and kindred.

There was the trying of the sufficiency of his faith. Was he looking to the living God to supply all his need, or was he depending on favorable circumstances? There was the trying of the humility of his faith; would he assert his “rights,” or yield to Lot? There was the trying of the boldness of his faith; would he dare attempt the rescue of his nephew from the hands of powerful warriors? There was the trying of the dignity of his faith; would he himself accept honors from the King of Sodom? There was the trying of the patience of his faith; would he wait for God to fulfill His word in His own good time and way, or would he take matters into his own hand? It seems to be a general principle in the ways of God. It seems He first blesses and enriches and then He tests the receiver. Remember Elisha desired to receive Elijah's mantle when He was taken to heaven. His wish was granted; and the next thing we read of Elisha is the facing of the Jordan. The mantle had to be used at once! Then there was Solomon who prayed for wisdom, and his prayer was heard, and at once his gift was called into exercise by the case of the two mothers each claiming the living child as hers. Solomon had to make the choice. 1 Kings 3:16–28 recounts that two mothers living in the same house, each the mother of an infant son, came to Solomon. One of the babies had been smothered, and each claimed the remaining boy as her own. Calling for a sword, Solomon declared his judgment: the baby would be cut in two, each woman to receive half.

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It was the same with our blessed Lord; no sooner had the Holy Spirit descended upon Him in the form of a dove than we read, And immediately the Spirit driveth Him into the wilderness. (Mark 1:12) where He was tempted of the devil. We must take the lesson to heart. It is when we have received something special of the Lord's favor, or immediately after we have enjoyed a season of communion with Him, that we need to be on our guard for the enemy will come to try us. In our chapter, we have several new characters which have spiritual value. The Apostle Paul informs us that Hagar represents the covenant of law, even as Sarah represents the covenant of grace.

Galatians 4:25, 26 For this Hagar is mount Sinai in Arabia and answers to Jerusalem, which now is and is in bondage with her children: but Jerusalem which is above is free, which is the mother of us all. Hagar was an Egyptian which Abram brought up out of Egypt after his sojourn there. The children of Israel were delivered out of the land of Egypt. God undertook for them upon the ground of absolute grace. Ex. 3:25 He remembered His covenant to Abram, Isaac, and Jacob and that of promise. He appeared to Moses in the wilderness in recognition of that covenant of grace and said, I have surely seen the afflictions of My people that are in Egypt ... and I am come down to deliver them out of the hand of the Egyptians. Ex. 4:7, 8. Then, after the victory of the Red Sea, they saw God's mighty out-stretched Arm in their defense. After that, they had eaten manna which had come down from heaven;

After that, they had drunk water gushing from the rock at His command; after all this grace, they virtually asked for the law, that they might do the will of God. They were still ignorant of their own weakness. Instead of falling back upon that wonderful covenant of the promise to Abram, pleading His grace alone, they boldly said to Moses, All that God hath spoken, we will do. They failed to hear His tender words of love; You have seen what I did to the Egyptians and how I bare you on eagle's wings and brought you unto myself. Ex.19:4, 8. This was all in grace. They insisted that they would do their part. They brought Hagar, the covenant of law, up out of Egypt with them. God let them have the law because they would not accept His grace. When they refused to accept His doing for them, He allowed them to do for themselves. They took their place under the dark, sinister shadow of Mt. Sinai, (the picture of law) They desired to try to gain God's favor, to earn salvation and be fruitful by their own works and they were given that opportunity. Be careful what you wish for!

What does this tell us personally? Sarai, is the principle of grace. She is joined to faith, (Abraham). That is the very essence of fruitfulness in a believers life; but strange to say, Sarai is barren. It surely is a problem, that the very principle which assures fertility in life and walk, should fail of the power to conceive. The explanation of Abram's inability to produce a son by Sarai is found in Romans seven. The struggle depicted there is not a striving after the forgiveness of sins and peace, but a struggle after a holy life. It is not seeking deliverance from the guilt of sins, but from the power of sin. We have been saved from the wrath of sin, but today there is still power in sin. These are two vastly different stages of experience. We can never fully understand being saved from the wrath of sin until we begin to understand being saved from the power of sin. It is only a believer, who longs to be fruitful in holiness. But we must learn by repeated failures that we are just as unable in ourself to attain unto sanctification, as we were to obtain justification. It is Sarai's barrenness that is puzzling to us. And it is she that finally persuades Abram to leave her and seek fruit through her handmaid. She expects to claim this fruit for herself. Abram hearkens to the voice of Sarai.

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He takes Hagar (who represents the law) that he may be fruitful. Even in this present day, believers take up the law, not as a means of justification, but rather as the means of sanctification. Paul said. Acts 21:20. They know that they are saved by grace; but they cannot grasp the vastness of the salvation to which they are heir. Grace is basis for it. Taking Hagar appears to be all that can be desired; fruit is in evidence. It is only after God speaks and rejects the son of Hagar that there is any question. Note this, Sarai (grace) is made dependent upon the bond-maid Hagar (law) for fruit; and immediately Hagar is elated. We read, When she saw that she had conceived, her mistress was despised in her eyes. This is always the way. When once we admit the principle of law in the very least measure, as relating to salvation, grace must take a back seat. If it is by grace, then it is no more of works. Rom. 11:6. That is, salvation, in its entirety, complete and eternal, is either all of grace or all of works. You cannot mix them in the least measure. They are separate and distinct, even as Sarai and Hagar were two different personalities and could not be mistaken the one for the other. Faith (Abram) may try to be fruitful by Hagar and yet at the same time cling to Sarai and claim her as his very own; but the principles are totally different. In fact, they are absolutely opposed to each other. They cannot live together.

Ge 16:3 And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife. 4 And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes. 5 And Sarai said unto Abram, My wrong be upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the LORD judge between me and thee. ***Ten years had passed since the first of these promises and still Abram was childless. When the Lord repeated His promise "Abram believed in the Lord" (Genesis 15:6), and now he was left to wait for the fulfillment of it. But waiting is just what the natural heart finds so hard to endure. Rather than wait, man prefers to take and manage his affairs in his own hands and use human conveniences to help the Divine promise to come forth. It was the same with Moses; God had declared that the descendants of Abram should be afflicted for 400 years in a strange country, but 360 years had passed when Moses saw an Egyptian smiting a Hebrew, and taking matters into his own hands he smote and slew the Egyptian. It is one thing to "commit" our way unto the Lord, but it is quite another to trust only in Him," and wait till He brings it to pass.

In V3; The father of mankind (Adam) sinned by hearkening to his wife, and here the father of the faithful (Abram) follows his example. These things are recorded for our learning. How often it is that a man's foes are those of his own household! How often those who are nearest to us by nature are snares and hindrances in the spiritual life! It is deeply important to heed the Divine warning and "Be not unequally yoked together." Ge 16:4 And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes. In refusing to wait upon the Lord, and in taking this Egyptian maid to try to fulfill the Divine promise, Abram took a step which only "brought bondage," just as now the believer does, if having begun in the Spirit he seeks to be made perfect by the flesh. Ge 16:5 And Sarai said unto Abram, My wrong be upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the LORD judge between me and thee. Now, when it is too late, Sarai repents and complains to her husband.

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How true to fallen human nature to throw the blame of wrong-doing upon another! Man, ever seeks to shove his responsibility and charge either God, Satan, or some other person with what he terms his misfortunes. Ge 16:6 But Abram said unto Sarai, Behold, thy maid is in thy hand; do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her face.

***Abram refuses to accept the responsibility of Sarai's "wrong" and leaves her to deal with the evil which was the fruit of her own sowing. But observe how one evil leads to another; in blaming his wife. Abram surrenders to her, his position as head of the household. And when Sarai dealt hardly with her, she fled from her face. Hagar, too, had to learn that the way of the transgressor is hard. Ge 16:7 And the angel of the LORD found her (Hagar) by a fountain of water in the wilderness, by the fountain in the way to Shur. 8 And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai. Ge 16:9 And the angel of the LORD said unto her, Return to thy mistress, and submit thyself under her hands. 10 And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude.

11 And the angel of the LORD said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael; because the LORD hath heard thy affliction. ***Angel of the Lord" (mentioned here for the first time) was God Himself. The place where He found this poor Egyptian maid attracts our attention. It was "by a fountain of water in the wilderness," termed in verse 14 "the well." This is the first time we read of the "well" in Scripture. Note other passages in the Old Testament where the "well" is mentioned. They point to the One Who giveth the living water, "that water of which those who drink shall never thirst" and which is in them a well of water springing up into "everlasting life" (John 4). There are three things in Genesis 16 to be observed concerning this "well." First, it was located in the "wilderness." Second, the well itself was "by the fountain." Note the repetition of these words in verse 7. Third, it was at this well that God revealed Himself to Hagar. Note, it is not in the luxuries of the world that Christ is to be found. It is not while the soul is enjoying "the pleasures of sin for a season" that the Savior is met. It is in the wilderness, that is, it is as we withdraw from the attractions of the world; the "wilderness" that the Lord meets with the sinner, and where is it that the needy one finds the Savior? Where, but "by the fountain of water." It is a type of the written Word!

This is not found in man; turn away from man, and "search the Scriptures," for they are they which testify of The Lord Jesus Christ. Finally, note that it was here at the "well" that God was revealed. She called the name of the Lord that spoke unto her. Ge 16:13 And she called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me? 14 Wherefore the **well was called Beerlahairoi; behold, it is between Kadesh and Bered**. So Christ, of whom the "well" speaks; "He that hath seen Me hath seen the Father." It is in Him that God is fully revealed. The "well" is the place where the sheep were watered and refreshed. Not only does our Lord give life, His own life, but He refreshes our parched souls day by day. Kadesh refers to a Holy or a sacred place. It is a location in the desert where the Israelites camped during their wandering, while "Bered" is a lesser-known place. Between Kadesh and Bered means strew; scatter; sprinkle; hail; seeding; it indicates a specific area in the desert where Hagar encountered an angel at a well called Beer-lahai-roi. Ge 16:9 And the angel of the LORD said unto her, Return to thy mistress, and submit thyself under her hands.

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10 And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude. He informs her that she shall bear a son, and He names the baby. He shall be called Ishmael (wild ass man). His hand was to be against every man and every man's hand against him. Ishmael shows us the character of that which is born of the flesh, selfish, self-willed. He cannot be controlled, even though it is under law. It can only bring forth fruit of the flesh, never the fruit of the Spirit. So, Israel under the covenant of law, only gave full proof that they were flesh, even though morally religious. Hagar returns to Sarai and must allow her to be mistress in Abram's house. The lesson which Israel must yet learn is that the law came upon the scene in their history years after faith (Abraham) and grace (Sarah) had been joined as the way of fruitfulness. It was they themselves who first pursued Hagar. God took her and used her for His own purpose to educate and tutor them. Gal. 3:25. He finds her by the fountain of water, which is convenient to the spiritual truth of which the fountain is the symbol, and He thus joins them together; Note that it is to Hagar and not to Abram that God appears in this connection. In fact, we read of no further communication between God and Abraham for thirteen years! (13=rebellion)

Summarizing the typical teaching that we learn: **First**, the "well" is to be found "by the fountain of water," this signifies, that Christ is to be found in the written Word. **Second**, it is **at** the well God revealed Himself, just as in Christ God is now fully told out. **Third**, it was not until God opened the eyes of Hagar, that she "saw" the well. So, not until the eyes of our heart are opened by the Holy Spirit can we see Christ as the One we need. He is the Fairest among ten thousand. **Fourth**, it is **at** the well the "sheep" are "watered." So, it is in communion with Christ that our souls are refreshed. **Fifth**, the well was the place where Israel gathered together by the Word of God through Moses. So, Christ is the appointed Gathering-Center where we come together for worship. **Sixth**, unto the well Israel was to "sing." So throughout time and eternity our adorable Lord will be the Object and Subject of our praises. **Seventh**, the well was the place where Jonathan and his servant found protection from their enemies. So, in Christ we find shelter from every enemy and refuge from every storm.

Note two things in connection with Hagar. First, the angel of the Lord addresses her as "Sarai's maid," therefore banning her marriage with Abram; and second, she is told to "return" to her mistress. The day would come when God Himself would open the door, and send Hagar out of Abram's house (Genesis 21:12-14), but till then she must "submit" herself to the authority of Sarai. For another thirteen years she must patiently endure her portion and perform her duty. In the meantime, the Lord cheers Hagar's heart with a promise. (Ge 16:10 And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude.). 11 And the angel of the Lord said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael; because the Lord hath heard thy affliction. 12 And he will be a wild man; his hand will be against every man, and every man's hand against him" This prophecy has reference to his upcoming generations rather than to Ishmael himself. It has been fulfilled in the Arabs who, in all ages, have been a wild and warlike people. V13 And she called the name of the Lord that spake unto her, Thou God seest me; for she said, Have I also here looked after Him that seeth me. 14 Wherefore, the well was called, The well of Him that liveth and seeth me. May the Lord Himself find us at the "well" of His word, and may it be ours as it was hers to hear and see Him.

Genesis 17-18 December 17, 2024

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Ge 17:1 And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. 2 And I will make my covenant between me and thee, and will multiply thee exceedingly. 3 And Abram fell on his face: and God talked with him, saying, 4 As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. The Apostle Paul refers to this period in the Abram's life as that time when Abram's body was dead. Ro 4:19-24 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb: (that is, he did not take it into account), nor the deadness of Sarai's womb. He staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God, being fully persuaded that what He had promised He was able also to perform; and therefore, his faith was imputed to him for righteousness.

In Gen. 15:6, it was at least 14 years earlier that it had been written that Abram believed God, and it was counted unto him for righteousness. While it was true that Abram was justified the very moment when he first believed, Just as we are. Yet he did not consider his body dead at that time. Ishmael was born later, from Hagar, and we can contrast that with the power of God that will be later demonstrated in the birth of Isaac. It is to this later time that the Apostle Paul refers in his tribute of Abraham's life-giving faith. We behold again the matchless grace of God in His dealings with the father of all them that believe. Thirteen years had elapsed (see Genesis 17:25) since Abram, in his impatient unbelief had "hearkened to the voice of Sarah."

Abram was seventy-five years old when God's call had come to leave home and kindred and to walk the highway of faith, and for practically twelve years he had endured seeing Him who is invisible. But at the age of eighty-six Abram turned aside from the path of faith and listened to the suggestion of Sarah to have a son by Hagar her Egyptian maid. And now another thirteen years pass, during which time there is no mention of any appearing of the Lord unto him. This interval is passed over in silence; it is a blank; it is a period of spiritual barrenness; apparently a season which brought forth nothing but wood, hay and stubble. This numeral thirteen are associated, respectively, with rebellion and impatient unbelief in resorting to carnal efforts instead of waiting upon God. And it will be found that thirteen is an evil number right through the Scriptures (see 1 Kings 7:1 and contrast Genesis 6:38; Esther 3:12, 13, etc.). The same is true where the number 13 is not specifically mentioned; for example, the marching of Israel thirteen times around Jericho; also the thirteen "judges" in the book of Judges, which is the book associated with Israel not obeying God.

Note another 13; The Lord specifies thirteen of the evil characteristics and products of the depraved heart of man in Mr 7:21 For from within, out of the heart of men, proceed **evil thoughts, adulteries, fornications, murders, 22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: 23** All these evil things come from within, and defile the man. Note also that the word "dragon" is found exactly 13 times in the book of Revelation. Is that an accident? No!

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Surely the number 13 is not without deep meaning that we learn there was an interval of just thirteen years between the incident mentioned in Genesis 16 and that recorded in Genesis 17, between Abram hearkening to the voice of Sarah and the Lord's appearing to him anew, and that this interval is one of spiritual barrenness and is passed over in silence. But God gave him the gracious revelation at the close of this 13-year interval. But the question is: Why did Abram have to wait all this time before the Lord appeared to him again? Or why did so many years go by before God reveals Himself once more for the promise of giving him Isaac? The answer is found in Ro 4:19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb:

It was because God was about to act in grace, and grace must be displayed in Abram and us when first we come to the end of ourself. This is when divine power is put forth. We must learn our own helplessness. Remember, not till Israel was driven to desperation and despair at the Red Sea did the word come, "Stand still and see the salvation of the Lord." So here. Not till Abram's body was "dead" would God fulfill His word of Grace and give him a son. God's opportunity does not come until man's extremity is reached. This is a lesson we really need to take to heart, for it is of great practical importance. The Lord has a reason for all His delays. God not only does that which is right and best, but He always acts at the right and best time. Remember it was not until "the fullness of time had come, God sent forth His Son, made of a woman" (Galatians 4:4). This may be the explanation of what is a problem to many hearts? It is God's delay in sending back His Son the second time. We ask how long Lord! We've been waiting! We are often tempted to ask like in; Jg 5:28 The mother of Sisera looked out at a window, and cried through the lattice, Why is his chariot so long in coming? why tarry the wheels of his chariots?

Abram had to come to the end of his own strength before the power of God could be displayed. He was now called to walk before the Almighty God. He had been acquainted with Him as the Mighty One, his Helper, his Shield, and his Reward, which are all good; but there is more for him to know of God. He must know Him as the Almighty God; the God who is not only necessary; but who is more than enough. Not until now had he reached the limits of his own strength. Let us remember, **in the measure we think we are strong, in that degree we limit God.** He can only work in the fullest sense when we quit. The uneasiness of power in ourselves hinders God; but this, sad to say, is a lesson we are slow to learn. We think we know it all, when we agree with the truth; but then we must realize it takes a life-time making it practical. All the tests and trials of our Christian life are for the purpose of weakening our natural strength or withering our natural resources, so that we may be entirely dependent upon God. Therefore, God said to Paul, "My strength is made perfect in weakness." 2 Corinthians 12:9.

This is the way we learn the grace of God, even as our father Abraham. We too, must receive the sentence of death in ourselves that we may not trust in our natural strength; but in God who raiseth the dead. The Lord now repeats His promises to Abram; but notice that it is upon the ground of circumcision that they are established to him. What does this mean? It is only as a new creation that Abraham's seed will inherit the blessings of the covenant of grace. Circumcision means a cutting away. This cutting away teaches us in the most powerful way the truth of the death of the old man.

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Could God have spoken in plainer language? But, yet how few have ears to hear. Some only hear a theory. They refuse to have it carried out in their lives; because it hurts; it hurts our pride. We will not able to bring forth anything acceptable to God when we are identified with the old creation. Surely it hurts in the natural. In the spiritual sense, it is then that we truly rejoice, Phil. 3:3 We are the circumcision, who worship God in the Spirit, and rejoice in Christ Jesus and have no confidence in the flesh. We have put off the body of the flesh, by the circumcision of Christ; for the Cross was where the type of circumcision was carried out. This was where the old creation was cut off in the purpose of God. The axe was laid at the root of the bad tree and it fell. All the glory of the old Adamic race passed away. When all our own efforts and fail we “cry unto the Lord in our trouble,” and “then” He brings us out of our distresses. From seventy-five, his age when he left Haran, to one hundred, when Isaac was born was a long time to wait, but the result was seen of the Lord’s wisdom. God has more than one reason for His delays. Often it is to test the faith of His children, to develop their patience, to bring them to the end of themselves.

His delays are in order that when He does act His delivering power may be more plainly evident, that what He does may be more deeply appreciated, and He may be glorified. How patiently God stood with Abram! It was love that “suffered long” with Abram’s failings! It was love that persisted with him in spite of every drawback. It was love that now met him and promised to grant the desire of his heart in old age give him a son. For us Christians, it is Divine Love that still “suffers long” with each of us! Christians are not counted as being in the flesh by God’s reckoning. We are counted to be in Christ. As we have received Him by faith, so we **should** walk in Him, even as Abram was cautioned to walk before God and be perfect. God Almighty promised to back him up. As Abraham took a step of faith, God was right behind him to strengthen him to take another step. To be weak practically is to be strong practically. Paul tells us the result of the faith of the weakness of Abraham. Heb 11:12 Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable. Abraham and his sentence of death pointed forwards to Christ’s death on the cross, which is the basis of the covenant of promise. This teaches definitely the need of death as the means of life. John 12:24 The corn of wheat must fall into the ground and die, or else it abides alone. Circumcision is the very condition upon which any man may call him, Father. They must be of the circumcision. Natural circumcision is only a symbol of the spiritual.

Ge 17:12 And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. This is picture of a new creation and God’s delight in Christ. Everyone who has been born again, has been bought with a price, not of silver and gold; but with the precious blood of Christ as of a Lamb without blemish or spot. The “eighth” day, the first day of a new week, tells us again of the new creation, a new beginning. It also tells us of the inheritance that belongs to those who have stepped out of the first Adam, and have stepped into the new life in Christ. It is only in the power of His resurrection life that true circumcision can be practically realized. When Israel wandered around in the wilderness, they failed to observe the ritual of circumcision; but before they could possess Canaan and dispossess their enemies, they had to be circumcised. This is worthy to note for those who would enjoy the heavenlies. It is only as we count ourselves dead to the old creation and alive in the new, that we can qualify to walk in Christ’s steps. This new creation life is in connection that Abram’s name is changed.

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The “high father” Abram becomes Abraham, “the father of a multitude” by circumcision, which is the death of the flesh. We who are born again are his offspring. We are the children of faith and are all counted as a new creation. Sarai’s name is also changed from “my princesses”, she is now “the princess.” She is not merely one among many; she is the one through whom the promised Son shall come. God, for the first time, positively announces that Sarah shall have a son. By doing this, He declares Himself the God of resurrection; because his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb. On no other ground does God promise to bless and multiply humanity. But He does not bless the old creation. It is Sarah, who is barren, and unfruitful. She, who is to bring forth the seed through whom all nations are to be blessed, Christ. But someone may say that He also blessed and promised to multiply the son of the Hagar. Yes, He did; but this was also dependent on the spiritual seed. There must first be that which is natural and then that which is spiritual.

God must have His twelve tribes for His Kingdom on earth and they must first be born of the flesh that later they may be born of the Spirit. These two sons of Abraham, Ishmael and Isaac, figure the natural and supernatural seed of Abraham. They are only a figure, not the reality. Note one other feature. The Lord made Abraham a multiple promise in which **seven times** He said “**I will.**” Note the “**I will**” in V 6, 7, 8, 19, 21. This is the pledge of its fulfillment. It is because all power is at God’s disposal, it is because the Lord is sufficient in Himself, that the performing of all He has said is sure. What God says, He will do. So, sure is the fulfillment that in verse 5 the Lord says, “for a father of many nations have **I made thee**” (not “will I make thee”), just as in Romans 8:30 it is “whom He justified them He also glorified,” and yet in experience the glorification is yet future.

Chapter Eighteen – Abraham and Lot

Ge 18:1 And the Lord appeared to Abraham in the plains of Mamre: and he **sat** in the tent door in the heat of the day. God revealed Himself to Abraham by degrees, even as his spiritual growth continued. We do not come to know God in one day, neither do we receive a full revelation of Him at conversion. We are merely introduced into the grace of God when we accept Christ. It takes years of overcoming in this practical walk before we know Him in the depths which was Abraham’s privilege at that time. We learned previously that Abraham obeyed the Lord, as to circumcision, for his whole house. That was a crisis period in his life. It marked him out as one cut off; therefore, this is not a surprise that he now receives a visit from the Lord. Abraham had acknowledged his absolute dependence upon God for his fruitful life. Therefore, God appears in his behalf and gives him His promise that Sarah should have a son. Then follows communion with God in a fuller sense than we have ever experienced. Communion is one of the first results of counting our old nature dead.

Note that this tent of Abraham’s is suggestive of the position that he maintained all his life; a pilgrim just passing through. He is now found sitting in his tent door; We can see the peace in his heart. He has learned his helplessness;

Notice, Abraham is “sitting.” He has ceased from his own works as God ceased from His, and is resting in his tent door. He is not fretful nor cumbered with care. God has the responsibility. The government is on His shoulders. Why should he worry about that son? God has said that he should have a son by Sarah, and he is resting on that promise. There is nothing for him to do, but believe and praise God for the answer which is on the way.

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Faith is now for the first-time taking Grace. Abraham is living in Mamre, the place of “fatness.” It is a tent, symbolic of a pilgrim life. He is resting at noonday in the full blaze of light, when the Lord appears to him. He has no fear of meeting God. Ge 18:2 And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, 3 And said, My Lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant: These three men, figure the Trinity of Persons in the Godhead. Abraham salutes all three of them as Lord. He used the plural pronoun in addressing them, never the singular. He runs to meet them, we read, and bows himself to the ground. He worships them. He treats them as his friends. Ge 18:4 Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: 5 And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said.

6 And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth. 7 And Abraham ran unto the herd, and fetcht a calf tender and good, and gave it unto a young man; and he hasted to dress it. 8 And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat. Faith always recognizes the Lord in whatever way He appears. It was so in the case of the woman who washed Jesus’ feet with her tears and wiped them with her hair. She knew Him in the house of Simon the leper. While others were blinded by their own self- righteousness, they failed to recognize the Lord. But she instantly recognized Him and wanted fellowship with Him. Abraham is not disappointed. The Lord says, “So do as thou hast said.” Notice what Abraham prepares for his visitors. He says, “Make here three measures of meal, knead it and make cakes upon the hearth.” There are three guests; Therefore, three measures; the Trinity is represented here. The **meal** is representative of Christ, in whom the three Persons of the Godhead were pictured. The meal would not be complete without an offering from the herd or from the flock.

Calvary, is always the basis of fellowship. The holy humanity of Christ represented by the meal is not enough for faith to rest upon. There must be the shed blood in evidence. Abraham was in harmony with the will and purpose of God. Notice the energy; he hastens and brings the fatted calf and gives it to a young man (hint of Christ as the High Priest offering Himself) to kill and dress it. Soon the feast is ready and he invites his guests to partake. They did eat, for God can have fellowship any time with the **man of faith** upon the grounds of Calvary. And now the Lord asks a question, Ge 18:9 And they said unto him, Where is Sarah thy wife? And he said, Behold, in the tent. 10 And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard it in the tent door, which was behind him. 11 Now Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women.

They were both dead as far as being able to bring forth a son. Sarah laughed, in anticipation than in unbelief. Ge 18:13 And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? 14 Is any thing too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son. It was too much to expect to have a child when she was old.

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The Lord assured her that she would, by asking a question, “Is anything too hard for the Lord?” Now Sarah was laughing with delight that she was to have a child. Grace is still laughing, and the people who are born of her, laugh too. Ge 18:16 And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way. The time of fellowship and feasting is over. The Lord rises up to depart; but Abraham is reluctant to let his Friends go. Ge 18:17 And the LORD said, Shall I hide from Abraham that thing which I do; the Lord tells Abraham that He is on His way to investigate matters which have reached Him concerning Sodom and Gomorrah. Ge 18:20 And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; Judgment is ready to fall on those wicked cities because their sin is very grievous in His sight. Immediately Abraham is deeply interested (as the Lord knew he would be); for he remembers Lot.

Note how he addresses the Lord. Ge 18:23 And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked? 24 Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein? 25 That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right? 26 And the LORD said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes. This is effective intercession. After a glorious time of fellowship, feeding on Christ (the tender calf with the unleavened bread, the figure), the right condition for intercession exists. Then Abraham is told of the destruction that is threatened on Sodom, and then he is given the opportunity to intercede. Do we always ask God for something without first worshipping Him. Worship leads to prayer, even as it was in this case; wisdom comes from above. The Lord answers, if I find in Sodom fifty righteous ... then I will spare the place for their sakes. But Abraham is not satisfied. He is concerned for Lot. This is the manner of grace. It makes one gracious in his ways toward others and bold in faith toward God.

So, it will be in the end of this present age. Jesus applied it to the end time (Luke 19:28). These two cities, Sodom and Gomorrah, picture the whole world just before the coming of the Lord Jesus to judge the wicked living. Gomorrah may refer to the Gentile world, while Scripturally Jerusalem is likened to Sodom (Rev. 11:8). But for the saints who are on the earth, He will not utterly destroy it. He will remember Abraham and send “Lot” out of the midst of the overthrow. He will care for His own in that time, even as He does today; there will be some, like Lot, who are worldly, and carnal. They are justified as to their standing, but not as to their state. There is such a contrast between these two men, Abraham and Lot. We see it most powerfully expressed in chapters 18 and 19. Lot, for the first time, is seen as a type of those who shall be saved, yet so as by fire (I Cor. 3:13). We have seen the intimacy which Abraham enjoyed with the Lord. God appeared to him in His fulness. Abraham was sitting in his tent door, while Lot sat in the gate of Sodom. These different positions express the character of these two men. In the one it is the persistent pilgrim; in the other one who has settled in the world, and is untrue to his heavenly calling. He is more interested in making the earth a good place in which to live, than in getting out of it.

Genesis 19 Jan 14, 2025 Natural Eye

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Ge 19:1 And there came two angels to Sodom at even; and Lot sat in the **gate of Sodom**: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground; The gate area of an ancient city was sort of a town-hall where the important men of the city judged disputes, conferred with one another, and supervised those who entered and left the city. Peter tells in 2 Pet 2:7-8 that Lot himself was a righteous man who was grieved by the sin he saw around him, but because of his deep compromise few of his family and none of his friends were saved. Compromise destroyed his testimony and the same thing will happen to us if we compromise the truth. V2 And he said, Behold now, my lords, turn in, I pray you, into your servant's **house**, (not a tent) 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. (They did not want to go in his house) 3 And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat. 4 But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter:*** In Ge 18 Abraham intercedes for Lot. He came to God on the basis of Calvary.

In Ge 18, three appeared to Abraham, but in Ge 19 only two angels appeared to Lot. Lot did not have the full view of the Trinity that Abraham did. For Lot, the two angels came to Sodom, which means to scorch or burnt; it was by the Dead Sea; but for Abraham they came to Mamre or fatness. History of the Dead Sea: The Dead Sea is a lake fed by the Jordan River and in ancient times it was known by many names such as the Salt Sea, the Eastern Sea, and the Sea of Sodom. Most of the names refer to the fact that its salt and mineral content is 30% to 40%, while the oceans salt content is around 6%. It stretches throughout Israel and beyond, the Dead Sea is the lowest point on the earth, 1,320 feet below sea level and is flanked by the Judean Mountains on the west, the Hashemite Kingdom of Jordan and the Mountains of Moab on the east, the Jordan Valley and Sea of Galilee to the north and the Negev Desert as well as the Red Sea to the south. Dead Sea Salt and Dead Sea Mud have been recognized by millions of people as a single source of health and beauty since the days of Herod the Great, more than 2,000 years ago. It is said that Queen Cleopatra obtained exclusive rights to build cosmetic and pharmaceutical factories in the area.

We will see this later in our study, but wanted to point out that Lot's wife turned into a pillar of salt near the Dead Sea when she looked back during the destruction of Sodom and Gomorrah, making the Dead Sea often referred to as the "Sea of Lot." The Dead Sea is 997 feet deep, which makes it the deepest hyper-saline lake in the world. It is too salty for any marine life to live. The Dead Sea is famous for the water's mysteriously buoyant qualities which allow people to float across the top of the water, without needing to swim. Several different sects of Jews lived in the caves near the Dead Sea. It is also believed to be the area of the cave where David hid from King Saul when Saul came to kill him. Sodom was just north of the Dead Sea and neighboring Gomorrah was close by. To this day, a tall pillar standing near the Mount of Sodom is known as "Lot's Wife." The Dead Sea is mentioned in the prophecy of Ezekiel 47:8-12. Eze 47:8 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.

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9 And it shall come to pass, that everything 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 everything shall live whither the river cometh.

****Ezekiel recalls how he foresaw a time when the Dead Sea would be transformed from saline waters that cannot have life into freshwaters abounding with sea life. Fruit trees of all kinds will grow on both banks of the river. Their leaves will not wither, nor will their fruit fail. The prophet Zechariah also echoed this same prophecy centuries later. He predicted that “living” water would soon flow where today the water is salty. Zec 14:8 And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. 9 And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one. These prophecies are often interpreted as follows. According to the biblical narrative, the Dead Sea region was once vibrant, filled with life, and watered. It was only after God rained down fire and brimstone on the cities of Sodom and Gomorrah did the area become a wasteland, and the sea became a hyper-saline salt lake.**

There will be a day when the Lord will allow the region to return to its original state. Today the only trees that grow around the Dead Sea is the Acacia. The Acacia was also used to locate a water source, because where there is a good Acacia growing there must be some underground source of water. This is also the tree that the Ark of the Covenant was made of. Acacia wood or Shittim in the King James Bible was used to build the tabernacle and its furnishings, including the Ark of the Covenant, the table of showbread, and altars. Acacia/Shittim wood was very dense, very strong, and resistant to decay. Acacia wood signifies Christ's humanity, which is strong in character and high in standard, as the basic substance for expressing God. These trees are the only ones that grow around the Dead Sea.

For Lot the two angels came at even, no light, no trial. But for Abraham it was in the heat of the day. Abraham sat in the tent door in the heat of the day. Are you in the heat of your trial? Lot sat in the gate of Sodom where all the official business was transacted. First Lot had pitched toward Sodom and now we see him living in Sodom, and he is also right in the thick of all the politics of Sodom. He is in the gate where all of the official business takes place. Lot rose up, but Abraham ran to them. Then Lot bowed himself with his face toward the ground, and said behold now my lord's. He did not recognize their official title. He did not recognize the heavenly presence that was here. They had refused Lot's invitation, but instead opted to abide in the streets. God cannot tolerate one bit of carnality and that is what was happening with Lot. They finally came in, but Lot did not offer a calf like Abraham did. It shows the shallow comprehension that Lot had for the deep things of God and the provisions of Calvary and the work of redemption. He knew nothing of walking in the Spirit or power of the resurrection.

God is called the “God of Abraham” but never the “God of Lot.” Why has the Lord placed these two chapters here for us? Chap.18 tells of those like Abraham who demonstrate faith; if we confess Him, by our lives as well as our words, He will acknowledge us. Then chapter 19 describes Lot? There are Christians like Abraham and there are those like Lot. Paul wrote 2Co 6:17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, 18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. A life of separation unto the Lord, tells the whole story.

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Are we living in Canaan or Sodom? Paul in 2Co 6:17 about saints who will remain weak, and have no victory, and they cannot enjoy their sonship because they stay in the place of defilement. We cannot keep clean in a packing house, or in a smoke-house. Even if you do not work there, if you only visit the place, you carry away the foul odor in your clothes; and you may become so used to that repulsive smell that you do not know it; but to others that smell is unbearable. The same facts are more definitely true of believers. You cannot attend all kinds of meetings that teach error and keep undefiled. The reason, therefore, that the Lord makes Himself strange to Lot is because he has chosen the place of defilement in Sodom. It is not that Lot had taken part in the city's government that had displeased the Lord; but simply the fact that he was living there. But with Abraham, it was the tent life of Abraham that marked him out for the Lord and not something which he had done. It was his faith that made him a stranger in the earth, and it is by faith that we please God. Paul writes next in; 2Co 7:1 Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. The Apostle Paul is referring to the promises just mentioned before in 2Cor 6. Separation is encouraged for cleansing from fleshly defilement and then the reading of the Word in faith, cleanses from defilement of spirit. Paul was particular with whom we feed and fellowship spiritually. In the natural, if you knew a portion of food was contaminated would you go ahead and eat it? No! Paul was concerned for these Corinthians and he is concerned for us.

In Ge 19:1 the angels speak of distance, not intimacy. Evening has fallen. They come in gloom and darkness in contrast with the noonday, the blaze of light in which they greeted Abraham. Lot's life is not open and above board. He is a pretender. Though he rises to meet the angels, there is no hastening to greet them, and no display of gladness in his behavior. The angels turned in unto him and entered in unto his house. His uncle Abraham had only a tent. Notice the difference in the provision for the feast. V3; He did bake unleavened bread and they did eat. No fatted calf was killed and roasted for them. Lot has provided the basis for fellowship, but the blood has not been shed. Therefore, there is little communion. He brought only a meal offering which could not be offered without a sacrificial animal, except in cases of great poverty. (Lev. 5:11). This figures his spiritual poverty, and is the condition of many believers today. They have faith in Christ, believe that He died for them; but they do not know the basis of God's favor toward them, and His acceptance of them. They only know Him on a shallow surface.

They bring Christ as a meal offering (His holy humanity) for their sin; and He accepts them, even as Lot did. Lot's feast is meager, and it figures one who has little conception of the sufficiency of Calvary; The men of Sodom rudely break in upon Lot and his heavenly guests in V4. Instead of the blessing which Abraham hears, Lot receives a message of judgment, which is about to fall immediately upon all those with whom he associates himself with. What a great difference between these two men, Abraham and Lot, and their positions. And yet, they were both believers; but Lot's path was not of faith and out of the will of God. Even a believer can be overcome by his circumstances, and become helpless before the power of the enemy. What deep instruction for us in these chapters. There are Christians today who eagerly join themselves to things as Lot tried to do. But we need to live by faith in a practical life as did Abraham. We must live a life in separation from the world, and trust God for everything. Men of faith know that heaven is their future home, and the world is not their present dwelling. We live by faith and it is by faith we walk; not by sight or feelings.

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We are to be a vessel unto honor, sanctified and meet for the Master's use and prepared unto every good work. (2 Tim. 2:21). Lot sacrificed deep fellowship with heaven in order to satisfy his fleshly activities on earth. God had little communion with him. Ge 19:4 But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter: 5 And they called unto Lot, and said unto him, Where are the men which came in to thee this night? bring them out unto us, that we may know them. They call them men not angels. These citizens of Sodom came to homosexually abuse these two visitors. They were willing to break all principles of hospitality and morality for their own gratification. The men of the city... both old and young, all the people from every quarter, surrounded the house: This shows that the entire city was given over to this violence and immorality, and that this behavior wasn't unusual, but accepted among the men of Sodom.

In Ezekiel 16, God later condemned and rebuked the great sin of Judah. He compared Jerusalem to the ancient city of Sodom, saying they were like sisters. Then, God compared the sins of Sodom to the sins of Jerusalem at that time: Eze 16:49 Behold, this was the iniquity of **thy sister Sodom**, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. 50 And they were haughty, and committed abomination before me: therefore, I took them away as I saw good. Lots life among them had put no conviction upon them. Lot had not taught them anything of a new birth, or an overcoming life, or of a heavenly home. He had been one of them. Lot had no influence whatsoever and neither has any worldly Christian. He offered his two daughters to those evil men if they would leave his guests unmolested. To Lot, his daughters were more in harmony with these evil men than his holy visitors; but the angels at the door insisted they cried! Ge 19:9 And they said, Stand back. And they said again, This one fellow came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon the man, even Lot, and came near to break the door.

These evil men, their anger is now against Lot, and it would have been bad if the angels had not interceded. Ge 19:10 But the men put forth their hand, and pulled Lot into the house to them, and shut to the door. Perhaps for the first time, Lot began to understand that his guests were more than men. 11 And they smote the men that were at the door of the house with blindness, both small and great: so that they wearied themselves to find the door. Now, this mob had a physical blindness that matched their moral blindness. If men insist on knowing the Lord without a new birth; they become blind, and weary themselves in vain trying to find the door into His presence. The angels now inquire of Lot as to his household in V12bring them out of this place: 13 For we will destroy this place, because the cry of them is waxen great before the face of the LORD; and the LORD hath sent us to destroy it. Note: how tender is the care and consideration of the Lord for His people. He includes all of Lot's relatives in His offer of mercy; even the in-laws are given a chance to escape the coming judgment.

14 And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place; for the LORD will destroy this city. But he seemed as one that mocked unto his sons in law. When he spoke to his sons-in-law about the judgment of God, they did not believe him. **Lot's testimony meant nothing.** His testimony had no reality in his life. He appeared no different than any other man in Sodom.

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The life of Lot shows us that it is possible to have a saved soul and a wasted life. Lot would be rescued, but his life would accomplish nothing, as in 1 Corinthians 3:15: If anyone's work is burned, he will suffer loss; but he himself will be saved, yet so as through fire. Ge 19:15 And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city. 16 And while he lingered, the **men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters**; the LORD being merciful unto him: and they brought him forth, and set him without the city. There was now no mention of the two sons-in-law. They would be left behind. But while Lot lingered: Too much of Lot's heart was in Sodom, so he did not have an urgency to leave the city. A lack of urgency to obey God is a common sign of compromise. **The angels took hold of his hand:** What an example of doing all we can. Lot and his wife, and the two daughters; **that was four hands. The angels had only four hands**, so they did all that they could do; there was a hand for each. Notice the text expressly says, they took hold of the hand of Lot, and the hand of his wife, and the hand of his two daughters.

There were no more persons, and **no more helping hands**, so there was just enough, but there was not a hand to spare. In Gen 18, Abraham asked God to spare the cities of Sodom and Gomorrah if there were ten righteous found there. Because there were not ten righteous people, God did not spare the city, but He still answered the heart of Abraham's prayer by bringing Lot and his family out of Sodom, even if it seemed it was against Lot's will. Lot was in the worst of all possible places. He had too much of the world to be happy in the LORD. Ge 19:17 And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; **look not behind thee**, neither stay thou in all the plain; escape to the mountain, lest thou be consumed. 18 And Lot said unto them, Oh, **not so, my Lord**: Ge 19:19 Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die: 20 Behold now, this city is near to flee unto, and it is a little one: Oh, let me escape thither, (is it not a little one?) and my soul shall live. 21 And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken.

22 Haste thee, escape thither; for I cannot do anything till thou be come thither. Therefore, the name of the city was called Zoar. The name Zoar means small or insignificant. It was the little city Lot bargained with the Lord about. 23 The sun was risen upon the earth when Lot entered into Zoar. Ge 19:24 Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven; 25 And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. 26 But **his wife looked back** from behind him, and she became a pillar of salt. Salt is symbolic of spirituality. Although she was not spiritual, she is representative of Israel who will be the salt of the earth. Israel is the seed of Abraham. Even though Israel is in unbelief, this tells us that they will be the salt of the earth. In referring to the end times, Jesus said something interesting in Luke 17:32; Remember Lot's wife. In other words, as we see the end of the age, no Christian should have a heart like Lot's wife. We should not have a heart that longs for a corrupt and passing world. We should not have a heart that will in some sense regret the judgment God will bring on it. We need to look forward to our deliverance, not back at a world passing away ripe for judgment.

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Before this destruction, the area of Sodom was unbelievably beautiful and productive, like the garden of the LORD (Genesis 13:10). Yet this great provision and blessing did not turn their hearts toward God. The people of Sodom and Gomorrah saw more of the power, grace, and mercy of God than any of the other people of that region. They saw the provision of the Lord but they refused to walk in it practically. They had heard of God's work through Abraham. They heard the testimony and examples from Melchizedek and Abraham. They had great blessing and evidence of God's care, yet they rejected it all. Ge 19:27 And Abraham gat up early in the morning to the place where he stood before the LORD: 28 And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace. 29 And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt. It says that God remembered Abrahams and not Lot. Abraham's intercession was successful. Abraham, was deeply moved with the memory of the previous day with the Lord. He goes early in the morning to the place where he was with the Lord. Lot's Line did not get any better.

Ge 19:30 And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he **dwelt in a cave**, he and his two daughters. Remember in Genesis 13, Lot was wealthy with flocks and herds, but now he lives in cave. He has a nothing. Ge 13:5 And Lot also, which went with Abram, had flocks, and herds, and tents. 6 And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together. Then the two daughters may have thought the rest of the world was destroyed with Sodom and Gomorrah. Ge 19:31 And the firstborn said unto the younger, Our father is old, and there is not a man in the earth to come in unto us after the manner of all the earth: 32 Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father. 33 And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose. 34 And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, and lie with him, that we may preserve seed of our father.

35 And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose. 36 Thus were both the daughters of Lot with child by their father. 37 And the firstborn bare a son, and called his name Moab: the same is the father of the Moabites unto this day. 38 And the younger, she also bare a son, and called his name Benammi: the same is the father of the children of Ammon unto this day. **Both Ammon and Moab were tremendous enemies of Israel.** Lot's name means cover. He was always standing in the shadows or under cover of Abraham. God will allow that for a while when we first start out. God will give us an uncle Abraham, but there comes a time when we have to believe God for ourselves. You will have to step out and walk by faith. You can't rest under that cover any longer, but believe God for yourself. If you do not, you will become more carnal and more carnal and the end of Lot will be what many Christians will experience. They will not go to hell, but they will experience the loss of their inheritance exactly like Lot. Living in the low moral environment of Sodom had a great and harmful effect on Lot's family. His **compromise** affected far more than himself. What did Lot receive as a reward? Nothing!

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His end was in defeat and disgrace. What danger for a believer seeking a path, which the Lord has not ordered. Lot surrendered his tent life of a pilgrim; he was a settler in a wicked city. Note the steps decline. Lot intended to live in a tent apart from the people of that city when he moved there. He gradually went lower and dwelt in the city. His children married and lived among the Sodomites. He quieted his conscience, as saints do today; I can be an influence for good; but he did not influence one person. His entire family was destroyed, except his two daughters, who later brought shame upon their father. Lot may have been sincere at first; but he was sincerely wrong. Many people will find this true. We may be sincere in religious things and yet wrong. We may be sincere in believing what we have been taught, thinking error cannot touch me, or confiding in fleshly counselors, but yet be sincerely wrong. It could cost us our inheritance, not our salvation. The One and only Authority is the Word of God, Jesus Christ Himself. If we follow the word of God, we will be right and not wrong. God remembers in a special way, those people who live a separated life unto Him; and because of their prayers, just like Abraham. He delivers the carnal believers out of the troubles which they bring upon themselves.

We are to be men and women who follow the will of God; Follow the word of God wholly. He who lives a separated life to God, has power with God. A separated life to God is by following His word with no compromise! Lot had neither power with God or man. Lot lived like the people of Sodom with no testimony. We must take the word of God wholly to ourselves! If we do not live a life of faith before God and others, they will only laugh at our efforts to testify to them. Even after God pulled Lot out of Sodom, he would not obey Him. He did not want to go in the way of God's choosing. Let me stay in this little city, Zoar. It is not as bad as Sodom. If we do not let God choose the path for us, what is the outcome? No matter how hard it is to leave friends and family. Your family may have all the good intentions for you, but you must answer; is the advice they give; is it spiritual, or is it because of natural affection. No matter what, we must go with God's choice of our lives! We will find that God does the very best for those who leave the choice with Him. Lot wanted his own way even to the last. He did not want to flee to the mountain which God pointed out to him, but wanted to remain in Zoar.

The way of faith is narrow. It is a rough and rugged trail, of which the mountain speaks. It is also lonely; there are not too many who climb the mountain heights, it is too strenuous. The majority of people want the city, the plain, the multitude, the smooth and easy way. They want the familiar way. We seek counsel from those until they give us the answer that aligns with our will. Or we say, we have always gone this way. And, the Lord will let them have their own way, if they insist upon it. He will not force anybody. He speaks His Word, and His Word will fall on good ground. So, will we take by faith believing God for our every step as long as He keeps us here. We cannot have faith for any path, but the path God provides for us. Lot was walking in unbelief, even in Zoar, walking in his own way. He may have said, I asked the Lord and He said that I could go this way. I feel fine about it. I am sure I am in the will of God. And so, these Lot-like Christians continue on down the road that leads to an empty life. They deceive no one but themselves! Lot figures the very lowest rank of justified men. Many believers go no farther on the racecourse than Lot, while a few go on to perfection and finish their course with joy, as did Abraham. The end of Lot is not given to us. God records neither the day of his death, nor his age. We read much more of Abraham. The man of faith lives on. He becomes the friend of God while on earth (Isaiah 41:8), and will reach that glorious city which was the object of his hope. (Hebrews 11:10).

Genesis 20 January 7, 2025 Inseparable; Grace and Faith!

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Ge 20:1 And Abraham journeyed from thence toward the south country, and dwelled between Kadesh and Shur, and sojourned in Gerar. 2 And Abraham said of Sarah his wife, She is my sister: and Abimelech king of Gerar sent, and took Sarah. 3 But God came to Abimelech in a dream by night, and said to him, Behold, thou art but a dead man, for the woman which thou hast taken; for she is a man's wife. Once again, we see another apparent lapse in the life of Abraham. We must remind ourselves again, that Abraham is a wonderfully typical character, and we cannot condemn him. He feared for his life, and that his wife might be taken from him. He causes her to pose as his sister, and only through a direct intercession by God is she delivered from the effects of his sin. The contents of Genesis 20 furnishes us proof of the Divine inspiration of the Scriptures. If this Bible were not the truth of God's word, then why would anyone have recorded this dark spot on the life of such an illustrious person as Abraham. The tendency of the human heart is to write about hero worship. The common custom of writers is to conceal the defects and blemishes in the careers of the characters which they describe. If this had been followed, it would naturally forbid the mention of such a fall in the life of one of the most respected names on the Bible. But the Bible differs from all other books. The Holy Spirit has painted the portraits of Scripture characters in the colors of nature and truth. The Holy Spirit has given a faithful picture of the human heart such as is common to all mankind.

The old nature in the believer, and the displays of its activities, which God's children have been subject to in all ages, and the reviewing of our own departures from the path of faith and righteousness, are enough to explain the conduct of the father of all who believe. We must not boast of our faithfulness, rather let us give all glory to the matchless grace of our Lord that is able to keep us from falling. Sad, was Abraham's conduct. It was not the fall of a young and inexperienced disciple, but the lapse of one who had long walked the path of faith. Here he is ready to sacrifice the honor of his wife, and what is worse, give up the one who was carrying of all the promises to all of us, the Son in her blood line. So, what hope is there for him except in God? None, surely. Why are these scriptures given to us? We are given them to see the sad and terrible failures of these honored servants of God. They are not to discourage us, but to lead us to the Source of all comfort and strength. Only in realized weakness do we find this. Only when we are unable to do without God for a moment, do we find what He is for us moment by moment. It is God Himself we need; every hour of every day. What made the matter worse in Abraham's case was that it was not a question of being surprised into a sudden fault. It was the recurrence of an old sin. Long ago he had followed the same wicked course in Egypt, where his deception had been discovered. Ge 12:12 Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife: and they will kill me, but they will save thee alive. 13 Say, I pray thee, thou art my sister: that it may be well with me for thy sake; and my soul shall live because of thee. Some twenty- twenty- five years had passed since then and he had seen many victories.

He had built an altar unto the Lord, had defeated Chedorlaomer, had been blessed by Melchizedek the priest of the Most High God, had rejected the offer of the King of Sodom to be enriched at his hands, and had received wondrous revelations and promises from God. Yet now we see him leaving God out of his remembrance, and is entangled by the fear of man. He resorts to the most shameful deception. How then shall we account for this?

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The city where Abraham now went to sojourn, was in the land of the Philistines; but they were usurpers there, for that was part of the land of Canaan. These people always represent the natural man coming into the land of Canaan, and claiming spiritual things through natural means. There are many such folks in Christendom; but the most perfect expression of them is Roman Catholicism. This system claims to be the only true church, teaches us the meaning of the Philistine. She claims all the inheritance of the child of faith without a new birth, and attempts to take hold of the things which belong only to the new creation. Abraham in going to Gerar, was really putting his feet on his own inheritance. He was saying, "This is my land," and was in the will of God in so doing. The old creation has no part in Canaan. The Philistine was not a native of this land of Canaan; but was the descendant of Ham, the ungodly son of Noah, through his offspring Mizraim, who settled in Egypt. Now, we find some of his children in Canaan. According to God, he did not belong there; nor did he get into the land by the way which God opened for Israel. The Philistine had a way of his own, as is so often heard today. It was not the long, journey of the Red Sea and the wilderness, the way that God endorses. The way which Israel travelled, tells of the death of the old creation and the coming up out of death as a new creation. Of this, the Philistine knows nothing. It is this new man who enters Canaan, the heavenly land. The formal, religious old man may lay claim to faith's inheritance, but he cannot have it in reality without faith's way.

Ge 20:4 But Abimelech had not come near her: and he said, Lord, wilt thou slay also a righteous nation? 5 Said he not unto me, She is my sister? and she, even she herself said, He is my brother: in the integrity of my heart and innocency of my hands have I done this. 6 And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me: therefore, suffered I thee not to touch her. Abimelech, name means, My father is king. It figures the authority of Rome. It speaks of the pope's authority which is claimed to be infallible. Each pope is supposed to be the descendants of Peter, who is claimed by them to be the first pope. How differently does the Word of God speak of Peter and his authority. When in Acts, he entered into the house of Cornelius, the Roman centurion, he refused to allow him to bow down to him, saying, Stand up, I myself also am a man. These popes are not the true successors of Peter; no, they are not even the children of Abraham. They are related to Ham's descendants. Ge 20:7 Now therefore restore the man his wife; for he is a prophet, and he shall pray for thee, and thou shalt live: and if thou restore her not, know thou that thou shalt surely die, thou, and all that are thine. 8 Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the men were sore afraid. 9 Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and what have I offended thee, that thou hast brought on me and on my kingdom a great sin? thou hast done deeds unto me that ought not to be done.

The story of this warrior Abimelech's visit is interesting. Immediately the king wants Sarah. Everyone wants grace (Sarah) without faith (Abraham). Age seemed not to dim her luster, nor harm her desirability. She is still fair at 90 years of age. We too can have this eternal youth which she holds in her hand by simply taking it by faith. Abimelech desires her, and Abraham claims, even as he did in Egypt, She is my sister. The Philistine takes her into his house; but God takes a hand in this affair quickly. He has joined Abraham and Sarah (grace and faith) and He will not allow her to be taken by a Philistine.

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I want to refer to Heb 4:16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of **need**. I believe this verse reaches farther down than most people think. "To help in time of need." What does that mean? What is our need? Is it a job, food, health, for a loved one; the list goes on and on doesn't it. These are legitimate needs that God will supply us with. But I believe, it goes way deeper than that. We must refer to earlier scriptures to see this. In Hebrews 3 and a verse previous to Heb 4:16, Paul says this three times. Heb 3:8 **Harden not your hearts**, as in the provocation, in the day of temptation in the wilderness: Heb 3:15 While it is said, Today if ye will hear his voice, **harden not your hearts**, as in the provocation. Heb 4:7 Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, Today if ye will hear his voice, **harden not your hearts**. Then Paul says in the same chapter 3 and previous verse to Heb 4:16 the unbelief four times. Heb 3:12 Take heed, brethren, lest there be in any of you an evil heart of **unbelief**, in departing from the living God. Heb 3:19 So we see that they could not enter in because of **unbelief**. Heb 4:6 Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of **unbelief**: {it was: or, the gospel was} Heb 4:11 Let us labour therefore to enter into that rest, lest any man fall after the same example of **unbelief**.

Heb 3:19 So we see that they could not enter in because of **unbelief**. What was that they could not enter in because of unbelief. It was the land of Canaan. What was it that hardened their hearts? Unbelief! What is the opposite of unbelief? Faith! How do we get faith? Paul says this in Heb 4:12 For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart. In other words; Ro 10:17 So then faith cometh by hearing, and hearing by the word of God. So, Heb 4:16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. What is our foundational need that we need? Faith! We cannot have grace apart from faith. Faith through grace, enables us to do the will of God. God has joined these two principles, faith and grace, hand in hand, and we will never receive anything from Him apart from faith. Grace is God's side and faith is our side. All the grace on God's part is there for my faith to appropriate. Paul also said in 2Ti 4:7 I have fought a good fight, I have finished my course, **I have kept the faith**: Faith is very important, isn't it? You want more grace; we must have it by faith and how do we get faith? Hear the word of God! Heb 4:11 Let us **labour** therefore to enter into that rest, lest any man fall after the same example of unbelief. That word labour is the exact same word as study in the Greek; from 4710; to use speed, i.e. to make effort, be prompt or earnest:--do (give) diligence, be diligent (forward), endeavour, labour, **study**. That same word study is found in 2Ti 2:15 **Study** to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. We want grace, we need it by faith.

The picture of Abimelech is that judgment comes upon them, because they insist upon claiming the grace of God apart from faith. Remember it required the period of forty years in the wilderness to teach the children of Israel what was in their hearts (Deuteronomy 8:2); and it is one of the results of the course of our walk through which each child of God passes. This leads us into a more profound knowledge of our own weakness and nothingness. 2Co 1:9 But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead:

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The more we are grow, the more we see our need of clinging more closely to Christ! 2Pe 3:18 But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. From His word, we will draw more upon His grace, and enter more fully into the cleansing virtue and value of His atoning blood. As Christians, at the beginning of our walk, we never know our own heart. We could not even bear the full knowledge of it; we would be overwhelmed by it. The Lord leads us not by the way of the Philistines to see war, and be plunged into despair. But He graciously leads us by an indirect route, in order that His grace may keep us. The Philistine wants to take Sarah from Abraham on the ground of his works. God says, No, you cannot have My princess, except by way of faith. **Abraham has the exclusive right to Sarah. They are inseparable!** The Word says, Without faith it is impossible to please God. Paul tells us that we are justified by faith; while James declares that we are justified by works. They both bring Abraham as their witness to the truth of their statements.

They are both uttering the truth, and are not fighting each other at all. If Paul could speak to us today, he would say, "James, I am glad you told them just what you did. Faith can just be a theory and accomplish nothing." James would say, "Yes, you are justified by faith apart from works, but you must show your faith by your works." Faith that never has anything to show for it, is nothing. True faith moves the immovable; it is active and aggressive. Real faith enables us to lay hold of God's promises. Faith through grace, enables us to do the will of God. God has joined these two principles, faith and grace, hand in hand, and we will never receive anything from Him apart from faith. Grace is God's side and faith is our side. All the grace on God's part is there for my faith to appropriate. Paul says, I can do all things through Christ who strengtheneth me. Some people say, Oh, for more grace to trust Him more. This is really not scriptural. There is plenty of grace, as much as we will take, but we must take it by faith.

God comes on the scene and says to Abimelech, Behold, thou art but a dead man, for the woman which thou hast taken; for she is a man's wife. Abimelech is forced to give her up. God will not allow the professed church to have grace without faith, any more than He will allow the worldly, unregenerate man that privilege. In fact, Sarah in the Philistine's house brings judgment. It is dangerous to try to claim grace on any basis other than faith. The lesson here is that it is so easy to compromise the word of God to possess a part in Sarah. We hear things like, he is such a good man, or we hear; he is a Christian, he belongs to our church. There is only one way into God's land and that is **His way**. Is God too extreme? It was God who withheld Abimelech from claiming Sarah: "I withheld thee from sinning against Me." At this point, God calls his servant Abraham a prophet and makes it known to Abimelech that his safety from further judgment depends upon his attitude to Abraham. What is our attitude toward faith?

It was the stress of circumstances which revealed the state of Abraham's heart, as it is with ours. It is easy to trust God while everything goes along pleasantly, but the time of disappointment, of loss, of persecution, of bereavement, is the time of testing; and then how often we fail! Where does our faith lay? Will we believe God? We have the Lord Jesus as our example. Stress of circumstances only served to display the perfections of Jesus' heart. When He was hungered, and tempted by Satan to make bread to supply His own need; Lu 4:4 And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

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When He sat by the well, worn with His journey, He was not too weary to speak words of grace and life to the poor Samaritan woman. When the cities in which His mightiest works had been done, they rejected His message, He meekly submitted, saying Mt 11:26 Even so, Father: for so it seemed good in thy sight. When He was reviled, He reviled not again. And in the supreme crisis, on the cross, His perfections were fully displayed, by praying for the forgiveness of His enemies, speaking the word of acceptance to the repentant thief, making provision for His widowed mother, yielding up His spirit into the hands of His Father. You know our garments, are symbols of our conduct, habits, and ways at best. They are patchworks, but Jesus' were without seam, woven from the top throughout (John 19:23). What a perfect character! Yes, in all things He has the preeminence and authority. Light is thrown upon Abraham's fall by V13. Ge 20:13 And it came to pass, when God caused me to wander from my father's house, that I said unto her, This is thy kindness which thou shalt shew unto me; at every place whither we shall come, say of me, He is my brother. This is attached to the old man and, something which had never been judged.

This which Abraham made with Sarah; he is my brother; was due to the feebleness of his faith in God's power to take care of them. We cannot sit in judgment upon Abraham, but see a picture of ourselves too. Abraham illustrated what is all too common among the Lord's people, which could be termed the inconsistency of faith. How often those who are not afraid to trust God with their souls, are afraid to trust Him with regard to their bodies! How often those who have the full assurance of faith in regard to eternal things, are full of unbelief and fear when it comes to temporal things! We have believed in the Lord and it has been counted unto us for righteousness; yet, how often, like Abraham, in the matter of the practical concerns of our daily life, we too, have more confidence in our own wisdom and man's wisdom than we have in the sufficiency of God.

And how did God act? Did He lose patience with Abraham, and cast him off as one who was inconsistent? Abraham had dishonored the Lord in acting as he did, in setting such an evil example before these heathen (Philistines). Yet, behold the grace of God! Instead of casting him off, God intervened and delivered Abraham and his wife. Not only did God not forsake Abraham, but He would not abandon him to his enemies. God will not abandon us! The gifts and calling of God are without repentance. Why? Because they are given altogether without respect to any worthiness in the receiver, and because God's gifts are free and we do nothing to merit them. We can do nothing to demerit them either. The soul that leans on Jesus for rest, I will not, I will not desert to his enemies; That soul, though all Hell should endeavor to shake it, I'll never, no never, no never forsake. This Bible is a living book and no portion of it is obsolete, and though much that is recorded is ancient, yet none of it is out-of-date. Because the Bible is a living book, every portion of it has some message which is applicable and appropriate to our own lives. Because God changes not, His ways are His ways today and forever. God's dealings with Abraham, foreshadow His dealings with us. Therefore, the record of Abraham's life, is a portrayal of our own spiritual life. The life of Abraham as recorded in Genesis, not merely as a piece of inspired history (though truly it is such). It is not as an obsolete narrative of something which happened in the far distant past. But it is a portrayal of the experiences of Abraham's children in all ages, and it is a description of God's dealings with all of us.

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What was Abraham at the beginning? A lost sinner; one who knew not God; an idolator. So were we! Eph 2:11 Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; 12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: What happened to Abraham? The God of glory appeared unto him and he believed! So, it was with us. He revealed Himself to us. What was the next thing? God called Abraham to separate himself from everything which pertained to his old life. Such is God's call to us. We must separate ourselves from the world, and everything of it. Did Abraham obey? At first only imperfectly. Instead of leaving his kindred as commanded, Terah his father and Lot his nephew came with him as he left Chaldea. Can we hear His voice for us? Has not our response to God's call of separation been late and partial? Then soon after Abraham arrived in Canaan there were painful circumstances to try his faith; a "famine" arose. How did this affect him?

Did he make known his need to God and look to Him to meet it? We can answer this from our own experience. Have we not turned to the world for help and deliverance in the hour of emergency, as Abraham turned to Egypt? See Abraham again in Genesis 16. He is childless. God has promised that his seed should inherit the land. But years have passed and Sarah is still barren. What does Abraham do? Does he patiently wait upon God and go on waiting? Suppose the Bible had not told us the answer. But our own experience could supply the answer once more? Abraham reverts to fleshly means, and drags in Hagar to assist God. And what was the outcome? Did God lose patience? He did not cast off His erring child? Has He dealt the same with us? If we believe not, yet He abideth faithful. (2 Timothy 2:13). We now understand why Abraham is termed the father of us all. But then we will look at a further study to come where Abraham in Genesis 22, offered up his son Isaac.

Does this apply to us? Is there anything in our experiences as Christians today which corresponds with the scene on Mount Moriah where Abraham offered his only son Isaac? Note when this occurred; not at the beginning, but near the close of Abraham's pilgrim journey. It is life's discipline which had not been in vain: the fire had done its work; the gold had been refined. At the last Abraham had reached the place where he is not only willing to give up Terah, his father, and Lot at the call of God, but where he is ready to lay his son Isaac upon the altar! In other words, Faith leaves all to God, and places at His feet the dearest star of his heart. Imagine for a moment giving your whole life and everything in it to God. And then at the ripe old age, you are asked to give God the last thing you have; the dearest thing to your heart; Can you do it! Think about that? Let it sink in? Is God's calling on our lives for Him only? 1Co 6:20 For ye are bought with a price: therefore, glorify God in your body, and in your spirit, which are God's. What did He pay for you and me? His only begotten Son! What do we owe Him? Everything! Can we trust Him with everything? Can we be separated unto Him alone. We are in the end times and that separation is becoming more apparent. Will we be asked to give up all for Him and walk in this separated life. We may not be asked like Abraham to seemly give up his last most treasured son at his old age, but we can have the attitude of faith to believe. What must have gone through Abraham's mind to give up his son. Could he have questioned, how God would multiply his seed as the stars of the sky and the sand of the seashore without Isaac. What is our attitude? No matter what God wants of me, will I be willing?

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Grace had triumphed, for grace alone can bring the human heart into entire submission to the Divine will of God. **So, will grace triumph with us in the end?** We see in Abraham's up and down experiences, his trials, his failures, a representation of mine and yours. By faith Abraham believed God! See in God's patient dealings with Abraham a portrayal of His dealings with you and me. See in the final victory of grace in Abraham the same promise to you and me of its ultimate victory. Consider Abraham as an object of God's Love. There was no flowery beds of ease for Abraham. Painful were the trials he was called upon to endure. Again and again, he passed through the waters and the fire, but there was always One by him that never forsook him. As the father of them that believe, Abraham was, a representative of the believer. Faith has to be tried that it may work patience: the gold has to be put in the crucible that it may be refined. God had one Son Jesus Christ without sin. It was not without suffering and sorrow. Then for us, whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. First, Abraham had to endure the separation of nature's ties. At the call of God, he had to leave home and kindred. And this word comes to us, too.

Abraham was called to leave the land of his birth, to be a stranger and pilgrim in a foreign land, he was taught, as we are, that "Our citizenship is in heaven" (Philippians 3:20). The strife which was between the herdsmen of Abraham and Lot, required the separation between Abraham and his nephew. This illustrates the fact that the path of faith is often times a lonesome one. The years of waiting that Abraham experienced and the longing of his heart for a son that was given him must have been hard to bare. This is hard to learn, that we must wait only upon Him with our expectation from Him. Finally, as Abraham was called upon to relinquish his Isaac and offer to God his only son, so we are required to place our all at His disposal, and in doing this we shall not be the losers any more than Abraham was. See, then, the love of God exercised toward the father of all who believe; love displayed in faithful chastening, and issuing in the peaceable fruit of righteousness. But observe His matchless grace. It was grace that made Abraham the "friend of God."

Matchless grace that should bring one of His own creatures into such intimate relationship with Himself! This separation for Abraham cost him everything he had including Isaac. If we are called to this separation, what will our attitude be? It was the undeserved and unmerited favor of God that made Abraham "the friend of God" and the father of faith! Probably no other human being ever entered so deeply into the meaning and movements of the Father's heart at Calvary as did Abraham on Mount Moriah offering his son Isaac. May divine grace enable us to walk by faith and not by sight, to live in complete separation from the world as strangers and pilgrims, to give unto God a more prompt and open obedience, and to submit to His will and hold all at His disposal. This is done through the practical walk by the power of the Holy Spirit in the Word of God. Then shall we find with Abraham (Faith) that the path of the just shineth more and more unto the perfect day.

Comments From the Study:
Key Lessons:

1. **Human Weakness and Divine Grace:** Abraham's failure underscores human frailty, even among the faithful. Despite his mistakes, God's grace intervened, demonstrating His commitment to His promises.
2. **Faith and Grace are Inseparable:** The story illustrates the interplay of faith (Abraham) and grace (Sarah). God will not allow grace to operate apart from faith, symbolized by Sarah's return to Abraham.
3. **Growth Through Trials:** Abraham's journey reflects the believer's spiritual growth, marked by failures, tests, and ultimate reliance on God. His earlier deceptions (in Egypt and Gerar) and eventual willingness to sacrifice Isaac show a progression in faith and obedience.
4. **Faith in Action:** Faith is not merely theoretical; it must manifest in deeds. Like Abraham, believers are called to trust God in all areas—spiritual and practical.
5. **God's Faithfulness:** Despite Abraham's inconsistencies, God remained faithful, showing patience and unwavering support. This mirrors God's dealings with believers, who are also prone to faltering.
6. **Application to Believers:** Abraham's life is a template for understanding the Christian walk:
 - Separation from worldly ties (as Abraham left his homeland).
 - Patience during trials and waiting on God's timing.
 - Total surrender to God's will, as seen in Abraham's offering of Isaac.

Genesis 21 January 21, 2025 The Birth of Isaac;

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Ge 21:1 And the LORD visited Sarah as he had said, and the LORD did unto Sarah as he had spoken.² For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him. ³ And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac. At last, the promise is fulfilled. He waited faithfully for many weary, trying years. He insisted that God could not lie. He believed God, although it is true that he tried to help God make His Word good. He did have faith, but his faith was not yet perfect. Just like us, we find that at times our faith is not yet made perfect. He had not learned at that time that God desired no help from him. God wanted to give Abraham a son, a supernatural son. God's gift was so much greater, and so far beyond his anticipation! Hagar's son would have answered His purpose as to an heir; but it would fall far short of God's purpose for him. God often gives us far more than our weak desires deserve. **The promised son was born at the set time** of which the Lord had spoken to Abraham. Sarah, symbolic of grace, conceives and bears a son. This is wonderful. How few of God's dear children have ears to hear salvation's story told in these Old Testament characters.

We have the perfect explanation of this chapter in Paul's letter to the Galatians, chapter four. Isaac, born in Abraham's house in his old age, is a positive type of Christ, born in the house of the Jew. Israel already had begotten a son by Hagar, figure of the covenant of law; but that was not the son that God had promised. Ishmael was not God's choice. Abraham's heir must be the child of barren Sarah, (Grace) and inherit the promises that He had made to the man of faith. They were bound by an oath or promises under the covenant of which God Himself was the only party. This contract, Abraham had no part in it except as to his faith. God did it all. When Abraham and Sarah were both old and there was no chance of them having a child, then it became God's opportunity to do the impossible, even as with the nation Israel whom they represent. Israel had been proven ungodly and without strength to do any better. They could not redeem themselves by the law. Finally, He Himself enabled Sarah to bear a son, because she judged Him faithful who had promised.

In Galatians 4:1 and following, Paul uses natural relationships which illustrate spiritual relationships. He mentions a Child, a servant, Masters and fathers. He first uses a child and servant. Ga 4:1 Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all. I have heard this verse to describe us. They would say you see we are little lords of all as being a child that has arrived and being a full overcomers. That isn't what this scripture says. *****The child may inherit in a practical sense every dime of a vast inheritance, such as Bill Gates Children, but not when he is an infant or a child. He doesn't begin writing checks or enjoying all of the blessing of the massive fortune could buy him. Paul says that this child is nothing better than a servant. The reason he uses that term is because so many today really like to claim that place of service under the law. If you are under the law you are going to be a servant and not a son as far as a practical relationship with God. As stated above, Israel could not redeem themselves by the law, though God gave them every opportunity to produce fruit. Those under the law serve and that is what they do. Ga 4:2 But is under tutors and governors until the time appointed of the father. ***** This is true. The richest man in the world will not turn a child who is a potential heir loose with all of that fortune.

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But he makes all of the decisions for him. He takes care of his schooling and his needs. But he is under tutors and governors until the time appointed of the father. Ga 4:3 Even so we, when we were children, were in bondage under the elements of the world:*****He is talking about spiritual children or infants. We were in bondage under the elements of the world which are a reference to the law that God gave. Coneybear's translation says it this way: Childhood lessons of outward ordinances. And that is a description of the law. The law contained all of those ordinances but they were just lessons of Christ if men would only learn what they mean. It is not to be under the law, but to be instructed by those things that the law said concerning Christ.

Ga 4:4 But when the **fulness of the time** was come, God sent forth his Son, made of a woman, made under the law. *****There are two things brought out about Christ and all of humanity. The Gentiles were never under the law; however, the Jews were given the law, thus Christ came into this world under the law, but the Gentile is in this verse as well. God sent forth his Son, made of a woman. All of us got here by the way of a woman. We all had a mother. This is God's way of saying that Christ became a man in order that He might redeem all of us; Jew and Gentile.

He came to redeem those that were under the curse of the law. Ga 4:5 To redeem them that were under the law, **that we** might receive the adoption of sons. *****So, the only way that Christ could redeem those under the law is to be under the law with them. And the only way that Christ could redeem us from sin is to become sin. Then to redeem us from death was to die the death. To redeem the curse is to become the curse. Then He says, "**that we**;" he is referring to Jew and Gentile. That we might receive the adoption of sons. Adoption means to place as a son. Abraham called his name Isaac, laughter. This is very significant of the joy and happiness of the child of the unity of Faith and Grace. They who hear and understand, still laugh with Sarah, when Isaac is born; for this has a personal application to us also. We too, even as Abraham, have an experience when Isaac is born in our house. This is when we realize that Christ is born into our heart. We then begin to say with Paul, Gal 2:20 It is no longer I that live; but Christ liveth in me and the life which I now live in the flesh, I live by the faith of the Son of God. This sometimes occurs after we have tried and by our own efforts to do that which was right, but failed on every hand.

In other words, after we have tried to obtain a son by the law (Hagar), and were disappointed with the result; we see the grace way of salvation, and we see God's promise to us in Christ. Then we quit trying to save ourselves and trust in the promise of God. Christ is born into our house (in my heart). He is the Child of grace by faith. Note also, Isaac in Abraham's house, after all the years of waiting, represents the birth of Christ and the beginning of the Christian period, with Sarah. The covenant of grace is on the throne; the covenant of law is not even in the house of faith. The majority of Christendom have persuaded Hagar to come in, and are busying themselves, trying to get a son by her, in hopes of pleasing God. That labor is useless. Sarah insists on Hagar being cast out. These two cannot reign at the same time; in fact, Sarah refuses to allow Hagar any place whatsoever. Hagar (as representing the law), had her place in the purpose of God for a specified time, but that period ended at the cross. That is when the type in Isaac was circumcised (when Christ was cut off). His death marked an end to the old creation, for He was on the cross as the representative and substitute. Ge 21:4 And Abraham circumcised his son Isaac being eight days old, as God had commanded him. 5 And Abraham was an hundred years old, when his son Isaac was born unto him.

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6 And Sarah said, God hath made me to laugh, so that all that hear will laugh with me. 7 And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have born him a son in his old age. Isaac, growing in the house of Abraham, nursed by his mother Sarah, speaks to us of the first peaceful days of the Church, triumphant and energetic, which is found in Acts; though Hagar with her child is still in the house. At first, there appears to be unity between Ishmael and Isaac; just as believers were still going to the temple, offering up sacrifices and otherwise still under the covenant of law. There came a change. Ge 21:8 And the child grew, and was weaned: and Abraham made a great feast the same day that Isaac was weaned. God spread a great feast for Isaac, even as Abraham had done; for the child needed more than a milk diet. He must separate these children. Isaac cannot, and must not, be confounded with Ishmael. We have a parallel to the Apostle Paul when he was taken captive by the Lord and given a revelation of marvelous truths in the grace of God. The Apostle Paul was sent to tell the Church of the feast that was spread for them, and invite them to eat and drink to the full. This was to be all without money and without price. But what happened?

Ishmael was envious. When Paul came to Jerusalem to spread the table with his solid food, his strong meat of the Word of God, the Jews were stirred up, not only to persecute, but to kill him. Even the Christian Jews did not take kindly to the message which Paul brought. Paul's message cast Hagar and her son, Ishmael, outside, and for this the Jews were angered. They refused to surrender the covenant of law. They would rather give up Isaac; therefore, they cried, "Away with this fellow." Ge 21:9 And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking. 10 Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac. 11 And the thing was very grievous in Abraham's sight because of his son. Sarah commands Abraham to cast out the bondmaid and her son; for the son of this bondmaid shall not be heir with my son, even with Isaac. God stood by her declaration, and insisted that he hearken to his wife, though it was grievous to him. He suffered, and the flesh suffers when mother Grace insists on her rights in the house of faith. The law, is cast out when Isaac is weaned. The children of Sarah laugh with her, for they are born free and they quickly assert their rights to laugh when they are well fed.

Look around and see the Christian that is well fed. What do you see? They soon kick off the bands, the swaddling clothes of infancy, when they discover that they are heirs of God, and can be joint heirs with Christ through the covenant of grace. After Faith is come, we are no longer under our old schoolmaster, the Law. (Gal. 3:25). The chosen line was not in Ishmael but in Isaac was Abraham's seed to be called. Ge 21:12 And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy **bondwoman**; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called. **thy bondwoman and she wasn't even named. Some put the law on a very high pedestal, but God does not. It is not first place with Him.** Abraham may be old, Sarah may be barren, but this is not difficult for God who is infinite in power. Abraham may seek to obtain an heir through Hagar, but God's plan cannot be hindered. Sarah's son shall be his heir, not Ishmael. Behold, too, the faithfulness of God. The Lord had said Sarah shall have a son, and what He promised He performed. His promise may seem unreasonable and impossible to the carnal mind, but His word is sure. Learn, also, how faith is tried and tested. This is in order to display its genuineness. Faith that is incapable of enduring trial is no faith at all. A hard thing was promised to Abraham.

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We have other similar cases in scripture like Rachel, Hannah, and Elizabeth, and also the mother of Samson which foreshadowed the supernatural birth of Christ. These were gracious ways of God in preparing Israel to believe in Him, wanting to produce faith in the Divine incarnation. If God quickened a dead womb and caused it to bear, why should it be something incredible if He made the virgin Mary give birth to the Child. **The birth of Christ was foreshadowed by that of Isaac and there are at least seven ways.** First, Isaac was the promised seed and son (Genesis 17:16); so also, was Christ (Genesis 3:15; Isaiah 7:14). Second, a long interval occurred between God's first promise to Abraham and its realization. When we are told, "And the Lord visited Sarah as he had said" (Genesis 21:1), the reference is to Genesis 17:16 and Genesis 18:14, but the distant reference was to the original promise of Genesis 12:7. So also was there a long interval between God's promise to send Christ and the actual fulfillment of it. Third, when Isaac's birth was announced, his mother asked, "Shall I of a surety bear a child, which am old?" (Genesis 18:13), to which the answer was returned, "Is anything hard for the Lord?"

The analogy is seen in the fact that when the angel of the Lord made known unto Mary that she was to be the mother of the Savior, she asked, "How shall this be, seeing I know not a man?" (Luke 1:34). She received this answer. "With God nothing shall be impossible" (Luke 1:37): so that in each case God confirmed the announcement of the birth of Jesus. Fourth, Isaac's name was specified before he was born; "And thou shalt call his name Isaac" (Genesis 17:19); compare this to the words of the angel to Joseph before Christ was born; "And thou shalt call his name Jesus" (Matthew 1:21)! Fifth, Isaac's birth occurred at God's appointed time (Genesis 21:2) "at the set time"; so also, in connection with the Lord Jesus we read "But when the fullness of time was come, God sent forth His Son, born of a woman" (Galatians 4:4). Sixth, as we have seen above, Isaac's birth required a miracle to bring it about; so also, was it with the incarnation of Immanuel, the Son of God. Seventh, the name Isaac (given unto him by Abraham and not Sarah, Genesis 21:3), which means laughter, which declared him to be his father's delight. So, also was the one born at Bethlehem; "this is My beloved Son in whom I am well pleased." **This sevenfold type is evidence of the Divine inspiration of Scripture**, and demonstrates that the book of Genesis was written by one who was moved by the Holy Spirit.

Abraham was the one chosen and called by God which points to election; We have been chosen by God in the new birth in Christ. Isaac was the one promised and born of God's power which points to sonship. In Ephesians 1:4-5 According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him: in love having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will. Isaac brings before us in type regeneration or our new birth in Christ. Before Isaac was born the power and activities of nature were ended. Abraham and Sarah had come to the end of themselves. Abraham's body was "dead," and so too was Sarah's womb (Romans 4:19). And in order for Isaac to be born that which was dead must be quickened, quickened by God. This is a very humbling truth; one which is thoroughly distasteful to man; one which nothing but the grace of God will enable us to receive. The state of the natural man prior to being born again, is far worse than we can imagine. It is not only that man is a sinner, a sinner both by nature and by practice, but that he is "alienated from the life of God" (Ephesians 4:18). In a word the sinner is dead; dead in trespasses and sins. As the father said of the prodigal son, this my son was dead, and is alive again; he was lost, and is found" (Luke 15:24).

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As it was with Isaac so it is with every Christian. Before any of us could be born again, God had to work a miracle. Make no mistake on this point; regeneration is the direct result of the supernatural operation of God. The new birth is not just turning over a new leaf and the attempt to live a better life. The new birth is an act of God's creative power, the impartation of spiritual life. It is the communication to us of the Divine nature itself. Abraham and his wife, each of them nearly a hundred years old, were desiring a son. What could they do? Nothing! absolutely nothing. God had to come in and work a miracle. So, it is with us. We are born again and like Abraham and Sarah, we are shut up to God. Note also, the coming of Isaac into Abraham's household aroused opposition and produced a conflict. "And Sarah saw the son of Hagar the Egyptian, which she had borne unto Abraham, mocking" (Genesis 21:9). In the epistle to the Galatians, we are shown the dispensational meaning and application of this, and there we read, "But as then he that was born after the flesh (Ishmael) persecuted him that was born after the Spirit, (Isaac) even so it is now" (Galatians 4:29); Ishmael demonstrates the one born after the flesh: Isaac the one born after the Spirit. When Isaac was born, the true character of Ishmael was revealed; and so, when we are born again and receive the new nature, the old nature, the flesh, then comes out in its true colors.

Just as there were two sons in Abraham's household, the one the product of nature, the other the gift of God and the outworking of Divine power. Each son standing for a totally different principle, so in the believer there are two natures which are distinct and diverse. And just as there was a conflict between Ishmael and Isaac, so the flesh in us lusteth against the spirit and the spirit against the flesh (Galatians 5:17). The new birth is not the improving of the old nature, but the receiving of a new nature; and the receiving of the new nature does not in any wise improve the old nature. Not only so, the old and the new natures within the believer are in open hatred the one to the other. The carnal mind is enmity against God. How can that which is thus spoken of ever undergo any improvement? The Apostle Paul goes on to say, "It is not subject to the law of God, neither indeed can be." If it cannot be subject to the law of God, how can it be improved? How can it undergo any change? Do what you will with flesh, and it is flesh all the while. It is to be noted that it was the birth of Isaac which revealed the true character of Ishmael. We know practically nothing of Ishmael's life before the birth of Isaac, but as soon as this child of promise made his appearance the real nature of Hagar's son was made manifest. He may have been very quiet and orderly before, but as soon as the child of God's quickening-power came on the scene, Ishmael showed what he was by persecuting and mocking him.

Wherefore Sarah 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 (Genesis 21:9-14). At last, the conflict is over. He who persecuted Isaac is now cast out (Galatians 4:29). So, it will yet be with us. Judicially the life of the flesh is already ended for us, (judged at the cross), but practically it is still here with us and in us.

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Our old man (nature) was crucified with Christ at Calvary, but we have this dead old nature with us still. Paul said it like this. Ro 7:18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. 19 For the good that I would I do not: but the evil which I would not, that I do. 20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. 21 I find then a law, that, when I would do good, evil is present with me. 22 For I delight in the law of God after the inward man: 23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. 24 O wretched man that I am! who shall deliver me from the body of this death? 25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin. Paul also said in Ro 6:6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

But blessed be God what is true now judicially shall soon be true experimentally also. When Christ returns for us, the flesh shall be put off forever, just as Elijah left behind him his earthly mantle. But mark this type: not till Isaac grew” and was weaned was the persecuting Ishmael cast out! This is our thought. Soon our Ishmael shall be cast out. Soon shall this vile body of ours be made like unto the body of Christ’s glory (Philippians 3:21). Soon shall the Savior return and we shall be “like Him,” for we shall see Him as He is (John 3:2). Blessed promise! Glorious prospect! Does not the presence of the vile flesh within us now only serve to intensify the longing for our blessed Lord’s return? Then let us continue to cry daily, “Come quickly. Even so, come Lord Jesus.” Ge 21:14 And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beersheba. This is literally what the law does, it wanders. Beersheba **means well of the oath**.

It speaks of all the wonders and provisions of God. But the law cannot give them to a person. The law just wanders. Ge 21:16 And she went, and sat her down over against him a good way off, as it were a bowshot: for she said, Let me not see the death of the child. And she sat over against him, and lift up her voice, and wept. God had already told her that He would make Ishmael a great man and nation. So why did Hagar say this in V16? She did not believe God. Hagar and her son became wanderers in the wilderness. How true the picture. Hagar and Ishmael have been what Israel has become ever since they have rejected Abraham’s greater Son, the Lord of Glory. Throughout all these centuries, during which God has been building the Church, the Jews have dwelt in the wilderness, and been wanderers which describes the nation of Israel. “And the water was spent in the bottle, and she cast the child under one of the shrubs” (Genesis 21:15). In type, the Holy Spirit is here taken from Israel. The water was spent. This is what explains the tragic “veil” which is over the heart of the Jews as they read the Scriptures (2 Corinthians 3:15), for without the Spirit none can understand or draw refreshment from the Word of God. “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 lifted up her voice and wept” (Genesis 21:16).

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Ge 21:17 And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is. It is not until the Jew regrets his sins (see Hosea 5:15), and confesses his crime of crucifying the Son of God. Ho 5:15 I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early. And not until after much bitter humiliation they shall cry, "Blessed is He that cometh in the name of the Lord" (Matthew 23:39), that God will take up again His covenant people.

Ge 21:18 Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation. Ishmael was 14 years old and yet Hagar carried him. It is a picture of how lazy and worthless our self-righteous works are.

Ge 21:19 And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink. This means that **God will use the law to open Israel's eyes to their need of a Savior**. Paul says that the law was a school master to bring us unto Christ and that is all. The law could not save. God showed Hagar the well and she got the water. It is symbolic that the law is a school master to bring men unto Christ. Ge 21:21 And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt. Paran means Beauty or Glory, speaking in type of Palestine, the dwelling place of Israel in the Millennium, when the wilderness shall be made to blossom as the rose, for the curse now resting on the material creation (earth) shall then be removed; and then the Shekinah Glory shall once more be in their midst.

Comments and summary that was brought out in tonight's Bible Study.

Key Lessons from Genesis 21

1. **God's Promises are Faithful and Sure:** God's word is unwavering, and His promises come to pass at the appointed time. Abraham and Sarah's story teaches us to trust in God's timing, even when it seems delayed or impossible.
2. **Faith Requires Patience and Trust:** Abraham and Sarah's journey highlights that faith involves waiting on God without trying to take matters into our own hands. Human efforts cannot fulfill divine promises.
3. **The Superiority of Grace Over the Law:** Isaac, the child of promise, represents salvation by grace through faith, while Ishmael, born of human effort, symbolizes the limitations of the law. True inheritance comes through grace, not by works.
4. **God's Power in Human Weakness:** Sarah's barrenness and Abraham's old age show that God works through human weakness to display His power, teaching us to depend entirely on Him.
5. **The Importance of Separation in Spiritual Growth:** Just as Isaac and Ishmael could not coexist, believers must cast out reliance on the law (works) to fully embrace the grace of God. Spiritual maturity requires leaving behind what hinders our relationship with God.
6. **Joy in God's Fulfillment:** Isaac's name, meaning "laughter," signifies the joy and fulfillment that come from trusting in God's promises. This joy is a reminder of the peace and contentment found in living by faith.

7. **God's Sovereignty and Redemption Plan:** The story foreshadows Christ's birth and the new covenant, teaching that salvation is entirely God's work, achieved through His power and grace, not by human merit.
8. **Conflict Between the Flesh and the Spirit:** Ishmael's mocking of Isaac illustrates the ongoing battle between the old (flesh) and the new (spirit) nature within believers. This conflict calls for reliance on the Spirit to overcome the flesh.
9. **God Provides Even for the Rejected:** Though Hagar and Ishmael were cast out, God still provided for them, showing His compassion and care for all. This reminds us of God's faithfulness to His promises, even in challenging circumstances.
10. **Grace Overcomes Human Failures:** Despite Abraham and Sarah's imperfections, God's plan prevailed, demonstrating that His grace is greater than human mistakes. This lesson encourages us to trust in His unchanging love and purpose.

Genesis 22 January 28, 2025 Death of Isaac – The Father’s Heart!

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Ge 22:1 And it came to pass after these things, that God did tempt (test) Abraham, and said unto him, Abraham: and he said, Behold, here I am. What was after these things. It was after Isaac had been born and weaned, God tested Abraham. 2 And he said, Take now **thy son, thine only son Isaac, whom thou lovest**, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of. In our previous lesson, Isaac was born to Abraham and Sarah in their old age. He figured Christ born in the house of faith, when it appeared all hope was taken away. In this chapter we see Isaac the child of promise, under different circumstances. Isaac is now grown. He and his father are dwelling at Beersheba, “the well of the oath.” Sarah (grace) is not on the scene, and at this point. Judgment is on the throne. Here Abraham is a figure of God the Father. It is His mercy to man that God gave His only begotten Son. It was His justice that was evident on the cross. He slew His Son when He took the sinners place. Mount Moriah is where Solomon’s temple was built and it will be the temple built in the Millennium.

We have seen Abraham representing the principle of faith, and now he portrays God the Father. It was God’s faith that was evident in Abraham. It is the same with us. It is God’s faith within us. If God did not have faith in His own Word and ability to bring that Word to pass, no man could have had faith. Christ, is the glorious, type of Isaac, the Son of God, the Child of God’s faith in Himself, born of God’s own grace toward man. Jesus said on one occasion to His disciples. Have the faith of God! (Mat 11:22). God’s ways with His people are wonderfully portrayed here in this chapter, as well as His ways with His Son Jesus at Calvary. Abraham and Isaac are honored to be chosen to show forth God the Father’s mighty purposes. It is here that Abraham is justified by works of which James speaks. God brought out and showed to others, the faith of His friend Abraham. Remember what He said in Ge 15:6 And he believed in the LORD; and he counted it to him for righteousness. Now here in the Old Testament we find that God required a human sacrifice. Here it was that God first revealed it was necessary for a human victim to atone for sin. Man had sinned, so, it must be a man, and not by animal sacrifice that Divine justice be satisfied.

Ge 22:3 And Abraham rose up early in the morning, and **saddled his ass**, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him. This showed that he has control over his old nature as he saddled his ass and we can have this as well. The two young men figure those who went a certain distance with Jesus, but were not able to go all the way to the cross though they loved Him. The disciples of Jesus were with Him during His earthly ministry, even going with Him into the Garden of Gethsemane, but from that point on Jesus and His Father went alone to the mount upon which He was crucified. 4 Then on the third day Abraham lifted up his eyes, and saw the place afar off. 5 And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and **worship**, and come again to you. 6 And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together. This is the first time this word worship is in the Bible.

This is one of the very few Old Testament types that brings us not only God the Son but also God the Father. Here, as nowhere else, we are **shown the Father’s heart**. Here we get such a wonderful indication of the Divine side of Calvary.

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See how the Holy Spirit of God says, **“thy son; thine only son; whom thou lovest”**! Here we learn, in type, that God “spared not His own Son” (Romans 8:32). This is the central theme in Genesis 22; the Father’s heart. In this chapter Abraham figures much more prominently than Isaac. It’s the Father’s heart for you and me! Isaac is shown simply, and yet how sweetly! He is obeying his father’s will. It is the affections of the Father’s heart which we see here displayed. Ge 22:3 And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him. Here we see in type the Father setting apart the Son for sacrifice. Just as we find the Passover-lamb was separated from the flock four days before it was to be killed (Exodus 12:3), so here Isaac is taken by Abraham three days before he is to be offered upon the altar. This brings to us an aspect of truth so valuable, but deeply solemn. The arrest and crucifixion of the Lord Jesus was something more than the violent act of those who hated Him without a cause.

The cross of Christ was according to “the determined counsel and foreknowledge of God” (Acts 2:23). Herod, Pontius Pilate, the Gentiles and Jews only did “whatsoever” God’s hand and counsel “determined before to be done” (Acts 4:28). Christ was the Lamb. God is in Control! He is in control of this world! He is in control of my life! He is in control of this entire universe! The Lord Jesus was marked out for sacrifice from all eternity. He was, in the purpose of God, “the Lamb slain from the foundation of the world” (Revelation 13:8). Abraham rose up early. He didn’t sleep in. Ge 22:5 And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you. What took place on that mount of sacrifice was a transaction between the Father and the Son ONLY! Nothing whatsoever is said of Sarah in this chapter though she is prominently in the chapter before. Abraham and Isaac must be alone. The Father and the Son alone. Can you see that! There are times when it is just My Father and me alone, but not like this! Then there is the appointed place which enters into their sight. There are “two young men” (Genesis 22:3) that accompany Isaac.

But as they come near the place of sacrifice, they are left behind (Genesis 22:5). What is the reason we are told of these two men journeying with Abraham and Isaac? Two is the number of witness, but there is more in it than this. These two men witnessed Isaac carrying the wood on his shoulder up the mountain, but what took place between him and his father at the altar they were not permitted to see. No human eye was to behold that. So, we see there “two men,” who followed Abraham and Isaac. Again, which were like all those that followed behind the cross. But they were not permitted to behold what transpired between the Father and the His Son Jesus on the sacrificial altar of Calvary. There was the three hours of darkness which concealed every human eye of the Divine Transaction between God the Father and His Son Jesus Christ on Calvary. Ge 22:6 And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together. Isaac was possibly in his late teens or early twenties. He could have resisted the aged Abraham. But instead of resisting, Isaac quietly follows his father.

There is no voice of protest raised. He agrees fully by carrying the wood on his own shoulders. How this brings before us Christ, who obeyed His Father fully. There was no indifferent will in Him that needed to be brought into subjection:

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For Jesus said, “Lo, I come to do Thy will, O God,” was His cry. “I delight to do Thy will” revealed the perfections of His heart. Christ and the Father were of one accord. Note how this is brought here! “And they went **both of them together:**” **Both of them together** is repeated twice.(V6 & 8) And Abraham took the fire in his hand. Everywhere in Scripture, “fire” symbolizes Divine judgment. It expresses the energy of Divine Holiness which burns against sin. It is the perfection of the Divine nature which cannot tolerate that which is, evil. This was first manifested by the flaming sword which turned every way, to keep the way of the tree of life (Genesis 3:24). And it will be finally and eternally exhibited in the Lake of fire and brimstone. But here in our type it pointed forward to the Divine judgment which fell upon the head of Jesus Christ as He hung upon the Cross for my sin and yours. There it was that sin, our sin, was being dealt with. Just as Isaac’s father took in his hand the fire and the knife, so the beloved Son Jesus was “smitten of God, and afflicted” (Isaiah 53:4). Ge 22:7 And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the **lamb** for a burnt offering?

This is the first time that lamb is used in scripture. 8 And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together. These words of Abraham have a double meaning. They tell us that God was the One who should “provide” the “lamb,” and they also make known the fact that the lamb was for Himself. **God alone could supply that which would satisfy Himself.** Nothing of man could meet the Divine requirements of God. The sacrifice for sin was found by God Himself and He must supply it. The “lamb” was not only provided by God, but it was also for God. Before blessing could flow forth to men, Divine holiness and justice must be met. The blessed truth is that Christ died for sinners. But He first died, as the Holy Spirit expresses it through the Apostle Paul “to declare His righteousness.... that He might be just, and the justifier of him which believeth in Jesus” (Romans 3:26).

Note how this comes out in our study. It is not “God Himself will provide a lamb,” but “God will provide **Himself** a lamb.” “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 anything unto him: for now, I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me. And Abraham lifted up his eyes, and looked, and beheld 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. Jesus Christ was the ram caught in the thicket of God’s will by the very power (horns) to redeem us. He could not fail to obey His Father’s will. 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” (Genesis 22:9-14). (Jehovah-Jireh) Jehovah will see (to it); Jehovah-Jireh, a symbolical name for Mount Moriah.

Here this passes from Isaac to the ram offered up: “offered up in his stead.” This is foreshadow of Christ dying in the stead of sinners. We are like Isaac was, already in the place of Death, “bound,” unable to help ourselves, with the knife of Divine justice suspended over us.

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Here it was that the Gospel was “preached unto Abraham.” Ga 3:8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. Similarly in other scriptures we find this double type (both Isaac and the ram) as in the sweet savor and the sin offerings, the two goats on the Day of Atonement, the two birds at the cleansing of the leper. Then also in Heb 11:17 By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, 18 Of whom it was said, That in Isaac shall thy seed be called: 19 Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure. From this scripture we learn that Genesis 22 presents to us in type not only Christ offered upon the altar, but Christ raised again from the dead, and that on the third day, too, for it was on “the third day” Abraham received Isaac back again. This pictures that during the three days that passed from the time Abraham received the command from God to offer Isaac up as a burnt offering, his son was as good as dead to him. Then we have the Ascension of Christ.

After we read of Isaac being laid upon the altar from which Abraham received him back; there was nothing further said of Isaac in Genesis 22. Note verse Ge 22:19 So Abraham returned unto his young men, and they rose up and went together to Beersheba; and Abraham dwelt at Beersheba. This leaves Isaac up in the mount! What a remarkable trial of Abraham’s faith and of the Divine grace which sustained him. The spiritual history of Abraham was marked by four great crises, each of which involved the surrender of something which was naturally dear to him. First, he was called on to separate himself from his native land and kindred (Genesis 12:1); Second, he was called on to give up Lot (Genesis 13:1-18); Third, he had to abandon his plan about Ishmael (Genesis 17:17, 18); Fourth, God commanded him to offer up Isaac as a burnt offering. For us; the life of the believer is a series of tests, for only by discipline can the Christian character be developed. So, it was with Abraham. He had been tested again and again, but never as here. God’s demand is, “Son, give Me thine heart (Proverbs 23:26).

It is not our intellect, our talents, our money, **but our heart**, that God want. This is **The Father’s Heart!** He gave us His heart! His only Son Jesus for me and you! When we have responded to God’s requirement, He lays His hand on something especially near and dear to us, to prove the genuineness of our response. God requires truth in the inward parts and not merely on the lips. Therefore, this is how He dealt with Abraham. Look at The Time of Abraham’s Trial. It was “after these things” that God did try Abraham; that is, it was after the twenty-five years of waiting, for the promise seed. It was a son that had been frequently repeated to him. Then after hope had been raised to the highest point, and after it had been turned to enjoyment and Isaac had reached manhood. Probably Abraham thought that when Isaac was born his trials were at an end; if so, he was greatly mistaken. Look at, The Nature of Abraham’s Trial. Abraham was bidden to take his son and do what?

Deliver him to someone else to sacrifice? He was to be the priest to offer him up for a burnt offering. This was a staggering request! When Ishmael was thirteen years old, Abraham could have been contented without another son, but when Isaac was born and had **woven** himself around the father’s heart; how could he part with him. What a fearful struggle.

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Add to this, the three days' journey, Isaac having to carry the wood and Abraham the knife and fire up the mountainside, and above all, the cutting question of the son who asked in the simplicity of his heart, without knowing he himself was to be the sacrifice. "Behold the fire and the wood: but where is the lamb for a burnt offering?" (Genesis 22:8) I can only imagine that the shock to Abraham's natural affection was not the severest part of the trial. What must it have been to his faith. It was not only that Isaac was his son, but he was the promised seed. He was the one in whom all the great things spoken of the seed were to be fulfilled. When he was called to give up his other son, Ishmael, God gave him a reason for it. But here no reason was given. With Ishmael, he had to go because he was not the child of promise ("in Isaac shall thy seed be called"). But if Isaac goes who shall substitute for him? To offer up Isaac was to sacrifice the very object of faith! See and consider, Abraham's Response.

There was no doubt or delay, and no reluctance or hesitation; instead, he "rose up early in the morning." There was no opposition either from natural affection or unbelief. Rather he bowed in absolute submission to the will of God. Faith triumphed over natural affection, over reason, and over self-will. Could we do that? Here was a most wonderful demonstration of the effectiveness of Divine grace which can soothe every passion of the human heart and every imagination of the carnal mind, bringing all into submission and agreement with God. And what was the effect of this trial upon Abraham? He was fully rewarded, for he discovered something in God he never knew before. God is Jehovah-Jireh. The Lord who will provide. It is only by passing through trials that we learn what God is! We learn what His grace, His faithfulness, His sufficiency is to us. He is my everything!

May the Lord grant us more of that power of faith by His Word of Grace, by the power of the Holy Spirit which, with open hand; we take every blessing which God gives us, and with open hand; we give it back to Him, in the spirit of worship. Ge 22:15 And the angel of the LORD called unto Abraham out of heaven the second time, 16 And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son: 17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; **** Here is the wonder of the Abrahamic covenant (contract) and why it works. The responsibility of this contract is all on God Himself. It was because of what Jesus did on the cross. Ge 22:18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice. Then this is the promise of the millennium when all nations will be blessed.

Comments on Tonight's Study

Key Lessons from Genesis 22 – The Father's Heart

1. Faith Requires Complete Trust in God
 - True faith means obeying God even when His commands seem difficult or confusing. Abraham trusted that God's plan was greater than his understanding, showing us that faith often requires stepping into the unknown with confidence in God.
2. God is the Ultimate Provider (Jehovah-Jireh)

- God provided a ram in place of Isaac, symbolizing His ability to meet our needs in every situation. This reminds us that God's provision is perfect, even in moments of uncertainty or trial.
- 3. Jesus is Foreshadowed as the Ultimate Sacrifice
 - Isaac carrying the wood for his sacrifice parallels Jesus carrying the cross. Both demonstrate willing submission to the Father's will, pointing to Christ's role as the perfect atonement for sin.
- 4. Obedience Unlocks God's Blessings
 - Abraham's obedience resulted in the reaffirmation of God's covenant, promising that through his lineage, all nations would be blessed. This teaches us that obedience to God brings both personal and eternal blessings.
- 5. Trials Test and Strengthen Our Faith
 - Abraham's test was not to harm him but to prove and refine his faith. Trials in our lives are opportunities to grow spiritually and trust God more deeply.
- 6. Some Steps of Faith Must Be Taken Alone
 - Abraham and Isaac went alone to the place of sacrifice, reflecting moments when we, like Jesus, may need to walk alone with God in faith and obedience.
- 7. God's Plan is Greater Than Ours
 - Abraham didn't understand why God asked for Isaac, but he trusted Him. This reminds us that God's purposes are bigger and better than what we can see or imagine.
- 8. Worship is Rooted in Surrender
 - Worship in Genesis 22 involves surrendering what is most precious to God. True worship comes from yielding our hearts, will, and lives to Him.
- 9. God is Sovereign Over All
 - The story reinforces that God is fully in control—of the world, our lives, and His eternal plan. Even when events seem chaotic, God's purposes remain steady and sure.
- 10. God Desires Our Heart Above All Else
 - God did not truly want Isaac's life; He wanted Abraham's full devotion. Similarly, God desires our wholehearted love and surrender more than anything we can offer.

Genesis 23; The Death of Sarah - February 4, 2025

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Ge 23:1 And Sarah was an hundred and seven and twenty years old: these were the years of the life of Sarah. 2 And Sarah died in Kirjatharba; the same is **Hebron in the land of Canaan**: and Abraham came to mourn for Sarah, and to weep for her. 3 And Abraham stood up from before his dead, and spake unto the sons of Heth, saying, 4 **I am a stranger and a sojourner** with you: give me a possession of a burying place with you, that I may bury my dead out of my sight. 5 And the children of Heth answered Abraham, saying unto him, 6 Hear us, my lord: thou art a **mighty prince** among us: in the choice of our sepulchers bury thy dead; none of us shall withhold from thee his sepulcher, but that thou mayest bury thy dead. Sarah dies at the age of 127 years. She is the only woman that has the honor of having her age recorded in the Scriptures. She is a wonderful and a typical character. First, her life figures the covenant of grace. She is the "Mother (Grace) of us all," Gal. 4:26. All believers are born of the grace of God. They are the new creation. Sarah also is a picture of something else here. In her death, she figures the putting away of the Jews for this present Church Age. God has no dealings, nor fellowship with the Jews, as a nation at this time. He deals with individuals only. The Jews as well as all men are invited to be part of the Gospel and to have God's best.

As the natural seed of Abraham, the Jews, are really hidden away during this age. We also see that God has bought the field where they are buried. Abraham, type of the Lord, paid 400 shekels of silver for the field in Verse 15 and 16. Silver speaks of redemption, and the number four, of the whole earth, which has been purchased by the death of Christ. And yet, He is a stranger here, as Abraham's words, a stranger in the world which His own hands have created and Jesus' own blood has bought. Ge 23:4 **I am a stranger** and a sojourner with you: give me a possession of a burying place with you, that I may bury my dead out of my sight. Note: Abraham received the hope of the Promised Land, but lived as a sojourner. A sojourner is a person who lives in a place temporarily. At Sarah's death, Abraham revealed that he had no permanent home where he could bury his wife: 3 Then Abraham rose from before his dead, and spoke to the sons of Heth, saying, 4 I am a stranger and a sojourner among you; give me a burial site among you that I may bury my dead out of my sight. (Gen. 23:3-4).

In reference to Abraham, Hebrews explains that: By faith he lived as an alien in the land of promise, as in a foreign land, dwelling in tents with Isaac and Jacob, fellow heirs of the same promise; (Heb. 11:9). Abraham lived in faith that his future descendants would receive God's Promised Land. Note also; some of the great leaders of the Old Testament were sojourners. Such as Abel, Enoch, Noah, Abraham, and Sarah, as Hebrews explains: All these died in faith, without receiving the promises, but having seen them and having welcomed them from a distance and having confessed that they were strangers and exiles on the earth. (Heb. 11:13). Even Moses called one of his sons Gershom because he was also a sojourner (Ex. 2:2) It means stranger or exile.

David also called himself a sojourner: Ps. 39:12 Hear my prayer, O LORD, and give ear to my cry; do not be silent at my tears; for I am a stranger with You, a sojourner like all my fathers. Then, other scriptures which say, I am a stranger in the earth; . . . (Ps. 119:19). For we are sojourners before You, and tenants, as all our fathers were . . . (1 Chr. 29:15).

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Jesus lived as a sojourner without a home on Earth. Jesus said, the foxes have holes and the birds of the air have nests, but the Son of Man has nowhere to lay His head. (Lk. 9:58; Matt. 8:20). His home was and is in heaven. This world is not our home either. We live in the world but not of the world. God does not want us to think of our permanent inheritance as being on Earth. Lev. 25:23 The land, moreover, shall not be sold permanently, for the land is Mine; for you are but aliens and sojourners with Me. The Lord wants us to live as a stranger and not be attached to the things of this world: 1 Pet. 2:11 Beloved, I urge you as aliens and strangers to abstain from fleshly lusts which wage war against the soul. Ge 23:5 And the children of Heth answered Abraham, saying unto him, 6 Hear us, my lord: thou art a mighty prince among us: in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulcher, but that thou mayest bury thy dead. 7 And Abraham stood up, and bowed himself to the people of the land, even to the children of Heth.

The sons of Heth, means terror, or dread. It is significant of Satan and all his power to enslave and bind man. According to Genesis 10:15, he was the second son of Canaan, who is son of Ham, son of Noah. His ancestor were of the Hittites. Jesus bought back this world, and paid the price of redemption at the Cross of Calvary. The world was under the power of death, the sword wielded by Satan. Ephron, which means dust. It figures the wages of sin. God said to Adam after he had sinned, dust thou art and unto dust shalt thou return. Note, Jesus delivers us from even the fear of death and the terror of the grave. He stepped into the stronghold of Satan and destroyed it of its power by the resurrection. God wants us to live our lives as a Light. Gen. 23:5-6. The Hittites recognize Abraham as a “prince of God”. Out of a fear of God, the Hittites offered their finest grave sites to Abraham: 5 The sons of Heth answered Abraham, saying to him, 6 Hear us, my lord, you are a mighty prince among us; bury your dead in the choicest of our graves; none of us will refuse you his grave for burying your dead. (Gen. 23:5-6). The Hittites recognized Abraham to be God’s representative.

They called him “a mighty prince.” (Gen. 23:6). The title they used, “Nesi Elohim”, means “a prince of God.” They likely learned of Abraham’s divine favor through the Philistine King Abimelech. After God imposed a plague on him to protect Sarah, Abimelech recognized that God was with Abraham. Out of fear of God, Abimelech pleaded with Abraham to deal fairly with him and his descendants: Gen. 21:22-24 Now it came about at that time that Abimelech and Phicol, the commander of his army, spoke to Abraham, saying, God is with you in all that you do; 23 now therefore, swear to me here by God that you will not deal falsely with me or with my offspring or with my posterity, but according to the kindness that I have shown to you, you shall show to me and to the land in which you have sojourned. 24 Abraham said, I swear it. Like Abraham, we are called upon to be holy in our dealings with others. Like Abraham, our example may cause non-believers to fear God: Lev. 11:44 For I am the LORD your God . . . be holy, for I am holy. Jo. 8:12 Jesus is the light of the world today. His light burns inside us as a beacon for those around us. Refer also to Matt. 5:14.

Gen. 23:7-9; we have Abraham’s refusal to accept any free gifts from the Hittites. As a man walking with the Spirit, Abraham did not take advantage of the Hittites’ fear. Instead, he insisted upon paying the full price for a grave that would accommodate Sarah and his family: 7 So Abraham rose and bowed to the people of the land, the sons of Heth.

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8 And he spoke with them, saying, If it is your wish for me to bury my dead out of my sight, hear me, and approach Ephron the son of Zohar for me, 9 that he may give me the cave of Machpelah which he owns, which is at the end of his field; for the full price let him give it to me in your presence for a burial site. Abraham asked them for a cave named Machpelah. In Hebrew, this means “double”. It most likely suggested a cave with either double entrances or two interior caves where both Sarah and Abraham in the future could be buried together. But he insisted upon paying the full price for it. Remember Abraham refused to enrich himself with the wealth of the pagan king of Sodom in our prior study: Gen. 14:22-24 Abram said to the king of Sodom, I have sworn to the Lord God Most High, possessor of heaven and earth, 23 that I will not take a thread or a sandal thong or anything that is yours, for fear you would say, I have made Abram rich. 24 I will take nothing except what the young men have eaten, and the share of the men who went with me, Aner, Eshcol, and Mamre; let them take their share. Abraham had learned from his mistakes. He previously accepted money from Pharaoh after he lied about his wife in Gen. 12:16. He also accepted money from Abimelech when he again lied about his wife in Gen. 20:14-16. In both circumstances, Abraham profited from his own deceit. He also accepted things that did not belong to him. But he learned not to become indebted or yoked to unbelievers or things of this world.

In Gen. 23:10-16 Abraham’s payment of 400 shekels of silver shows his belief in Sarah’s future resurrection, Abraham paid the full 400 shekels to purchase a tomb for Sarah. 10 Now Ephron was sitting among the sons of Heth; and Ephron the Hittite answered Abraham in the hearing of the sons of Heth; even of all who went in at the gate of his city, saying, 11 No, my lord, hear me; I give you the field, and I give you the cave that is in it. In the presence of the sons of my people I give it to you; bury your dead. 12 And Abraham bowed before the people of the land. 13 He spoke to Ephron in the hearing of the people of the land, saying, If you will only please listen to me; I will give the price of the field, accept it from me that I may bury my dead there. 14 Then Ephron answered Abraham, saying to him, 15 My lord, listen to me; a piece of land worth four hundred shekels of silver, what is that between me and you? So bury your dead. 16 Abraham listened to Ephron; and Abraham weighed out for Ephron the silver which he had named in the hearing of the sons of Heth, four hundred shekels of silver.

Gen. 23:17-20. Abraham’s sole land possession in his lifetime was a tomb. After paying the full price, Abraham buried Sarah at Machpelah (double): 17 So Ephron’s field, which was in Machpelah, which faced Mamre, the field and cave which was in it, and all the trees which were in the field, that were within all the confines of its border, were deeded over 18 to Abraham for a possession in the presence of the sons of Heth, before all who went in at the gate of his city. 19 After this, Abraham buried Sarah his wife in the cave of the field at Machpelah facing Mamre (that is, Hebron) in the land of Canaan. 20 So the field and the cave that is in it, were deeded over to Abraham for a burial site by the sons of Heth. Abraham secures a family plot in Canaan rather than returning to Haran. This expresses his commitment to the land promised to him. Abraham would later be buried in this same tomb in Gen. 25:9. Although God promised Abraham all of the Promised Land, this was the only piece of land that he owned while alive. Isaac would later be buried here as well in Gen. 49:31. Before his death in Egypt, Jacob pleaded for his descendants to return his body to the same grave in Gen. 49:29. The Jews later returned Jacob’s bones to this same grave Gen. 50:1-14.

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1 Thess. 4:16 For the Lord Himself will descend from heaven with a shout, with the voice of the archangel and with the trumpet of God, and the dead in Christ will rise first. Most Jews do not recognize Jesus as the Messiah. But one Jewish tradition recognizes that their Messiah will raise people from the dead. According to this Jewish tradition, they believe the patriarchs at Machpelah will rise first. In this same tradition they believe that Adam and Eve's bones are buried in this same cave. I am reminded of Matt. 13:44-46 The kingdom of heaven is like a treasure hidden in the field, which a man found and hid again; and from joy over it he goes and sells all that he has and buys that field. Again, the kingdom of heaven is like a merchant seeking fine pearls, and upon finding one pearl of great value, he went and sold all that he had and bought it. Abraham showed that his investment in heaven exceeded anything on Earth by making only one land purchase, a tomb. This shows Heaven is to be considered our most treasured possession.

Ge 23:8 And he communed with them, saying, If it be your mind that I should bury my dead out of my sight; hear me, and intreat for me to Ephron the son of Zohar, 9 That he may give me the cave of Machpelah, which he hath, which is in the end of his field; for as much money as it is worth he shall give it me for a possession of a burying place amongst you. 10 And Ephron dwelt among the children of Heth: and Ephron the Hittite answered Abraham in the audience of the children of Heth, even of all that went in at the gate of his city, saying, 11 Nay, my lord, hear me: the field give I thee, and the cave that is therein, I give it thee; in the presence of the sons of my people give I it thee: bury thy dead. Up until this time, it has not been clear whether Ephron really wants to sell the land. Now however, he names a high price and minimizes its impact saying, what's a mere 400 shekels between us? To his way of thinking, Abraham can obviously afford it, and that is his asking price. For a perspective, David paid the Jebusites 50 shekels for the site of the Jerusalem Temple. Jeremiah bought his cousin's field for 17 shekels.

We don't know how big this cave is, but even allowing for changes in valuation of the currency, 400 shekels sounds rather excessive. And in accordance with ancient traditions, he probably started with a high price expecting some hard negotiating over the amount. Yet Abraham doesn't hesitate for a minute. He says he will pay full price, and he makes no attempt to beat down the price. Abraham weighs out the amount and the land legally becomes his. Note for the very first time, Abraham now has a possession of a piece of the Promised Land. His ownership will last in eternity. It is a powerful witness to the promise that his descendants will inherit the land.

Granted, it is a rather small piece of the land, but it is the beginning fulfillment of the promise of land. This also reminds me of David in 2 Samuel 24. In this chapter II Samuel 24:1, the anger of the Lord was kindled against Israel, and he (Satan) moved David against them to say, Go, number Israel and Judah. Compare also I Chronicles 21:1 with And Satan stood up against Israel, and provoked David to number Israel. David was enticed by Satan for some reason. Perhaps David felt secure and complacent, and he wanted the whole world to know of the strength of Israel. He forgot for a moment that the strength of Israel was not in their numbers, but in God. David had come a long way from that day when God took him from the sheepcote and from following his father's sheep, to be ruler over Israel. He had advanced in every way; and, at the end of his life, he let himself slip into a trap which Satan laid in his way. God had a reason for allowing this thing to happen; and it was probably because all Israel were lifted up with pride. They thought that the nations were frightened because of their numbers.

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This is a dangerous state, because they were forgetting God. They needed humility which exceeds all others. Pride always separates men from God. The prophet Gad came to David with God's answer. He was to have a choice of three judgments. David showed his wisdom and knowledge of the Lord by his reply. II Sam 24:14 And David said unto Gad, I am in a great strait: let us fall now into the hand of the Lord; for His mercies are great: and let me not fall into the hand of man. You might think that David had exhausted God's mercy and grace by this time; but this is impossible. He put himself and all Israel into God's hands. There is no better place for correction, as well as for blessing. God is righteous and His ways are perfect; so what other place could we be. Judgment came in the form of pestilence, and seventy thousand men perished with the first assault. When the death angel approached Jerusalem, the Lord stayed the hand of the angel. Here David became an intercessor, and he pleaded with the Lord to vent His anger upon him. There was only one way that the judgment of God could be averted, and that was through a sacrifice. We have a wonderful picture of Calvary in this record. 2Sa 24:18 And Gad came that day to David, and said unto him, Go up, rear an altar unto the LORD in the threshingfloor of Araunah the Jebusite. 19 And David, according to the saying of Gad, went up as the LORD commanded.

2Sa 24:20 And Araunah looked, and saw the king and his servants coming on toward him: and Araunah went out, and bowed himself before the king on his face upon the ground. 21 And Araunah said, Wherefore is my lord the king come to his servant? And David said, To buy the threshingfloor of thee, to build an altar unto the LORD, that the plague may be stayed from the people. 22 And Araunah said unto David, Let my lord the king take and offer up what seemeth good unto him: behold, here be oxen for burnt sacrifice, and threshing instruments and other instruments of the oxen for wood. 23 All these things did Araunah, as a king, give unto the king. And Araunah said unto the king, The LORD thy God accept thee. 24 And the king said unto Araunah, Nay; but I will surely buy it of thee at a price: neither will I offer burnt offerings unto the LORD my God of that **which doth cost me nothing**. So David bought the threshingfloor and the oxen for fifty shekels of silver. 25 And David built there an altar unto the LORD, and offered burnt offerings and peace offerings. So the LORD was intreated for the land, and the plague was stayed from Israel.

David becomes a type of Christ, in that he purchased the threshing floor and also presented the offering. And the king (David) said unto Araunah, Nay; but I will surely buy it of thee at a price: neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing. So David bought the threshing floor and the oxen for fifty shekels of silver in 2 Samuel 24:24. The threshing floor represented promises of plenty. If Israel would have stayed true to God, the prophet Joel promised their "threshing floors will be filled with grain." Joe 2:24 And the floors shall be full of wheat, and the fats shall overflow with wine and oil. The threshing-floor of Araunah had no magnificent size, or beauty of construction. There was just the rock, and maybe spread upon it was hard clay or cement, that the feet of the oxen might tread out the corn. That was all it was. Yet when the Temple with all its glory was the chosen spot, God was never more present than on that bare, ungarnished threshing-floor. Israel and Judah were numbered against the will of God, and judgment came upon the nation.

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The picture here is, meet God in a barn! That should not amaze us. God met Adam in a garden, Abraham under a tree, and Noah in an ark. There is less of man in the open field than in the cathedral and all its pomp, and where there is least of man there is at least an opportunity to find most of God. So, meet God on a threshing-floor. It may be a thousand times more sacred than many a great sanctuary. For there our simple minds are likely to pay more honor in truthfulness, while in other artificial places of formality. God has met with man in a dungeons, in caves, in the belly of a fish. How about God's presence for the disciples in the upper room? A tasteful building may be a way of showing your religious regard for the Lord, and it may be acceptable. But we cannot regard it as essential, or even important, or we will make an idol of it. No chisel of mason, or hammer of carpenter can build a holy place. God chose a threshing-floor for his place with David. Then remember that God had chosen to reveal himself in a bush to Moses.

His presence had been glorious on the sandy floor of the wilderness, in the midst of the curtains of goats' hair. And now it was gracious among the sheaves and the oxen on a threshing floor. How can God that filleth all things care about a house which is made with hands? There is no arch that can compare with the sapphire of heaven. No lamps can compare with the sun and moon, no masonry can equal that city whose twelve foundations are of precious stones. The Lord said by the prophet Isaiah: Isa 66:1 Thus saith the LORD, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? 2 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. Therefore, He chose the hill where Araunah had made a hardened floor where to thresh his corn. That was the Lord's meeting-place with David. It was his chamber with king David, as if to show that he cares not for tabernacles or temples, but by his own presence The Lord makes that place glorious where He reveals himself.

The lesson here is that Calvary cost a great deal. The penalty for sin was exacted by the law; and it was death. Jesus had to assume that debt, and He paid in full. He bought the Cross upon which He died. His sacrifice at Calvary meant that judgment for sin fell upon Him, that others might go free. This lesson was portrayed in Egypt, the night of the Passover. Death was coming upon the inhabitants; but the death of the lamb protected the inhabitants who put its blood upon their doorposts. Christ died for us, and His shed blood is our protection from the judgment of God. David built an altar there unto the Lord, and offered burnt offerings and peace offerings. So the Lord was entreated for the land, and the plague was stayed from Israel. 2 Sam 24:25. This site was on Mount Moriah where, many years previously, Abraham had raised his hand to plunge the knife into the throat of his son Isaac. It was a mount of sacrifice. This was the place where, later, the temple was built. David bought the ground, and prepared the stones for this temple; but he did not have the joy of building the temple. This, too, is a type. David represents Christ of Calvary, who became the Sacrifice for sin. He gathered the "living stones," as it were, by His death on the Cross. Solomon represents Christ of resurrection, and the King of kings.

As the Head of the new creation, Christ is placing the living stones into the holy habitation of God. Christ is not only the Gatherer of the stones, but also the Builder. Mount Moriah is much in the news today. At the present time, an Arab temple is there, the Mosque of Omar.

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It is a polluted site today, and Israel has no temple of worship or sacrifice. They must wait until Jesus the King, who will sit upon the throne of David, returns and enables Israel to build their temple. Judgment must come first, pestilence must fall again upon the land; but Israel has an Intercessor in the Person of Jesus Christ. He will fight for them; and they will accept Him as their Savior, and as the Substitute for their transgressions. David's death is recorded in First Kings. He lived to an old age, and he lived long enough to know that Solomon was crowned king of Israel. God's Word was fulfilled in and through him as long as he lived. He was a wonderful king, and a type of Christ. If he had not faded, we might have worshiped him. He shows us that frail humanity can become great in God's sight. His life proves to us that we, too, can fulfill the will of God. Abraham's purchase of a sepulchre brings with it a fruitful field. It speaks to us of the Garden of Eden. Man was expelled from Paradise because of sin, but that has been regained for man by Christ. Israel, the nation, is buried now in hopeful anticipation. Abraham's faith in the immutability of God's council, secures it for them.

Israel will dwell in fellowship with God when they awaken from their long sleep. Their night of sorrow will flee away with the dawn of Christ's coming and the whole world will participate in the victory of their resurrection. The curse will be removed from all nature and the fruitful field will yield her increase to the Lord. The earth, as well as its inhabitants, will be regenerated and glorified and made beautiful for the people of God; suitable for a new creation. There will be no cemeteries then. The land is purchased for the purpose of a burial ground, and Abraham uses the land for that purpose. The land is located in Canaan. It faces Mamre. Mamre is where Sarah experiences the promise of a child. Many promises are made to them by God during their years in Mamre. So, it is a place filled with many happy memories, and it will become the burial grounds for three generations. Now Abraham's obligation to the dead is fulfilled. Abraham now turns to the needs of the living. Isaac is still without a wife, which again places the promise of descendants in question. It is Abraham's role to find him a wife, and the fact that he is old and advanced in years merely adds to the urgency of his task. We will see in our next lesson that Rebekah comes on the scene. So, the cave of Machpelah, also called the Cave of the Patriarchs, is located near the ancient city of Hebron in Israel. The cave of Machpelah is the burial place of Abraham and Sarah, Isaac and Rebekah, and Jacob and Leah that we know of.

Genesis 24 February 11, 2025

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Ge 24:1 And Abraham was old, and well stricken in age: and the **Lord had blessed Abraham in all things**. 2 And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh: 3 And I will make thee swear by the Lord, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell: 4 But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac. 5 And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest?

Abraham is sending out his servant to find a wife for his son Isaac. The woman he marries must also be an unusual woman; therefore, all the detail that is recorded here, shows that it could not be just any woman. She must be prepared, qualified and willing to go with her guide. The guide here is a type of the Holy Spirit. It is a picture of the Holy Spirit going out to seek a wife for Jesus Christ. After the Cross and the Day of Pentecost, the Father sent the Holy Spirit for this very purpose, to prepare a bride for Jesus Christ. Note when this begins to take place. It is after the burial of Sarah. It can also be said that it is after the Jews rejected the Gospel. We found in our study in Acts that the first 12 chapters were a transition period where the dealings began to shift from the Jews to Gentiles. In this age in time, the Lord has put away the Jews which Sarah is a type. Today the Lord is dealing with the Gentiles. Although today there is neither Jew nor Gentile meaning that Jews and Gentiles alike have the opportunity to receive Christ. For scripture reference: Ac 15:13 And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: 14 Simeon hath declared how God at the first did visit the Gentiles, **to take out of them a people for his name**.

This is what the Lord is doing in our time and this age. Then; Ac 15:16 After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: The Apostle Paul was chosen for this. It is for the gathering of His Bride. This is clearly seen from the record in the book of Acts. The Apostle Paul began the gathering of this Bride. Paul said in II Corinthians 11:2, I have espoused you to one husband, to present a chaste virgin to Christ. Weymouth's translation says: I am jealous over you with God's own jealousy; for I have betrothed you to Christ, to present you to Him as a faithful bride to her one husband. Paul engaged this woman, by the Holy Spirit within him, moving Paul, to preach the Truth that would gather this woman out of the Church. Paul includes this truth in the letters which he later wrote to the various churches. By an understanding and taking, of the grace which is contained in the writings of the Apostle Paul, we are called and prepared to sit with Jesus Christ on His throne to reign with Him. As a reference, scripture tells us about Adam and Eve: What part of Adam was taken to bring forth Eve? One of his ribs Ge 2:21 And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;

Adam is typical of Christ; that is the body of Christ. Eve is taken out of the body of Adam. The church as a whole today is asleep Adam was asleep when the Lord took Eve out of his body as well.

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God is taking out only a rib portion out of that body and with that rib portion, He is building a woman who is going to be presented to Christ as the bride of Christ. Paul wrote in 1Th 5:6 Therefore let us not sleep, as do others; but let us watch and be sober. These are not sinners who are asleep. Sinners are dead in trespasses and sins. Only Christians sleep which is sad that today this is happening. While this body of the Christians, the church is asleep, God is taking out a rib portion and with that rib portion of the body, God by the Holy Spirit is building a complete woman, the bride of Christ to present to Christ. These are the full over comers that have fully given their lives over to Lord with every minute detail of their lives to win Christ. Paul wrote in 1Co 9:23 And this I do for the gospel's sake, that I might be partaker thereof with you. 24 Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. We are on the race course today not to run against any person. But we are called to finish our race course. Just ast Paul said in 2Ti 4:6 For I am now ready to be offered, and the time of my departure is at hand.

7 I have fought a good fight, I have finished my course, I have kept the faith: We follow Paul as he followed Christ! What is the prize? Php 3:13 Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, 14 I press toward the mark for the prize of the high calling of God in Christ Jesus. Jesus is my prize; He is my inheritance, that I may win Him. But first we have to finish our course in this life by riding that camel just as Rebekah does here. The bride has been in the process of being built since the death and resurrection of Christ; but the Lamb's wife, is not finished yet; for His Body is not complete. Adam's deep sleep represents the sleep of the Church of God. 1Co 12:12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. The wife of Adam was not his whole body; but she was formed from one rib, a portion taken out of the body of Adam while he slept. The Bride is a company of believers out of the sleepy church who will be taken out of the mystical body, the Church.

Christ as the Last Adam comes into being long before His Eve, the bride is ready for Him. The Bride of Christ will be a small number of saints as compared with the mass of believers who form the Church. She is being built during this church age. She is being taken out from among "sleeping" believers. She will be taken out from among sleeping believers when the trumpet shall sound. Paul says in Eph 5:31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. What cause is Paul talking about? The cause that she was taken out of his body. This is the cause that she is going to be married unto Him. Paul tells us that the whole church is not the Bride of Christ. So, why is the majority of the Church asleep? Paul tells us in Ro 13:11 And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. People just don't see there need to be 100% sold out for Jesus Christ. He gave His all for us; should we not give our all to Him How? **Know** this word; **Reckon or count** yourselves dead unto sin but alive unto God by the resurrection power. Then **Yeild** to working the Holy Spirit in our lives; yield every fiber of our being to the Lord Jesus Christ!

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Paul also said in 1Co 11:30 For this cause many are weak and sickly among you, and many sleep. They were weak and sickly because of their own choices. This can speak to the physical body but it also is in a spiritual sense. Many Christians will not accept the whole truth and walk in faith and receive the grace offered by the Lord Himself. Folks only go so far in believing and the enemy is right there trying to get us occupied with some other thing. If he can't do it one way, the enemy will try a different way. He is constantly working. That is why we must; **Know, Reckon and Yield.** 1Co 15:51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, 52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. Further Paul taught; 1Th 5:6 Therefore let us not sleep, as do others; but let us watch and be sober. 7 For they that sleep sleep in the night; and they that be drunken are drunken in the night. In Genesis 24, Abraham, representing the Father, sent out this servant. He said, Go unto my country and to my kindred, and take a wife unto my son Isaac.

This shows, in type, that Rebekah was already a Christian, because she figures the one born of God. Abraham said, Do not take a wife from among the Canaanites, or the unbelievers. God does not take a wife for His Son from among the world; but among those already saved who will yield to His Word. Most believers do not think that there is anything more to being a Christian than just getting saved from hell. Peter wrote; 1Pe 2:2 As newborn babes, desire the sincere milk of the word, that ye may grow thereby: The Lord is not going to marry a baby. He is wanting us to grow up in maturity. Remember, we are to be conformed to the image of His Son Jesus Christ. This as full over-comers. 2Pe 3:18 But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen. We see this picture in Revelation when John says; Re 19:10 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: for the testimony of Jesus is the spirit of prophecy. Evidently this fellowservant look so much like Jesus that he fell down to worship him. We will not take Jesus place but we will be like Him.

This is what is meant being conformed to the image of His Son in Rom 8:29. Note that Abraham said unto his eldest servant of his house, that ruled over all that he had. The servant's name is Eliezer and he held this position before (Genesis 15:2). Since he is described as the oldest servant of his house, Eliezer held a position of great honor and responsibility, managing all that Abraham had. Abraham said, put your hand under my thigh: According to ancient custom, this described a solemn and serious oath. Abraham was extremely concerned that Isaac not be married to a Canaanite bride. He made his servant swear by the LORD. Ge 24:5 And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest? 6 And Abraham said unto him, **Beware thou that thou bring not my son thither again.** 7 The Lord God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land; he shall send his angel before thee, and thou shalt take a wife unto my son from thence. **That word take is interesting:** It means to accept, bring, buy, carry away, win. Don't we want to win Him?

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8 And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath: only bring not my son thither again. 9 And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter. **He warns him, beware that you do not take my son back there:** Isaac, the son of promise, **never once left the Promised Land.** His wife was to come to him, as Isaac stayed in the land of Canaan. This principle was so important that if the woman would not come with the servant, it was better for Isaac to not have a wife. So, I ask, did this take effort on the part of Rebekah to come to Isaac? So it will take effort on our part to ride these camels to our Isaac Jesus Christ. This is the practical side of the Gospel. All the provisions have been given, but we will have to go get them. How Study! 2Ti 2:15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

God made a covenant promise to Abraham and his **descendants** that the land of Canaan was theirs. Abraham understood that the covenant promise and it was passed on to Isaac, and not to Ishmael. Again, **He warns him, beware that you do not take my son back there:** Isaac, the son of promise, **never once left the Promised Land.** Ge 24:6 And Abraham said unto him, Beware thou that thou bring not my son thither again. **It tells us that Jesus does not have to come back into this world to attend unto any unfinished business or to do His work all over again before He comes to take His bride. All of Christ's work was done at the cross. Ours is just to believe and come to Jesus! V8 If she does not come then you are free of the oath.** Ge 24:8 And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath: only bring not my son thither again. Ge 24:10 And the servant took ten camels of the camels of his master, and departed; **for all the goods of his master were in his hand:** and he arose, and went to Mesopotamia, unto the city of Nahor. All the provisions have been provided for us. Get this; Mesopotamia is mentioned in the Old Testament five times. Five is the number for Grace!

It is the place where Isaac took his wife Rebecca. It means the country between two rivers. What do rivers do? They flow; they are clear not stagnant water. Similarly, like light these rivers shine. It is what a lamp or star or a righteous person does. History says that Mesopotamia people were obsessed with stars at that time. Paul said in 1Co 15:41 There is one glory of the sun, and another glory of the moon, and another glory of the stars: for **one star differeth from another star in glory.** Mesopotamia became the homeland of Abraham, and Sarah, Rebekah, Rachel, Leah, Zipah, and Bihah, which means that Isaac and Jacob (and Esau) and all the sons of Israel were full-blood Mesopotamians. **For all the goods of his master were in his hand:** This is exactly the same thing that is true of the power of the Holy Ghost. Joh 16:14 He (the Holy Spirit) shall glorify me: for he shall receive of mine and shall shew it unto you. 15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

Ge 24:11 And he **made his camels to kneel down without the city by a well of water at the time of the evening,** even the time that women go out to draw water. **The camels tell us of the tribulations, the trials, and the difficulties that we face in our lives.** Paul tells us in Php 3:11 **If by any means I might attain unto the resurrection of the dead. What is, "if by any means?" I believe it is that we have to ride these camels.** It is a picture of this old fleshly nature and the trials that is still with us today. God uses these things to get us ready to meet Him. The camels knelt down without the city; this tells us that God has control over these camels in our lives.

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These difficulties don't just run over us. God has every trial every temptation under control. And they knelt down by a well of water which means when you come to the well, the camel is going to be there. They go hand in hand. We cannot go to the well; we cannot yield to the Lord, we cannot take in the word of God without having the camels there also. As we begin to yield to the Lord, that is when we begin to have the difficulties. That is when we begin to have adversity and trials in our lives. But God has ordained it that way. They have a purpose. Then it was at the time of evening. This suggests the weaning hours of time for us today. Our day is just about over. It is time to realize that Jesus is going to have a bride. Eliezer prays: Ge 24:12 And he said, O LORD **God of my master Abraham**, I pray thee, send me good speed this day, and shew kindness unto my master Abraham. What is interesting in this prayer is that he addresses it to the **God of my master Abraham**. He does not say, "my God," but the God of his master. He is the servant of Abraham, he has chosen to submit to the authority of Abraham's God. Note that Eliezer was a circumcised member of Abraham's household (Genesis 17:12-13).

He was in submission to Abraham's headship over his life and household. Eliezer himself is saved and his God is Abraham's God. But he is praying in this way **to reflect the authority of Abraham in his own life**. This is worth noting because in our modern society, this idea of submission to authority and covenant headship is something that has been all but forgotten. Rarely are fathers recognized as the spiritual heads and authorities in their homes. Neither of these attitudes are Biblical, nor are they healthy to society, which is based on the Biblical aspects of the family. If we don't have a strong base of families upon which a society is built, we will not have a strong society. Strong families are built on and around headship and authority. The ultimate authority being God the Father Himself as Abraham is a type here. Ge 24:13 Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water: **You will always find the Holy Ghost at the well of water. We need to go to the well in order to find leadership and direction by the power of the Holy Spirit.**

Ge 24:14 And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master. Eliezer did not just pick this out of the blue in V14 that the damsel to whom I shall say.....He was looking for a certain type of woman. He was looking for a very willing woman. He was looking for a woman who doesn't mind working. He is looking for a woman who will be submissive and she is concerned about these camels. All of these are true in our own spiritual experience. Is this not the practical side of the Gospel. We just don't lay down and do nothing. We are active in this walk with the Lord. So then in V15, before he was done speaking; Ge 24:15 And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder.

Abraham's servant asked God to show him the woman chosen to be Isaac's wife through an offer to provide water for his ten camels. Eliezer was wise enough to ask for a sign that was remarkable, but (in human terms) possible. Let her be the one: In praying this prayer, there was a sense in which Eliezer set the odds against finding someone. It would take a remarkable woman to volunteer for this difficult task.

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Considering that a camel may drink up to 20 gallons, watering ten camels meant at least an hour of hard work. Abraham's servant cared nothing about the woman's appearance. He wanted a **woman of character**. What was this character? Paul tells us of the characteristics of the word of God which is Christ Himself. Php 4:8 Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. 9 Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you. These characteristics will be found in the bride of Christ. The journey for Eliezer was long. The straight-line distance from Canaan to Ur of the Chaldeans was some 500 miles, but the most common route was about 900 miles. Rebekah's name means fettering or captivating and I am sure she was absolutely a very beautiful woman especially with these characteristics of Christ. And we too are that way unto the Lord as a new creation in Christ Jesus. This is how Christ sees us. You are beautiful to Him! She came with her pitcher upon her shoulder.

This is so important. Some Christians come to the well and they don't even bring a pitcher. But this pictures, she came expecting to receive. She came expecting to dip down into the water and receive it. That is the way we must always come to the well of God's word expecting to get a pitcher full. Ge 24:16 And the damsel was very fair to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up. Very fair meaning she was a new creation in Christ Jesus because that is the only beauty that God looks upon at all. She was a virgin, she had not been defiled by false headships. She went to the well and notice she filled her pitcher and she came up. She was willing. Ge 24:17 And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher. 18 And she said, Drink, my lord: and she hasted, and let down her pitcher upon her hand, and gave him drink. Here we find that she was a submissive woman. She was subject to the Holy Spirit. She hasted, she was eager; she had a certain amount of zeal. She was not one that was lazy. This is the practical side of the Gospel.

Ge 24:19 And when she had done giving him drink, she said, I will draw water for thy camels also, until they have done drinking. 20 And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw water, and drew for all his camels. She was not prompted to do that. It tells us of the willing spirit that she had. She was aware of the long journey and that the camels needed to drink. It means that we are willing to entertain the camels rather than trying to get rid of them. Some people want to just ignore them, get that smelly thing out of here. This is not really the way of God. There comes a time when we must be willing to entertain them. James says it this way, Jas 1:4 But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. Also Paul said in Ro 5:3 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; 4 And patience, experience; and experience, hope: 5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. Tribulation comes first. Many want to skip this and get rid of the camel. But because of these camels Ro 5:5 the love of God is shed or poured out in our hearts by the Holy Ghost.

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Ge 24:21 And the man wondering at her held his peace, to wit whether the LORD had made his journey prosperous or not. The Holy Spirit is still wondering at these same types of attitudes of people today. He is still held in ah by those who are so surrendered and those that want to serve in the manner that she did that He held his peace. He was amazed as he watched her do this (wondering at her). Eliezer was seeing her servant's heart, not only a servant's talk. Ge 24:22 And it came to pass, as the camels had done drinking, that the man took a golden earring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold; The picture here is: these trials have been sent in our lives in order to enrich us. The camels have been sent not to destroy us, not to make us uncomfortable, not to try us to the ends of the earth. They have been sent in order to enrich us. As a result of watering these camels, He gives to her a golden earring. It tells us that our ear is in tune with Deity. That is exactly what a trial does, it tunes our ears to the voice of God. Then He brought forth two bracelets for her hands. This tells us that she is ready for the service of the Lord. The Lord also uses these in our lives to teach us. Heb 12:6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

Ge 24:25 She said moreover unto him, We have both straw and provender enough, and room to lodge in. She was given to hospitality; a willing heart that was ready to accept this honored guest. Ge 24:28 And the damsel ran, and told them of her mother's house these things. **Here she is a faithful witness.** Ge 24:29 And Rebekah had a brother, and his name was Laban: and Laban ran out unto the man, unto the well. Ge 24:30 And it came to pass, when he saw the earring and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me; that he came unto the man; and, behold, he stood by the camels at the well. This pictures, that others see the manifestation of the Holy Spirit of God which is in us. They see the earrings that have been given to us by the Holy Ghost. They see the hands ready for service. We must make an impression on them. There is something about us that is different and they want to know where it came from. So we become a faithful witness and a manifestation unto other people.

Now there are many that will see the manifestations but like this family they did not go all the way. They didn't follow Rebekah back. There are many today who see these things, but they do not want to go back and be joined unto Christ. Then Eliezar is not a man to wait around and spend a few days. He just met these people but he states His intentions immediately. Ge 24:51 Behold, Rebekah is before thee, take her, and go, and let her be thy master's son's wife, as the LORD hath spoken. They recognize that this is something that is of God. But like so many today there are those that after they think about it for a while they have some reservations about it. But in Ge 24:53 And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah: he gave also to her brother and to her mother precious things. Again Joh 16:14 He shall glorify me: for he shall receive of mine, and shall shew it unto you. 15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you. Eliezar is typical of the power of the Holy Spirit and He gives these to Rebekah. Silver is typical of wonders and treasures of redemption. The jewels of gold tells us of the tremendous knowledge of God that the Holy Ghost is able to impart unto us and the raiment tells us of the new creation garments that the Holy Spirit is willing to put upon us. These are so that we would be manifest in all the grandeur and glory of Christ.

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Then He gave to the brother and the mother precious things. The Holy Spirit has precious gifts to all that will come to him, but not all are of the caliber as Rebekah. Therefore the Holy Spirit cannot give His choicest blessings to everyone. Those who show the kind of spirit and desire that Rebekah did, they leave themselves wide open to receive the choicest of the blessings.

Like every true servant of Christ, he put his master's business before his own ease or comfort; even before the question of necessary food. When a man begins to think more of his eating than of doing the will of God, he ceases to be a true-hearted minister. Note Rebekah never said I will think it over. No! We do not need time to think it over. We have had enough of thinking; I pray that God's Holy Spirit may lead us to an immediate decision. Come to Christ, He is waiting! Ge 24:55 And her brother and her mother said, Let the damsel abide with us a few days, at the least ten; after that she shall go. **The margin says a full year or ten months. There are those that do not see the urgency of surrendering their lives to the Lord right now. Now is the day of salvation. But many think they have time to have fun. But the Holy Spirit says No!** Ge 24:56 And he said unto them, Hinder me not, seeing the LORD hath prospered my way; send me away that I may go to my master. **If we intend to be that woman, our response must be** what Rebekah said in Ge 24:58 And they called Rebekah, and said unto her, Wilt thou go with this man? **And she said, I will go. She did not think or meditate, she said I will go.**

Notice this about Rebekah, she was already overcoming before she ever heard the call to run to win this man. It tells us of Christians who are already overcoming to a certain degree before they ever hear the call to run to win Christ. She had this spirit and desire and all the wonderful things that were said before all of this about her, but there comes a day when the call is actually made. Will you Go! It is asked to her and she is the one that has to answer and she is the only one that can answer and she does it without reservation, I will go! Words of Faith! We are the only one that can answer for me. I can't answer for you nor for me.

Ge 24:61 And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way. These are the same camels that she entertained at the well, the same ones that she pulled all that water for and got all the straw for. She took care of them and now then they are now going to take care of her. The same thing is true in our lives. Those things that we entertain or accept, those adversities, they actually carry us back to Christ. They are doing things in our lives in a **practical** manner to bring us to Christ and that is not an easy ride. Riding a camel is not a pleasant ride, but this was her transportation back.

God is using difficulties to bring us to Christ. Ge 24:64 And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel. I am sure that Eliezar (Holy Spirit) spoke non-stop about Isaac. And I am sure Rebekah wanted to know every part of him. I am sure that when she saw him walking in the field she already knew who he was, but she asked Eliezar about it. Note it is through Eliezar, (Holy Spirit) that we also learn of Christ. The Holy Spirit does not speak of Himself but He glorifies Christ. So the power of the Holy Spirit is speaking to us concerning Christ. She lighted off her camel and we too will one day light off of our camel. The day of tribulation will be over and we will indeed be ready for the marriage. That is our wonderful hope! Ready for Christ's return!

Genesis 25 February 18, 2025

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Ge 25:1 Then again Abraham took a wife, and her name was Keturah. 2 And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. 3 And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim.

4 And the sons of Midian; Ephah, and Ephher, and Hanoah, and Abida, and Eldaah. All these were the children of Keturah. This is a picture of when Israel is restored. All of these tell us of the family of God on earth after Israel has been restored. Abraham again took a wife: This was after the death of Sarah, recorded in Genesis 23:1-2 and 23:19. There was nothing wrong with Abraham taking another wife after Sarah's death. Her name was Keturah: It is easy to forget that Abraham had a second wife, and he fathered six more sons through her. In total, Abraham had eight sons: Isaac through Sarah, Ishmael through Hagar, and these six through Keturah. Ge 25:5 And Abraham gave all that he had unto Isaac. Christ is still the center. In Christ every blessing comes. Keturah's children represent all other nations which God will bless according to His promise to Abraham. But her offspring will not share with Isaac jointly.

God does not give anything outside the Lord Jesus Christ. Ge 25:6 But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country. The only such relationship we know of in Abraham's life was with Hagar Ge 16:1-4. Perhaps this is also a reference to Keturah, letting us know that though she was Abraham's wife. But in regard to God's covenant promise to Abraham and his descendants, she was not on the same level as Sarah. Ge 25:7 And these are the days of the years of Abraham's life which he lived, an hundred threescore and fifteen years. He was a 175 years old when he died It was 100 years after he came out of Ur of the Chaldees. 8 Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people. Note: Abraham passed from the scene, being one of the most important men of the Bible. He is mentioned 70 times in the New Testament alone. Only Moses is mentioned more times in the New Testament (80 times).

There were many things in Abraham's life that showed he was not perfect, but he was a man of faith. He had a real relationship with God. He had remarkable obedience, and he was a true friend of God. We could admire Abraham, but we cannot forget it was God that made him so great, so good, and so useful. Abraham had nothing but what he had received from God. It was from the free unmerited mercy of God that all his excellences came from; Abraham was a worker together with God, and therefore he did not receive the grace of God unproductively. We are called to do the same. He is an example for us. We also walk the path that God has put us on. We must believe, love, obey, and persevere in like manner until Jesus takes us home. Abraham was a great man, but he was only a man. We begin to see how God's work passed on from one generation to the next. God carried on the work of the covenant first promised to Abraham through Isaac. It is through Christ and then it is through you and me as believers that God will carry on the covenant of grace. So, Abraham died here in our chapter.

9 And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre; 10 The field which Abraham purchased of the sons of Heth: there was Abraham buried, and Sarah his wife.

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11 And it came to pass after the death of Abraham, that God blessed his son Isaac; and Isaac dwelt by the well Lahairoi. (means well of a living one) Ge 25:12 Now these are the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham: 13 And these are the names of the sons of Ishmael, by their names, according to their generations: the firstborn of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam, 14 And Mishma, and Dumah, and Massa, 15 Hadar, and Tema, Jetur, Naphish, and Kedemah: 16 These are the sons of Ishmael, and these are their names, by their towns, and by their castles; twelve princes according to their nations. **Ishmael figuratively represents the natural seed of Abraham; the 12 tribes of Israel.** This figures the Jewish people after the flesh who are blessed because of God's promise to Abraham. Though he did not receive the Abrahamic covenant, God's blessing and hand was upon Ismael. He nor his children **could inherit anything of Isaac's because everything must come through Christ.**

Ge 25:19 And these are the generations of Isaac, Abraham's son: Abraham begat Isaac: This is representative of the spiritual seed. Christ's genealogy is traced through Isaac because he is the promised seed. Ge 20 And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padanaram, the sister to Laban the Syrian. 21 And Isaac intreated the LORD for his wife, because **she was barren**: and the LORD was intreated of him, and Rebekah his wife conceived. Note: Christ prays for us to be fruitful in Him as well. He wants us to be fruitful and not barren. It is interesting to note how many of the women of faith were barren. Satan is always trying to bring defeat. We can refer to our previous study in Ge 3:15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. So, Satan tried to make the women of faith barren. But God had to overrule that more than one time. But every time that God produced a child supernaturally, that child became a tremendous blessing before the Lord. In our lives when God produces spiritual fruit supernaturally in our lives, it brings glory to God because it is all of Him.

So, Isaac did what he was supposed to for his wife, he intreated the Lord for his wife because she was barren and Rebekah conceived. Note: Even Isaac, the son of promise, did not come into the promise easily. It only came through much waiting and prayer. This is no different for us; it will be through much waiting and prayer. This prayer was answered, but it was 20 years after Isaac and Rebekah first married in V 26. Their faith and persistence in prayer was tested and encouraged to grow through many years. This will be the same for us. Ge 25:22 And the children struggled together within her; and she said, If it be so, why am I thus? And she went to enquire of the LORD. Rebekah shows that she is a woman of faith. She did not go to friends and neighbors, but she enquired of the Lord and God gave her this wonderful explanation which is for us as well because it is so applicable to our spiritual lives. The children struggled within her, fighting on the inside of her. Note: these were the only children born to Isaac and Rebekah.

So, she went to inquire of the LORD: This struggle that took place in Rebekah's womb made her seek God. As she sought Him, the LORD spoke to her regarding the children in her womb. He told her their gender, and the destiny of those sons in her womb. It is good to desire that the Lord would speak to us. The Lord revealed to her about these sons. God gave her a revelation of His written, eternal word. He does the same for us.

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Ge 25:23 And the LORD said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger. Rebekah would give birth to twins. The twins would each father nations. One shall be greater than the other, and the younger will be greater than the older. Ge 25:24 And when her days to be delivered were fulfilled, behold, there were twins in her womb. Rebekah never forgot what the Lord told her. We can see in Romans 7, the battle between the two natures within us. It happens inside every Christian. We will find without fail when we begin to yield to the Lord, the flesh will lusteth or envy against the Spirit and the Spirit against the flesh because they are two natures with each Christian. This is the picture with Rebekah and these twins in her womb. Just as here in V 23 two nations, two manner of people; they are separated the one from the other. They are diverse. They are not the same. They will never come to a peaceful co-existence. They will never dwell one with the other. One people are going to be stronger than the other. God says the elder meaning the old creation will serve the younger which is the new creation. The flesh will bow before the Spirit, but it doesn't happen very easily. Why did God choose one son over the other. God chooses according to His divine wisdom, love, and goodness.

God knew the choices that Esau representative of the old nature, would make. It reminds me of Ps 139:2 Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. He knows our thoughts. God will never force us to make a decision, He will just make you wish you had made the right choices. We may not be able to understand God's reasons for choosing, and they are reasons He alone knows, but God's choices are not random or impulsive. Ge 25:25 And the first came out red, all over like an hairy garment; and they called his name Esau. The flesh is identified as red. Paul said in Ro 7:18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. We will have to give him a name Esau which means red, earthy. His name identifies him as of the earth earthy. Jacob and Esau are representative of the two natures within us. Also representative of the two heads or the two Adams. There was first Adam and Christ is the second Adam. 1Co 15:45 And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.

46 Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. 47 The first man is of the earth, earthy: the second man is the Lord from heaven. Ge 25:26 And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob: and Isaac was threescore years old when she bare them. 27 And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents. 28 And Isaac loved Esau, because he did eat of his venison: but Rebekah loved Jacob. Note Jacob's name, the idea of a "heel-catcher" meant something in that day. It had the idea of a "trickster," "con-man," "scoundrel," or "rascal." It wasn't a compliment. Jacob's name means supplanter, meaning to take the place of another. That is exactly what Christ did. He took the place of the first Adam. We were once a part and were controlled by the first creation, Adam. When we are born again then that new life within us supplants or takes the place of the first creation Adam. It becomes in control rather than Esau, the flesh.

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The first Adam was already under the sentence of death because of sin. Christ the second man Adam, purchased the right to redeem us. What is our inheritance? Christ! So, What is Jesus inheritance? We are his inheritance. I am sure that Rebekah had told Jacob what God had said and I also believe that God had spoken to him as well. Jacob never missed an opportunity to get what he wanted. Ge 25:29 And Jacob sod pottage: and Esau came from the field, and he was faint: 30 And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom. Jacob has been accused of being dishonest, a thief, and so forth, but notice because Esau made his own choice. He was not forced or deceived. For Jacob said; Ge 25:31 And Jacob said, Sell me this day thy birthright. He did not say that he was going to twist his arm or break his neck if he didn't give it to him. Here, each son acted consistently with his own natural inclination. Esau hunted and Jacob cooked. Jacob knew the birthright was valuable and he wanted it. The son of the birthright received a double portion of the inheritance, and he also became the head of the family and the spiritual leader upon the passing of the father. In the case of this family of Isaac's and Rebekah's, the birthright determined who would inherit the covenant that God made with Abraham; the covenant of a land, a nation, and the Messiah.

Esau's response; 32 And Esau said, Behold, I am at the point to die: and what profit shall this birthright do to me? Wasn't he exaggerating a bit? He wasn't near death. He could have gone home and Rebekah would have made him something to keep him from starving to death. The fact of the matter is that Esau did not appreciate that birth right. He did not value it at all. It was no big deal that he was born first, but it meant something to Jacob. I am at the point to die, which is the same way with the first Adam. Adam was under the sentence of death along with the entire first creation. So what good is the birthright going to do to me, I am going to die anyway. Ge 25:33 And Jacob said, Swear to me this day; and he swore unto him: and he sold his birthright unto Jacob. Esau had the power and he took the initiative and sold it. Esau despised the birthright. He did not regard the things of God as having any value. The birthright gives us spiritual access into the spiritual blessings of God. Ge 25:34 Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright.

Note: Jacob tried to purchase what was already his, and Esau tried to sell something that didn't belong to him. Many today, also place little value on spiritual things. History has showed us that many prefer illusions to realities; they choose time rather than eternity, and the pleasures of sin for a season rather than the joys of God forever. Men will not adhere to the Word of God, but adhere to a system of priorities that leaves God out of their lives. Men still sell their birthright for a mess of pottage. Spiritually speaking, many today despise their birthright. Ephesians 1:3-14 **shows us a treasury of riches that are ours by birthright in Jesus Christ:** Eph 1:3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: 4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: ****First, the Holy Spirit declares that the saints have been blessed with all spiritual blessings in the heavenlies in Christ. Then He proceeds to show why and how they were so blessed: it is according as God hath chosen us in Christ before the foundation of the world. **(treasury of riches that are ours by birthright in Jesus Christ)**

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We are blessed with all spiritual blessings only as being in Christ, and we are only in Christ as chosen in Him by the new birth. We see, then, what a grand and glorious truth this is, for all our hopes and prospects belong to this one thing; we are His; we belong to Jesus; and we are born of Him. We are assured by the word of God that we are one of the high favorites of Heaven. This should impart the confidence that God most certainly will supply my every need and make all things work together for my good. Sometimes I don't know how He will do it but He will. The knowledge that God has predestinated me unto eternal glory supplies an absolute guarantee that no efforts of Satan can possibly bring about my destruction, for if my Lord be for me, who can be against me! **(treasury of riches that are ours by birthright in Jesus Christ)**. It brings great peace to preach His word, for I now discover that God has not sent me forth to draw a bow at a venture, but that His Word shall accomplish that which He pleases, and shall prosper whereto He sends it (Isa. 55:11). So, we go on with more of treasury of the riches in our birthright in Christ. 5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, 6 To the praise of the glory of his grace, wherein he hath made us accepted in (as) the beloved. 7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

The Lord gives us His favors or withholds them as it pleases Him. He has no need of justifying His procedure. We are only required to believe Him, on the authority of His Word. But as Jesus said in Mt 11:25 At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. 26 Even so, Father: for so it seemed good in thy sight. The Lord Jesus was content to rest there, and so must we be. Then going on in Eph 1:8 Wherein he hath abounded toward us in all wisdom and prudence; 9 Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: 10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: 11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: Note: it is not the counsel of his own heart, nor even the counsel of his own mind, but WILL: not the will of his own counsel, but the counsel of his own will. Our wills are influenced by the thoughts of our minds and moved by the affections of our hearts; God's will is supreme. He is infinite in wisdom, which is beyond our thoughts. **(treasury of riches that are ours by birthright in Jesus Christ.)**

12 That we should be to the praise of his glory, who first trusted in Christ. 13 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, 14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory. **(treasury of riches that are ours by birthright in Jesus Christ)** In Chapter 25, Jacob bought the birthright with red pottage which signifies the blood of Christ. Jesus bought the birthright. Jesus bought the right of the new birth for us with His own blood there at the cross of Calvary. He did not do it underhandedly or was there anything forced about it. Esau willingly did this and so it was Christ who came in and simply bought all of these rights with His own blood there at the cross of Calvary.

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3 And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness. The reason God hated Esau was because he gave up an entire birthright for a bowl of soup. 4 Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the LORD of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the LORD hath indignation forever. 5 And your eyes shall see, and ye shall say, The LORD will be magnified from the border of Israel. Paul makes this same parallel in Hebrews 12 of Christians who are selling their birthright for a bowl of the world's soup. They will not lose their salvation, but they will lose their inheritance because they have despised their birthright.

How in the world could you sell something so valuable for something that would take you 15 minutes to eat? Esau sold his birthright and God would not let that go by. Heb 12:16 Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. 17 For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears. The Edomites were descendants of Esau. The Edomites were traditional enemies of the Israelites. The Edomites often battled the Jewish nation. The Hebrew word Edom means red Edom was located in the southern part of modern Jordan, between the Dead and Red Seas.

There is a difference between the inheritance and the birthright. The inheritance is the result of the birthright. One receives the right to lay hold of their inheritance in Christ because of the new birth. Though the birthright and the inheritance go together, they are not the same thing. So, Jesus bought the right of the new birth for us with His blood there at the cross of Calvary. When Jesus identified Himself as one of us, He took the place of sinful flesh; He went through all of that in order to purchase the inheritance for us. So, we have MUCH MORE than just the right of the new birth, we have this wonderful inheritance that Christ has given to us, as a result of all of the things that He went through.

Comments of tonight's Bible Study

Key Lessons from Genesis 25

1. **God's Timing is Perfect** – Isaac and Rebekah waited 20 years for children, showing the power of faith and persistent prayer.
2. **Value Spiritual Blessings** – Esau traded his birthright for temporary gain, reminding us not to prioritize fleeting desires over eternal rewards.
3. **God Chooses According to His Plan** – Jacob was chosen over Esau before birth, illustrating God's sovereign will beyond human merit.
4. **Prayer Brings Breakthroughs** – Isaac's prayers for Rebekah's barrenness teach us to seek God consistently in times of struggle.
5. **Flesh vs. Spirit** – Jacob and Esau symbolize the ongoing battle between worldly desires and spiritual life. We must choose to walk in the Spirit.

6. **Faith Impacts Generations** – Abraham’s covenant continued through Isaac, reminding us to live faithfully for future generations.
7. **Christ is Our True Inheritance** – Jesus secured our spiritual birthright, and we must treasure and walk in His promises daily.

Genesis 26 February 25, 2025

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Ge 26:1 And there was a famine in the land, beside the first famine that was in the days of Abraham. **Abraham had problems with famine and so did Isaac, we will also have our difficulties with this too.** And Isaac went unto Abimelech king of the Philistines unto Gerar. The ruler of Gerar was called Abimelech as a title, not as a personal name. This was not the same Abimelech as Abraham lied to. 2 And the LORD appeared unto him, and said, **Go not down** into Egypt; dwell in the land which I shall tell thee of: This is the same message that God has for us. Remember Abraham went down into Egypt. God does not want us to go down into the world compare Jer 42:11-16. Also, the Son of Promise was always to live in the land of promise. Isaac never left the promise land. God is very **jealous of His people**. 3 Sojourn in this land, **(it's the land of promise and it is a wonderful land, but it is not free from all difficulties)** and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father;

So today God has blessed us with all spiritual blessings in the heavenlies, but it is not a free ride. It is not a land that has no difficulty. 4 And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; **The Abrahamic Covenant has been passed own directly to Isaac and it has been passed down to us in the person of the Lord Jesus.** 5 Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws. Note: In the life of Isaac, we find that he lived the longest of the four great patriarchs yet less is recorded of him than of the others: some twelve chapters are devoted to the biography of Abraham, and a similar number each to Jacob and Joseph, but excepting for one or two brief times, before and after, the history of Isaac is condensed into a single chapter. As we have seen in our previous studies Isaac, typically, represents sonship. We may also note how Isaac is appointed heir of all things. Again, in V4 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;

As with Isaac, so with us: all the wealth of the Father's house is ours! But Isaac not only represented the believer's sonship and heirship, but he also foreshadowed our heavenly calling. As we have previously studied, the land of Canaan typified the Heavenlies where is our citizenship. Php 3:20 For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: Then the heavenlies is where our spiritual warfare is. Eph 6:12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. So, we never see Isaac outside the Land of Canaan. This is the more noticeable when we see how that Abraham, Jacob and Joseph each did leave the Land, for a time at least. In Ge 24:62 And Isaac came from the way of the well Lahairoi; (well of a living) for he dwelt in the south country. 63 And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels were coming. This tells us of Isaac's character. He was quiet and he was gentle. In Jesus we find all these Divine graces and perfections.

Isaac was the man of the well. Abraham was the man of the altar; Jacob was the man of the tent but that which was most prominent in connection with Isaac was the "well."

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The first thing said of Isaac after he was bound to the altar (Genesis 22) is, “Isaac came from the way of the well Lahai-roi” (Genesis 24:62). This is very important coming as the next thing mentioned of Isaac after we have seen Isaac as typical of Christ slain, resurrected and ascended in Genesis 22. Now what follows here in the type is the figure of the Holy Spirit’s operations as succeeding Christ’s Ascension! But as we notice Isaac and the well. In Ge 26:18 And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them. 19 And Isaac's servants digged in the valley, and found there a well of springing water. Isaac honored the provision that his father received by calling the wells by the same name. The spiritual illustration of these wells is of peace, of power, of grace, of wisdom, and of transformation. They are all available for the believer today as they were for previous generations. The question is whether our present generation will have the faith, the work, and the commitment to dig the wells again.

It is significant that the name of Isaac is associated with “wells” just seven times, and not more. What is the important lesson to be gathered from this. A well is different from a cistern. A well is a place of running water. Isaac found the best kind of well, one of running water. This was the best kind of provision, and it came to Isaac as he received the provision once enjoyed by his father Abraham. V19 And Isaac’s servants digged in the valley, and found there a well of springing water,” or living water! Water is imperative for our natural life; so, too, is it with the spiritual. The first need of the believer is the “living water,” that is, the Holy Spirit acting through the Word. The way that water is to life and growth is a beautiful type of the Holy Spirit’s action. Without water a plant will die. Also, we see how water gives power to our system through energy and light take by generating electricity. The first well Isaac is seen is that of Lahai-roi in Genesis 24:62; and Genesis 25:11. Then in Ge 16:14 Wherefore the well was called Beerlahairoi; behold, it is between Kadesh and Bered. Beer-lahai-roi is the name of a well in the desert where Hagar found the Angel of the Lord.

The name means well of the living who sees me. This is the same place that Isaac dwelt after the passing of his father Abraham. Ge 25:11 And it came to pass after the death of Abraham, that God blessed his son Isaac; and Isaac dwelt by the well Lahairoi. This well tells us of the unfailing care of the ever-living and ever-present God. And where is such a well to be found today? Where is it we are brought to realize the presence of Christ? Where but in the Holy Scriptures! It is through the Word of God ministered to us by the power and blessing of the Holy Spirit. That is where the Holy Spirit reveals to us the presence of God. The well, typifies the place to which the son is brought into the presence of God. Isaac’s remaining there and when we are found there, practically; this is our dependence upon drinking in the word of God and our obedience to the Word. Verse 1 says, there was a famine in the land, besides the first famine that was in the days of Abraham. And Isaac went unto Abimelech, king of the Philistines unto Gerar. Isaac’s departure from the well Lahai-roi to Gerar typifies the failure of the son or the believer to maintain his standing in the presence of God and his enjoyment of Divine fellowship.

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Ge 26:2 And the LORD appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of: 3 Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swear unto Abraham thy father; Here we see Isaac was on his way to Egypt, like his father before him in time of famine, and would have gone there had not the Lord appeared to him and stopped him. Here we have an illustration of the sovereign ways of God. To Isaac the Lord appeared and stopped him from going down to Egypt, as He appeared unto Abraham! Ge 26:6 And Isaac dwelt in Gerar: Although Isaac did not go down to Egypt, he lived among the people in Canaan, closer than he had before, and this would bring trouble. Gerar was the borderland midway between Canaan and Egypt. Note that God had said to Isaac, Sojourn in this land in verse 3, but Isaac dwelt there in verse 6, and he had been there a long time (verse 8). Note the consequence of Isaac settling down in Gerar. It is a type of the believer out of communion. He sinned there!

Ge 26:7 And the men of the place asked him of his wife; and he said, She is my sister: for he feared to say, She is my wife; lest, said he, the men of the place should kill me for Rebekah; because she was fair to look upon. 8 And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and, behold, Isaac was sporting with Rebekah his wife. 9 And Abimelech called Isaac, and said, Behold, of a surety she is thy wife: and how saidst thou, She is my sister? And Isaac said unto him, Because I said, Lest I die for her. 10 And Abimelech said, What is this thou hast done unto us? one of the people might lightly have lien with thy wife, and thou shouldest have brought guiltiness upon us. 11 And Abimelech charged all his people, saying, He that toucheth this man or his wife shall surely be put to death. Isaac repeated the sin of Abraham Ge 20:1, 2. What do we to learn from Isaac following the example of his father? Abraham and Isaac were men of different temperament, yet each one fell into to the same temptation. When famine arose each fled to man for help rather than seeking God.

When in the land of Abimelech each was afraid to tell of their wife, but told him that she is my sister. No matter what our natural feelings may be, unless the grace of God supports and sustains us, we will fail! What a warning! There are some that would say they can listen to error and it will not bother them, because I don't believe that. Saying is directly opposed to the word of God. Peter knew this very well for he wrote: 2Pe 3:17 Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness. I think Peter knew how weak his flesh was. In Mt 26:33 Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended. 34 Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice. So, I say this again. No matter what our natural feelings may be, unless the grace of God supports and sustains us, we will fail! Ge 26:12 Then Isaac sowed in that land, and received in the **same year** an hundredfold: and the LORD blessed him.

The year he is talking about is the year of the famine. So God honored him and blessed in spite of the famine. Whether famine or not God takes care of His people. He will take care of us. 13 And the man waxed great, and went forward, and grew until he became very great: After what we said about failure in the previous sentences, these two verses come along why? It seems Isaac was out of communion with God.

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But the Lord had said, I will bless thee. This was a promise given before Isaac had this deception with Abimelech. God had said, I will bless thee in Genesis 12. The failure of Isaac between the time when God made this promise and its fulfillment shows us that God is faithful that promised" (Hebrews 10:23)! And; 2Ti 2:13 If we believe not, yet he abideth faithful: he cannot deny himself. Ge 26:14 For he had possession of flocks, and possession of herds, and great store of servants: and the Philistines envied him. **Philistines represent religiousness and they were very severe enemies of Israel. Philistines envied him. Religiousness truly envies the blessings and work of God.** 15 For all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth. 16 And Abimelech said unto Isaac, Go from us; for thou art much mightier than we. It seems that maybe even God was using Abimelech to speak these words. Ge 26:17 And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there. 18 And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them.

Wells were costly, and they were difficult and expensive to dig. It was a significant attack to destroy someone's wells. This shows how severe the envy of the Philistines was towards Isaac. In digging again these wells of Abraham which had been stopped up by the Philistines, Isaac is typical of Christ who, at the beginning of the New Testament, re-opened the Well of Living Water which had, virtually, been blocked up by the traditions and of the Pharisees. It took faith, work, and commitment to dig the wells again, but the provision was there when Isaac pursued it diligently. We must pursue digging our well in the word of God diligently as well. For nomadic herdsmen, like Abraham and Isaac, water was life. In some seasons of the year, human or animal life could not be sustained without water from wells. These wells were not a luxury, but a necessity. The word of God is our necessity. The spiritual resources that sustained previous generations are available for us today in the word of God, if we will seek them with faith, work, and commitment. Ge 26:19 And Isaac's servants digged in the valley, and found there a well of springing water.

20 And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water is ours: and he called the name of the **well Esek**; because they strove with him. **Esek means contention.** 21 And they digged another well, and strove for that also: and he called the name of it **Sitnah. Sitnah means hatred. These are two wells that you would not want in your life. Sometimes it is better to relinquish our rights and avoid such strife and hatred. Sometimes we just have to let them have it instead of fuming that it is my right to have it. This is the "it's mine attitude."** 22 And he removed from thence, and digged another well; and for that they strove not: and he called the name of it **Rehoboth**; and he said, For now the LORD hath made room for us, and we shall be fruitful in the land. **Rehoboth; means room, God makes room for us.** Isaac just left and trusted that God would take care of him. This strife was God's way of leading Isaac to Himself again! But note the moral trait seen here in Isaac. He was nonresistance to evil. Instead of standing up for his rights, or instead of contending for the wells which he had dug, he quietly went to another place. This points out the path which we Christians should follow.

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It reminds me of 1Pe 2:19 For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. 20 For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. Then it was said of Jesus in 1Pe 2:23 Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: Ge 26:23 And he went up from thence to **Beersheba**. Isaac returns to the place of communion. Beersheba means the Well of the Oath. Ge 26:24 And the LORD appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake. **Sometimes after we have relinquished our rights, God says fear not I am with you. Isaac learned exactly the same lesson that Abraham did. Just because Isaac was born as the promised seed, he also had to grow up spiritually. We do too. It takes a lifetime.** On the very night of Isaac's return to Beersheba the Lord appeared unto him!

Ge 26:25 And he builded an altar there, and called upon the name of the LORD, and pitched his tent there: and there Isaac's servants digged a well. Note the altar is mentioned before the tent. There was no mention of any altar in Gerar! Ge 26:26 Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phichol the chief captain of his army. The blessings from the Lord was not the only result of his return to Beersheba. Abimelech seeks him out, not to harm him, but to ask a favor. Ge 26:27 And Isaac said unto them, Wherefore come ye to me, seeing ye hate me, and have sent me away from you? 28 And they said, We saw certainly that the LORD was with thee: and we said, Let there be now an oath betwixt us, even betwixt us and thee, and let us make a covenant with thee; Now that Isaac is again on the path of God's will, those who were his enemies seek him and bear witness to the presence of God with him. A Picture of this is in Pr 16:7 When a man's ways please the LORD, he maketh even his enemies to be at peace with him. Ge 26:29 That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou art now the blessed of the LORD. 30 And he made them a feast, and they did eat and drink.

31 And they rose up betimes in the morning, and sware one to another: and Isaac sent them away, and they departed from him in peace. Ge 26:32 And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had digged, and said unto him, We have found water. **God always gives more than what we surrender.** Ge 26:33 And he called it Shebah: therefore the name of the city is Beersheba unto this day. **Beersheba means a well of an oath. What a well. It is all the glorious provisions of God's word.** Like Isaac, after you have drunk of the waters of contention and hatred, you will be brought to Rehoboth, where you shall have room, even to Beer-sheba, the well of the oath, or the seventh well, the well of feeding, where your enemies shall seek your favor, and glorify our Lord. Here we see something that Isaac should have done in V30. Lu 17:3 Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. Abimelech had clearly wronged him, but instead of dealing with Abimelech's conscience, Isaac made him a feast. This was kind, but it was not upholding the claims of righteousness.

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We can contrast the conduct of Abraham under similar circumstances. Ge 21:25 And Abraham reproved Abimelech because of a well of water, which Abimelech's servants had violently taken away. Isaac did a similar thing in Ge 26:34 And Esau was forty years old when he took to wife Judith the daughter of Beerli the Hittite, and Bashemath the daughter of Elon the Hittite: 35 Which were a grief of mind unto Isaac and to Rebekah. God's instructions to Israel were very pointed: under no circumstances must they marry a Canaanite (Deuteronomy 7:3). In the times covered by the book of Genesis, there was no divine law had been given about marriage, yet the mind of God was clearly understood. This is evident from the care which Abraham took to secure Isaac a wife from among his own people in Genesis 24. Abraham did not want Isaac to marry a daughter of Canaan. But Isaac was careless about this matter. He failed to watch over his children. Esau married a daughter of the Hittites. God could not say of Isaac as he had of his father. Ge 18:19 For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.

Ge 26:35 Which were a grief of mind unto Isaac and to Rebekah. Esau's marriage grieved Isaac and Rebekah. In Genesis 26 the Lord reassuring Isaac. God states His relationship with Abraham, and the blessings, are for Isaac, as well. God appears to Isaac not once, but twice in this chapter. In both cases, the Lord restates and emphasizes the covenant promises He had made to Abraham, and is now making to Isaac. Our blessings are through Christ. Although the land and this earth belongs to Israel, our blessings are in the heavens. God was true to His word. The covenant God made with Abraham was not only unto Abraham, but unto his chosen descendants also in Ge 17:7-8. This fulfilled the specific promise made in Ge 17:19 And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him. The covenant included the three essential aspects first communicated in Ge 12:2-3 and repeated again. It included: All these lands; A nation your descendants multiplied as the stars of heaven and as the sand of the sea; A blessing that in your seed all the nations of the earth shall be blessed.

God said, because Abraham obeyed My voice. God said that He kept the covenant with Isaac because of Abraham's obedience. A close look at Abraham's life shows that his obedience wasn't complete or constant; yet God recognized it. God could say this of Abraham because Abraham was declared righteous by faith in Ge 15:6 And he believed in the LORD; and he counted it to him for righteousness; and as far as God was concerned, all He saw in Abraham was the righteousness of Jesus.

Comments on tonight's Lesson:

Key Lessons from Genesis 26:

1. **God's Faithfulness Despite Our Failures** – Just as He remained faithful to Abraham and Isaac despite their shortcomings, God keeps His promises to those who trust Him.
2. **Trusting God in Famine and Hardship** – Isaac's story teaches us to remain in the place God calls us, even when circumstances are difficult.

3. **The Importance of Spiritual Inheritance** – Isaac redigs his father’s wells, showing the value of preserving and reestablishing the spiritual blessings passed down from faithful predecessors.
4. **Patience and Non-Resistance** – Isaac does not fight over the wells but moves forward, trusting that God will provide, reflecting a Christ-like humility.
5. **God’s Blessings Draw Attention** – Isaac’s prosperity led to opposition, but eventually, even his enemies recognized God's presence in his life.
6. **Spiritual Warfare and Persistence** – Just as Isaac faced struggles for water, believers must contend for spiritual blessings, staying committed to God’s Word and the Holy Spirit.

Genesis 26 is a testament to God’s unwavering covenant, our need for faithfulness, and the importance of obedience, patience, and trust in God's divine provision.

Genesis 27 March 4, 2025

Page 1

In our previous study, Isaac was associated with the wells he dug and for the believer we must dig a well in the word of God. This is not easy for Paul said Heb 4:11 Let us **labour** therefore to enter into that rest, lest any man fall after the same example of unbelief. That word Labour is the same word as in 2Ti 2:15 **Study** to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. We will have to dig a well in the word of God. This is the practical side of the Gospel. We just don't rollover and do nothing. It will take diligence on our part to apply this word to our lives. Ge 27:1 And it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, here am I. 2 And he said, Behold now, I am old, I know not the day of my death: 3 Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me some venison; 4 And make me savoury meat, **such as I love**, and bring it to me, that I may eat; that my soul may bless thee before I die. 5 And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt for venison, and to bring it. Such as I love reveals that Esau had long spoiled his father by bringing this food to Isaac.

6 And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying, Ge 27:7 Bring me venison, and make me savoury meat, that I may eat, and bless thee before the LORD before my death. 8 Now therefore, my son, obey my voice according to that which I command thee. 9 Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth: 10 And thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death. Why was it that Isaac desired to partake of venison from Esau before blessing him? Ge 25:28 And Isaac loved Esau, because he did eat of his venison: but Rebekah loved Jacob. Could it be that Isaac's eyes were dim spiritually as well as physically. We cannot forget that what we read here at the beginning of Genesis 27 follows immediately after the record of Esau marrying the two heathen wives. Isaac was wrong in being partial to Esau after treating him so lightly of his insult to the glory of God in marrying these heathen women. This is all for a meal of venison. This is a terrible thing about the flesh with its "affections and lusts" even in a believer.

It is even more terrible than in an unbeliever because all an unbeliever can do is sin. But worst of all, Isaac's partiality toward Esau was a plain disregard of God's word to Rebekah that Esau should "serve" Jacob in Genesis 25:23. By comparing Heb 11:20 By faith Isaac blessed Jacob and Esau concerning things to come. This is a strange scripture in light of what we read so far, but we will discuss this later in our study. It is certain that Isaac had himself "heard" this. Isaac was really going against God by wanting to bless and give all things to Esau. We have choices and Isaac did too. We must understand that in this Bible what men spoke in their own hearts, the true basis of their motivation, the secrets of their intentions, what they did in the loneliness of the field, or upon their beds with their wives or concubines, what they did when they were away from home, how they reacted to temptation, and why they acted as they did, how they cheated and deceived each other, what they dreamed, the vows they made, the sorrows they bore, the hardships they endured; and on and on, this sacred record of the Bible tells it all. It does not dwell long upon heroic deeds of faith or upon shameful acts of jealousy, envy or fraud. Where on earth has there ever been another history like this one about real people, but in the Bible?

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Chap 27 is a very controversial chap and Jacob is a very controversial person. Jacob and Rebekah got ahead of God, yet we do not find that God reprimanded neither one of them, but God blessed Jacob and God brought about his purposes. It was exactly what God told Rebekah that he was going to do. Even though they got ahead of God on a few things, God used this to teach us some marvelous redemptive truths. God is never defeated. God set the wheels in motion because Isaac called Esau his eldest son, and said unto him, I am old and maybe ready to die, but if we compare, Ge 35:28 And the days of Isaac were an hundred and fourscore years. Isaac did not die for 40 more years. God was setting things in motion. God had some things that He wanted to accomplish. Rebekah in V6 spoke to Jacob and in V8 Now therefore, my son, obey my voice according to that which I command thee. 9 Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth: 10 And thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death. Here is a plan that is fabricated by Rebekah. She designs this plan, but remember she never forgot the experience that these two sons had in her womb.

She never forgot that God had said the elder shall serve the younger and Isaac did not forget either. She did not have to do it this way because the blessings were Jacob by promise already. God would have found a way. This is what this means to our own experience. Notice she said she is going to fix Jacob up so he looks and smells and feels exactly like Esau. Rebekah appeals to Isaac's remaining senses except hearing. He was a man who lived according to taste, smell, and feeling. His eyesight had faded. Hearing should have been enough for Isaac to discern the truth but, as he had turned away from hearing God's Word with reference to his two sons. If Isaac had stuck to hearing and ignored his feelings, he would not have been deceived. Ge 27:11 And Jacob said to Rebekah his mother, Behold, Esau my brother is a hairy man, and I am a smooth man: 12 My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing. 13 And his mother said unto him, Upon me be thy curse, my son: only obey my voice, and go fetch me them. Rebekah tells Jacob to go now to the flock. But Esau went after the wild venison. Jacob went to the flock which tells us that he went after Christ.

It does not take any great skill to go out catch this little defenseless lamb, a domestic animal. Jacob was not a foolish man, for he said I am plain and Esau is hairy. My father may not be able to see very good but he is going to notice that. Ge 27:12 My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing. 13 And his mother said unto him, Upon me be thy curse, my son: only obey my voice, and go fetch me them. Rebekah says don't worry about that; I will take care of it. Ge 27:14 And he went, and fetched, and brought them to his mother: and his mother made savoury meat, such as his father loved. Notice this is what Christ did. Ge 27:15 And Rebekah took goodly raiment of her eldest son Esau, which were with her in the house, and put them upon Jacob her younger son: V15 This is exactly what Jesus Christ did, He came with the clothing of Esau. He came in the likeness of sinful flesh. Get this! The goodly garments of Esau ... which were with her in the house. This may indicate that Esau and his two pagan wives were living in the same house with Isaac and Rebekah. We don't know for sure.

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Then in Ge 27:16 And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck: Jesus put the skins of the kids of the goats upon his hands in the likeness of the works of the flesh. Paul wrote in 2Co 5:21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. The skins of the kids of the goats were upon the smooth of his neck; He made His neck to look like the rebellious stiff neck of Esau. Jesus took the place of all sinful humanity. Ge 27:17 And she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob. Jacob had already bought the birthright with the pottage, so Christ bought the birthright with His own blood there at the cross. Though the birthright and the inheritance go together, they are not the same thing. So, Jesus bought the right of the new birth for us with His blood there at the cross of Calvary. Our birthright came when we believe on Christ and accept Him as our all in all. Ro 10:9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

When we accept Christ the new life of Christ is planted within our heart. We are sons and we will be forever sons of the living God never to lose that salvation ever. Also note 1Pe 1:23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. So, when we are born again as sons, that doesn't mean that we just sit down calmly and say I have arrived. God's kindnesses, his benefits, are infinite and limitless. So, what is the inheritance? It is to rule and reign with Christ. It is to win God's best, to grow up into Christ. 2Ti 4:8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. We all have an inheritance but not all inheritance will be the same. Ro 8:17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. How much of the word of His grace have we taken in. What we have laid hold of; that is the degree of our inheritance. We must lay hold of it. All spiritual blessings in the heavenlies are ours. Isaac was known for the wells he dug.

Many Christians don't have much water, water everywhere, but not a drop to drink. The reason is they are not taught how to dig in the word of God for themselves. Or some read a verse and say well that isn't for me I am not like that. How sad we see in the Church today that many are thirsty for the word of God and do not see the inheritance they can have. Peter gave us some important instruction. 2Pe 3:16 As also in all his (Paul's) epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction. 17 Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. Many will say they can listen to error and say it will not affect me, but that is arguing and disagreeing with scripture. The Bible says it will affect you. So, who are we to believe? The word God says you will be led away and you will fall from your own steadfastness.

Is the word of God true. What has the Holy Spirit put this in the word of God? Should we tear this page out of our Bibles. Is the word of God true? Is every line in the Bible there for a reason. We must heed every word in this Bible. We are told these things why? So, that we go on in maturity in Christ.

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If we do not accept one thing in this Bible, how do we expect the Holy Spirit to lead us into more truth. We have the next verse which so many value, but how do we grow? Isaac was not hearing the word of God in that Jacob was to receive the blessing. 2Pet 3:18 But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. To him be glory both now and forever. Amen. The more knowledge of Jesus Christ through His word we allow in our lives, the more grace comes into our lives which brings us to maturity. We must take every word taught in this Bible as truth in order to grow up into Christ in all things. Jesus came down and identified Himself as one of us, He took the place of sinful flesh; He went through all of that in order to purchase the inheritance for us. We have all these riches in the word of God! It is in every word and every line. It is the map for our lives to receive the richest inheritance and that is to win Christ as a full overcomer and to be in that bridal company. Jesus is not going to marry a baby. So, we have much more than just the right of the new birth, we have this wonderful inheritance that Christ has given to us, as a result of all of the things that He went through.

Ge 27:18 And he came unto his father, and said, My father: and he said, Here am I; who art thou, my son? 19 And Jacob said unto his father, I am Esau thy firstborn; **This is exactly what Jesus did, He assumed all the responsibilities of the first-born old creation.** Ge 27:20 And Isaac said unto his son, How is it that thou hast found it so quickly, my son? And he said, Because the LORD thy God brought it to me. **It was Christ That brought Himself. God indeed had provided a Lamb.** Ge 27:22 And Jacob went near unto Isaac his father; and he felt him, and said, The voice is Jacob's voice, **(God heard the voice of His Son)** but the hands are the hands of Esau. **(God saw Christ as a sinner there on the cross of Calvary and He judged Him as an evil doer).** It is as though God was not even aware of the birthright which had already been lost by Esau. He had to be deceived as it were, so to speak, in order to give the blessings, and so Christ bought the blessings for us in addition to the birthright which He bought with His own blood.

Ge 27:23 And he discerned him not, because his hands were hairy, as his brother Esau's hands: so, he blessed him. 24 And he said, Art thou my very son Esau? And he said, I am. **This exactly what Christ said, I am the one that deserves the judgment; I am the one who deserves all of this penalty.** Ge 27:25 And he said, Bring it near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought it near to him, and he did eat: and he brought him wine, and he drank. 26 And his father Isaac said unto him, Come near now, and kiss me, my son. 27 And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field which the LORD hath blessed: **Here is the blessing!** Ge 27:28 Therefore **God give thee** of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: Note: God gave him the dew of heaven. **This means heavenly things that are given here and the fat of the earth** and plenty of corn and wine: Ge 27:29 Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee. **The dew of heaven which speaks of all the heavenly blessings.**

Notice the order of the blessings: The first thing is the dew of heaven and that is the priority in this spiritual blessing and then he gets the fatness of the earth; Then he gets plenty of corn which means resurrection life and strength; he gets wine which tells us of the joy of the Holy Ghost.

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Ge 27:29 Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee. This tells us of the victory of the new creation. It is that the elder will serve the younger. All of the thirty-two kingdoms of Canaan were conquered, subdued, and driven out of Palestine by the descendants of Jacob, as prophesied here; but there is a greater fulfillment which took place in Christ in his Church. The fulfillment of this came when the Gentiles bowed before the feet of Christ, who is the true Israel. Note also what the Lord told Jacob of this inheritance in Ge 28:13 And, behold, the LORD stood above it, and said, I am the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; 14 And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. 15 And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of. 16 And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place; and I knew it not. ***This seems to be much more than what Isaac said to Jacob.

Then Esau comes after a while and says I am here. Ge 27:32 And Isaac his father said unto him, Who art thou? And he said, I am thy son, thy firstborn Esau. Note: No one can withdraw the blessings which were promised to the new creation, according to Ge 27:33 And **Isaac trembled very exceedingly**, and said, Who? where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, and **he shall be blessed**. It means no one can revoke the blessing of the new creation. We have been blessed with all spiritual blessings in heavenly places in Christ and no one can stop that. It belongs to us. Above we have noticed that when Isaac discovered that he had blessed Jacob instead of Esau he “trembled very exceedingly.” This was the turning point where, for the first time, light breaks in on this dark scene. It was horror which awakened Isaac’s soul as he now fully realized that he had been pitting himself against the expressed mind of God. It is beautiful to notice that instead of “cursing” Jacob, Isaac discovers how God had graciously overruled his wrong doing. He bowed in self-judgment, and “trembled with a great trembling.

Then it was that faith found expression in the words “And he shall be blessed” (verse 33). He knew now that God had been securing what He had declared before the sons were born. It is this which the Holy Spirit focuses on in Heb 11:20 By faith Isaac blessed Jacob and Esau concerning things to come. God does not count his wrong doing against him, but there are consequences for his actions. Ge 27:34 And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father.

Consequences! Compare Heb 12:16 Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. 17 For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears. Ge 27:35 And he said, Thy brother came with subtilty, and hath taken away thy blessing. 36 And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me?

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No one took away his birthright, Esau willing sold that birthright for a bowl of soup and they go together. And so, it is he lost the inheritance right along with his birthright. Some people do not appreciate and esteem the fact that they have this exalted place in Christ. They have a birthright to. Ge 27:37 And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto thee, my son? 38 And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also, O my father. And Esau lifted up his voice, and wept. Then Esau asks his father don't you have one more blessing for me? So he says alright. Ge 27:39 And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the **dew of heaven** from above; The fatness of the earth is placed first and this exactly what would appeal to man like Esau. He was interested in what he could see and have with his physical eyes. He wasn't interested in heavenly blessings. But then notice it says the dew of heaven above. This just speaks of just natural blessings because he wasn't interested in anything spiritual. This dew of heaven was given by Isaac, but previously it was God that gave Jacob the dew of heaven in V 28.

The old creation will not get any better and will rise up and take dominion if not judged. Ge 27:40 And by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck. The proper order is still that the elder shall serve the younger. But God says that there shall come a time when you will have dominion when you will break the yoke from off of thy neck. It means that the old creation will refuse to serve the new unless we keep it in check. We are the ones who must believe God for our own lives that the elder shall serve the younger. The last few verses gives us an understanding of God's role in all of this, because God is really silent in all of this. You will not find that God reprimanded either Jacob or Rebekah for what they did. We do find that God blessed Jacob abundantly. But Notice Ge 27:41 And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob. 42 And these words of Esau her elder son were told to Rebekah:

Who told Rebekah? The only one that can read the heart and that's God. God had to have told Rebekah what Esau had in mind.) 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. **So, she said son you are going to have to go away.** Ge 27:43 Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother to Haran; 44 And tarry with him a few days, until thy brother's fury turn away; **This was about 20 years.** Notice, instead of killing Esau, Jacob had to flee. This is the same thing that we have to do, we have to flee youthful lust. The old man or old nature in us is not just obliterated and we don't have to worry about him anymore, but flee youthful lust is exactly what Paul told Timothy. 2Ti 2:22 Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

Note that it was Rebekah, not Isaac, who sent Jacob away! She, suggested that he find refuge in the home of Laban her brother for "some days." Little did she imagine that her favorite child Jacob would have to remain there for twenty years, and that she never again would see him in the flesh. The consequences of her actions!

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Then during those long years Jacob was cheated by her brother Laban. A fitting verse here is Ro 9:16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. Neither Isaac's "willingness" nor Esau's "running" could defeat the purpose of God. Another scripture reference is Pr 19:21 There are many devices in a man's heart; nevertheless, the counsel of the LORD, that shall stand.

But what a beautiful picture of the Gospel. Jacob found acceptance with his father and received his blessing because he sheltered behind the name of the father's firstborn, beloved son, and was clothed with his garments which spread to Isaac an excellent odor. In like manner, we as sinners, find acceptance before God and receive His blessing as we shelter behind the name of His beloved Firstborn, Jesus Christ, and as we are clothed with the robe of righteousness which we receive from Him therefore coming before the Father in the merits of His Son Jesus Christ. So that we Eph 5:2 And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savor. We are a sweet-smelling savor unto God!

Comments of Tonight's Study Key Lessons from Genesis 27 Bible Study

1. God's Plan Will Prevail

- Despite human manipulation, God's purposes **cannot be thwarted** (Romans 8:28).
- Isaac favored Esau, and Rebekah schemed for Jacob, yet **God ensured His will was accomplished**.

2. Spiritual Blindness Can Lead to Poor Decisions

- Isaac's **physical blindness** mirrored his **spiritual blindness**, as he disregarded God's prophecy and favored Esau.
- Believers must **stay spiritually vigilant** by prioritizing God's Word over personal desires.

3. Birthright and Blessing Go Together

- Esau **despised his birthright** and later lost his blessing.
- Many believers fail to appreciate the **spiritual riches in Christ** and risk **missing their full inheritance** (Hebrews 12:16-17).

4. Deception and its Consequences

- Rebekah and Jacob got ahead of God's plan through **deception**, leading to **long-term consequences** (Jacob fled, Rebekah lost him forever).
- This teaches that while God forgives, our choices **carry real consequences**.

5. **Spiritual Blessings Are Greater Than Earthly Ones**

- Jacob received **heavenly and earthly blessings**, while Esau got only material wealth.
- True inheritance in Christ is **eternal, not temporary** (Ephesians 1:3).

6. **The Old Nature (Esau) Must Not Rule Over the New (Jacob)**

- Esau represents **the flesh**, while Jacob symbolizes **spiritual growth**.
- Believers must **subdue the old nature** and walk in the **Spirit** (Romans 8:13).

7. **Faith and Obedience Are Key to Receiving God's Best**

- Isaac eventually **submitted to God's will** and reaffirmed Jacob's blessing.
- We must learn to **trust God's promises** and obey rather than **manipulate circumstances**.

8. **Jesus Christ is Our True Blessing**

- Just as Jacob **received the blessing wearing Esau's garments**, believers **receive God's favor through Christ's righteousness** (2 Corinthians 5:21).
- We are **clothed in Christ** and accepted before God (Galatians 3:27).

9. **God's Grace Works Through Imperfect People**

- Jacob was flawed, yet God still **blessed him and fulfilled His promise**.
- God's grace is greater than our mistakes, but **we must still walk in faith and integrity**.

10. **Spiritual Growth Requires Diligence**

- Isaac was known for **digging wells**—believers must **dig deep into God's Word** for spiritual nourishment.
- Growth in Christ takes **effort, study, and application** (2 Peter 3:18).

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Ge 28:1 And Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan. Now this is different from what he allowed Esau to do in Ge 26:34 And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite: 35 Which were a grief of mind unto Isaac and to Rebekah. He tells Jacob: 2 Arise, go to Padanaram, **(means the ransom is high, speaking of Calvary)** 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. Rebekah had told Isaac this in Ge 27:46 And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good shall my life do me? Rebekah said I am tired of living because of the daughters of Heth; if Jacob takes a wife from the daughters of Heth, like these, from the daughters of the land, what good will my life be to me? Heth was the second son of Canaan, who was the son of Ham, who was the son of Noah.

Ge 28:3 And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people; 4 And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham. Isaac finally came around to seeing things from God's perspective rather than from his own desire to see the eldest son blessed. He knew that Jacob was to receive this blessing of Abraham. Ge 28:5 And Isaac sent away Jacob: and he went to Padanaram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother. ***Bethel means point out God and this is what Christ did for He said, if you had known me you should have known the Father also. Isaac sends away Jacob just exactly how God sent away Christ. Jacob obeyed his father and mother and he is going to Padanaram which means the ransom is high which is where Christ came. That ransom was so high that it cost Christ His life there at Calvary. It is as though we hear the Father say to Christ, Arise; go to Calvary, the place where the ransom is high, to the house of Bethuel, the one who points out God. Jesus pointed out God? Jesus was God manifest in the flesh. So, Jacob went to take a wife from Bethuel's house.

Ge 28:6 When Esau saw that Isaac had blessed Jacob, and sent him away to Padanaram, to take him a wife from thence; and that as he blessed him he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan; 7 And that Jacob obeyed his father and his mother, and was gone to Padanaram; 8 And Esau seeing that the daughters of Canaan pleased not Isaac his father; Esau sees that his father Isaac does not approve of the daughters of Canaan that He married. Ge 28:9 Then went Esau unto Ishmael, and took unto the wives which he had Mahalath the daughter of Ishmael Abraham's son, the sister of Nebajoth, to be his wife. Esau wants to please his father; but he has no spiritual discernment. Ishmael is just another type of the flesh. He is the offspring of Hagar, type of the covenant of law; and flesh is flesh whether it is religious flesh, or not. Esau judges according to the natural man. He knows that Ishmael was also a child of Abraham. He Identifies Ishmael with Isaac, the supernatural seed. It is the same way with people today. We hear it so often: O yes, he is a good man; he belongs to the Church. He is a very moral man; his father was a preacher. He comes of a fine family, all religious people.

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It is the flesh that talks, and tries to act right. But the flesh always tries to imitate the spirit, but it can't be joined to anything but flesh. The flesh will never become spiritual. It will always be flesh no matter how nice it looks. Remember, it was said to Rebekah, the elder shall serve the younger. This had been shown before with Hagar in casting out the bond-woman and her son Ishmael. Isaac was the chosen seed. So it is with Jacob, he was chosen, not Esau. No flesh shall glory in God's sight. The natural man only thinks and talks of his rights. This is the marvel and glory of the Divine sovereignty. Isa 64:8 But now, O LORD, thou art our father; we are the clay, and thou, our potter; and we all are the work of thy hand. God made us. He saw us in the womb before we were born. His sovereignty means he made us and he can do whatever He desires with us. Why God chose it this way where the younger son should have been chosen instead of the elder, we do not know. But it all points to Christ. We find this same principle in other places. Abraham was not the eldest son of Terah. We know that Isaac was the younger son of Abraham, and that Joseph was not the eldest son of Jacob.

All this goes to emphasize the simple fact that the order of nature is not necessarily the order of grace. All through the Bible, God decided to display the sovereignty of His grace. Divine sovereignty is not by the human intellect. It is discerned by faith in the word of God. It has to be accepted as a fact of believing God. Ge 28:10 And Jacob went out from Beersheba, and went toward Haran. This is exactly what Jesus did. He went out from this wonderful place with the Father to Haran, the parched place and this of course is the earth. Next, we have a lesson for us. Ge 28:11 And he lighted upon a certain place, (sometimes we may think it is just a certain place a happen stance, but the Lord orders our steps. And we are at places that He has ordained and we don't even know about it). 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. He did not have a very restful sleep. Sometimes circumstance dictates where we are, but God has us right where He wants us.

Ge 28:12 And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. This is known as Jacob's ladder. Compare Joh 1:51 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. That Ladder was Christ Himself with the angels of God ascending and descending upon Him. They are simply ministers of God to us. **At the top of the ladder in** Ge 28:13 And, behold, the LORD stood **above it**, and said, I am the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; Notice God was not reprimanding him but simply telling him that God was going to bless Jacob. Ge 28:14 And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. **The Abrahamic Covenant is again stated.** Ge 28:15 And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land (**land of Canaan**); for I will not leave thee, until I have done that **which I have spoken to thee of**. ***Notice that somewhere along the line and maybe not just once but God spoke to Jacob and not just to Rebekah. For God says in V 15 I will not leave thee, until I have done that which I have spoken to thee of. God had talked to Jacob before about this. God gives Jacob the reaffirmation of the Abrahamic covenant.

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God says, I am going to do this. What marvelous grace that God delights to single out most unlikely and unworthy persons. Here was Jacob a fugitive from his father's house, fleeing from his brother's wrath, with probably no thought of God in his mind. Notice Jacob on the bare ground with nothing but the stones for his pillow, surrounded by the darkness of night, asleep. This is a true picture of man in his natural state. Man is never so helpless as when asleep, and it was while he was in this condition that God appeared unto him! What had Jacob done to deserve this high honor? What was there in him to merit this privilege? Nothing; absolutely nothing. It was God and his grace which now met him and gave to him and his seed the land where he lay. Such is the way of God. He pleases to choose the foolish and vile things of this world. He selects those who have nothing and gives them everything: He singles out those who deserve nothing but judgment, and gives them nothing but blessing.

And behold, the Lord stood above the ladder, and blessed Jacob. He gives him the blessing of Abraham which comes to the chosen line. It is the blessing of the election, the chosen Seed, the new creation. It is not Abraham's children after the flesh, but a spiritual seed that inherit those promises. Notice God's "I's" herein V13-15. There is not one word of Jacob's obligation. It was his privilege to believe God's Word. Although Jacob bought the birthright, that was not why God now blesses him. It was because he was the elect seed. Before he was born, God had said, The elder shall serve the younger. And now God put His seal, as it were, upon Jacob. 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 thy seed shall all the families of the earth be blessed. The unconditional promises given to Jacob were the fulfilled in one greater than Jacob; the real Supplanter, Christ, the Last Adam; for He supplanted the first Adam. And only through Him, can they be fulfilled to Jacob's literal seed.

And we too are included in this blessing in the new creation. It is for every individual in Christ Jesus. We may appropriate it personally. Ours is a heavenly land in the heavens. The Holy Spirit assures us that we are blessed with every spiritual blessing in the heavenlies in Christ. He is the chosen Seed, and we are blessed in Christ Himself. But we must appropriate the blessing that belongs to the new creation. We will not enjoy all these blessings unless we accept them. So, in all these things, Christ must be taken for them all. He must be appropriated for every blessing. It is the Holy Spirit who makes these blessings a reality to us. What does He use? It will be by the Word of God. The Holy Spirit has come to guide us into all the Truth. We must appropriate it and thereby secure all the blessings. Then let us be sure that it is a revelation from the Word of God and not some new prophecy from the devil. If the revelation is of God, it will never conflict with foundation truth, but will be in absolute conformity with all Scripture. If the foundations be destroyed, what shall the righteous do? We believe that all these blessings are all in Christ; but we do not want to leave them there. We want them in us.

But note how the Divine favors were given as Jacob takes his place in the dust. This was before God will bless him. The "ladder" pointed to Christ Himself, the One who bridged the infinite gulf which separated heaven from earth, and who has in His own person provided a Way that we may draw near to God. The "ladder" reached from earth to heaven. It tells us of the complete provision which Divine grace has made for us.

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Right down to where Jacob lay, the ladder came, and right up to God Himself the “ladder” reached! Ge 28:16 And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place; and I knew it not. **Sometimes that happens to us. We ask, was the Lord in this? God was here and it is not some happenstance. Ge 28:17 And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven. **This means he had a reverence for that place. He was not afraid in the sense of fear. This is reverential fear. He revered God.** Ge 28:18 And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it. Ge 28:19 And he called the name of that place **Bethel: (means house of God)** but the name of that city was called Luz at the first. He took the stone on which his head had rested and poured oil upon it. Then he changed the name of the place from Luz to Bethel. Note this change of name, Luz; its original name, signifies “separation,” while Bethel means “the house of God.” God calls us to separate from the world, but in leaving the world we enter His house! Marvelous Grace!

Ge 28:20 And Jacob vowed a vow, saying, **(here we find that Jacob’s faith at this point was not perfect like Abraham’s faith was because he is much like we are). (for Jacob’s response is this, if).** If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, 21 So that I come again to my father’s house in peace; then shall the LORD be my God: Jacob is more of the bargaining type, he says if God will do such and such..... **(he will be my God).** Ge 28:22 (And this stone, which I have set for a pillar, shall be God’s house): and (of all that thou shalt give me I will surely give the tenth unto thee). He is bargaining here with God. God doesn’t say anything at this particular time, but we find that Jacob has to come to the place where he proves God at his word and it is not a matter of bargaining with him at all. How true to life this is! It was not only characteristic of Jacob personally, but typical of us representatively. At this time Jacob did not rise to the level of God’s grace. He was filled with fear instead of peace, and expressed human legality by speaking of what he will do. Oh, how often we follow in his steps! Instead of resting in the goodness of God and appropriating His free grace.

Sometimes we like Jacob, bargain and enter into conditions and stipulations. May the God of Grace enlarge our hearts to receive His grace, and may He empower us to magnify His grace by refusing to defile it with any of our own additions. Jacob and his experiences is also a picture of the believer. It is interesting to mark how each of the patriarchs that we study in the Bible foreshadowed some truth in the believer. In Abraham we see the truth of Divine sovereignty, and the life of faith; in Isaac Divine sonship, and the life of submission; in Jacob Divine grace, and the life of conflict. In Abraham, election; in Isaac, the new birth; in Jacob, the manifestation of the two natures. Abraham, the chosen object of God’s sovereign purpose, comes first, then Isaac, the son born supernaturally, the heir of the father’s house, followed by Jacob, the servant. Man would place sonship at the end of a long life of service, but God places it at the beginning. Man says, Serve God in order to become His son; but God says, You must first be My son in order to serve Me acceptably. How carefully this order is guarded. The fact that before Jacob started his service at Padan-aram, but he first tarried at Bethel, which means “the House of God.” We must first enter God’s household before we can serve Him!

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Ge 29:1 Then Jacob went on his journey, and came into the land of the people of the east. 2 And he looked, and behold a **well in the field**, and, lo, there were **three flocks of** sheep lying by it; for out of that well they watered the flocks: and a **great stone** was upon the well's mouth. 3 And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place. 4 And Jacob said unto them, My brethren, whence be ye? And they said, Of Haran are we. 5 And he said unto them, Know ye Laban the son of Nahor? And they said, We know him. Note from Beersheba, Isaac's dwelling-place, to Padan-Aram, was a distance of something like five hundred miles. Jacob was on foot and alone. We can also appreciate the blessed grace of God which met Jacob the first night, and gave him the comforting promise that He was with him and would keep him in all places where he went (Genesis 28:15). Ge 29:6 And he said unto them, Is he well? And they said, He is well: and, behold, Rachel his daughter cometh with the sheep 7 And he said, Lo, it is yet high day, neither is it time that the cattle should be gathered together: water ye the sheep, and go and feed them.

8 And they said, We cannot, until all the flocks be gathered together, and till they roll the stone from the well's mouth; then we water the sheep. The Lord was with Jacob, for he was guided to a well where he met none other than the daughter of the very man, he was going to make his home! It was not by chance that Jacob came to this well in the field, nor was it by accident that Rachel came to that well just when she did. There are no accidents in a world that is governed by God. It was not by chance that the Ishmaelites passed by when the brethren of Joseph were plotting his death, nor was it an accident they were journeying down to Egypt. It was not by chance that Pharaoh's daughter went down to the river to bathe, and that one of her attendants discovered the infant Moses in the ark of bullrushes. So, it was not by chance that Jacob now met Rachel. This was a Divine appointment. The Holy Spirit tells us that this was in a field, that there were **three flocks** of sheep lying by it, and that there was a **great stone** upon the well's mouth. Those three flocks are the Jews, Gentiles, and the Church. See 1Co 10:32 Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God: They were lying by the well, meaning the blessings are here but people don't take them. The well speaks of Christ.

All the flocks were gathered at this well, because in Christ there is refreshment for all. He is the provision for Jew, Gentile and the Church. He meets our every need. It is in this well that refreshment is found. The very meaning of their dwelling place told of the necessity of the well. They were from Haran which means, dry ground. There is no moisture in the world. It is not time for all the cattle to be watered; but one flock comes right away and Jacob waters them and that flock is the Church. While he yet spoke with them, Rachel came with her father's sheep. She was the shepherdess over them. These Scriptures especially emphasize Christ. Ge 29:9 And while he yet spake with them, Rachel came with her father's sheep: for she kept them. 10 And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother. Jacob rolled the stone from the well's mouth and watered the flock. This tells us of the new creation that will roll away the stone of unbelief that shuts off the blessings of God. It seems to me that the people of God who are now dwelling in the house of God, in the place of resurrection, are figured by these favored sheep.

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The true ministers of the word of God are opening the well and giving out the water to thirsty souls. Rolling the stone away speaks of faith. The stone against the well's mouth is nothing but unbelief. The people who give out the Word of God are the ones that roll away the stone of unbelief. Jacob watered the flock of Laban. Ge 29:11 And Jacob kissed Rachel, and lifted up his voice, and wept. 12 And Jacob told Rachel that he was her father's brother, and that he was Rebekah's son: and she ran and told her father. Jacob wept here as I think he remembers his mother and leaving his home. We see the tenderness of Jacob here. Ge 29:13 And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things. 14 And Laban said to him, Surely thou art my bone and my flesh. And he abode with him the space of a month. It seems that Laban in this respect speaks of the Father; and Jacob of us. The Father speaks of the holiness, the righteousness of Him to whose house we are brought. Laban's name means pure, white. Ge 29:15 And Laban said unto Jacob, Because thou art my brother, shouldest thou therefore serve me for nought? tell me, what shall thy wages be?

Here we see the first cloud on Jacob's horizon, and the first appearing of the Divine rod of chastisement. Note that the very first word spoken by Laban after Jacob had enjoyed the hospitality of his house for a month, was that of service! How significant that Jacob should have fallen into the hands of a crafty schemer! Laban was glad to receive Jacob into his household, but he did not intend for him to remain an indefinite guest. He meant to profit by Jacob's presence. He lets Jacob know that if he remained with him, it must be a servant. So, he raises the question of wages. This must have been a bitter portion for Jacob and a painful blow to his pride. He was beginning to learn that the way of the transgressor is hard. These lessons in Jacob's life which relate to us are personal teachings. They have to do with our growth in grace in the Christian life. Ge 29:16 And Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel. 17 Leah was tender eyed; but Rachel was beautiful and well favored. 18 And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter. 19 And Laban said, It is better that I give her to thee, than that I should give her to another man: abide with me.

20 And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her. 21 And Jacob said unto Laban, Give me my wife, for my days are fulfilled, that I may go in unto her. 22 And Laban gathered together all the men of the place, and made a feast. 23 And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her. 24 And Laban gave unto his daughter Leah Zilpah his maid for an handmaid. Zilpah means to drop as a tear. 25 And it came to pass, that in the morning, behold, it was Leah: and he said to Laban, What is this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me? 26 And Laban said, It must not be so done in our country, to give the younger before the firstborn. Rachel's name means ewe, a female sheep, a mother sheep, a fruitful sheep. We too must have fruit; love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance. This is what is so fair and desirable. Therefore, Jacob loves Rachel; for she is very fair to look upon. He wanted her more than anything else in the world, but he had to wait many years.

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He had to serve more than seven years for her. It tells us that eternal life is a free gift; but we do not come into possession of fruitfulness in a day. We, like Jacob, have to serve some time for Rachel (fruitfulness). We must know, reckon and yield for her. Then she only comes by way of Leah. Jacob had to take the one he did not love before he could get the one, he did love. So, it is with us. We give ourselves to the Lord. We tell Him we want Rachel, fruitfulness. And Jacob said unto Laban, Give me my wife for my days are fulfilled. Jacob loved Rachel and served for her gladly. But he had a great disappointment. When the time came that he should have Rachel, it was Leah that he was given instead. Laban deceived him. **Leah's name means weary**. She tells us of the weariness, the painfulness, the watchings, the hunger, the fastings, the cold, the nakedness, the sorrow in general that is connected with walking the Lord. All this works good for us. These bring Rachel (fruitfulness) to us. We must be married to Leah before experiencing Rachel in our lives. This teaches Jacob and us humble submission. He had to submit a human master. He also learned to respect the rights of the first-born! This was just what Jacob had disregarded in connection with Esau.

Then Jacob had to learn the consequence by refusing to wait on God's time for the fulfillment of His promise He made Genesis 25:23 the elder shall serve the younger. Then he involved himself in so much trouble, and had to leave home and flee from Esau. So, now he had to wait seven years before he could obtain Rachel, and then he had to serve another seven years for her after they were married! In Laban's treatment of Jacob, we see the deceiver deceived! Ge 29:27 Fulfil her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years. 28 And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also. Ge 29:29 And Laban gave to Rachel his daughter Bilhah his handmaid to be her maid. Bilhah means languishing, or weak, or slow without fierce or interest. Of the four women that Jacob now has three of them are of the adverse kind as far as the meanings of their names are concerned. With these four women, God built the 12 tribes of Israel. So, the same thing happens in our lives, God has to take all of these in order to bring the fullness of our fruitfulness into being. It is imperative that we accept all of these woman (the meanings of their names) in our lives. Rachel – Fruitfulness; Bilhah - languishing, or weak; Leah – weary; Zilpah - drop as a tear.

Ge 29:31 And when the LORD saw that Leah was hated, he opened her womb: but Rachel was barren. The way the 12 tribes of Israel came into being was because of the rivalry that existed between these two sisters. God lets us know that there was trouble, much trouble in this house, and all of His children were born because of the rivalry of these 2 sisters and they really did have a problem. These 2 women Leah and Rachel were just as jealous of Jacob's affection and they were competing for that affection all the way through. Ge 29:31 And when the LORD saw that Leah was hated, (means unloved) he opened her womb: but Rachel was barren. Ge 29:32 And Leah conceived, and bare a son, and she called his name **Reuben**: for she said, Surely the LORD hath looked upon **my affliction**; now therefore my husband will love me. First Rueben means see a son and it tells us of the initial faith in our lives where we indeed become the sons of God; she said God has **looked upon my affliction**. Ge 29:33 And she conceived again, and bare a son; and said, Because the LORD hath heard that I was **hated**, he hath therefore given me this son also: and she called his name **Simeon**.

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Note: These first two sons of Jacob are the beginning of the 12 tribes of Israel. Later the Lord changes Jacob's name to Israel. In Ex 3:7 And the LORD said, I have surely seen the **affliction** of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; These first two sons are connected with the sufferings of Israel in Egypt. It is surely something more than a coincidence that at the birth of Jacob's first two sons their mother speaks of "affliction," which she said the Lord hath "looked upon" and "heard," and that these identical words should be found in the passage which describes the first stage in the national history of the Children of Israel who were then "hated" and "afflicted" by the cruel Egyptians. When the Lord told Moses He had seen the "affliction" of His people Israel and had "heard" their cry, I think he had in mind the very words which Leah had uttered years before! Simeon means hearing; which tells us that there comes a time in our lives where we know that God hears us. Notice it was Leah that brought forth these two sons it was Leah which is our difficulty that teaches us sonship now. It is our difficulty that teaches us that God hears us.

Ge 29:34 And she conceived again, and bare a son; and said, Now this time will my husband be joined unto me, because I have born him three sons: therefore, was his name called **Levi. Levi means Joined.** It is through difficulty that we are joined unto the Lord in a practical way. Again, these words of Leah point us forward to the beginning of Israel's national history. When was it that God was "joined" to Israel, and became her "husband"? It was on the night of the Passover; on the eve of their leaving Egypt; when the lamb was slain and its shed blood was placed on the door post. Now God is joined to us and has become one with us only in Christ. It is in the Lamb slain, now glorified, that God and the believer meet. And then it was that God entered into covenant relationship with the chosen Nation of Israel, and became their "Husband." Note how this very word is used in Jeremiah, and mark how this reference points back to the Passover night: Jer 31:31 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: 32 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD:

Ge 29:35 And she conceived again, and bare a son: and she said, Now will I praise the LORD: therefore, she called **his name Judah;** and left bearing. **Judah means praise.** Notice it is Leah who produces genuine praise in our lives. If we just praise God for the good things and the blessings that is not real praise, but Leah produces genuine praise. As Leah's words at Levi's birth point us back to the Passover, so her words at Judah's birth carry us forward to the crossing of the Red Sea, where Israel celebrated God's victory over their enemy in song and praise to the Lord for their wondrous deliverance. Ps 106:11 And the waters covered their enemies: there was not one of them left. 12 Then believed they his words; they sang his praise. The reason that these 12 sons or the 12 tribes of Israel are so important to us is that God wants to produce all of these characteristics in our lives.

Next Lesson we will see - Ge 30:1 And when Rachel saw that she bare Jacob no children, Rachel envied her sister; and said unto Jacob, Give me children, or else I die.

Comments on tonight's Bible Study:
Key Lessons from Genesis 28-29 Bible Study

1. God Directs Our Steps

- Jacob's journey to Haran and meeting Rachel was not by chance but by divine appointment. Likewise, God leads us where we need to be, even when we don't see His hand at work.

2. Obedience Brings Blessings

- Jacob obeyed his parents' instructions about marriage and was blessed, while Esau followed his own desires and struggled spiritually. Obedience to God's guidance leads to His promises being fulfilled in our lives.

3. God Chooses Whom He Wills

- God chose Jacob over Esau, just as He had chosen Isaac over Ishmael. His choices are based on His divine plan, not human traditions or merit.

4. Our Plans Must Align with God's Timing

- Jacob wanted Rachel immediately but had to wait and serve for years. Sometimes, God's promises take time, and we must learn patience and trust.

5. Trials Often Lead to Growth

- Leah was not Jacob's choice, but she bore his first children, including Judah (ancestor of Jesus). Sometimes, our hardships (Leah) produce our greatest blessings (Judah).

6. God Works Even Through Deception

- Though Jacob deceived Esau, he himself was later deceived by Laban. This shows that God can use even difficult or unfair situations for His purposes and to refine our character.

7. Faith Overcomes Obstacles

- Jacob removed the stone from the well, symbolizing faith removing barriers to blessings. Similarly, trusting God helps us overcome spiritual obstacles.

8. God's Presence Is With Us Even in Hard Times

- Just as God promised Jacob in his dream, He is with us wherever we go, even when we feel alone or uncertain.

9. True Worship Comes From Life's Struggles

- Leah's fourth son, Judah (meaning "praise"), shows that real worship is born from difficulties, not just blessings.

10. God's Promises Are Unchanging

- The covenant made with Abraham was reaffirmed to Jacob, reminding us that God's promises remain true across generations.

Genesis 30 Sons - March 18, 2025

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The names of Jacob's twelve sons mentioned in Genesis 29 and 30 records reasons why they received the names they did. We can also point out how that the Gospel of grace is found here in veiled form in the names of Jacob's sons. For example: Reuben, Jacob's first-born, means, See, a Son! This is just what God says to us through the Gospel: to the Son of His love, we are invited to look; "Behold the lamb of God." Then comes Simeon whose name signifies Hearing and this points to the reception of the Gospel by faith, for faith cometh by hearing, and the promise is, "Hear, and your soul shall live." Next in order is Levi, and his name means Joined, telling of the blessed Union by which the Holy Spirit makes us one with the Son through the hearing of the Word of God. In Judah, which means Praise, we have the revealed Divine life in the believer. This is expressed in gratitude for the riches of grace which are now ours in Christ. Then Dan means Judgment, and this tells of how the believer passes sentence upon himself, not only for what he has done but because of what he is, but he reckons himself to have died unto sin. Naphtali means Wrestling and speaks of that earnestness in prayer which is the very breath of the new life.

Next is Gad which means a Troop or Company, speaking, of the believer in fellowship with the Lord's people, and Jacob's **eighth son** announces the effect of Christian fellowship. It is Asher which means Happy. Next is Issachar which means Hire, and speaks of service, and then Zebulon which means Dwelling. It reminds us that we are to "occupy" till Christ comes; while Joseph which means Adding. It tells us of the reward which He will give to those who have served **diligently and occupied** faithfully. **Benjamin, the last of Jacob's sons**, means Son of my right hand. It speaks of Christ. This is a full circle which ends where it begins; with our blessed Lord Jesus Christ, for He is The First and the Last. (Alpha and Omega). First Reuben; see a Son and the last Benjamin – Son of my right hand.

Then there is also a prophetic significance behind the names of Jacob's sons which are recorded in the words used by the mothers as they named their sons. This is in view of the fact that the Hebrew nation became known as the children of Israel and Jacob's name was changed to Israel. Genesis 29 and 30 records the circumstances why these sons received the names they did. Jacob's first son was born to him by Leah, and was named Reuben, and upon giving her son this name she said, "Surely the Lord hath looked upon my affliction" (Genesis 29:32). The second son was also borne by Leah and was named Simeon, and her reason for naming him was because the Lord hath heard that I was hated (Genesis 29:33). This resembles what is recorded in Exodus in connection with the sufferings of Israel in Egypt. First, we read that "God looked upon the Children of Israel" (Exodus 2:25). Then, unto Moses He said, "I have surely seen the affliction of My people which are in Egypt" (Exodus 3:7). This agrees with the words of Leah when Simeon was born, He adds, "And have heard their cry" (Exodus 3:7). It is more than a coincidence that at the birth of Jacob's (Israel's) first two sons their mother spoke of "affliction," which she said the Lord hath "looked upon" and "heard."

These identical words are found in the passage which describes the first stage in the national history of the Children of Israel who were then "hated" and "afflicted" by the cruel Egyptians. When the Lord told Moses He had seen the "affliction" of His people Israel and had "heard" their cry, He must have had in mind the very words which Leah had uttered many years before!

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Jacob's third son was named Levi, and at his birth his mother said "This time will my husband be joined to me" (Genesis 29:34). Again, these words of the mother point us forward to the beginning of Israel's national history. When was it that God was "joined" to Israel, and became her "husband"? It was on the evening when they were leaving Egypt on the night of the Passover. This was when the lamb was slain and its blood was shed and placed on the door post. This was when God was "joined" to His people. This is the same for us now, God is joined to us and becomes one with us only in Christ: it is in the Lamb slain, now glorified, that God and the believer meet. And then it was that God entered into covenant relationship with the chosen Nation Israel, and became their "Husband." Note how this very word is used in Jeremiah, and mark how this reference points back to the Passover night: Jer 31:31 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: 32 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an **husband** unto them, saith the LORD:

Jacob's fourth son was Judah, and upon his birth the mother said, "Now will I praise the Lord" (Genesis 29:35). As Leah's words at Levi's birth point us back to the Passover, so her words at Judah's birth carry us forward to the crossing of the Red Sea, where Israel celebrated God's victory over their enemy in song and they praised the Lord for their wondrous deliverance. Then it was for the first time, Israel sang: Ex 15:11 Who is like unto thee, O LORD, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders? 12 Thou stretchedst out thy right hand, the earth swallowed them. Then in Ps 106:11 And the waters covered their enemies: there was not one of them left. 12 Then believed they his words; they sang his praise. Next comes Dan, and upon his birth Rachel said, "God hath judged me" (Genesis 30:6). These words of Rachel, following those of Leah at the birth of Judah, which points to the Red Sea, and Israel's early experiences in wandering in the Wilderness. Rachel's words, "God hath judged me," point us to the displeasure and "wrath" of God against Israel when they murmured. God sent the "quails," and then when they provoked His wrath at the waters of Meribah. At the birth of Jacob's sixth son Naphtali, the second son of Bilhah, Rachel's maidservant.

Rachel said, "With great wrestlings have I wrestled with my sister, and I have prevailed" (Genesis 30:8). Note: The very next thing we read of after God "judged" Israel for their sin at Meribah was their conflict or "wrestling" with Amalek. This is the same word used by Rachel at the birth of Naphtali and it describes the "wrestling" between Israel and Amalek. In Ex 17:11 And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. 12 But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. At the birth of Gad it was said, "A troop cometh" (Genesis 30:11), which perfectly agrees with the order of Israel's history. After the Wilderness had been left behind and the Jordan crossed, a "troop" came to meet Israel. It was the Canaanites seeking to oppose their occupation of the promised land. The words of the mother of Asher, the next son, "Happy am I" (Genesis 30:13), tell of Israel's joy following the overthrow of their enemies.

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Then, the words of Leah at the birth of Jacob's ninth and tenth sons, namely "God, hath given me my hire" (Genesis 30:18), and "God hath endued me with a good dowry" (Genesis 30:20), tell of Israel's occupation of the goodly inheritance with which God had "gifted" them. Ge 30:22 And God remembered Rachel, and God hearkened to her, and opened her womb. 23 And she conceived, and bare a son; and said, God hath taken away my reproach: 24 And she called his name Joseph; and said, The LORD shall add to me another son. Joseph means adding. He also is a very important son to be born in our lives because it means that even though Rachel has become fruitful, God will add more unto us. We must never get to the place that we have arrived. Paul said it in Php 3:12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. We must realize that as long as we are in this world God has yet more to add unto us and there is much more blessing that must be produced in our own experience. We have not yet arrived. So Joseph is born and yet there is to be another son.

Her words at their births pointed forward to, and was clearly separated from the early events of Israel's history. They carry us on to the establishment of the Kingdom in the days of David and Solomon. Why was the reason the mothers gave a certain name her child? Unknown to themselves their lips were guided by God, and the Holy Spirit has recorded their words because they carried with them a hidden, but real, prophetic significance. They were in perfect agreement with the outstanding events in the history of Israel, and in them we have an unmistakable proof of the Divine inspiration of the Scriptures. These last two sons were born, to him by his beloved Rachel. Her words were, "The Lord shall add to me another son" (Genesis 30:24), and "The son of my sorrow" changed by the father to "Son of my right hand" (Genesis 35:18), would point to the completion of Israel's history. This points to the giving to them a King, David was "added." Only one other one Solomon, the double sentence given at Benjamin's birth speaks of Solomon's course so bright, yet so dark. For while in Solomon's reign, the Kingdom attained its highest dignity and glory (the position signified by the "right hand"), yet, from the time of Solomon's coronation began Israel's sorrowful decline and apostasy.

The meanings of Jacob's sons show Israel's history, from its beginning in Egypt until the end of the undivided Kingdom in the days of Solomon. It was then the history of Israel as a nation terminated, the ten tribes going into captivity. Notice the way in which Jacob's sons were grouped under their different mothers, for this also corresponds exactly with the grouping of the outstanding events in Israel's history. **The first four sons were all borne by Leah**, and her words all pointed forward to one group of incidents, namely, Israel's deliverance from Egypt and the Egyptians. **The fifth and sixth sons were borne by a different mother, namely, Bilhah**, and her words pointed to series of events in Israel's history of their experiences in the Wilderness. **The seventh and eighth sons were borne by Zilpah, and the ninth and tenth by Leah**, and their words, closely connected and pointed, prophetically, to Israel's occupation and enjoyment of Canaan. **The eleventh and twelfth sons were separated from all the others, being borne by Rachel.**

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Ge 30:25 And it came to pass, when Rachel had born Joseph, that Jacob said unto Laban, Send me away, that I may go unto mine own place, and to my country. 26 Give me my wives and my children, for whom I have served thee, and let me go: for thou knowest my service which I have done thee. Ge 30:27 And Laban said unto him, I pray thee, if I have found favour in thine eyes, tarry: for I have learned by experience that the LORD hath blessed me for thy sake. This was a remarkable confession of Laban. The Lord hath blessed me for thy sake. Laban was not blessed for his own sake, nor on account of any good deeds he had done. He was blessed for the sake of another. This seems that God is setting forth how He was going to bless sinners, namely, for the sake of another who was dear to Him, Jesus Christ. These words of Laban show forth the Gospel. They point forward to the present time when we read “God for Christ’s sake hath forgiven you” (Ephesians 4:32), and again in 1John 2:12 “your sins are forgiven you for His name’s sake.” Yes, this is the blessed truth indicated in Genesis 30:27: God blessed Laban for Jacob’s sake. We also see this in Genesis 39:15 concerning Potiphar. It says, “The Lord blessed the Egyptian’s house for Joseph’s sake.”

Again, we have another illustration of this same precious fact and truth in 2Sa 9:1 And David said, Is there yet any that is left of the house of Saul, that I may shew him kindness for Jonathan's sake? Therefore, that for which we are accepted and saved by God is, not any work of righteousness which we have done, nor even for our believing, necessary though that be; it is simply and solely for Christ’s sake. Ge 30:28 And he said, Appoint me thy wages, and I will give it. 29 And he said unto him, Thou knowest how I have served thee, and how thy cattle was with me. 30 For it was little which thou hadst before I came, and it is now increased unto a multitude; and the LORD hath blessed thee since my coming: and now when shall I provide for mine own house also? So they agreed that Jacob would take of the animals that were impure in color whether they were speckled or spotted or brown and those would be Jacob’s from this time forward. So they separated all of those in Ge 30:35 And he removed that day the he goats that were ringstraked and spotted, and all the she goats that were speckled and spotted, and every one that had some white in it, and all the brown among the sheep, and gave them into the hand of his sons.

Instead of leaving himself at the mercy of his deceitful uncle, who had already changed his wages several times, Jacob determined to outwit Laban who he had served for upwards of twenty years. He suggested a plan which left him the master of the situation. One thing is clear; unless God had prospered it, Jacob’s plan would have failed. Now what Jacob did from v 37 – 43. It was actually superstition. Jacob was a very self-sufficient man and God had to bring him down from that, but Jacob had a tremendous drive for the things of God and God loves to see that in a person. God loves that kind of motivation. He does not want to see a person become passive as many Christians are. But Jacob got in the way many times because he was such a go-getter. He was filled with his own self effort that he credited himself with making his own way. Ge 30:36 And he set three days' journey betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks. 37 And Jacob took him rods of green poplar, and of the hazel and chestnut tree; and pilled white strakes in them, and made the white appear which was in the rods. 38 And he set the rods which he had pilled before the flocks in the gutters in the watering troughs when the flocks came to drink, that they should conceive when they came to drink. Ge 30:39 And the flocks conceived before the rods, and brought forth cattle ringstraked, speckled, and spotted.

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This was a superstition that he put these rods out there. It wasn't these rods that did anything but God blessed Jacob in spite of everything Jacob did. The result was that all the stronger cattle became Jacob's and all of the weaker cattle became Laban's. The time had drawn near when Jacob was to return to the promised land. He was not to spend the remainder of his days in his uncle's household. God had a different purpose than that for him, and all things were made to work together for the furtherance of that purpose. But not until God's hour was ripe Jacob could not leave Padan-Aram. It was still some little while before God's time would come, when Jacob was to leave. The outcome of Jacob's device is stated in Ge 30:43 And the man increased exceedingly, and had much cattle, and maidservants, and menservants, and camels, and asses. We will see more in our next lesson.

The lesson for us in this chapter is that nothing in Scripture is trivial or meaningless! There are many who dishonor God's Word by not heeding to every jot and tittle. "All Scripture" is given by inspiration of God, the proper nouns as much as the common nouns, the genealogical lists equally as much as the lovely lyrics of the Psalmist. Who would have thought that there was anything of significance in the meaning of the names of Jacob's sons? Who would have supposed that it was of first importance that we should note the order in which they were born! Who would have imagined there was a wondrous prophecy beneath the words used by the mothers on the occasion of them naming their sons? There is nothing in the Bible which is trivial and meaningless. Once we are assured that everything in Scripture, each word, has a significance and a value, then we must consider every section, and expect to find "hid treasures." What a remarkable illustration and demonstration of the absolute Sovereignty of God we have in His word. What a proof that God does rule and overrule! What a showing forth of the fact that even in our smallest actions we are controlled by the very God Himself!

Unconsciously to themselves, these wives of Jacob named their babies and in stating the reasons for these names, were outlining the Gospel of God's Grace and were prophetically foreshadowing the early history of the Nation of Israel. If then these women, in the naming of their sons and in the words which fell from their lips at that time were unknown to themselves; they were guided by God, then, God is indeed Sovereign. And so, Ro 11:36 For of him, and through him, and to him, are all things: to whom be glory forever. Amen.

Key Lessons and Comments from Genesis 30 Bible Study

- 1. Nothing in Scripture is trivial** – Even names and genealogies carry spiritual significance. The Bible is divinely inspired, and every detail reveals God's plan.
- 2. God's sovereignty rules over human affairs** – The naming of Jacob's sons unknowingly aligned with Israel's prophetic history, proving that God is in control.
- 3. Blessings come for Christ's sake, not our works** – Just as Laban was blessed because of Jacob, we are blessed and forgiven because of Jesus (Ephesians 4:32, 1 John 2:12).
- 4. God's grace overcomes our self-reliance** – Despite Jacob's misguided attempts at controlling his success, God prospered him according to His plan. We must learn to trust in God rather than lean on our own understanding (Proverbs 3:5-6).

5. Spiritual growth is a lifelong journey – The birth of Joseph (Adding) reminds us that we must never stop growing in faith. Paul states in Philippians 3:12 that we must keep pressing forward in our walk with Christ.

6. God works all things for His purpose – Even when we don't see it, God is orchestrating events for His greater plan, just as He guided the history of Israel through Jacob's sons.

Genesis 31 March 25, 2025

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Ge 31:1 And he heard the words of Laban's sons, saying, Jacob hath taken away all that was our father's; and of that which was our father's hath he gotten all this glory. Ge 31:2 And Jacob beheld the countenance of Laban, and, behold, it was not toward him as before. 3 And the LORD said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee. Notice the leading of the Lord. God intended for Jacob to leave. It was His plan and intent all along because if you remember God told him about this the night on the rocky pillows when Jacob first left. It was always God's intention to bring him back to the land of Canaan. Notice that God also used circumstance. God has ways of making us very uncomfortable where we are in order that He might move us onto something else. Sometimes people can get too comfortable, and they settle down far short of where God intended them to be. So, Jacob became very uncomfortable, and God used those things to do just exactly that. Even though God wanted him there and even though God took steps to put him there, Jacob really left in the wrong way. Jacob did not leave with the right attitude.

Now all the strong cattle now had spots and so forth and Laban's sons noticed that Jacob was getting the stronger animals. We have a warning from God to depart, Jacob sends for his wives into the field, where he talked with them freely on the subject, without danger of being overheard. Ge 31:4 And Jacob sent and called Rachel and Leah to the field unto his flock, 5 And said unto them, I see your father's countenance, that it is not toward me as before; **but the God of my father hath been with me.** 6 And ye know that with all my power I have served your father. 7 And your father hath deceived me and changed my wages ten times; but God suffered him not to hurt me. 8 If he said thus, the speckled shall be thy wages; then all the cattle bare speckled: and if he said thus, The ringstraked shall be thy hire; then bare all the cattle ringstraked. Jacob says, the God of my father hath been with me. God's smiles are the best support when man comes against us. If we walk in the light of His countenance, we need not fear what man can do unto us. He talked the matter over with his wives, and they agreed with him. The next thing was to prepare for their departure.

Ge 31:8 If he said thus, The speckled shall be thy wages; then all the cattle bare speckled: and if he said thus, The ringstraked shall be thy hire; then bare all the cattle ringstraked. 9 Thus God hath taken away the cattle of your father, and given them to me. 10 And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and, behold, the rams which leaped upon the cattle were ringstraked, speckled, and grisled. 11 And the angel of God spake unto me in a dream, saying, Jacob: And I said, Here am I. 12 And he said, Lift up now thine eyes, and see, all the rams which leap upon the cattle are ringstraked, speckled, and grisled: for I have seen all that Laban doeth unto thee. **13 I am the God of Bethel,** where thou anointedst the pillar, and where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred. God comes to him as before. I am the God of Bethel. Bethel means House of God. Can we remember the first time when God's forgiving love was revealed to us, when we were brought to see the love of God in the great atoning sacrifice of Jesus Christ. Tonight, the Lord says to us, I am the same God as you have ever found me. I have not changed. I change not; therefore, we are not consumed, even as Jacob was not consumed. God was even to him the selfsame God. What a mercy it is that we have an unchallengeable God. Everything else changes. We are never at one stage of our circumstances.

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They are always varying. Ps 102:27 But thou art the same, and thy years shall have no end. Jesus is the Rock of Ages, then we know what stability means, and, for the first time, we enjoy true rest. Trust in the Lord forever, and rest in the Lord alone, for he changes not.

I am the God of Bethel. That means, the God of our Lord Jesus Christ? We hear terms constantly applied to a building that are made with stone or iron, with brick and mortar, or whatever it may be that it is the house of God. Scripture says, God that made heaven and earth dwelleth not in temples made with hands. Then there is a magnificent sentence when Solomon at the consecration of the temple said, Behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have built. God's house is not a place that you can build for him. The house of God, the true Bethel, is the person of the Lord Jesus Christ, for "In Him dwelleth all the fulness of the Godhead bodily." For "the word was made flesh and tabernacled among us, and we beheld his glory, the glory as of the Only-begotten of the Father, full of grace and truth." The house of God is first the person of Christ, and then the church of God, which is the mystical body of Christ.

So, God intended for Jacob to go and He used circumstances for him to get there, however God did not intend for him to steal away. 14 And Rachel and Leah answered and said unto him, Is there yet any portion or inheritance for us in our father's house? 15 Are we not counted of him strangers? for he hath sold us, and hath quite devoured also our money. 16 For all the riches which God hath taken from our father, that is ours, and our children's: now then, whatsoever God hath said unto thee, do. This may be the first time in quite a while when the sisters Leah and Rachel agreed on anything. Ge 31:17 Then Jacob rose up, and set his sons and his wives upon camels; 18 And he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padanaram, for to go to Isaac his father in the land of Canaan. 19 And Laban went to shear his sheep: and Rachel had stolen the images that were her father's. 20 And Jacob stole away unawares to Laban the Syrian, in that he told him not that he fled. This was not right what Jacob did, he should have told Laban instead of stealing away unawares to Laban. God already told Jacob to go and had promised him safe passage. Jacob's fear and deceptive departure showed that he lacked confidence in God and His promise, and he relied more on his own wisdom and ability.

Fear made it impossible to reap the full measure of blessing that God intended. Ge 31:21 So he fled with all that he had; and he rose up, and passed over the river, and set his face toward the mount Gilead. 22 And it was told Laban on the third day that Jacob was fled. 23 And he took his brethren with him and pursued after him seven days' journey; and they overtook him in the mount Gilead. They headed toward the mountains of Gilead: It was nearly 300 miles from Haran to the mountains of Gilead, but the journey was longer and more difficult psychologically than it was physically for Jacob. He left the place of safety, where he lived, to go to a place where God called him, but there were many dangerous enemies (such as his brother Esau, who had sworn to kill him). Had Laban known what was in Jacob's mind he would have probably forced him to stay or deprive him of his possessions. Jacob stole away unawares to Laban. How little there was of Divine guidance and of faith in God. Here we see some mistakes that Jacob made, but God does not hold this against him. In V19 Rachel had stolen the teraphim that were her father's. The word "teraphim" can be traced to a Syrian root which means "to enquire." Rachel probably took this surreptitiously.

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It may have been to prevent her father from “enquiring” of these idol to discover the direction in which they had gone. In Genesis 31:30 Laban calls these teraphim his “gods.” The fact that Laban harbored these “teraphim” shows that the idolatry still clung to his family, though he had some knowledge of the true God. Ge 31:24 And God came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou speak not to Jacob either good or bad. Notice Jacob was wrong for stealing away, but God still defended him. We also find that true in the lives of many people down through the ages; they really did wrong, but God still defended them. This does not excuse what they did and of course Jacob had to learn some things because of this. Ge 31:25 Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead. Ge 31:26 And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, as captives taken with the sword? Here we have on the night before that Laban overtook Jacob, God appeared to him in a dream and warned him against even speaking to Jacob “good or bad.” God once again, kept His original promise to Jacob.

27 Wherefore didst thou flee away secretly, and steal away from me; and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp? 28 And hast not suffered me to kiss my sons and my daughters? thou hast now done foolishly in so doing. 29 It is in the power of my hand to do you hurt: but the God of your father spake unto me yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad. 30 And now, though thou wouldest needs be gone, because thou sore longedst after thy father's house, yet wherefore hast thou stolen my gods? 31 And Jacob answered and said to Laban, Because I was afraid: for I said, Peradventure thou wouldest take by force thy daughters from me. Fear is a poor reason for leaving the way he did. If he was going back to the land of Canaan because of faith that is one thing, but here he is leaving out of fear. 32 With whomsoever thou findest thy gods, let him not live: before our brethren discern thou what is thine with me, and take it to thee. For Jacob knew not that Rachel had stolen them. 33 And Laban went into Jacob's tent, and into Leah's tent, and into the two maidservants' tents; but he found them not.

Then went he out of Leah's tent, and entered into Rachel's tent. 34 Now Rachel had taken the images, and put them in the camel's furniture, and sat upon them. And Laban searched all the tent, but found them not. 35 And she said to her father, Let it not displease my lord that I cannot rise up before thee; for the custom of women is upon me. And he searched but found not the images. Laban was confident that his idols had been stolen. He made a thorough search of Jacob's tents, but it was Rachel who had taken them. Ge 31:38 This twenty years have I been with thee; thy ewes and thy she goats have not cast their young, and the rams of thy flock have I not eaten. 39 That which was torn of beasts I brought not unto thee; I bare the loss of it; of my hand didst thou require it, whether stolen by day, or stolen by night. Notice that perhaps Jacob credits himself for God's blessing. It might have been easy to justify himself for the blessings of God and that is the same in our lives. If we credit ourselves with God's blessings; if we credit our own works; we are much more defensive and we tend to justify ourselves much more than if we took it from the hand of the Lord. So, it is very important in our attitudes how we look upon even the natural possessions that God has given to us. If we take it from the hand of the Lord, it is certainly much easier for us to give glory to God rather than to ourselves. Jacob becomes very defensive in this matter.

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Ge 31:42 Except the God of my father, the God of Abraham, and the fear of Isaac, had been with me, surely thou hadst sent me away now empty. God hath seen mine affliction and the labour of my hands, and rebuked thee yesternight. 43 And Laban answered and said unto Jacob, These daughters are my daughters, and these children are my children, and these cattle are my cattle, and all that thou seest is mine: and what can I do this day unto these my daughters, or unto their children which they have born? 44 Now therefore come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee. 45 And Jacob took a stone, and set it up for a pillar. 46 And Jacob said unto his brethren, Gather stones; and they took stones, and made an heap: and they did eat there upon the heap. 47 And Laban called it Jegarsahadutha: but Jacob called it Galeed. Jegarsahadutha and Galeed both mean the same, the heap of witness which simply means that God arranged it to where Jacob did not have any loose ends to tie up. You see Jacob had to make a clean break and he couldn't have any negative attitude tying him to his father-in-law. In our lives if we have negative attitudes tying us to other people, we will not get free of them. It is so important that those breaks remain clean.

God has come to Jacob at Laban's house and told him to move. It is time to go back to your old land, but how does that relate to you and me spiritually? Jacob has had a lot of blessings up to this point and he could have said I can just live the rest of my life here and we Christians can do that. But just like Jacob took certain steps of faith and Abraham took certain steps of faith in his growth. We must go on and grow and not become complacent in one place, but we must be obedient and continue to move forward in the Lord and grow. Instead, some think they have arrived, so they need not go any further. But Jacob is a little leery of going back to his land because of Esau. One thing about us, we are a little leery of the old man in us. But the Lord will protect us even from the flesh. We are co-laborers with Christ, and we must pursue the Lord more and more as the day approaches of His soon coming. Joshua 1:8 This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.

Romans 15:4 For whatsoever things were written aforetime were **written for our learning**, that we through patience and comfort of the scriptures might have hope. This learning will take effort or work on our part. We do not learn this by osmosis. We will learn these things by walking with the Lord through the word of God by the power of The Holy Spirit. The closing verses of our chapter present a picture to us. 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. First a covenant of peace was proposed, then it was approved by a sacrifice, and last it was celebrated by a feast. So, it was in Egypt. God made promise to Moses, then the lamb was slain, and then the people feasted upon his roasted lamb. It is the same with us. 1Co 5:8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. God entered into a covenant of peace before the foundation of the world, in the fullness of time the great Sacrifice of Christ was offered and accepted, and this is now commemorated at the "feast" of the Lord's Supper.

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Sometimes we may doubt concerning the will of God. We may be puzzled to know whether God would have us on take a certain course or not. How may I be sure of God's will concerning some issue which confronts me? This is an important question; one that is frequently met. We must find answers in the Word of God alone. Surely God has not left us without something definite for our guidance. Not that we must always look for a passage of Scripture whose terms are absolutely identical with our own situation, but we search for a passage which clearly defines the principles. We find an answer here. Jacob was in a strange land. He had been there for twenty years, yet he knew he was not to spend the remainder of his days there. God had assured him he should return to Canaan. How much longer then was he to tarry at Padan-Aram? When was he to start out for his old home? How could he be sure when God's time for him to move had arrived? These are pressing questions. Note how the answer to them is found here in three things: first, a definite desire sprang up in Jacob's heart to return home. This is evident from Ge 30:25 And it came to pass, when Rachel had born Joseph, that Jacob said unto Laban, Send me away, that I may go unto mine own place, and to my country. But this in itself was not sufficient for him to move. So, Jacob must wait a while longer.

Second, circumstances became such that a move seemed the wise thing; the jealousy of Laban and his sons made his continued stay there intolerable. We see this in Ge 31:1 And he heard the words of Laban's sons, saying, Jacob hath taken away all that was our father's; and of that which was our father's hath he gotten all this glory. 2 And Jacob beheld the countenance of Laban, and, behold, it was not toward him as before. This was ordered of God who makes all things "work together" for the good of His own people. But still something more was needed in order that Jacob was justified in leaving. So, in the third place there was a clear word from God in Ge 31:3; And the LORD said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee. It is not always that God gives us a manifestation of these three principles, but whenever they do combine and are evident, we may be sure of His will in any given circumstance. The key was to wait upon God. That is the hardest thing for us because we always seem to get ahead of God. First, there is a definite conviction in our hearts that God desires us to take a certain course or do a certain thing.

Second, the path He would have us take is indicated by outward circumstances, which make it (humanly) possible or fitting we should do it. Then, third, after definitely waiting on God in the word from the Scriptures which the Holy Spirit will bring to us (while waiting for guidance). God will plainly give us a message to our individual heart. Again, the most important thing is to wait on God. Tell Him everything, ask Him to prevent any mistake, pray to make His way plain. The scripture that David prayed was Ps 5:8 Lead me, O LORD, in thy righteousness because of mine enemies; make thy way straight before my face. Then we must wait patiently till He does so. We must be sincere and patient, and pray in faith, then, in His own good time and way, He will certainly answer, either by removing the conviction or desire from our heart, and arranging our circumstances in such a manner that our way is blocked or opened. Then we will know His time for us to move has not or has arrived. He will open the way without our doing anything ourself, and by speaking definitely through His written Word. Ps 37:5 Commit thy way unto the LORD; trust also in him; and he shall bring it to pass. Ps 25:9 The meek will he guide in judgment: and the meek will he teach his way. May we by Divine grace enjoy that blessed peace that comes from knowing we are in the perfect will of God.

Genesis 32 April 1, 2025

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Ge 32:1 And Jacob went on his way, and the angels of God **met him**. Why did God meet him? To give Jacob some reinforcement and a deeper revelation of what God is doing in his life. Jacob was now in the path of obedience and therefore God favored him with another revelation to strengthen his faith and inspire him with courage for what lay before him. The meeting with Esau and his four hundred men is at his door. When we are in the path of obedience, we must expect to meet something that will test our faith. Sometimes we may think all outward appearances of the trial is that God Himself is against us. Yet as we start out along any path God has appointed, He in His grace, will encourage us with a plain revelation from Himself, and of His approval, to strengthen our faith. It is that we find the path of the just is as the shining light that shineth more and more unto the perfect day. Ge 32:2 And when Jacob saw them, (angels) he said, This is God's host: and he called the name of that place Mahanaim. Mahanaim means a double camp. It is a good place to be because Jacob has found out that He is not alone. God is with him. This is why Jacob named it that, because he knew that God was with him.

The angels of God **met him**.” The word “met” here suggests a beautiful thought. It is not that the angels “appeared” to him, but they “met” him. Jacob is returning from his long separation, returning to the land given to his fathers (and later to himself) by God. These angels then came forward to greet him, as it were. God sent these messengers in advance to welcome Jacob home, and to express to him His goodwill. On his first journey out from Canaan to Padan- Aram the Lord Himself met Jacob and gave him a vision of the angels; and here, now that he is on his way back from Padan-Aram to Canaan, the angels met him, followed immediately afterwards by the Lord appearing to him. Once again note how timely God’s interventions are. Jacob had just escaped from one company of his enemies (Laban and his brethren) and now he is on the way to face Esau with 400 hundred men. God’s protection was with him. Jacob was afraid of Esau and we too are afraid **to face our old man** and know how strong he is in our lives. We often do exactly what Jacob does here. So, in Ge 32:3 And Jacob sent messengers before him to Esau his brother unto the land of Seir, the country of Edom. Seir means shaggy or hairy and Edom means red. Esau is strictly at home on the earth. That’s his dwelling place and he likes it here.

Now Jacob sends messengers why? He wants to know what Esau feels about him. We too like to feel out the old flesh, we don’t just charge in and challenge that old man. So, God’s host of angels made an appearance, as though to show him to whom he owed his recent escape from Laban. This also further assured him that He who had delivered, will deliver, him safely. It was so that he would trust God to deliver him. Jacob termed the angels as “God’s host.” It is like he meant that it was one company. But from the name which Jacob gave to the place Mahanaim, it is evident they were divided into two companies, for Mahanaim means double camp or two hosts. It would seem, there was one host of these “angels” of God, but divided into two companies. This is probably how they surrounded him both before and behind. This is God’s provision for the two hosts of Jacob’s enemies. Maybe Laban and his band would come for him from one direction or Esau would come from the other direction. I am sure this was in Jacob’s mind. The one group of enemies was Laban and his company who had already been sent back without attacking Jacob, but he is going to face Esau.

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This may have not been revealed to Jacob, nevertheless, this host of angels before him, as well as the one behind, was a comforting assurance from God that He was with him and would preserve him where ever he went. How it reminds us of the experience of the Children of Israel in the wilderness, years later, when the Pillar of Cloud went before them by day, and the Pillar of Fire protected their rear by night. At this point, Jacob had heard nothing of his brother Esau. He knew he was now settled in the land of Seir. But Jacob remembered the past, and the angry threat from Esau. He was worried of the consequences of meeting him again. So, he decided to send messengers before him as spies in advance. These messengers were instructed to see how Esau would react. They returned to Jacob with their report. These messengers were carefully instructed what they should say to Esau, and how they should conduct themselves in his presence; and the impression they must aim to make upon him. It was all designed to calm him. While they were coached to say nothing but what was strictly true, we see the craftiness of Jacob which comes out plainly in the words he puts into the mouths of his messengers in the next couple of verses.

Ge 32:4 And he commanded them, (messengers) saying, Thus shall ye speak unto my lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now: 5 And I have oxen, and asses, flocks, and menservants, and women servants: and I have sent to tell my lord, that I may find grace in thy sight. Jacob is seeking peace with his old nature, the flesh. And we want that to don't we. We don't want to see him stinking the place up. Jacob does not insist on telling Esau of the blessing which he had gotten from his father Isaac; the elder shall serve the younger. Isaac had also said, "Be lord over thy brother, and let thy mother's sons bow down to thee." But here Jacob keeps quiet about that. Instead of requiring Esau to "bow down" unto him, he refers to Esau as "his lord" in V4. Jacob takes the place of a servant. Note, nothing is said of the reason why he had fled to Padan-Aram. So , Jacob says, I have sojourned; he does not say I found refuge with Laban, and stayed there until now. Jacob wanted Esau to understand that he had not come to claim the double portion, nor even to seek a division of their father's inheritance. He had no need for this, for God had given him plenty of this world's goods. Ge 32:6 And the messengers returned to Jacob, saying, We came to thy brother Esau, and also, he cometh to meet thee, and four hundred men with him. Why would he come with four hundred men? Would that scare you to death.

It seems that the messengers sent out by Jacob never delivered their message, but only went far enough to discover that Esau was coming and he had four hundred men with him. It must have come as a shock to Jacob to learn that his brother already knew his movements. It was just a little while since Jacob had left his uncle's farm. I am sure that Jacob's journey had been in secrecy in order to escape from Laban. How could Esau have learned of it at all? Was his thirst for revenge upon his brother so great that he had him watched all those years? Was there some spy of his that was employed by Laban, who had now secretly communicated with Esau? Someone must have informed him, and the fact that Esau was now advancing upon him was disturbing news. Then Jacob was greatly afraid and distressed. A guilty conscience needs no accusing. Jacob came in subjection unto Esau (the flesh). This can happen to us if we do not reckon with God and judge the flesh. We must reckon with God and judge our flesh. Refer to: Ro 6:11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Ge 32:4 And he commanded them, saying, Thus shall ye speak unto my lord Esau;

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Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now: This isn't true as he says my lord Esau and thy servant Jacob. For God said that the elder shall serve the younger. Jacob still does not know this in his life or in his experience. It is not according to scripture. This is not true in Jacob's heart yet. But Jacob is still on the way to victory and we must see that. Can we see ourselves in this place as well? Ge 32:7 Then Jacob was greatly afraid and distressed: and he divided the people that was with him, and the flocks, and herds, and the camels, into two bands; God is bringing Jacob to the place that he has to meet Esau and God does the same thing in our lives. God wants us to have complete victory and that is what God wants in our life. If we don't take the victory the first time, God will bring him back again. God has given us the victory, but God wants us to experience that victory. But Jacob is trying to work out his own thing. He is trying figure out how he will get victory over Esau (old nature) and so do we. How are going to face our old flesh and take the victory? Ge 32:8 And said, If Esau come to the one company, and smite it, then the other company which is left shall escape.

First, he divided his people and his flocks into two bands, so that if Esau came up against one, the other at least might escape. Second, he started praying V9. We cannot condemn Jacob here, but we must examine our own hearts and remember our own ways. How often we come to God only as the last resort! How often we scheme and plan, and not until afterwards do we cry unto God. We cannot help ourself without God first helping us! The truth is and blessed, that God is ready to help those who have learned by sad experience that they are quite unable to help themselves. A good scripture reference is: Isa 40:29 He giveth power to the faint; and to them that have no might he increaseth strength. That is God's promise to us. From V 9-12 is the first recorded real prayer in the Bible by Jacob. Ge 32:9 And Jacob said, O God of my father Abraham, and God of my father Isaac, the LORD which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee: 10 I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands.

11 Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, and the mother with the children. 12 And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude. First note the God to whom he prayed. He approached God not just as God the Creator, but as "the God of his father Abraham and the God of his father Isaac." It was God in Covenant relationship. This was laying hold of the Divine faithfulness; it was the **prayer of faith**. It means so much to approach God this way. He appealed to Him on the ground of a sure and an established relationship. We come before God not as the God of our forefathers, but as the God and Father of the Lord Jesus Christ. He is our "God and Father." 1Jo 3:2 Beloved, now are we the sons of God, (by the virtue of the new birth, we are born again) and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. It is as we plead this relationship; He is my Father and I am His son. He is pleased to bless us. Second, Jacob cast himself on the sure Word of God, pleading before Him His promise. He humbly reminded the Lord how He had said, "Return unto thy country, and to thy kindred, and I will deal well with thee." This is the word of God to him.

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We too have the word of God. Here again we do well to learn from Jacob. The Scriptures contain many promises given to believers, and it is our individual privilege to plead them before God. Like Jacob, we meet difficulties and opposition in our lives, but God has directed us to walk. So, walk in the steps of that faith of our father Abraham. The Lord instructed Paul in 2Co 12:9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. We come to the Throne of Grace at the beginning of each day, reverently and believingly remind the Lord of His declaration of His to us. 2Sa 7:25 And now, O LORD God, the word that thou hast spoken concerning thy servant, and concerning his house, establish it forever, and do as thou hast said. Again, we read in Php 4:19 But my God shall supply all your need according to his riches in glory by Christ Jesus. Tell the Lord of this in the hour of emergency, and say, Lord “Do as Thou hast said.”

Third in this prayer, Jacob took a lowly place before God. He confessed that he was not worthy of the least of all God’s mercies. Mark this well, for there is very little teaching heard in these days that leads to humbling. There is so much said about living on a high plane of spirituality, so much Laodicean boasting, that many are afraid to acknowledge before other believers that they are not worthy of the least of God’s mercies. Sometimes I wonder if this is the chief reason why I do not have any real power in prayer today. We must come before God as empty-handed requesters, if He is to fill us. We must empty ourselves, and be ready to receive from Him on the ground of grace alone if we are to have our prayers answered. Jacob said “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.” At first glance it appears that Jacob was moved by nothing higher than the natural affections of the human heart. It would seem that this was the petition of a kind husband and a tender father. But as we re-read this request of Jacob in the light of the closing words of his prayer, we discover he was encouraged by a far worthier and higher motive.

He added V12 “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.” In this conclusion to the prayer, we see not only a pleading of God’s promise, but a focus on God’s glory. God had promised to make Jacob’s seed as the sand of the sea, but if his wife and children were slain how could God’s promise be fulfilled! Now it is natural, and it isn’t wrong, for us to be deeply concerned over the salvation of our loved ones. But our chief concern must center itself not in the well-being of those related to us by blood or intimate friendship, but it must be for the glory of God. 1Co 10:31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. To this everything else must be subordinated. May Divine grace purge us of selfishness and purify our motives in prayer. And may God use these few words and cause us to cry, with ever increasing fervor, “Lord, teach us to pray.” Now Jacob is on the right course because he is crying out to God and he thinks Esau is coming after him. When we have to face up to our old nature, we also get on our knees. Jacob says you told me to come here. He didn’t say Lord I was doing just fine over at Laban’s. But this is faith, he is in obedience to God. He is going where God wants him to go. This is such a wonderful chapter in Jacob’s life.

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In V10 Jacob says, I am not worthy and this is really not true and it is not true for you and me either because we are not worthy in our own works or our own self and neither was Jacob, but Jacob was worthy and we are worthy because of God's mercy and grace and we are made worthy in Christ. We are not worthy in our own strength or our own abilities, we are worthy because Jesus has made us worthy. We are sons of God. We did nothing to acquire that blessing. Christ has made us worthy just by believing nothing more and nothing less. Jacob does not know that yet at this point but he is learning. He is going the right way and so are we too. Jacob knows that God has increased him for he says I am become two bands v10. V11 Jacob says deliver me, I pray thee, from the hand of my brother, from the hand of Esau: Jacob is doing the same thing that we have done in our experience, we look to the Lord for deliverance and this is the right thing to do. It is by revelation knowledge of Christ. We are more than conquerors thru him that loved us. This is our strength. V12 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. He saying God if I am wiped out this will not be fulfilled. He is holding on to God's Promises just as we do.

This is faith when we come and say, Lord you said that you would never leave me nor forsake me. Remind God of what He has said. It doesn't mean that God has forgotten it but it shows God that we believe His word and Jacob is well on the way.

Ge 32:13 And he lodged there that same night; and took of that which came to his hand a present for Esau his brother; 14 Two hundred she goats, and twenty he goats, two hundred ewes, and twenty rams, 15 Thirty milch camels with their colts, forty kine, and ten bulls, twenty she asses, and ten foals. 16 And he delivered them into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a space betwixt drove and drove. 17 And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose art thou? and whither goest thou? and whose are these before thee? 18 Then thou shalt say, They be thy servant, Jacob's; it is a present sent unto my lord Esau: and, behold, also he is behind us. What followed Jacob's prayer is unbelief. It seems unthinkable but the sad fact is it is so often repeated in our own experiences. Jacob at once turns from faith to the demonstration of unbelief, from prayer to scheming, from God to his own fleshly devices.

There was nothing wrong in sending a present to his brother; 1Co 10:11 Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. In the next verses the Holy Spirit lays bare the heart of Jacob, that we may become acquainted with our own hearts. Jacob's motive was not a righteous and praiseworthy one. There was no need for him take so much care and trouble in arranging his present for Esau. First, he divided his present into three parts. It consisted of cattle, putting a space between each and therefore spreading them out to the best advantage, with the intention of making as great an impression as possible upon his brother. Next, he commanded the servants who were entrusted with the care of his present, that when they should meet Esau and if he enquired who these flocks and herds belonged to, they should say, "these be thy servant's Jacob's; it is a present sent unto my lord Esau." Clearly, the message which Jacob sent to Esau was beneath the dignity of a child of God; it was because of phrases as "my lord Esau" and "thy servant Jacob" tell their own sad tale. This flattering before a man of the world showed the state of his heart. Clearly, Jacob was afraid of Esau, and was no longer exercising confidence in God.

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Jacob is still relying on his own works. He is trying to satisfy the flesh, if I can keep my old man in subjection. If I can just keep him down on my own with a little will-power. Jacob is fighting his own battle, but the victory is ours because Jesus is the one that fights for us. But Jacob has exhausted his own resources and he is trying to fight his own battle. Think of the state of Jacob's mind at this time. He is worried and scared and we can identify with him. Ge 32:19 And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall ye speak unto Esau, when ye find him. 20 And say ye moreover, Behold, thy servant Jacob is behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me. Instead of trusting in the Lord to work in him, Jacob decided to appease Esau. I will appease him. Note after all his scheming and devising he could only say "peradventure he will accept of me!" So, it is with us, after all our fleshly efforts have been put forth there is no confidence in the flesh. Nothing but an uncertain "peradventure" for our pains. How different from the way of faith, and the calm but certain assurance which is the blessed fruit of resting on the Divine promise and trusting God to undertake for us? Here is the point!

Though Jacob was a believer there still remained the "flesh," the old evil nature in him. And he gave way to his flesh. The flesh is ever unbelieving, and where it is not constantly judged it breaks forth in God-dishonoring activities. The clearest illustration and demonstration of the two natures in the believer is seen in the history of Jacob recorded faithfully by the Holy Spirit. It is not for our imitation but for our "warning." The same two natures are in every child of God today, the spiritual and the carnal, the one which believes God and the other which disbelieves. It is because of this we need to cry daily, "Lord, I believe; help Thou mine unbelief." (Mark 9:24.) Ge 32:21 So went the present over before him: and himself lodged that night in the company. 22 And he rose up that night, and took his two wives, and his two women servants, and his eleven sons, and passed over the ford Jabbok. Jabbok means, he will empty out. It tells us of when God is going to empty us out of our own resources and strength. He wants us to really come to Him and say Lord I can't do it, you've got enable me to do it. That is what God wants Jacob to realize. He leads us to the brook Jabbok where He empties us out of our own abilities. 23 And he took them, and sent them over the brook, and sent over that he had. 24 And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

He wrestled all night. It was an all-night thing. It tells us that it takes some effort to get into the word of God. We don't just sit in rocking chair and you will fill me with all the revelation and wisdom and knowledge that I need. God doesn't do it that way. It takes some wrestling and God wants us to wrestle. We are wrestling with the Christ in me the hope of glory. You see when Jacob wrestled, it showed that Jacob was interested in what he is wanting. He is not passive about it, but he is wrestling. Some Churches think if they sing enough songs or work the works, they would have everything given to them by God. But when they trials come, they get scattered. 25 And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And when he saw that **(Jacob) prevailed(looks like Jacob was prevailing)** 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.

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Now Jacob is still not fully submitted to God because he is fighting his own battle but he is fighting it with the Lord. He is really wrestling with God. What did the Lord do? He touched Jacob's thigh which weakened him. It is very difficult to wrestle if your hip is out of joint. I believe Jacob limped the rest of his life and I don't think he ever recovered from that weakness. This is a lesson we must learn. God weakened him so Jacob would stop trying to help God. We can also look to Paul who learned this lesson in 2Co 12:7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. 26 And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. 27 And he said unto him, What is thy name? And he said, Jacob. He wasn't going to let go of the Lord until He blessed him. Don't you think the Lord wants to hear that? Why does God want to hear that? Because V27 And he said unto him, What is thy name? And he said, Jacob. I am the supplanter that's my name. 28 And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. He said it is time for a new name for you Jacob because you have grown.

Israel means a prince of God. That was Jacob's new identity. For as a prince hast thou power with God and with men, and hast prevailed. How did Jacob prevail? Through weakness. 2Co 12:10 Paul said, Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong. We are more than conquerors through Him that loved us. We are strong in Him and not in ourselves. What a startling revelation Jacob got from God. Here we see the most important crisis in the life of Jacob. The book of Genesis presents Jacob in two characters. It is as Jacob and as Israel; the one looking at the natural man, and the other at the spiritual man, the one telling of how Divine grace found him and the other of what Divine grace made him. Here Jacob receives his new name of Israel, when he who was rightly termed "the supplanter" became known as "Prince Of God." The circumstances under which Jacob received his new name are very interesting. He was, as we have seen, in great distress. News had come to hand that Esau, accompanied by four hundred men, was on the way to meet him.

That for which he had labored so hard and so long to obtain in Padan-Aram seemed about to be taken from his hands; his wives and his children appeared to be in danger, and his own life in peril. As a precautionary measure he had sent his family over the brook Jabbok. Now he was left alone more desolate than when twenty years before he had left his father's house. Night had fallen, when suddenly a mysterious stranger appeared, and in the darkness wrestled with him. All through the night this strange conflict continued. "And Jacob was left alone." In this sentence we have the first key to this incident, "To be left alone with God is the only true way of arriving at a just knowledge of ourselves and our ways. We can never get a true estimate of who we are until we have weighed them in the balances. There we see their real worth. No matter what we may think about ourselves, nor yet what man may think about us, the great question is, What does God think about us? And the answer to this question can only be learned when we are 'left alone with God.' Away from the world, away from self, away from all the thoughts, reasonings, imaginings, and emotions and we are alone with God. And there wrestled a man with him. In Ho 12:4 Yea, he had power over the angel, and prevailed: he wept, and made supplication unto him: he found him in Bethel, and there he spake with us;

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It was the same One who appeared unto Abraham just before the destruction of Sodom. In Genesis 18:2 we read of “three men,” but later in the chapter one of them is spoken of as “the Lord.” (Genesis 18:13.) So here in Ge 32:29 And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there. 30 And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved. Peniel means the face of God. Jacob says here that he has a new and deeper revelation of God than I have ever known before. Jacob did not see God face to face as you and I would think face to face is, but it means a far deeper revelation than Jacob ever saw up to this point. When we take the same step as Jacob, we are going to get a real deeper revelation of the word of God. That is why Paul said most gladly will I therefore glory in mine infirmities because he to received that deeper revelation of the Lord. We must go in Jacob’s footsteps. 31 And as he passed over Peniel the sun rose upon him, and he halted upon his thigh. **The light is setting upon him.** 32 Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew that shrank.

Jacob called the name of the place Peniel, saying, I have seen God face to face. It was to teach us through him the lesson that in recognized weakness lies our strength. This was a permanent weakness that Jacob had the rest of his life and it is the same for us. We will never be able to stand up and say I am a strong Christian in myself, but we say I am weak, but I am strong in God. He is my strength and we can glory in Him. Up to this point, Jacob had his own ways and means, but now he says, **I will not let thee go.** But it was not until the hollow of his thigh was touched that Jacob said this. It is not until we fully realize our own helplessness and nothingness that we are brought to cling to God and seek His blessing. Not only did Jacob say “I will not let Thee go,” but he added “except Thou bless me.” Jacob had contended with Esau in the womb and got his name “Jacob.” He had contended for the birthright and had succeeded. Jacob had contended for the blessing and succeeded. He had contended with Laban and succeeded. He had contended with ‘men’ and succeeded. Now he contended with God (the Wrestler), and fails.

Therefore, his new name was changed to Israel. God teaches him dependance upon God. Jacob had arranged meeting his brother Esau. Now, God takes him in His hand and ordered all things for him. To learn and to take a low place before God, Jacob must be humbled. He must be lame in his own strength, and limp. Jacob’s new name was a constant reminder that he learned, and never forgot this lesson; God was to order and arrange his affairs. That which hinders us in our growth in grace is not so much our spiritual weakness as it is confidence in our natural strength! It is the “flesh” to plan and scheme and desire the ordering of our lives. The mind of the flesh thinks its capable of ordering our life. But God in His faithfulness and love corrects this habit in us. The Lord bears with our self-confidence and self-sufficiency, but He must bring us to the end of ourselves. He lays His hand on us, and makes us conscious of our utter helplessness. He does this by “withering” us in the seat of our own strength, and He writes the sentence of death on our flesh. Then we learn to cling to Him in our weakness, and seek His “blessing.” The “flesh” cannot be subdued, but must be “withered” in the very sinew of its power, the hip becomes crippled “because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.”

Comments from the Bible Study

Key Lessons from Genesis 32 Bible Study

- 1. Obedience often leads to testing, not comfort:** God may test our faith in the very place we're obeying Him.
- 2. God's encouragement often comes before a challenge:** Like the angels meeting Jacob, God gives us glimpses of His presence when we need strength.
- 3. Fear drives us to scheme, but faith drives us to pray:** We must resist leaning on our flesh in moments of fear.
- 4. True prayer is honest, humble, and grounded in God's Word:** Jacob's prayer teaches us to confess our fear and cling to God's promises.
- 5. Victory comes through surrender:** Jacob prevailed with God not by strength but by clinging in weakness.
- 6. Our identity is changed in God's presence:** Jacob becomes Israel—transformed by the touch of God.
- 7. God often breaks us to bless us:** The limp Jacob carried was a reminder that strength is made perfect in weakness.
- 8. We can't manage the flesh—we must surrender it:** Scheming never produces true peace; only God's intervention does.
- 9. The deeper revelation of God comes when we're "alone with Him":** At Jabbok, Jacob saw God in a new way—so do we when we seek Him earnestly.
- 10. Dependence on God is the foundation of spiritual maturity:** God brings us to the end of ourselves, so we rely fully on Him.

Genesis 33-34 April 8, 2025

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Chap 33 now Jacob is prepared; he has been strengthened; he is going to face Esau.

Ge 33:1 And Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids. The test comes with four hundred men; can we avoid this? No. But we are ready to face this test and will be ready to face the next test. We will face Esau many times in our lives, but we will always get the victory. We don't fear him anymore. Why because we are crucified with Christ. Ga 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. Look what Jacob did here, he divided the children unto Leah, and unto Rachel, and unto the two handmaids. He divides his fruit. Look how he does it, Ge 33:2 And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindmost. He puts the handmaids out first. Rachel is always the precious one, she and Joseph are the hindmost.

Ge 33:3 And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother. Dispensationally this speaks of Israel. This is a picture of Israel being subject to Gentile rule since 606 B.C. But we read in Pr 16:7 When a man's ways please the LORD, he maketh even his enemies to be at peace with him. This is because God accomplishes what He wants in our lives and scripture is fulfilled. This book marvelously uncovers the innermost recesses of the human heart, and so faithfully defines its workings. In Scripture the Holy Spirit, paints human nature in the colors of truth. Maybe some would have followed Jacob's wonderful experience at Peniel; where Jacob had prayed and wrestled with God and God changed his name to Israel, the prince of God and they would never have told us the reality. But not so with the Holy Spirit. He has recorded just what happen. The Holy Spirit shows us Jacob distrusting God and yielding to the fear of man. The truth is all through this book. Abraham in faith and obedience to the call of God went out "not knowing whither he went," but after his arrival in Canaan, when a famine arose, he seeks refuge in Egypt which wasn't what God wanted him to do.

Then there is the story of Elijah who had such courage on Mt. Carmel. He alone confronted the four hundred ungodly priests of Baal. But then next we hear of him that he is fleeing from Jezebel! Then we hear of David who meets Goliath, but later, he runs away from Saul. The Holy Spirit shows us the truth of the saints of God because they are our examples for us. Therefore, we have recorded the sad inconsistencies of the noblest of God's saints. So, it was again here with Jacob: what a change from clinging to God the Divine Wrestler to bowing himself before Esau! There is a lesson and warning for each of us here which we do well to take to heart. It is one thing to be privileged with a special visitation from God to us, but it is quite another to live in the power of it. Many times, we have been on the mountain top with God with a revelation of the truth in the word of God and the next thing we find ourselves in despair face down in the dust. Just like the Apostle Paul, this scripture becomes real to our hearts. 2Co 12:7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

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Jacob's experience at this point reminds us of the disciples Peter, James, and John who were with Christ in the holy mount of Transfiguration in Luke 9. They were deeply impressed with what they saw and heard, and Peter, acting as spokesman, said, Lord, it is good for us to be here. But observe the next day a father brought his lunatic son to the disciples, but they could not cure him, and when they asked the Lord the cause of their failure He said, because of your unbelief. The Transfiguration witnessed by the disciples, and their failure to be able to heal this boy teaches us the lesson that unless faith remains active in our lives, we will not have any power. The power we have is grace! We also learn the lesson from Jacob's failure following immediately the visitation from God at Peniel. At Peniel, Jacob must have been in glory. Jesus was the only one who could say "I do always those things that please Him." Jesus said, Joh 8:29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him. Jacob failed to use in faith the blessedness of his new name, Israel, Prince of God. The lessons which the all-night wrestling should have taught him made his efforts worthless. Instead of putting confidence in the flesh, he needed to cling to God; and in the new name he received, Israel.

He should have learned that God has ordered our lives and He can be trusted to undertake for us at every point. But how slow we are to appropriate and live in the blessedness of the meaning of the new names which God has given us "Saint!" "Son!" "Heir!" How little we live our daily lives under the comfort, the inspiration, the strength, the elevation, which ought to produce fruit in us. Instead of trusting God to manage Esau for him, Jacob resorts to his old devising's and details. Hardly had Jacob passed over the brook Jabbok and regained his family from Laban when he lifted up his eyes, and Esau is approaching and he is accompanied by four hundred men. To flee was impossible; so, he took whatever precautionary measures were possible under the circumstances. He had just enough time before Esau arrived. Jacob arranged his family, placing his different children with their respective mothers, and putting those in the rear that he had the most love for. This shows that though outwardly he appeared to treat Esau with confidence, he was secretly afraid of him. He wanted to put his best face on, and go out at the head of his company to meet his brother.

He passed over before them, and bowed himself to the ground seven times, until he came near to his brother. His action reveals Jacob's heart, he was anxious to impress upon Esau that he did not want to make any claim of authority but rather was willing to be subordinate to him. Ge 33:4 And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept. 5 And he lifted up his eyes, and saw the women and the children; and said, Who are those with thee? And he said, The children which God hath graciously given thy servant. 6 Then the handmaidens came near, they and their children, and they bowed themselves. 7 And Leah also with her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves. What we see here is the power, goodness, and faithfulness of God to turn Esau's heart away from killing his brother Jacob. Remember how the angels were before Jacob and behind. God was protecting Jacob from Laban, and Esau from coming after him. He was protected before and behind. Remember this, whatever you are facing today, go forward, God is protecting you before and behind. Do not fear man. The enemy can place so many things in our minds of the what if's. What if is this happens or that? Most of the time, when it finally happens it isn't as we expected. God has us. Col 3:3 ... your life is hid with Christ in God.

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Nothing can touch you for you are in the hand of Christ which is wrapped up in God's hands and not one thing can touch you there. Jacob had prayed earnestly to God and had pleaded His promise. And now Jacob learns this Pr 21:1 The king's heart is in the hand of the LORD, as the rivers of water: he turneth it whithersoever he will. Mark this, Esau fell on his neck and kissed him! Ge 33:8 And he said, What meanest thou by all this drove which I met? And he said, These are to find grace in the sight of my lord. Esau wants to know what's all this people and all these cattle and things out here and Jacob says these are to find grace in the sight of my lord. In other words, Jacob is making provision for the flesh here. He is trying to appease the flesh. And we do the same thing when we are very young in this experience. Jacob placed his confidence and his dependence on his present, rather than upon God, to resolve things with his brother. Ge 33:9 And Esau said, I have enough, my brother; keep that thou hast unto thyself. Esau was satisfied with what he had. Who made him content with what he had? God did! Scripture says that God can make the enemy to be at peace with us when a man's ways please the Lord. But was Jacob's ways pleasing the Lord? He was still trying to appease the flesh up to this point, but it is as if God saw passed this. God looks at the heart!

He knows that Jacob is on his way to victory and God will see to it. And God sees that in us! God will complete it in us as we stick with this Gospel. Thank God for His wonderful mercy and grace! He does not look at my faults! God made Esau content and how did he do that? He gave a lot of the earth's blessings to Esau. So, when you see your enemy having a lot of the earth's goods, praise God. Because God is keeping them out of your hair. Esau wasn't interested in spiritual things. That is all he had was earthly things and he was satisfied with the earthly things. Get this! There is one more thing we find in V9, there is no more fear of Esau! Why did God bring Jacob back here? Why didn't he let him stay back at Laban's. Because God wanted to free him from bondage. Jacob would not have fear of his brother Esau and God wants us not to fear our old man either. Many people feared Hitler when he was alive, but when he was dead, nobody feared him. That is the same way we should live with our flesh. It is dead. It has been crucified with Christ. That is what Romans 6 tells us, we don't have to fear it. God is stronger because we are now a new creature. God has delivered us from the bondage of the fear of the flesh.

Jacob had devoted lots of thought to the problem of how he could appease the brother whose anger he feared, and had gone to much expense and trouble to this end. But it accomplished nothing! That which we fear we must leave in God's hands or the fear of what may or may not happen eats us alive. God had appeased Esau, just as before when He had calmed Laban! How much better it would have been for Jacob just to be "still" and trust in the Lord to act for him. Let us seek grace to learn this important lesson, that not only are all our fleshly plannings and efforts dishonoring to God, but they are quite uncalled for and unnecessary. Also, in the end God sets them aside as they accomplish nothing. Ge 33:10 And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me. 11 Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough. And he urged him, and he took it. 12 And he said, Let us take our journey, and let us go, and I will go before thee. To have his present accepted would be proof to him that his brother no longer bore him any ill-will.

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Ge 33:13 And he said unto him, My lord knoweth that the children are tender, and the flocks and herds with young are with me: and if men should overdrive them one day, all the flock will die. 14 Let my lord, I pray thee, pass over before his servant: and I will lead on softly, according as the cattle that goeth before me and the children be able to endure, until I come unto my lord unto Seir. Now Seir is not where God wanted him to go, but Jacob is still trying to compromise with Esau. Seir means shaggy or hairy. This city was Esau's inheritance, it was not Jacob's. Ge 33:15 And Esau said, Let me now leave with thee some of the folk that are with me. And he said, What needeth it? let me find grace in the sight of my lord. The old Jacob is here very evident. Now that his brother had accepted his present, he was only too anxious for them to separate again. Esau suggests they resume the journey in each other's company. But this was not what Jacob wanted. Old memories might revive in Esau's mind, and when that time came Jacob wished to be far away. However, he could not afford to offend his brother, so Jacob, begins to give excuses as to why they should journey separately.

Then Esau suggested that some of his own company should stay behind with Jacob. Esau said, Let me now leave with thee some of the folk that are with me. This was probably to give protection for Jacob and his herds while passing through a wild and dangerous country. But Jacob seems to suspect something behind Esau's offer, and so he declined it. He said, what needeth it? Let me find grace in the sight of my lord. Ge 33:16 So Esau returned that day on his way unto Seir. 17 And Jacob journeyed to Succoth, and built him an house, and made booths for his cattle: therefore, the name of the place is called Succoth. Succoth means booths. So Jacob now has found a place where he can settle down, but this is not where God told him to go. Not only was Jacob distrustful of his brother but he lied to him. Jacob had said, let my lord, I pray thee, pass over before his servant.... until I come unto my lord unto Seir. (verse 14.) But after Esau had departed, we read, Jacob journeyed to Succoth. Jacob did not believe that God had permanently restrained his brother. Ge 33:18 And Jacob came to Shalem, a city of Shechem, which is in the land of Canaan, when he came from Padanaram; and pitched his tent before the city.

Shalem means at peace or complete safety. It tells us of security. Shechem means shoulder and it speaks of strength. So, he begins to think that this is where God would want me to be in prosperity, peace and security. Ge 33:19 And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money. 20 And he erected there an altar, and called it Elelohe-Israel. Elelohe-Israel means the God of Israel. He built an altar and worshipped there, but we must realize that he is not yet where God wants him to be. Some times in our experience we stop off at places and think we can stay there. It's ok, we have built an altar there and we can worship there, but God wants to take us on further. We are not home yet. In Chap 34 Jacob has settled in here and he hasn't gone as far as God wanted him to. He has delayed his journey. Ge 34:1 And Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land. 2 And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her, and lay with her, and defiled her. Dispensational it is a picture of the Jews returning to their land in unbelief and they were chastened for it even to this day. But for us Dinah means judgment. When we settle some where short of where God wants us, you know who is going to be defiled first?

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Our judgment is going to be defiled first because we begin to compromise with the people of the land and that is what they did here. If we are satisfied with less in our lives than what God wants then our judgment will be defiled. Ge 34:8 And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife. Hamor wanted to do the right thing and he wants to marry Dinah, but God does not want his people to marry these unbelievers. This speaks to us of Christians that go out and fellowship with error or untruths. Ge 34:9 And make ye marriages with us, and give your daughters unto us, and take our daughters unto you. 10 And ye shall dwell with us: and the land shall be before you; dwell and trade ye therein, and get you possessions therein. **Sounds good but** 2Co 6:17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, 18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. What is an idol? It is not just a statue. It is anything that is false, an error, a false god. God says don't fellowship with error. We can fellowship in the truth that others accept, we cannot fellowship in error and say it is alright. Now Jacob is just going to stay here a little bit, and Dinah was defiled.

Ge 34:11 And Shechem said unto her father and unto her brethren, Let me find grace in your eyes, and what ye shall say unto me I will give. The flesh will give anything. This tells us that if we give into the flesh, we will sacrifice our judgment. The flesh always says, I can do anything. What is the flesh trying to get us to do? What is Satan trying to get us to do? Sacrifice Truth! Remember Balaam, how did he defeat the children of Israel. It was by intermarriage. He could not curse them, but he got the children to intermarry. What brought Solomon down, it was all his strange wives and Solomon even gave into idols. This is a picture of when we sacrifice the truth of God's word for error. Your judgment will be compromised. Ge 34:13 And the sons of Jacob answered Shechem and Hamor his father deceitfully, and said, because he had defiled Dinah their sister: 14 And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised; for that were a reproach unto us: 15 But in this will we consent unto you: If ye will be as we be, that every male of you be circumcised; 16 Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people.

17 But if ye will not hearken unto us, to be circumcised; then will we take our daughter, and we will be gone. Remember that circumcision is a cutting off of the flesh. In Ro 2:29 But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God. God says that circumcision is of the heart and the Jew was circumcised inwardly. So, circumcision in the natural is nothing. These folks didn't know anything about circumcision. Ge 34:22 Only herein will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they are circumcised. They are trying to reach an agreement with the people why? To intermarry and to defile them. What is Satan trying to do? Weaken Jacob and defeat God's plan and purpose for Jacob, and to hinder what God said, in thy seed shall you be blessed. Jacob was vital to God's plan, he and his children and you are to. You are vital to God's plan. God is not going to let them be defiled. Ge 34:23 Shall not their cattle and their substance and every beast of theirs be ours? only let us consent unto them, and they will dwell with us. Interesting they only want the blessings of Jacob and his family. All the flesh wants to do is use you. They want what Jacob and his family have.

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Ge 34:25 And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males. They could not fight. So Simeon means hearing and Levi means joined, Jacob's sons action comes from hearing and being joined unto to God's purposes. Now that got them kick out of the country. God does not condone murder but He used this to get them to go where He wants them to go. Ge 34:30 And Jacob said to Simeon and Levi, Ye have troubled me to make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites: and I being few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house. **Now Jacob did not like this at all.**

Ge 34:31 And they said, Should he deal with our sister as with an harlot? God is teaching Jacob Romans 8:28. Was this according to God's plan? No. God's plan was they not set up their household among the heathen. They were to travel to where God wanted them to go. If God could only use the good things in our lives, He wouldn't have very much to work with. But everything in our lives if we turn it over to God, He will make it cooperate for His perfect will. And we will be where He wants us to be. Php 1:5 For your fellowship in the gospel from the first day until now; 6 Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ:

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Ge 35:1 And God said unto Jacob, Arise, go up to Bethel, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother.

This is where God wanted him to go to Bethel house of God. This is where God wants us to go to the house of God and dwell there. It is not brick and mortar, but it is the spiritual church of God's people, the believers. 2Co 6:14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? 15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? 16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. 17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. After passing through the bad experiences in Genesis 34, maybe Jacob would be in a hurry to leave Shechem after his sons slew Hamor and Shechem. But where would Jacob go? He had no desire to meet Laban again. He probably wanted to avoid Esau.

And now he was anxious to get away from the Shechemites also. But where should he go? Poor Jacob! He must have been in a quandary. But remember man's extremities are God's opportunities, and so it was shown to Jacob by God where to go. Once more God appeared to him, and told him where to go. 2 Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments: They had already been defiled just from that little while they had come to Shalem, a city of Shechem. They already had idols. There is already idolatry in Jacob's house. What would it have been if Jacob would have stayed there permanently? If we are not yielded to God, idolatry will creep in especially where error is. If you start listening to error you are going to start believing it. That is why we have so much advertising over the airwaves. If we put it out enough, people are going to believe it. Jacob told them to change their garments. Eph 4:22 That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; 23 And be renewed in the spirit of your mind; 24 And that ye put on the new man, which after God is created in righteousness and true holiness. Change your garments means put on the new man. That word put on the new man means, to invest with clothing.

Get this! Thirty years at least had passed since Jacob had had that vision of the "ladder." God had performed His part by protecting Jacob. God had preserved him where ever he had journeyed, and had brought him back safely to the land of Canaan. Now that Jacob had been in the land at least seven years and still Jacob had not gone up to Bethel. God's word to Jacob was to go to Bethel. Not only had Jacob failed to go to Bethel, but what was worse, Jacob's household was defiled by idols. Rachel's stolen "teraphim" from her father Laban became a snare to the family. This is what happens when Jacob let the door open a little what comes home to roost. He let the leaven in, it will leaven the whole lump. At the time Laban overtook them, Jacob knew nothing about these idols that Rachel stole. However, Jacob was evidently became aware of these idols, but not until stirred by the Lord appearing to him, did he use his parental authority and have them put away. It is striking to note that though God Himself said nothing, directly, about the "teraphim" yet, the immediate effect of His words was to stir Jacob's conscience about them.

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These words show that Jacob was aware of the corrupt practices of his family, and had allowed them to go on too long. 3 And let us arise, and go up to Bethel; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went. Jacob not only commands his household to put away their idols, but he impresses and urges them all to accompany him to Bethel. He tells them how that God had answered him in the day of his distress. 4 And they gave unto Jacob all the strange gods which were in their hand, and all their earrings which were in their ears; and Jacob hid them under the oak which was by Shechem. The ears tell us that they were tuned to these idolatrous gods. Jacob hid them under the oak which was by Shechem and that oak is figurative of Christ. It means they are buried with Christ. Ro 6:4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. **We must reckon that all those old things that were dear to us are dead and gone crucified with Christ. It is of no value to us any longer.**

Jacob buried the teraphim and ear-rings, instead of attempting to convert them to some other use. This also teaches us that the things of Satan must not be used in the service of God. We need also to forsake even the appearance of evil. Then watch the readiness with which the family acted in response to Jacob's command. Then we are to see the hand of the Lord. In fact, the power of God is evident at every point in this case. The immediate result of God's word to Jacob to go to Bethel. He was quick to rid his household of these idols and his family removed them quickly. Ge 35:5 And they journeyed: and the **terror of God** was upon the cities that were round about them, and they did not pursue after the sons of Jacob. God's protection was with them. Not a hand can be raised against any of the Lord's people without His direct permission, and even when our enemies are against us. All God does is to put His "terror" upon them and they are powerless. How true it is that Proverbs 21:1 the king's heart is in the hand of the Lord, as the rivers of water: He turneth it whithersoever He will. Ge 35:6 So Jacob came to Luz, which is in the land of Canaan, that is, Bethel, he and all the people that were with him. 7 And he built there an altar, and called the place Elbethel: because it was here that God appeared unto him, when he fled from the face of his brother Esau.

Elbethel means God of the house of God. Now we are sons and daughters of God and that is the closest relationship that we could ever have as a Father and son. God takes all the responsibility as a Father to raise us up to nurture us and care for us and to bring us to where He wants us to be. What a blessing. This is another revelation that God gives of Himself to Jacob that He is the God of the house of God. 1Co 3:16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? 1Co 6:19 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? It is significant that Bethel is here first called by its original name, **Luz which means departure**. Jacob had departed from God for a while. Jacob built no altar during all the years he sojourned in Padan-Aram, and only now does he return to God, to the house of God, to the altar of God, and in order to do this, he must return to the place from which he had departed. It is not just a place, but return to God. So, it was with Abraham after he left Egypt where he had gone in unbelief. We read, in Ge 13:3,4 And he went on his journeys from the south even to Bethel, unto the place where his tent had been at the beginning, between Bethel and Ai; unto the place of the altar, which he had made there at the first.

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Ge 35:8 But Deborah Rebekah's nurse died, and she was buried beneath Bethel under an oak: and the name of it was called Allonbachuth. Allonbachuth means the oak of weeping. When a farmer weans the calves oh what a cry they can make. Christians can do the same thing and some of them refuse to let Deborah die. They refuse to bury her they want to keep her around.

Deborah's death means victory over the flesh. The flesh is not taken out root and branch. This is another important verse because this is another growth point in Jacob's life. **Deborah means a bee** which speaks of the sweetness of the nature that we've enjoyed. Jacob had enjoyed Deborah his mother Rebekah's nurse. She took care of Jacob when he was a little boy. Jacob had her all along. Spiritually it tells us when we come to a place of maturity, we put away childish things. It is time for Deborah to die in our lives. God says it is time to put away childish things. It is time to be weaned off of milk and eat the meat of the word. There is nothing wrong with milk, if you need milk stay with the milk, but there is something wrong if you have been a Christian for 30 years and you still need milk. God wants us to mature in Christ. 1Co 13:11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

1Co 3:1 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. 2 I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. 3 For ye are yet **carnal**: for whereas there is among you envying, and strife, and divisions, are ye not **carnal**, and walk as men? Heb 5:14 But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil. Ge 35:9 And God appeared unto Jacob again, when he came out of Padanaram, and blessed him. Look at these points of growth in Jacob's life, God always appears to him with a deeper revelation and the same is true in our lives. Verse 8 and 9 are inseparably connected. No mention is made of Deborah from the time Jacob left his father Isaac's house until the time when he had now returned to Bethel. This is so important to grasp. The departure and the return of Jacob are linked together as scripture mentions Deborah Rebekah's nurse. All the years spent with Laban were lost, as were also those lived in Succoth and Shechem. The twenty years he served with his father-in-law Laban were really wood, hay and stubble which is worthless spiritually. Note this same sad principle in Hebrew 11:29-30, where we read, first, by faith the nation Israel passed through the Red Sea, and the next thing we read is, by faith the walls of Jericho fell down.

The forty years of wandering in the wilderness in unbelief is passed over in the book of Hebrews. Nothing of faith was to be found in that period of Israel's history. The forty years was so much lost time! It did not amount to much. Ge 35:10 And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel. It tells us that Jacob had not been laying hold of his new name Israel because if you remember, God gave him this new name a while back. It is the same with us today, now are we the sons of God; we must lay hold of that? God wants us to confess that. He wants us to walk in that. Ge 35:11 And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins; 12 And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.

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God appeared unto Jacob again, reaffirmed that he should be called by his new name Israel, and revealed Himself as the “Almighty” or All-Sufficient One. This is repeated over and over again, why? Because we need the word of God repeated to us over and over again or we will fall into unbelief. We can also cry out **help thou mine unbelief**. Mr 9:24 And straightway the father of the child cried out, and said with tears, Lord, I believe; **help thou mine unbelief**. Ge 35:13 And God went up from him in the place where he talked with him. 14 And Jacob set up a pillar in the place where he talked with him, even a pillar of stone: and he poured a drink offering thereon, and he poured oil thereon. Jacob was now fully restored to communion with God. He once more sets up a pillar in the place where he had talked with God and poured oil before. Ge 35:16 And they journeyed from Bethel; and there was but a little way to come to Ephrath: and Rachel travailed, and she had hard labour. Ephrath means ashiness and fruitfulness. Now he could have set up camp at Bethel but God says no we have another experience coming up. Ephrath is Bethlehem, and Bethlehem means House of Bread. Note carefully the words, There is but a little way from Bethel to come to Ephrath. For us it is a short distance from the place where the soul is restored to communion with God to the place where nourishment and satisfaction of heart are to be found. It is in the word of God.

Ge 35:17 And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; thou shalt have this son also. Ge 35:18 And it came to pass, as her soul was in departing, (for she died) that she called his name Benoni: but his father called him Benjamin. Ge 35:19 And Rachel died, and was buried in the way to Ephrath, which is Bethlehem. Rachel called his name Benoni and the reason was that she travailed in birth. **Benoni means the son of my sorrow** and Rachel died giving child birth. But **Jacob called his name Benjamin and Benjamin means the son of my right hand**. Both names Benoni and Benjamin are representative of Christ. Benoni the son of my sorrow is representative of Christ at His first advent, the son of sorrow. Then Benjamin is representative of the Christ of glory. Christ is the son at the right hand of the Father. We must get acquainted with the Christ of sorrow to experience the Christ of glory. That must be first in our lives. Notice Rachel died; she is the one that Jacob loved and she was the fruitful one. 2Co 4:10 Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. 11 For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

We are to be a sacrifice because our fruitfulness must be put on the altar to. It is not our fruitfulness necessarily, but that **Christ be reproduced** in our lives. We want to see the Son of the right hand. What ever Christ brings my way that I may be like Jesus who said: Joh 17:1 These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: 2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. 3 And this is life eternal, that **they might know thee the only true God, and Jesus Christ**, whom thou hast sent. 4 I have **glorified thee** on the earth: I have **finished the work** which thou gavest me to do. 5 And now, O Father, **glorify thou me** with thine own self **with the glory** which I had with thee before the world was. 6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and **they have kept thy word**. What is one of the things the Holy Spirit is charged with? Glorifying Christ. So, what is our responsibility? Glorify Christ! How do we do that?

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Was by being focused on my reward or the Old Testament saint's reward or lack thereof? No! Jesus manifested the name of the Father unto us; the Father gave us this who believe to His Son Jesus to do the work of dying on that cross that we would be presented to Him as sons of the living God. Why? Because **they have kept thy word!** God wants us to bear fruit but He wants us to be a full-grown son of God conformed to the image of Christ. Note: the leading link of Jacob's life at Padan-Aram was now been severed! The "teraphim" had been hid under the oak (Christ) (verse 4), Deborah (the link with his old unregenerate life) had also been buried under an oak (Christ) (verse 8), and now Rachael is buried. Death is written very large across this scene. And we too have the sentence of death written on our members if we would walk in full communion with God and dwell in the house of bread and our old man has been crucified with Christ. Ga 2:20 I am crucified with Christ: nevertheless, I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

It is wonderful to note that from the dying of Rachel there came forth Benjamin the Son of my right hand! This also shows us a picture of the coming restoration of Israel. Just as Jacob left the house of God (Bethel Genesis 28) for the land of exile, so has the Nation Israel descended from God. Just as God said to Jacob "Arise, go up to Bethel," return to the place of Divine communion and privilege, so will He yet call to Israel to come to Him. Just as the immediate effect upon Jacob of God's "call" was to purge his house from idolatry and issue a change of his ways (changing of garments Genesis 35:2), so the Nation Israel will yet be purged from their idolatry (in connection with Antichrist) and be changed in their ways and walk in newness of life. Just as Jacob acknowledged that God had answered him in the day of his distress (Genesis 35:3), so will Israel when God responds to their cry in the great Tribulation. Just as the terror of God fell upon the Shechemites (Genesis 35:5), so will God's terror fall once more upon the Gentiles that are against Israel when God resumes His dealings with His covenant people Israel. Just when Jacob returned to Bethel (House of God) he built another altar, so will Israel once more will worship God when they are restored to His favor.

Just as now the link with Jacob's past was severed at the death of those dear ones that he loved Genesis 35:8, so will Israel die to their past old life. Just as God now appeared unto Jacob again, so will He, in the coming day, manifest Himself to Israel as of old. Just as God said "Thy name shall not be called Jacob any more, but Israel shall be thy name" (Genesis 35:10), so Jacob's descendants shall not be called Jews any longer, but as Israel shall they be known. Just as Jacob for the first time discovered the name of the "Almighty God," so on Israel's restoration will the Messiah be revealed as "the wonderful Counsellor, the mighty God." Just as the fruitfulness was here assured unto Jacob, for God said, "be fruitful and multiply, a nation and a company of nations shall be of thee" Genesis 35:11. So shall the prosperity and blessings promised through the prophets become the children of Israel. Just as God said unto Jacob "the land which I gave Abraham and Isaac, to thee will I give it and to thy seed after thee" (Genesis 35:12), so will He say to the restored nation of Israel the very same thing. Just as Jacob poured oil on the pillar he erected at Bethel, (House of God), so will God pour the Holy Spirit upon Israel.

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Just as Jacob found Bethel to be but a little way from Bethlehem, so shall Israel at last find the Bread of Life once they have had their second Bethel and enter the **house of God**. Just as Benjamin now took his place in Jacob's household, so will the true Benjamin, "the Son of his mother's sorrow, but also of his father's right hand," Jesus their Messiah will take His rightful place among the redeemed Israel. There are other points in this typical picture which we could mention but we will go on. Surely, we consider the wondrous and blessed future which yet awaits Israel and us, God will not do less than fulfill every word to Israel and us His children.

We are not left out of blessings as we are part of the household of faith. Our inheritance in the heavenlies belongs to us. Israel's inheritance is on the earth and Isaiah said, Isa 62:6 I have set watchmen (God) upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the LORD, keep not silence, 7 And give him no rest, till he establish, and till he make Jerusalem a praise in the earth. For us! Ps 84:11 For the LORD God is a sun and shield: the LORD will give grace and glory: no good thing will he withhold from them that walk uprightly. 12 O LORD of hosts, blessed is the man that trusteth in thee. Ge 35:20 And Jacob set a pillar upon her grave: that is the pillar of Rachel's grave unto this day. 24 The sons of Rachel; Joseph, and Benjamin: Both of these sons show us Christ. Joseph shows us the humiliation of Christ, the suffering one. Benjamin, the son of my right hand shows us Christ in His glory.

We have to know Joseph before we ever know Benjamin in our lives. Joseph's name means let him add. God is going to add everything needed into our lives if we let Him. **Three words that describe Joseph as well as the Life of Christ and they are the son, the sufferer, and the sovereign.** Ge 35:28 And the days of Isaac were an hundred and fourscore years. 29 And Isaac gave up the ghost, and died, and was gathered unto his people, being old and **full of days**: and his sons Esau and Jacob buried him. Chap 36 just gives us the genealogy and the history of Esau. Chapter 37 is one of the most important chapters in the Bible. It is the study of Joseph's life which is a parallel to that of Christ's life

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Chap 36 just gives us the genealogy and the history of Esau. So, we will only touch on this chapter. Ge 36:8 Thus dwelt Esau in mount Seir: Esau is Edom. One thing about the Edomites they were the enemies of Israel and the enemies of God's people. The flesh is always the enemy of God's people and that never changes.

Chap 37

Ge 37:1 And Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan. He is now where God wants him to be. Remember in Abraham we have illustrated the doctrine of election, for he was singled out by God from all the heathen and chosen to be the head of the Jewish nation. In Isaac we have foreshadowed the doctrine of Divine sonship: Abraham's firstborn, Ishmael, represents the man born after the flesh, the old nature; but Isaac, born by the miraculous power of God, tells of the new man, the spiritual nature. In Jacob we see the conflict between the two natures in the believer, and also God's gracious discipline which issued, slowly but surely, in the triumph of the spirit over the flesh. Joseph, in type, speaks to us of heirship preceded by "suffering," and points forward to the time when the sons and heirs shall reign together with Christ. In this chapter, we have several leading truths illustrated by these men. Note, everything which pertains to God's Word, is orderly and everything is in its proper place. Joseph, speaks of heirship. And consistently with this, in Joseph, we get suffering before glories. For while discipline attaches to us as children, sufferings go before us as heirs. This gives us the distinction between Jacob and Joseph.

It is discipline we see in Jacob, discipline leading him as a child, under the hand of the Father. It leads to a participation of God's holiness. It is sufferings, and sufferings for righteousness, we see in Joseph, marking his path to glories. And this is the crowning thing in the book of Genesis. One moral after another is studied, one secret after another is revealed, in these family scenes. We learn our calling, the sources and the issues of our history, from our new birth as sons to our inheritance. Joseph is the last of the saints which occupies a prominent position in Genesis. In all, there are seven prominent men spoken of in this book; Adam, Abel, Noah, Abraham, Isaac, Jacob, Joseph. More space is devoted to the last of these seven than to any of the others. There are several reasons for this which appear on the surface. In the first place, the history of Joseph is the chief link which connects Exodus with Genesis; the earlier chapters of Exodus are difficult to understand without the last ten chapters of Genesis. It is Joseph's life which explains the remarkable development of the Hebrews from wandering shepherds to a numerous and settled colony in Egypt. But the chief reason why the life of Joseph is described with such fullness of detail is because almost everything in it typified something in connection with Christ. Joseph was the elder son of Rachel (Genesis 30:24).

Of Joseph's early life nothing is recorded. He could not have been more than five or six years old when his father left Mesopotamia. He was the child of Jacob's later life, and escaped all the sad experiences associated with the earlier years at Haran. He comes before us in chapter 37 at the age of seventeen. His companions were his half-brothers, the grown-up sons of Jacob's wives. Jacob's elder sons had, naturally, been affected by the life in Haran, by the jealousy at home, and by the scheming between Laban and Jacob. They had been brought up under the influence of the old Jacob, while Joseph had been the companion of the changed Jacob or Israel.

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These older sons of Jacob with a bad character, were not fit to influence their younger brother Joseph. Ge 37:2 These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren; and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report. Joseph is the 11th son. Joseph is the most perfect type of Christ that we see in the scripture. There are three phases of Joseph as the type of Christ. 1) the Son; 2) the sufferer; 3) Sovereign. Joseph fits these so well. Joseph also was a tattletale. He told on his brothers which really made his brothers not like him. But it is the same thing that Christ did, He visited and He brought forth a bad report of what was going on in Israel. Ge 37:3 Now **Israel** loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colors. **It goes right along with what the Father said in Mt 3:17** And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. This coat of many colors is Christ's priestly garments. It was the sons of Bilhah,(means languishing) and with the sons of Zilpah(means flippant-mouth) that Joseph was with. These speak of the flesh.

Ge 37:4 And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him. It is the same thing that happened to Christ when He came to Israel, they did not want anything to do with him. All through the stories in Genesis, God was preparing the way for the coming of His Son. The central purpose is in the life and death of the Lord Jesus. They were given beforehand so that it would be familiar to the minds of men. Among the means used of God was the history of different persons through whom the life and character of Christ was made manifest beforehand. Adam represented His Headship, Abel His Death, Noah His Work in providing a refuge for His people, Melchizedek pointed to Him as priest, Moses as prophet, David as King. But the fullest and most striking of all these typical persons was Joseph. Between Joseph's history and that of Christ we can trace this parallel! **There are seven points in which Joseph figured Christ.** Namely, the meaning of his name, the nature of his occupation, his opposition to evil, his father's love, his relation to his father's age, his coat of many colors, and the hatred of his brethren. The Meaning of his Name. Joseph had two names, Joseph, and Zaphnath-paaneah.

In Ge 41:45 And Pharaoh called Joseph's name Zaphnathpaaneah which translates to "Revealer of secrets." This name was given to him by Pharaoh because of the Divine wisdom which was in him to interpret his dreams. Joseph is his human name and Zaphnath-paaneah his Divine name. So, also, Jesus whom Joseph foreshadowed has a double name; Jesus being His human name, "Christ" signifying "the Anointed" of God, or, again, we have his double name in "Son of Man" which speaks of His humanity, and "Son of God" which tells of His Deity. Note how the meaning of Joseph's names were significant. In Ge 30:24, Joseph means adding. The first Adam was the great subtractor, the last Adam is the great Adder: through the one, men became lost; by the other, all who believe are saved. Christ is the One who "adds" to Heaven's inhabitants. It was to this end that He came to this earth, tabernacled among men for more than thirty years, and then died on the Cross. But Joseph's second name given by Pharaoh, Zaphnath-paaneah means Revealer of secrets. Joseph was a Revealer of secrets, not just an interpreter of dreams, but in every scene of his life. He was that when with his brethren, and then in Potiphar's household, and in prison, or before Pharaoh.

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Joseph's words and his works tested those and showed men's secret condition. How this foreshadowed Christ, of whom it was said in the days of His infancy, Behold this Child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against.... that the thoughts of many hearts may be revealed (Luke 2:34, 35). Joseph revealed his father's heart. Second, he revealed the hearts of his brethren by showing their wicked "hatred." In like manner, our blessed Savior revealed the Father's heart. John 1:18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him. Occupation of Joseph was a Shepherd, "feeding the flock and **he figured Christ.**" This is a prominent line found in several of the Old Testament saints. Abel, Jacob, Joseph, Moses, David, were each of them "shepherds," and they point to our Lord's Shepherdhood. No figure of Christ is more beautiful than Psalm 23 which presents Christ as The Shepherd. He is the Good Shepherd. It is His watchful care, His unwearied devotion, His tender kindness, His blessed patience, His protecting grace, His matchless love in giving His life for the sheep. Joseph is seen "feeding the flock," pointing to the earthly ministry of Christ who was sent unto the lost sheep of the House of Israel. Jesus spent Himself in tending the needs of others.

Then next we see Joseph in his opposition to evil as **he figured Christ.** V2 And Joseph brought unto his father their evil report. Some argue that Joseph acted wrongly. It is not as a tale bearer that Joseph is viewed, but rather he is seen as the truth-speaker. This is a clear foreshadow of the Lord Jesus Christ. John 7:7 The world cannot hate you; but Me it hateth, because I testify of it that the works thereof are evil. Then Joseph had His Father's Love **which figured Christ.** Israel loved Joseph more than all his brethren. This is one of the lines which stands out most distinctly in this Old Testament picture. How Jacob loved Joseph! Jacob made for him the coat of many colors. This tells us of the deep love of Jacob for Joseph. And how all this speaks to us of the Father's love for His only begotten Son, Jesus! Remember when the Son of God became a man, and was about to begin His public ministry, the heavens were opened and the Voice of the Father was heard saying, Matt 3:17 This is My beloved Son, in whom I am well pleased. So, also, when His public ministry was to close, once more the Father's Voice was heard, upon the Mount of Transfiguration, saying, Matt 17:5 This is My beloved Son, in whom I am well pleased; hear ye Him. Jesus, too, confirmed the Father's love for Himself in Joh 10:17 Therefore doth My Father love me, because I lay down My life, that I might take it again.

And when Jesus had finished the Work given Him to do, when He had laid down His life and had risen again from the dead, the Father displayed His love by exalting Him. Phil 2:9 Wherefore God also hath highly exalted Him, and given Him a name which is above every name. And not only did God highly exalt His blessed Son, but He also seated Him upon His own throne in Revelation 3:21. Then Joseph's Relation to his father's Age as **figured with Christ.** Joseph was the son of his old age. Old age, applied to God, points to eternity. Jesus Christ was the Son of God's eternity. From all eternity He was God's Son. He was not derived, He was eternally begotten; He is God of God, very God of very God, equal with, and of the same substance as, the Father. As the opening verse of John's Gospel declares, In the beginning was the Word, and the Word was with God and the Word was God. In Jesus' prayer in John 17 He said, And now, O Father, glorify thou Me with Thine own self with the glory which I had with Thee before the world was. Then Joseph's Coat of Many Colors which **figures Christ.** What is the meaning of the many-colored coat.

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It was a mark of honor, singling out the wearer as one of noble birth. This, no doubt, was Jacob's object to distinguish Joseph (born of Rachel) from his half-brothers (born of the slave-wives). Jesus Christ, too, was marked from all His brethren according to the flesh. He was One of noble birth, in outward signs of peculiar distinction and honor. It is blessed to see what care and pains God took to manifest this coat of many colors, in connection with His blessed Son. This coat was the Love of The Father. At Jesus' baptism we see the many-colored coat. (Love) Multitudes presented themselves to John at the river Jordan and were baptized of him; but when the Christ of God came up out of the waters, the Heavens were opened and the Spirit of God descended upon Him in the form of a dove. This distinguished Christ from all others! Then again, the coat of many colors in John 13. (Love) In John 13 the feet of the disciples (pointing to their walk) are defiled, and need to be washed with water (type of Word); but in the previous chapter (for in all things Christ must have the pre-eminence) we see the feet of our blessed Lord, not washed with water (for there was no defilement in Him), but anointed with precious ointment, the fragrance of which filled the house, saying that the walk of Him (as well as His blessed person) was a sweet-smelling savor to the Father.

Again, Christ was distinguished from and elevated above all others. So, too, at the Cross, the distinguishing coat of many colors may be seen. In death, as everywhere, His uniqueness was manifested. He died as none other ever died or could: He laid down His life. Think of the uniqueness of His death; the three hours darkness, the quaking of the earth, and the rending of the veil. The "many colors" of the coat also speak to us of Christ's varied glories and infinite perfections. Then Joseph suffered at the hatred of his brethren and this happened to Christ. V4, they hated him and could not speak peaceably to him. It was Jacob's love for Joseph which brought out the hatred in the heart's these sons. Joseph then, made manifest both his father's love and his brethren's hatred. So, when Christ came to the earth, He did these two things. He revealed the Father's heart and He exposed man's hate. And one of two things always followed: either men hated Him for exposing them, or they accepted such exposure and took refuge in the Grace which He revealed. When Christ exposed the falseness of the Pharisees, they hated Him.

But when He exposed the sinful life to the woman at the well, she welcomed it and submitted herself to God's grace. The brothers of Joseph hated him because of the father's love, and there were many despising and rejecting Christ for the same reason? Men either love or hate the Lord Jesus Christ! It is written, 1Corinthians 16:22 If any man love not the Lord Jesus Christ let him be accursed. Ge 37:5 And Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more. **He tells the dream** Ge 37:7 For, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf. **His brothers knew what that meant for they said in** Ge 37:8 And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words. **Jesus was rejected for the same reason, He declared Himself as the Son of God and they hated Him for His words.** Ge 37:9 And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me.

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This reaches farther than to Joseph because this will be of Christ, the sun and the moon and the eleven stars will bow unto Christ and acknowledge Him as Lord.

Refer to: Eph 1:22 And hath put all things under his feet, and gave him to be the head over all things to the church. Php 2:10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; **Everything will bow to him.** Ge 37:11 And his brethren envied him; but his father observed the saying. **Jacob guarded and treasured this saying.** Ge 37:12 And his brethren went to feed their father's flock in Shechem. 13 And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? come, and I will send thee unto them. And he said to him, Here am I. The brothers of Joseph are seen away from their father. Jacob says to Joseph, "Come, and I will send thee unto them." How this reveals the heart of Jacob to us. He was concerned for the welfare of the brothers of Joseph. He, wanted to send his son Joseph on an errand of mercy, seeking their good. Then notice the prompt response of Joseph. There was no hesitancy, no unwillingness, no excuses, but a blessed readiness to do his father's will, "Here am I."

What was happening here between Jacob and Joseph? This is a picture of a point before time began, into the eternal counsels of the Godhead. This is what happened between the Father and the Son in the distant past. As the Lord God foresaw the fall of man, and the alienation of the human race from Himself, out of the marvelous grace of His heart, He proposed that His beloved Son Jesus should go forth on a mission of mercy, seeking those who were away from the Father's House. We read in scripture so often of the Son being sent by the Father. 1Jo 4:10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Jesus came forth on His errand of love, freely, willingly, gladly. Like Joseph, He, too, promptly responded, "Here am I." As it is written of Him in Heb 10:7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Ge 37:14 And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again. So, he sent him out of the vale of Hebron, and he came to Shechem. **We know that Jesus was sent by the Father. Jesus visited Israel his brothers.**

Jesus Christ came to Israel to see how they were doing. He said go to Shechem which means shoulder which speaks of strength. Israel should have been leaning or dwelling on God's shoulder getting His strength. The peaceful vale of Hebron, was the place where Joseph dwelt in happy fellowship with his father; there he was at home, known, loved, understood, just like Jesus in heaven with His Father. But from this he was sent to a place characterized by strife and bloodshed, unto those who appreciated him not. He came to those who envied and hated him. This was the same for the Lord of Glory who left His Home above and descended to a hostile place where they hated Him without a cause. On leaving his father in the vale of Hebron, Joseph came to Shechem. This foreshadowed the place which the Lord of Glory took! Leaving His peaceful place on high, and coming down to this scene of sin and suffering. He took the Servant's place, the place of submission and subjection. As we read in Php 2:6 Who, being in the form of God, thought it not robbery to be equal with God: 7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

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Joseph now became a Wanderer in the field. Ge 37:15 And a certain man found him, and, behold, he was wandering in the field: and the man asked him, saying, What seekest thou? 16 And he said, I seek my brethren: tell me, I pray thee, where they feed their flocks. Parable of the Tares, the Lord Jesus said, “the field is the world” (Matthew 13:38). Like Joseph, Jesus the Beloved of the Father became a Wanderer, a homeless Stranger in this world. The foxes had holes, and the birds of the air had their nests, but the Son of man had not where to lay his head. Luke 9:58. Joseph goes there and they weren’t there. There was a man that came along and he asked him. Ge 37:17 And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan. Dothan **means the place of decrees**. It tells us that Israel was so occupied with the decrees of the law that they were not at Shechem nor were they getting the strength which they should have had from God. When Christ came, Israel was dwelling at Dothan. They were occupied with what the law said and not the message of spirit of the law and letting the law work in them.

When Joseph arrived at Shechem he found his brethren gone; they were not there. Now this is his chance to return to Hebron. Here is a good excuse for Joseph to turn back and give up searching for his brothers. But no, he has no thought of turning back, or giving up the work given him of his father to do. The same was true of Christ whom Joseph foreshadowed. From start to finish we find Jesus devoted to His Father and His unceasing love toward His sheep. Jesus continued the painful search until He found them. For Jesus there was no appreciation from those to whom He ministered. He was despised and rejected. Those nearest Him did not fully understand who He was. Yet none of these things turned Him aside from going about His Father’s business! A work had been given Him to do, and He would not rest till it was finished. And Joseph went after his brothers. These words are the whole story recorded in the four Gospels! Jesus Christ went about from place to place; He was going after His brethren. He enters the synagogue and reads from the prophet Isaiah, why? So, that His brethren might be reached. He walks by the Sea of Galilee, seeking out those who should walk with Him for a season.

Then He must needs go through Samaria why? Because there were some of His brethren in that place. The Son of man came to seek and to save that which was lost. These words remind us, Joseph went after his brethren, but it is a type “Jesus went after you and me! How many years His unwearied love pursued me; pursued all of us over the mountains of unbelief and across the cliffs of sin! We need to give all praise to His marvelous grace. Ge 37:18 And when they saw him afar off, even before he came near unto them, they conspired against him to slay him. 19 And they said one to another, Behold, this dreamer cometh. Notice how that a conspiracy was formed against Joseph before he drew near unto them. How this reminds us of what happened during the days of Jesus’ youth. No sooner was He born into this world than the enmity of the carnal mind against God was displayed! A horrible “conspiracy” was hatched by Herod in the attempt to slay the newly born Savior. This was thirty years before He presented Himself publicly to the Jews. The same thing is found again and again during the days of His public ministry. Then the Pharisees went out and held a council against Him, how they might destroy Him in Matthew 12:14. Ge 37:20 Come now therefore, and let us slay him, and cast him into some pit, and we will say, some evil beast hath devoured him: and we shall see what will become of his dreams. **In this verse we see Joseph as the sufferer. First, he was the son.**

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The same was with Jesus; the Jews did not believe Him. His teaching was nothing more to them than empty dreams. Mt 27:40 And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. 41 Likewise also the chief priests mocking him, with the scribes and elders, said, 42 He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. 43 He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. **They mocked Joseph and they mocked Jesus and cast Him into the pit.** For Jesus, when the stone was sealed and the watch was set, the Pharisees were saying in effect, We shall see what will become of His dreams. Is it any different now in modern Christendom? How do men and women today treat the words of Jesus Christ? Do those who listen to the Gospel give credibility to what they hear? Do they set to their heart that God is true? Do they really believe the word is true and they are the Lord's own words? Ge 37:21 And Reuben heard it, and he delivered him out of their hands; and said, Let us not kill him. Ge 37:22 And Reuben said unto them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again. Reuben means see ye a son. He is typical of the end time faithful remnant of Israel who sought to protect Christ.

But in figure Joseph did die here, but he did not die literally. They did not intend for Joseph to come out of that pit. They did not want to lay their hands on him. Israel did the same thing to Christ when they delivered him to the Roman Government. Jesus was stripped of all His glory to suffer death on the cross for our redemption. Ge 37:23 And it came to pass, when Joseph was come unto his brethren, that they stript Joseph out of his coat, his coat of many colors that was on him; **The same thing with Jesus, he came unto his brethren.** Php 2:5 Let this mind be in you, which was also in Christ Jesus: 6 Who, being in the form of God, thought it not robbery to be equal with God: 7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: 8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. **These were the downward steps that Jesus suffered. He was stripped of His coat, His priestly garments, and He was crucified.** Ge 37:24 And they took him, and cast him into a pit: and the pit was empty, there was **no water in it.** Scripture makes it a point to tell us that **pit had no water, why?** If there had been water in the pit, Joseph would have drowned and died. It tells us how that Israel gave Jesus over to the Roman Government and their hands were clean.

The reason why Joseph's brothers put him in this pit was so that they would not get blood on their hands. They felt a little cleaner. It is the same with Christ, He was to suffer death at someone else's hands, but in reality, they killed Him and so was Joseph killed. The pit where there is no water, is another name for Hades, the underworld, the abode of the disembodied dead. It was representative of all the dead before the resurrection of Christ. Refer to Zec 9:11 As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. Ge 37:25 And they sat down to eat bread: and they lifted up their eyes and looked, and behold, a company of Ishmaelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt. **With Christ the Jews rejected the true bread and now they were eating bread thinking that they were fellowshiping and they did not even know the true bread.**

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And they sat down to eat bread,” and this, while Joseph was helpless in the pit! How this reminds us of Mt 27:35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet. They parted my garments among them, and upon my vesture did they cast lots. 36 And sitting down they watched him there; Ge 37:26 And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood? 27 Come, and let us sell him to the Ishmaelites, and let not our hand be upon him; for he is our brother and our flesh. And his brethren were content. Note that from among the twelve sons of Jacob Judah was the one that came up with this plan, just as from the twelve apostles Judas was the one to sell the Lord Jesus Christ!

Ge 37:28 Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit and sold Joseph to the Ishmaelites for twenty pieces of silver: and they brought Joseph into Egypt. Merchantmen are typical of the Romans soldiers whom Jesus was delivered to. Get this his brothers lifted him out of this pit. They literally had their hands on him whether they wanted to acknowledge it or not. Twenty pieces of silver was the price of a slave in that day. Jesus was sold for thirty pieces of silver the price of a slave, maybe inflation, I don't know. Ge 37:29 And Reuben returned unto the pit; and, behold, Joseph was not in the pit; and he rent his clothes. 30 And he returned unto his brethren, and said, The child is not; and I, whither shall I go?

Ge 37:31 And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood; This tells us of Calvary. This goat had to die for Joseph and the only reason he was killed was to get the blood. The blood of Jesus Christ as the blood of a scapegoat, a sin offering, was presented to the Father. Ge 37:32 And they sent the coat of many colors, and they brought it to their father; and said, This have we found: know now whether it be thy son's coat or no. 33 And he knew it, and said, It is my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces. **It is as though Joseph has died and is no more.** Chap 37 we find the rejection of Joseph which is the rejection of Christ and His deliverance unto death. Joseph was put into the pit and we know that he has been sold down into Egypt by his brothers and now in Chap 38 our story turns to a man by the name of Judah.

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Ge 38:1 And it came to pass at that time, that Judah went down from his brethren, and turned in to a certain Adullamite, whose name was Hirah. 2 And Judah saw there a daughter of a certain Canaanite, whose name was Shuah; and he took her, and went in unto her. Judah here shows the history of the Jews after Joseph has been rejected. We find here that the Jews are now joined unto the world. That is exactly what happened after Jesus was crucified. They rejected Him and turned right back to the world. Notice this man was a Canaanite which means merchant. When we see merchant in scripture it speaks of making merchandise of the Gospel. Genesis 37 closes with an account of Jacob's sons selling their brother Joseph unto the Midianites, and they, in turn sold him into Egypt. This speaks, in type, of Christ being rejected by Israel, and delivered unto the Gentiles. From the time that the Jewish leaders delivered their Messiah Jesus into the hands of Pilate they have, as a nation, had no further dealings with Him; and God, too, has turned from them to the Gentiles. Now Joseph is now seen in the hands of the Gentiles. But before we are told what happened to Joseph in Egypt, the Holy Spirit traces for us, in typical outline, of the history of the Jews, while Joseph in type is absent from the land. This is found in Genesis 38.

It is remarkable that Genesis 38 records the history of Judah, for long before Jesus was rejected by the Jews, Israel (the ten tribes) had ceased to have a separate history. I need to give an explanation of the twelve tribes of Israel. The 12 tribes of Israel are traditionally divided into two kingdoms: the Northern Kingdom (ten tribes) and the Southern Kingdom (Judah and Benjamin). The Ten Tribes, after the Kingdom split, were exiled by the Assyrians. The two remaining tribes, Judah and Benjamin, formed the Kingdom of Judah in the south. The twelve tribes of Israel were named after the sons and grandsons of Jacob, also known as Israel. After the death of King Solomon, the United Kingdom of Israel split into two kingdoms: the Northern Kingdom (also called the Kingdom of Israel) and the Southern Kingdom (also called the Kingdom of Judah). The Northern Kingdom consisted of ten tribes: Reuben, Simeon, Issachar, Zebulun, Gad, Asher, Naphtali, Manasseh, Ephraim, and Dan. Again, the Southern Kingdom consisted of the tribes of Judah and Benjamin. The Assyrian Empire conquered the Northern Kingdom around 720 BC. The tribes of Judah and Benjamin remained in the Southern Kingdom and were led by King David and later by his descendants.

Here, then, Judah foreshadows the history of the Jews since their rejection of Christ starting in V2. Ge 38:2 And Judah saw there a daughter of a certain Canaanite, whose name was Shuah; and he took her, and went in unto her. Again, Canaanite means "the merchantman," and "Shuah" means "riches." Note the meaning of these names. They are no longer the quiet shepherds as of old; but, instead, travelling merchants. And "riches" has been their great pursuit. Three sons were born to Judah by Shuah, and note the meaning of their names: **"Er" enmity; "Onan" iniquity; "Shelah" sprout.** "Enmity" against Christ is what has marked the Jews all through the centuries of this Christian era. "Iniquity" surely fits this people. In those days, the average merchant was noted for dishonesty. While "sprout" describes the feeble life of this nation. But they are so marvelously preserved by God through innumerable trials and persecutions with the Jewish people. Judah, with increasing spiritual decline, moves away from the covenant family in Hebron. He integrates his life with the Canaanites, and he becomes a close friend to Hirah. He then marries a Canaanite and they have three sons. Time passes, and his first son marries Tamar.

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We don't know what he was doing, but this son is so wicked, God judges him through premature death. In Old Testament law the practice was where a brother would marry his deceased brother's wife called Levirate law. Again, it required a brother of the deceased husband to take the widow as a wife, and the first son of that relationship would legally be considered the son of the deceased brother. This was intended to preserve inheritance and protect women who would have been left vulnerable. Ge 38:3 And she (wife of Judah) conceived, and bare a son; and he called his name Er. 4 And she conceived again, and bare a son; and she called his name Onan. 5 And she yet again conceived, and bare a son; and called his name Shelah: and he was at Chezib, when she bare him. (Cezib means means lying, false, or deceitful.) 6 And Judah took a wife for Er his firstborn, whose name was Tamar. Ge 38:7 And Er, Judah's firstborn, was wicked in the sight of the LORD; and the LORD slew him. This is the only thing we know. We don't know what deeds he was guilty of, but they were so bad that God killed him.

Now in Israel if a man did not have any children and he died then his brother was to go into this one's wife and raise up children, Onan refused to do that so God killed him to. Ge 38:8 And Judah said unto Onan, Go in unto thy brother's wife, and marry her, and raise up seed to thy brother. 9 And Onan knew that the seed should not be his; and it came to pass, when he went in unto his brother's wife, that he spilled it on the ground, lest that he should give seed to his brother. 10 And the thing which he did **displeased the LORD: wherefore he slew him also.** Onan does not want to reduce his potential inheritance, and so he simply uses Tamar. As a result, God judges him also. Then next in line is Shelah and Judah gets a little fearful because everyone that gets close to this woman dies. Ge 38:11 Then said Judah to Tamar his daughter in law, remain a widow at thy father's house, till Shelah my son be grown: for he said, Lest peradventure he die also, as his brethren did. And Tamar went and dwelt in her father's house. Judah promises his youngest son to Tamar, but V11 reveals he was blaming Tamar for the death of his sons and had no intention of giving Shelah to her.

Then Judah's wife died and Tamar takes note of that. Ge 38:12 And in process of time the daughter of Shuah Judah's wife died; and Judah was comforted, and went up unto his sheepshearers to Timnath, he and his friend Hirah the Adullamite. Judah, had this superstition towards Tamar. Maybe he thought the same thing would happen to him; given two of his sons and his wife were now dead. To occupy his sorrowing mind, Judah joins in the festivities and celebrations that occurred around the time of sheep shearing. Enough time has passed so that Tamar now knows that Judah has no plans to have Shelah marry her. She concocts a successful plan to lure Judah. Why do this? Is it revenge? We don't know! Although the Old Testament did not allow for it, some forms of ancient Levirate law may have extended to the father, especially now that his wife had died. So, this could have been a known practice. But there may be more going on here. It may be that she had a deep longing to be part of the covenant people of God. Although her approach cannot be excused, she had learned of God's favor to the patriarchs and wished to be a part of God's purpose with them.

The fact she is mentioned in Ruth 4 and Matthew 1, gives us a clue which we will examine. After successfully **deceiving** Judah to part with his personal items, Judah is unable to locate this mystery harlot to exchange these items for payment and tries to forget about the event.

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So, we will read, Ge 38:13 And it was told Tamar, saying, Behold thy father-in-law goeth up to Timnath to shear his sheep. 14 And she put her widow's garments off from her, and covered her with a vail, and wrapped herself, and sat in an open place, which is by the way to Timnath; for she saw that Shelah was grown, and she was not given unto him to wife. So, in verse 14, she took off her widow's garments and covered herself with a veil, as in a wedding veil, which is how prostitutes would have dressed to signal their intention in those days. She's using clothing to **deceive** Judah, just like Jacob did with Isaac in Genesis 27:27. Isaac smelled his garments and blessed him, said, see, the smell of my son is as the smell of a field that the Lord has blessed. Jacob dressed up like Esau in goat skins to make himself smell and feel like Esau so that he would be able to deceive his father Isaac, and also just like Joseph's brothers with Jacob in the previous chapter. They took the coat of many colors and brought it to their father, covered in blood, and said, "This we have found. Please identify whether it is your son's coat or not." In verse 32. And their father believed that Joseph was dead because they used Joseph's coat to deceive their father, Jacob.

15 When Judah saw her, he thought her to be an harlot; because she had covered her face. Ge 38:16 And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee; (for he knew not that she was his daughter in law.) And she said, What wilt thou give me, that thou mayest come in unto me? 17 And he said, I will send thee a kid from the flock. And she said, Wilt thou give me a pledge, till thou send it? 18 And he said, What pledge shall I give thee? And she said, Thy signet, and thy bracelets, and thy staff that is in thine hand. And he gave it her, and came in unto her, and she conceived by him. Tamar is going to need to prove that Judah was the one responsible for getting her pregnant. Otherwise, she knew that she would be put to death once she's found out because she was involved in prostitution. **Judah is a man of his word; He went back to get the kid of the flock and came back and couldn't find her.** Ge 38:19 And she arose, and went away, and laid by her vail from her, and put on the garments of her widowhood. 20 And Judah sent the kid by the hand of his friend the Adullamite, to receive his pledge from the woman's hand: but he found her not.

Ge 38:21 Then he asked the men of that place, saying, Where is the harlot, that was openly by the way side? And they said, There was no harlot in this place. 22 And he returned to Judah, and said, I cannot find her; and also the men of the place said, that there was no harlot in this place. 23 And Judah said, Let her take it to her, lest we be shamed: behold, I sent this kid, and thou hast not found her. Ge 38:24 And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter in law hath played the harlot; and also, behold, she is with child by whoredom. And Judah said, Bring her forth, and let her be burnt. 25 When she was brought forth, she sent to her father-in-law, saying, By the man, whose these are, am I with child: and she said, Discern, I pray thee, whose are these, the signet, and bracelets, and staff. 26 And Judah acknowledged them, and said, She hath been more righteous than I; because that I gave her not to Shelah my son. And he knew her again no more. The note in V26 that Judah "knew her again no more" may be a brief indicator of the beginnings of repentance in Judah's life. The next time we read of Judah he appears to be leading by example within Jacob's household.

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Judah, in this situation, offers his jewels as collateral to Tamar, demonstrating a willingness to sacrifice his wealth for her. Similarly, Jesus, was willingly giving up His life on the cross, sacrificed his own being for the salvation of humanity. Jesus Christ, the Messiah, is a descendant of Judah through his son Perez, the product of Judah and Tamar's union. Jesus, the ultimate sacrifice, willingly gave up His life on the cross to atone for the sins of humanity. Guess who is in the line of Christ? Tamar! Mt 1:1 The book of the generation of Jesus Christ, the son of David, the son of Abraham. 2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren; 3 And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram; Tamar is one of the 5 woman included in Jesus genealogy. God is not saying let us do evil that good may come. Ro 3:8. But notice that it was Tamar's sin that gave her entrance into this line and the same thing is true with us, it was not our goodness that brought us unto Christ. It was our sin; it was because of our unrighteousness. Christ died for the ungodly. This is also shows us that God is never defeated and He can even bring good out of our foolishness and horrible mistakes even as He did from Tamar. She was in the line of Christ. Jesus is in the line of Judah and Judah is the one that got Tamar pregnant out of wedlock and she played the harlot. Notice that there is an expression of Christ in the 2 sons that she bore. She was pregnant with twins.

Ge 38:27 And it came to pass in the time of her travail, that, behold, twins were in her womb. 28 And it came to pass, when she travailed, that the one put out his hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first. 29 And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, How hast thou broken forth? this breach be upon thee: therefore, his name was called Pharez. 30 And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zarah. Chapter 38 terminates with the story of Tamar, the closing portions of which obviously foreshadowing the end-time conditions of the Jews. In the time of her travail "twins were in her womb" (Genesis 38:27). So, in the tribulation period there shall be two companies in Israel. The first, appropriately named "Pharez," which means "breach," speaking of the majority of the nation who will break completely with God and receive and worship the Antichrist. The second, "Zerah," that had the "scarlet thread" upon his hand (Genesis 38:30), pointing to the godly remnant who will be saved, as was Rahab of old by the "scarlet cord."

This is also a picture of Jesus at His first advent. Zarah is a picture of Christ at that first advent and his name means a rising as the sun. Zarah like Christ was seen for a moment, long enough to put the scarlet thread upon him. That means the blood of Christ was shed at the cross of Calvary when Jesus came the first time. It was just for a moment and if you remember at the stoning of Stephen, he looked up and saw the Son of God standing at the right hand of God. Jesus was standing there after the resurrection ready to come back and set up His Kingdom on earth, if at that time, if Israel as a nation accepted Him. But they didn't. It is as though He drew back His hand with the scarlet thread on it and Pharez came forth. His name means breach. This is exactly what happened there was a breach between Israel and God at that time. Israel as a nation was set aside because they did not accept Christ. Again, Zarah means a sun rising and there is yet to be a Son rising for the nation of Israel when they look upon Him whom they pierced and when they accept Him who had the scarlet thread upon Him which was the blood of Christ.

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There is one common word all the way through chapter 38. Deception! Since the very beginning of Genesis, we have deception at various points and we need to understand why? In Gen 3 we learn deception thru Satan and how Eve was deceived. Adam was a type of Christ and Christ with His eyes wide open became sin for us. Jesus was not deceived; He made the choice. Adam did not want to be separated from Eve for eternity. Likewise, Jesus wants our fellowship. He died so that he would have us who believe on Him for eternity. But Satan has been here all the way through Genesis deceiving. After the murder, Cain was so full of arrogance that he tried to deceive God; but no one can deceive God. 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 (God) said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground (Genesis 4:9-10). Then Jacob's mother, Rebekah, convinced Jacob to steal his brother Esau's birthright. Rebekah made a plan to deceive Isaac, who had become blind in his old age, by killing a goat and putting the hair from it on Jacob's arms.

Then she sent Jacob to his father who 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. God had already promised the birthright to Jacob; but Rebekah got ahead of God, and Jacob received the blessing through deceit. Ge 27:12 My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing. Jacob's sons also followed this pattern. Ge 34:13 And the sons of Jacob answered Shechem and Hamor his father deceitfully, and said, because he had defiled Dinah their sister: Ge 34:25 And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males. The sons of Jacob deceived Shechem and Hamor and talked them into being circumcised and killed them all. Then next , Jacobs sons sold Joseph and deceived their father.

Joseph's brothers had deceived and sold their own brother into slavery. Joseph's brothers didn't want their father to know what they had done, so they deceived him into thinking Joseph had died. 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 colors, and they brought it to their father. Of Joseph's early life nothing is recorded. He could not have been more than five or six years old when his father left Mesopotamia. Joseph was the child of Jacob's later life when his name was changed to Israel, this prince of God. Joseph did not learn the deception that his older brothers learned. Nor did he have the sad experiences associated with the earlier years at Haran. He comes before us in chapter 37 at the age of seventeen. His companions were his half-brothers, the grown-up sons of Jacob's wives. Jacob's elder sons had, naturally, been affected by the life in Haran, by all the jealousy at home, and by the deception between Laban and Jacob. They had been brought up under the influence of the old Jacob, while Joseph had been the companion of the changed Jacob when his name was changed to Israel. This is no doubt the time Jacob was maturing in the Lord. We also will see the 12 sons and grandsons of Jacob who become the 12 tribes of Israel. The 12 tribes of Israel in the Old Testament as they wander through the wilderness is a parallel to the Church of the New Testament. Re 2:1 Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks.

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This is one of the secrets of the Church at Ephesus, It is really symbolic of what God wants for the entire Church throughout this age. That is the way that Paul wrote the book of Ephesians. We have been blessed with all spiritual blessings in the heavenlies in Christ. That is true of the whole Church, but the whole Church is not interested. We see that how many of these Churches do not lay hold of spiritual blessings and they are really reprimanded because of it. Ephesus is representative of what God wanted for the entire Church as whole to be. So, He is walking amidst the seven golden candlesticks or the Church today. John saw Him doing that from the very end of the Church age, so it is symbolic of how He is walking and has walked down through all of the Church age judging the Churches, judging men, evaluating them even down to our day. The provision that God has provided is available for the entire Church, but again the entire Church will not choose to lay hold of that provision. God intended it for the whole Church, but only two of these Churches actually maintain the fullness of what God intended. Those two are Smyrna and Philadelphia. This is the same with Israel. It shows that there is a remnant that will always follow the Lord entirely. It is because the deceiver the Devil is out to get people to make the wrong choices. Paul wrote about this in Acts 20.

When this Church of Ephesus started out they were very lofty and high in the heavenlies and they were a spiritual Church, but they already run into problems. We see that in Acts 20 when Paul wrote to the same Ephesian elders and he said, I know that after my departure grievous wolves are going to enter in among you. Ac 20:29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. And we find this here in Revelation. Notice, Re 2:2 and thou hast tried them which say they are apostles, and are not, and hast found them liars: *** They had deception even in that day from those who were claiming to be Apostles of the Lord Jesus and yet they were not. Ephesus of that time said they had tried them and found them liars. In other words, they had measured them against the word of God and determined that they were not preaching the truth. They were liars. The Church as a whole has lost that ability down through the ages and they have not measured men and preachers by their message at all. So, they have gotten by with their lying ways. We are already being bombarded with deception, even in religious circles where man is adding and subtracting from the word of God.

Satan has transformed himself into an angel of light, rather than darkness. He will claim to be "Christian." He will recruit under the banner of the Christ. We must not marvel at the signs and wonders as the end time draws closer. In Le 10:1 And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not. 2 And there went out fire from the LORD, and devoured them, and they died before the LORD. This strange fire means that it did not come from the coals of the brazen altar. This was not to be done. We get our fire from Calvary. This strange fire was not of the power of the Holy Spirit. It was not on the basis of Calvary. It shows unbelief of Moses instruction because they were instructed exactly as to how they were to do this and so the Lord consumed them in V2 with His fire. Today there is so much strange fire in the religious world. Men have turned the word of God into their own false doctrine. People don't even realize that this deception is from the beginning of Genesis even when Eve was deceived of Satan. This fire of false doctrine has not been authorized by God. It is fire which has not been kindled by a coal from off His altar. It is fire which is not sustained by the oil of the Holy Spirit.

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Therefore, it is strange fire. It is the energy of the flesh turned into a religious channel. This is not the same energy which is according to the knowledge of the word of God taught by the Apostle Paul. So, I ask you, what day is upon us right now. Let me read; 2Ti 4:3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; Why has this happened? It is because of the rejection of sound doctrine. The enemy has come in to deceive! Men wrongly teach, holding an entirely false conception of God's purpose and His design in the Gospel. These preachers have gone forth only to deceive and seduce the unwary. They say little or nothing about the requirements of God, or the diligence to practical study and application of the word of God to our lives. They cheapen the Gospel, and lower God's standard, by perverting His Truth, and by telling people there is no race course to win Christ. They ignore the basic teaching of the Apostle Paul which he said, 2Ti 2:15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

Paul also said, 1Ti 4:15 Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Without rightly dividing the word of God, men in their deception, have produced a generation of professors, and not possessors who now infest the churches with their ungodly doctrines. The tragic thing is that so few now can see anything wrong with this. It has been a favorite device of false prophets in all ages to spread their errors through the efforts of flattering their pride by speaking of their gifts and talents. These false teachers poison men's souls. But such are false teachers, deceitful workers, transforming themselves into the apostles of Christ. And no marvel, for Satan himself is transformed into an angel, of light. (2 Cor. 11:13,14). All this is in opposition to the Truth. Paul wrote Ga 1:6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto **another gospel**: 7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. 8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. 9 As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.

Another gospel is satanic energy which the minds and wills of its listeners are being led captive by the Devil. Satan is the deceiver, being the prince of deceit as well as of wickedness. When he had the awful nerve to tempt the Lord Jesus, he came with the Word of God on his lips saying, "It is written" (Matthew 4:6)! Though Satan's kingdom be that of darkness, yet his craft is the imitation of light, and it is his agents that work by deception. They claim to be the apostles or teachers of Christ, but Joh 8:44 Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. Let us be aware of strange fire, which is not according to knowledge of God. Let this scripture never ever be said of us. Isa 1:2 Hear, O heavens, and give ear, O earth: for the LORD hath spoken, I have nourished and brought up children, and they have rebelled against me. Paul wanted us to have Ro 1:11 For I long to see you, that I may impart unto you some **spiritual gift**, to the end ye may **be established**; The spiritual gift was the Gospel and to be established is to be set fast. Why? To win Christ. Php 3:14 I press toward the mark for the prize of the high calling of God in Christ Jesus.

Genesis 39-40 Joseph's Prison- God's Loving Arms May 6, 2025

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Chap 39 we revert back to Joseph. Three words that describe Joseph are the son, sufferer, and the sovereign. This is the second stage of his life as being the sufferer. Joseph suffered in prison likewise Christ suffered in prison. Christ was bound in this world by the will of God. Ge 39:1 And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmaelites, which had brought him down thither. Potiphar means my affliction is broken. He is typical of the world and he is typical of us because our affliction was broken when Christ came into our lives. We also see some wonderful lessons in Joseph's life as a full overcomer and this should be followed in our own lives.

Genesis 39 is really a new beginning in the type, taking us back to the Incarnation, (this is when Jesus became both fully God and fully human) and this chapter traces the experiences of the Lord Jesus from another angle. What a contrast from being the beloved son in his father's house to the degradation of slavery in Egypt! But this was as nothing compared with the voluntary self-humiliation of the Lord Jesus.

He who was in the form of God, and thought it not robbery to be equal with God, made Himself of no reputation, and took upon Him the form of a servant (Philippians 2:6,7). "Bond-slave" expresses the original better than "servant." We can also refer to the prophetic language of Psalm 40. There we hear the Lord Jesus saying, Ps 40:6 Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required. 7. Then said I, lo, I come; in the volume of the book, it is written of Me. 8 I delight to do Thy will, O My God." These words carry us back to Ex 21:5 And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free: 6 Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an aul; and he shall serve him forever. The Lord Jesus was the Speaker of that prophecy in Psalm 40, and the fulfiller of this type in Exodus 21. He was the One who took the Servant's place, and voluntarily entered into the degradation of slavery. And it is this which Joseph here typifies.

Ge 39:2 And the LORD was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian. 3 And his master saw that the LORD was with him, and that the LORD made all that he did to prosper in his hand. Notice, the Lord made all that Joseph did "to prosper in his hand." How these words remind us of two prophetic scriptures which speak of the perfect Servant of God. I am reminded of Ps 1:3 And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. This is the "Blessed Man," the Man who walked not in the counsel of the ungodly, nor stood in the way of sinners, nor sat in the seat of the scornful; the Man whose delight was in the Law of the Lord, and in whose Law, He did meditate day and night. This is spoken of specifically, of the Lord Jesus, in whom, this was fully realized. Then in Isaiah 53 every sentence of this chapter refers to Jesus Christ, and to Him, as God's "Servant." Of Joseph it is recorded, The Lord made all that he did to prosper in his hand .(Genesis 39:3). Ge 39:4 And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all that he had he put into his hand.

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Potiphar recognizes this gift of a ruler or an overseer in Joseph and when he did, he made him overseer over all of his house. And Joseph became an overseer all the way through down here in Egypt. A man's gift maketh room for him. When God has given us such a gift, God didn't do it for nothing and it will not be wasted. Joseph did not go and try to do this on his own. The Lord opened the way up for him. Joseph was entirely different from any other servant that Potiphar ever had. The fear of God was upon him; the Lord was with him, prospering him; and he served his master faithfully. So, it was with Jesus Christ whom Joseph foreshadowed. The Lord Jesus was entirely different from any other servant God ever had. Isa 11:2 And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; And so faithfully did Jesus serve God, He could say, Joh 8:29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

Ge 39:5 And it came to pass from the time that he had made him overseer in his house, and over all that he had, that the LORD blessed the Egyptian's house for Joseph's sake; and the blessing of the LORD was upon all that he had in the house, and in the field. The Father entrusted His Son Jesus in all the interests of the Godhead. He had the Divine character, the glorifying of God's name, and the evidence of His throne. And what has been the outcome of the Beloved Son Jesus taking the Servant's place, and assuming and discharging these heavy responsibilities? The Lord "blessed" the "Egyptian's house," for the sake of Jesus whom Joseph foreshadowed? The "Egyptian's house" symbolizes the world, and how bountifully has the world been blessed for Christ's sake! We see here that is why the world has not been destroyed. Ge 39:6 And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. And Joseph was a goodly person, and well favored. How the Holy Spirit guarded Joseph! Joseph had entered into the misery of slavery. He could no longer go as he pleased, but he was subject to the will of another.

He was no longer dwelling in his father's house in Canaan, but instead, he was a bond slave in an Egyptian's house. We are told, "Joseph was a goodly person, and well favored." So, too, Jesus took a lowly place, the place of humiliation and shame, the place of submission as a servant. Yet, how intensely did the Father see to it that the glory of His Son was guarded! No sooner was He laid in the manger (the place He took), than God sent the angels to announce to the Bethlehem shepherds that the One born (the person) was none other than "Christ, the Lord." A little later, the wise men from the East came before the young child in worship. As soon as He comes forth to enter (the place of) His public ministry, serving others, instead of being served, God causes John the Baptist to go before Him and testify that he was not worthy to stoop down and unloose the shoe-latchet of the (person) of the Lamb of God. Then on the Cross, where, God's Servant Jesus was seen in the place of shame! Truly, He is a "goodly person, and well favored." Ge 39:7 And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, lie with me.

8 But he refused, and said unto his master's wife, Behold, my master wotteth not what is with me in the house, and he hath committed all that he hath to my hand; Joseph would not violate that trust that he had with Potiphar. Note that for our lives as well.

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Ge 39:9 There is none greater in this house than I; neither hath he kept back anything from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God? 10 And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her. Ge 39:11 And it came to pass about this time, that Joseph went into the house to do his business; and there was none of the men of the house there within. 12 And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out. She accused him and lied about him. 13 And it came to pass, when she saw that he had left his garment in her hand, and was fled forth. Note how the Holy Spirit has placed the account of what Judah did in Genesis 38 with Tamar and how Joseph handled this in Genesis 39. And how significant that the un-faithfulness of the one is placed before the faithfulness of the other! Joseph's temptation foreshadowed the temptation of the Lord Jesus, the last Adam, and His faithfulness in refusing the evil solicitations of Satan. It was in contrast from the failure of the first Adam, before Him. Joseph's temptation is divided into three distinct parts (as was that of our Lord Jesus).

Joseph like Judah faced temptation. Judah was a successful man near his home while Joseph was a vulnerable slave far from home. Like Judah Joseph faced temptation from a forbidden woman, but unlike Judah who held the power, Joseph's temptress held the power, Potiphar's wife. How was Joseph able to endure? Scripture supports only one answer: Joseph, had been given power of the Holy Spirit. Joseph foreshadows the last Adam, Jesus Christ just as Judah points back to the first Adam. Adam and Judah relied on their own strength and intellect, leading them to immediately fall into temptation under ideal circumstances. Joseph and Jesus relied on the power of the Holy Spirit. By the power of the Holy Spirit, they did not give way to temptation under very challenging circumstances. Adam and Judah tried to shift blame and ignore their responsibility. Joseph and Jesus embraced responsibility and obeyed God rather than man. Jesus like Joseph was falsely accused by an unfaithful wife (Israel) and therefore condemned by a foreign official (Pilate) to suffer the punishment the wife (Israel) deserved. Joseph was thrown in a dungeon and forgotten before being raised to prominence, just as Jesus was buried and raised again. Joseph and Jesus both knew that they underwent all of this to accomplish God's purpose to save His people.

We too can have the faith and endurance of Joseph. Judah's failure was not the end of the story. When his sin found him out, he declared that Tamar was more righteous than he was (Genesis 38:26). This was a turning point for Judah and likely his point of genuine conversion. After that, we will see in an upcoming study that Judah stepped up and took responsibility for his brothers. He is the one who convinced them to sell Joseph. But later he guaranteed Benjamin's safety in Egypt (Genesis 43:8-9). Judah even volunteered to be enslaved in Benjamin's place (Genesis 44:18). And through the line of Perez, one of the twins born from Judah's union with Tamar, would come David and ultimately Christ. In a family that was going downhill, God used the lowest point for one of the worst sinners in order to bring about salvation for His people. And He does the same thing today. So, when we fail in some way, there is hope in the One to whom Joseph points and who brought about salvation in Judah. But for the grace of God there go I. But for the grace of God the family of Israel born out of turmoil and entangled in sin would never become a mighty nation as the covenant people of God, but for grace.

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But for the grace of God, we too would be without hope. Our sin brings about the curse like Reuben, but like Judah by God's grace in Christ we inherit His blessings instead. So, Judah is the heritage of the true people of God, which is a heritage of failure and salvation. While Joseph foreshadowed Jesus, Jesus is the Lion of Judah. So, when we fail in anything let us repent like Judah and enter the blessing promised to Judah: Ge 49:9 Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? 10 The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. Joseph was not tempted in Canaan, by his brethren, but in Egypt (symbol of the world), by the wife of a captain of Pharaoh's guard Potiphar. And the temptation suffered by the Lord Jesus did not come from His brethren according to the flesh, but from Satan, "the prince of this world." Notice how Joseph resisted the repeated temptation. Joseph said how then can I do this great wickedness and sin against God? Compare this statement of Joseph's with Ps 105:19 Until the time that his word came: the word of the LORD tried him.

It was by the same Word that the Savior Jesus rejected the enemy. Then notice "And he (Joseph) left his garment in her hand, and fled, and got him out" (Genesis 39:12). Joseph was falsely accused. Ge 39:14 That she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice: Hebrew means sojourner which is a very revolting title. She insults him and lies about him to Potiphar. Joseph suffered because he directly refused carnal fellowship. So don't be surprised when we take a stand for the truth and righteousness, we are going to pay the price. We will suffer for that and Joseph was willing to pay the price. Ge 39:15 And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out. 16 And she laid up his garment by her, until his lord came home. 17 And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me: 18 And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out. 19 And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled.

There was no ground whatsoever for a true charge to be brought against Joseph, so an unjust one was given. So it was, too, with Jesus who was "holy, harmless, undefiled, separate from sinners." His enemies "the chief priests, and elders, and all the council, gave false witness against Jesus, to put Him to death. Joseph attempted no defense against his accuser. So, he was falsely accused by this Egyptian woman, he does not attempt to prove his innocence. There was not a word of appeal made; nor is there any murmuring against the cruel injustice done to him. So, he was just cast into prison. There was no blame; nothing but a quiet enduring of the wrong. When Joseph was reviled, like the Savior, he reviled not again. And how all this reminds us of what we read in Isaiah 53:7, with its recorded fulfillment in the Gospels, "He was oppressed, and He was afflicted, yet He opened not His mouth; He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth!" Ge 39:20 And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound: and he was there in the prison. Joseph is just like Christ here. We find in Isaiah 53 that Jesus was as a sheep before her shearers is dumb, so he openeth not his mouth.

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We do not read any kind of resistance or defense on the part of Joseph either. The same was true of Christ. Just as Joseph, who was completely innocent, was unjustly cast into prison, so our Lord Jesus was unjustly sentenced to death by Pilate who said, "I find no fault in Him." What a parallel between the acts of Potiphar and Pilate. It seems evident that Potiphar did not believe the accusation which his wife brought against Joseph. Had Joseph really done this, he would have ordered Joseph as a Hebrew slave to be put to death. But he had Joseph cast into prison. Note the parallel in Pilate. He, too, did not believe in the guilt of our Lord Jesus. Isn't why he was reluctant to give his consent for Him to be crucified? He, too, knew the character of those who accused the Savior. But, for the sake of appearances and as an officer of the Roman Empire, against Jesus who was charged with being rebellious against Caesar, he passed the sentence. Joseph too suffered at the hands of the Gentiles. Not only was Joseph envied and hated by his own brethren, and sold by them into the hands of the Gentiles, but he was also treated unfairly by the Gentiles too, and unjustly cast into prison.

So, we can refer to, Ac 4:26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. 27 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, 28 For to do whatsoever thy hand and thy counsel determined before to be done. Joseph, the innocent one, suffered severely. In Stephen's speech we find a statement which bears this out. Ac 7:9 And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him, 10 And delivered him out of all his afflictions, and gave him favor and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house. How much, we wonder, is covered by these words, "delivered him out of all his afflictions"! What humiliations, trials and pains, was he called on to suffer? In Ps 105:17 He (God) sent a man before them, even Joseph, who was sold for a servant: 18 Whose feet they hurt with fetters: he was laid in iron. How these references remind us of Jesus that Blessed One, who was mocked and spit upon, scourged and crowned with thorns, and nailed to that awful cross! We find here that Joseph won the respect of his jailor.

Ge 39:21 But the LORD was with Joseph, and shewed him mercy, and gave him favor in the sight of the keeper of the prison. This seems to parallel the fact that the Roman centurion, the one who had charge of the crucifixion of Jesus, cried, "Certainly this was a Righteous Man" (Luke 23:47). Thus did God give His Son favor in the sight of this Roman who corresponded with Joseph's jailor. Ge 39:21 But the LORD was with Joseph, and shewed him mercy, and gave him favor in the sight of the keeper of the prison. We are going to get into some situations that we may not deserve and places that are very difficult for us. But the Lord went to prison with Joseph and He does exactly the same thing for us. He did not forsake Joseph nor will He forsake us. He showed Joseph mercy, and gave him favor. Ge 39:22 And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it. Why did the keeper do that? Because he recognized this great gift of stewardship or ruling that Joseph had. Ge 39:23 The keeper of the prison looked not to anything that was under his hand; because the LORD was with him, and that which he did, the LORD made it to prosper. (that is the kind of confidence that he had in Joseph and why)

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These guys that were in prison were not Sunday school boys. Joseph had such a gift of being able to relate to these people and being able to control and oversee them. The same thing is true in our lives, God can do this with us why? Because the LORD is with us, and that which he did, the LORD made it prosper in his hand. **Ge 40:1** And it came to pass after these things, that the butler of the king of Egypt and his baker had offended their lord the king of Egypt. What he did we are not told to get thrown into prison but it may not have been much. **Ge 40:2** And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers. **3** And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound. The sovereignty of God is amazing He can work things beyond our control and do exactly what He wants to do and that is what He did here. Joseph was not alone in the place of shame and suffering. Nor was the Lord Jesus. And just as there were two malefactors crucified with Him, so two offenders were in the prison with Joseph! **Ge 40:4** And the captain of the guard charged Joseph with them, and he served them: and they continued a season in ward.

5 And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which were bound in the prison. **6** And Joseph came in unto them in the morning, and looked upon them, and, behold, they were sad. Joseph came in to them in the morning and looked at them, and saw that they were sad: This was a window into the heart of Joseph. **7** And he asked Pharaoh's officers that were with him in the ward of his lord's house, saying, Wherefore look ye so sadly today? In this, Joseph shows us Jesus. An innocent Man Jesus came into humanity's prison and lived our hardships and temptations, suffering worse than all, yet He never looked for our pity. In a sense, Jesus asks us, Why do you look so sad today? As Jesus lives His life through His people, they will also care about the needs of others, even when their needs are real and apparent. **Ge 40:8** And they said unto him, We have dreamed a dream, and there is no interpreter of it. And Joseph said unto them, Do not interpretations belong to God? tell me them, I pray you. This is right down Joseph's alley. He had dreams when he was a child. The Butler went first and told his dream. In interpreting their dreams, Joseph foretold the future destiny of the butler and the baker.

But notice that in doing this Joseph was careful to give the glory to God, saying, "Do not interpretations belong to God?" Just like Jesus in **Joh 12:49** For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. **Ge 40:9** And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine was before me; **10** And in the vine were three branches: and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes: **Ge 40:11** And Pharaoh's cup was in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand. **12** And Joseph said unto him, This is the interpretation of it: The three branches are three days: **13** Yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler. **14** But think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house: Jesus said, **Luke 22: 19** in connection with the Last Supper, "This do in remembrance of Me. Joseph just like anybody else, he did not want to be in prison, so he said tell the Pharaoh about me so I can get out of this prison. I would like to be delivered from this place.

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In the dream grapes are symbolic of the blood of Christ and that is the way of deliverance and this man was delivered because of that. Ge 40:15 For indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon.

16 When the chief baker saw that the interpretation was good, he said unto Joseph, I also was in my dream, and, behold, I had three white baskets on my head: The white baskets are symbolic of the self-righteousness of men. **Jesus said** Mt 23:27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. It tells of the self-righteousness of men which is not going to stand up. Ge 40:17 And in the uppermost basket there was of all manner of bakemeats for Pharaoh; and the birds did eat them out of the basket upon my head. All of this self-effort does not bring salvation. The pressed grape, the blood of Christ brings deliverance. All of this self-effort does not bring deliverance and so Joseph tells him; Ge 40:18 And Joseph answered and said, This is the interpretation thereof: The three baskets are three days: 19 Yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee.

And just as there were two malefactors crucified with Jesus, so two offenders were in the prison with Joseph! One receives deliverance, but the other judgement. It is with good reason that the Holy Spirit has seen fit to record the details of these dreams. Connected with the spared one, the butler, we read of "the cup" into which the grapes were pressed. (Genesis 40:10-12), suggesting to us the precious Blood of the Lamb, by which all who believe are delivered. Connected with the one who was not delivered, the baker, were baskets full of bakemeats (Genesis 40:16,17), suggesting human labors, the works of man's hands, which are powerless to deliver the sinner, or justify him before God: for those, there is only the "Curse," referred to here by the baker being "hanged on a tree." Refer to Ga 3:13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree. So it was at the Cross: the one thief went to Paradise; the other to Perdition. So, we have the Butler and the grapes and pressings are figurative of the Blood of Christ (therefore they have redemptive value).

They were given unto Pharaoh (figurative of God) as an offering. Then the Baker; his dream had three white baskets of baked meats representing man's self-works that men would bring unto God, but were destroyed by evil spirits, hence they have no redemptive value. Ge 40:20 And it came to pass the third day, which was Pharaoh's birthday, that he made a feast unto all his servants: and he lifted up the head of the chief butler and of the chief baker among his servants. 21 And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand: 22 But he hanged the chief baker: as Joseph had interpreted to them. 23 Yet did not the chief butler remember Joseph, but forgot him. This butler forgot Joseph. This is a picture of people who are just concerned for themselves. Just as Jesus said so shall it be with every word of the Son of God, Heaven and earth shall pass away, but His words shall not pass away. In Chapter 40 is: we can only bow our heads and say, Ps 139:17 How precious also are thy thoughts unto me, O God! how great is the sum of them!

Genesis 41 May 13, 2025 The Sufferer to the Sovereign

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Ge 41:1 And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river. 2 And, behold, there came up out of the river **(the Nile)** seven well favoured kine and fatfleshed; and they fed in a meadow. 3 And, behold, seven other kine came up after them out of the river, ill favoured and leanfleshed; and stood by the other kine upon the brink of the river. 4 And the ill favoured and leanfleshed kine did eat up the seven well favoured and fat kine. So, Pharaoh awoke. **Then he went back to sleep and had another dream.** Ge 41:5 And he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, rank and good. 6 And, behold, seven thin ears and blasted with the east wind sprung up after them. 7 And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, it was a dream. This chapter opens with the king of Egypt dreaming two dreams, and awaking with his spirit troubled. The court magicians and wise men were summoned, and Pharaoh told them his dreams, but there was none that could interpret them to Pharaoh. Then it was that the chief butler recalled his experience in prison. He remembers how he had a dream, and that a Hebrew slave had interpreted the significance of the dream.

He tells this to the king, and Pharaoh sends at once for Joseph, who explains to him the meaning of his own dreams. Ge 41:8 And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh. 9 Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day: **Two years later** this butler remembers Joseph and he tells Pharaoh about him and they get Joseph to interpret the dreams. 10 Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, both me and the chief baker: 11 And we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream. 12 And there was there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret. 13 And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged. 14 Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved himself, and changed his raiment, and came in unto Pharaoh. Can you imagine what Joseph looked like after being in that dungeon for those years. He must have smelled very badly.

It was no accident that Pharaoh dreamed as he did, and when he did. God's time had come for Joseph to be delivered from prison and exalted to a position of high honor and responsibility. These dreams were the instrument employed by God to accomplish this for Joseph. Get this! The most trivial and the most important, and the most likely and the most unlikely circumstances are made to minister and develop God's purposes in our lives. Sometimes we feel that God has deserted us but all the time, He is working things out for our good. Think what Joseph must have felt in that dungeon. Could he have thought, Lord, you have deserted me! In chapter 39 Potiphar's wife, and in chapter 40, Pharaoh's chief butler is used to put Joseph in this dungeon. Satan is behind this, putting Joseph into the dungeon and God allowed this for His purpose. God was behind the scenes. He was guiding all the circumstances, and when the due time was come, he brought forth Joseph for His purpose. This reminds me of Ps 31:8 And hast not shut me up into the hand of the enemy: thou hast set my feet in a large room. This is God's right to do as He sees fit. This is God's sovereignty to do with whatever means necessary.

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And He does the same thing in our lives. We don't always understand it, but God is working it for our good. He is above all, and can use all to accomplish His grand and unsearchable designs. It is sweet to know that no matter what our Father orders for us, His hand and counsel is in everything that comes our way. It is also sweet to know that God uses all sorts of means at His sovereign disposal. He uses angels, men and yes even devils to accomplish His purpose. The scripture that comes to mind is Ro 11:33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!

All are under His almighty hand, and all are made to carry out His purposes. So, note that Egypt stands in Scripture for the world. In Joseph's time, Egypt was the center of learning and culture. Pharaoh was the leader of the ancient civilizations, but the people were idolaters. They did not know God. Remember only in God's light can we see light. Apart from Him, all is darkness, morally and spiritually. So, we see it in the chapter before us. The magicians were powerless, the wise men displayed their ignorance, and Pharaoh was made to feel the powerlessness of all human resources and the worthlessness of all human wisdom.

The man of God, Joseph, (Christ) was the only one that had true wisdom and light. How true it is that "the secret of the Lord is with them that fear Him!" These dreams of Pharaoh had a prophetic significance: They tell of the future of Egypt (typically, the world), and no Gentile had intelligence in the purpose of God for the earth. God was pleased to make known His counsels to a Gentile. But a Jew had to be called, each time, as interpreter. It was this same way with Nebuchadnezzar. The wise men of Chaldea for Nebuchadnezzar were as helpless as the magicians of Egypt. Daniel, alone, had understanding for Nebuchadnezzar's dreams and vision. So, too, with Belshazzar and all his companions that Daniel the prophet had to be called in to interpret the message upon the wall. What would it be today if leaders of the world would turn to the inspired writings of this Bible of the things which must shortly come to pass?

These words are largely written across our lesson tonight; "all things work together for good to them that love God, to them who are the called according to His purpose." It would be well for all God's people to take this to their heart, but sadly many reject it.

But the trouble is, people grow impatient under the process, while God is taking the tangled threads of our lives and making them "work together for good." People have become so occupied with present circumstances and some have even been led away in error. Their hope is no longer exercised, and the brighter and better future is blotted from view because they have been led away from the truth of the word of God. Let us bear in mind that Scripture declares, "Better is the end of a thing than the beginning thereof" (Ecclesiastes 7:8). Be of good cheer, faint heart; sorrow may endure for a night, but joy cometh in the morning. So, it was with Joseph. For a season he suffered wrongfully, but at the last God vindicated and rewarded him. We must always remember our Joseph (Christ), and "let patience have her perfect work." Joseph, in due time, was delivered from prison. Joseph had been rejected by his brethren, and treated unjustly and cruelly by the Egyptians. Through no fault of his own he had been cast into prison. But God did not suffer him to end his days there. The place of shame and suffering was to be exchanged for one of high dignity and glory. The throne was to replace the dungeon. The same was for Christ!

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And now that God's time for this had arrived, nothing could hinder the accomplishment of His purpose. So, it was with our blessed Lord Jesus. Israel might despise and reject Him; and wicked hands might take and crucify Him; and the powers of darkness might rage against Him; His lifeless body might be taken down and laid in the tomb; and the sepulcher sealed and a watch set to ensure He would not escape or His body stolen. But it was not possible that He should be held by death. Ac 2:24 Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. On the third day, He rose again in triumph over the grave, leaving the winding-clothes of death behind Him. How beautifully this was prefigured in the case of Joseph. Ge 41:14 Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved himself, and changed his raiment, and came in unto Pharaoh. Think of how Joseph looked being in that dungeon all those years. He was sold at the age of 17 by his brothers and now he is 30 years old. He has been in that dungeon for 13 years. Some of that time, Joseph was in Potiphar's service before he was wrongly accused by Potiphar's wife; the rest of the time, he was in prison. Compare this with: Joh 20:6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, 7 And the napkin, that was about his head, not lying with the linen clothes, but **wrapped together in a place by itself**.

Note that the napkin was **wrapped together in a place by itself**. The custom was when they would finish eating, if they were getting up from the table and not returning, they would just leave the napkin unfolded. But here the napkin was folded mean Christ is going to return. Wouldn't it be wonderful if He came tonight right here while we are still eating and feasting on His word! Joseph was delivered from prison by the hand of God. It is evident that, apart from Divine intervention, Joseph had been suffered to deteriorate in the dungeon to the end of his days. It was only the coming in of God that Joseph was delivered. Pharaoh's troubled spirit, the failure of the magicians' to interpret his dream, the butler's sudden recollection of the Hebrew interpreter that brought about his release. Joseph himself recognized this, as is clear from his words to his brothers, at a later date: Ge 45:5 Now therefore be not grieved, (Joseph told his brothers) nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life. Ge 45:7 And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.

Jesus Christ did not come to destroy us, but He took all that pain, suffering and sorrow to save us! Jesus our Savior was delivered from the prison of the tomb: Ge 41:16 And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace. Notice Joseph said, it is **not in me**: He did it by the power of God. God is going to satisfy you with the answer here. He gave God the glory! Ge 41:17 And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river: 18 And, behold, there came up out of the river seven kine, fatfleshed and well favoured; and they fed in a meadow: 19 And, behold, seven other kine came up after them, poor and very ill favoured and leanfleshed, such as I never saw in all the land of Egypt for badness: 20 And the lean and the ill favoured kine did eat up the first seven fat kine: 21 And when they had eaten them up, it could not be known that they had eaten them; but they were still ill favoured, as at the beginning. So, I awoke. 22 And I saw in my dream, and, behold, seven ears came up in one stalk, full and good: 23 And, behold, seven ears, withered, thin, and blasted with the east wind, sprung up after them:

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24 And the thin ears devoured the seven good ears: and I told this unto the magicians; but there was none that could declare it to me. 25 And Joseph said unto Pharaoh, The dream of Pharaoh is one: God hath shewed Pharaoh what he is about to do. Just as God made known to the Egyptians, through Joseph, what He was about to do, so has He now made known to us, through Jesus Christ, the things He will shortly do in this world. In v 25 – 32 is a real good example of a word of knowledge. Ge 41:25 And Joseph said unto Pharaoh, The dream of Pharaoh is one: God hath shewed Pharaoh what he is about to do. 26 The seven good kine are seven years; and the seven good ears are seven years: the dream is one. 27 And the seven thin and ill favoured kine that came up after them are seven years; and the seven empty ears blasted with the east wind shall be seven years of famine. 28 This is the thing which I have spoken unto Pharaoh: What God is about to do he sheweth unto Pharaoh. 29 Behold, there come seven years of **great plenty** throughout all the land of Egypt: 30 And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land; 31 And the plenty shall not be known in the land by reason of that famine following; for it shall be very grievous. 32 And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass. One of the key things of a word of knowledge is this, it is always specific. It is not in generalities. It is knowledge of the scriptures.

32 And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass. Two is the number of witness. The seven good kine are seven good years and they are going to be followed by seven bad years and the seven bad years are going to be so bad that you are going to absolutely forget the seven good years. These are specifics to the word of knowledge. Joseph did not only speak smooth and pleasant things. He told them the truth. He declared the whole counsel of God. So much of what is said from pulpits today are things not to offend people. We don't want people to stop coming so we tickle their ears. We don't want to offend people so we don't give them the whole counsel of God. Jesus did not sugar coat things. For he said in Mt 15:12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying? 13 But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up. 14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch. We have been taught that if we see your house on fire, shouldn't we go in and drag you out before you burn. It is good to bring comfort to each and we should, but we must tell the whole truth and that is what Joseph did here.

Joseph declared that, following the season of Divine blessing and privilege, there would come a time of famine, a famine which should consume the land, and be "very grievous." Joseph warned them to be ready and be prepared. So also, was Christ the faithful and true Witness. He made known the fact that death does not end all, that there is a life to come. He warned those who trusted in their earthly possessions and who boasted of how they were going to enjoy them, that their souls would be "required" of them. He lifted the veil and gave His hearers a view of the sufferings of the unsaved in Hell. He spoke often of that place where their worm dies not and the fire that is not quenched, and where there is weeping and wailing and gnashing of teeth. He counselled men to make provision against the future. He told men to prepare for that which lies ahead and to prepare for a face-to-face meeting with God. Joseph was as the Wonderful Counsellor Jesus Christ.

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Having interpreted the dreams to Pharaoh, Joseph then undertook to advise the king as to the wisest course to follow in order to meet the approaching emergency, and provide for the future. Joseph, counselled the king to store up the corn during the time of plenty, so that when the season of lack should come upon them. This wisdom was given to Joseph by God. This wisdom of God given Joseph was superior to all the wise men of Egypt. Christ, too, is our “Wonderful Counsellor,” the One sent by God with a message to tell men how to prepare for the future. Jesus is the One “in whom are hid all the treasures of wisdom and knowledge” (Colossians 2:3). V33 is an excellent example of a word of wisdom. Ge 41:33 Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. It is wonderful to have knowledge but Joseph tells us what to do with that knowledge. This word of wisdom is very specific. Ge 41:34 Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years.

35 And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities. This is very specific as to how to conduct yourself in time of preparation. It is pinpoint wisdom. Ge 41:36 And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine. Ge 41:37 And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. 38 And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is? He recognized the Spirit of the Lord in Joseph and Joseph had been directed by the Spirit of God all these years. It wasn't just this man's opinion. Pharaoh recognized that the wisdom shown by this Hebrew slave had its source not in occult magic, but in the Spirit of God. Joseph had spoken with a will and wisdom far different from that possessed by the court philosophers, and this was received by the king and his servants. So, too, the words of the Lord Jesus made a profound impression upon those who heard Him. Mt 7:28 And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: 29 For he taught them as one having authority, and not as the scribes.

It was also said of Jesus in Joh 7:46 The officers answered, Never man spake like this man. God has highly exalted Jesus and given Him a name above every Name, and only in the throne is God the Father greater. Ge 41:39 And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art: 40 Thou shalt be over my house, and according unto thy word shall all my people be ruled: **only in the throne will I be greater than thou.** 41 And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.

42 And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; Notice Joseph comes to the forefront and he is now over all the land of Egypt. He is over all of Pharaoh's house; he has everything under his control. We see once again, a man's gift maketh room for him. What a blessed change this was: from shame to glory, from the dungeon to the place of rule, from being a slave in fetters to being elevated high above all. How beautifully this speaks to us of Jesus Christ whom Joseph foreshadowed! He was here in humiliation and shame, but He is here no longer. God has highly exalted Him. He is “gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto Him” (1 Peter 3:22). Joseph was seated on the throne of another. How accurate is the type. Joseph was **not** seated upon his own throne; he was **not** in the place of a ruler over his brethren.

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Though he was placed over Pharaoh's house, and according to his word was ruler over all Egypt yet, "in the Throne" Pharaoh was greater than Joseph. So, we read in Revelation 3:21, that the ascended Christ has said, "to him that overcometh will I grant to sit with me in My Throne, even as I also overcame, and am set down with My Father in His Throne." Today our Lord Jesus Christ shares the throne of the Father as Joseph shared the throne of Pharaoh. As Joseph ruled over Pharaoh's house with his word, so today our Lord Jesus Christ rules over the Father's household, the household of faith, the Church, by and through His Word. And today, while the Lord Jesus Christ is on the throne of His Father, He is not on His own throne. It will be seen that our Lord Jesus Christ Himself makes a distinction between His own throne and the Father's throne, and promises reward to the overcomer, not on the Father's throne, but on His own. We know, according to the promise of the angel made to Mary, and the covenant made to David, and the title He wears as the King of Israel, 'the Son of David, the Son of Abraham,' that His throne is at Jerusalem, 'the city of the great King.' On His Father's throne He sits today as the Rejected Man, the Rejected Jew." He who was once the Crucified One is now the Glorified One.

He whom men once put upon the cross, has been placed by God upon His throne. Ge 41:43 And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt. This is where he enters into his third state of his experience, the sovereign state. Remember three words that describe Joseph; Son, Sufferer, and Sovereign. He is now over all the land of Egypt. Just like Christ, he came out of prison in order to rule and reign. Compare with Php 2:9 Wherefore God also hath highly exalted him, and given him a name which is above every name: 10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; 11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Every knee will bow. This is the sovereignty of Christ. Peter said to the Jews on the day of Pentecost Ac 2:36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Ge 41:44 And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt. Compare with 1Co 15:27 For he hath put all things under his feet.

But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. Pharaoh gave Joseph a new name. Ge 41:45 And Pharaoh called Joseph's name Zaphnathpaaneah (means God will Judge and revealer of secrets); and he gave him to wife Asenath the daughter of Potipherah priest of On. And Joseph went out over all the land of Egypt. Zaphnathpaaneah means God will Judge and it speaks of the fact that Ro 2:16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel. Just as Christ comes out of the prison, He comes to reign and He also must have His bride just exactly as Joseph did. So, Asenath is typical of the bride of Christ. Ge 41:46 And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt. Lu 3:23 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph. 47 And in the seven plenteous years the earth brought forth by handfuls. 48 And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same. 49 And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for it was without number.

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These seven years of great abundance picture the present dispensation of grace in which we live today. It is the accepted time and now is the day of salvation. 2Co 6:2behold, now is the accepted time; behold, now is the day of salvation. There were seven years, not of just plenty, but of great plenty. We have the same today in the age of grace. It is a time of extraordinary abundance. And there was never a day like the one in which we live. Never before has there been a time like the present dispensation of grace where God has sent His messengers out into all the world to proclaim to every sinner a free and a full salvation through faith in the name of Jesus Christ His own exalted Son. There never was a time of such abundance, such great plenty, at any former period of God's dealings with the earth. We are talking about spiritual food in the word of God and it isn't even being brought forth. And it is a remarkable fact, that of all the dispensations of time referred to in Scripture, the present age of grace is by far the longest. God is indeed long suffering to usward, not willing that any should perish. The saved of this dispensation of grace far exceeds any previous one. How few were saved during the centuries which passed from the days of Abel up to the Flood!

How few appear to have been saved during the times of the patriarchs! How few among Israel, from the days of Joshua onwards, gave evidence of being born again! How few seem to have been saved during the public ministry of Christ; but a hundred and twenty were found in the upper room waiting for the Holy Spirit. How amazing that from all that has preceded, the earth is now bringing forth in abundance by the grace of God! It is the much fruit in John 12:24 which our Lord declared should issue from His death. Joh 12:24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. Ge 41:50 And unto Joseph were born two sons before the years of famine came, which Asenath the daughter of Potiphar priest of On bare unto him. 51 And Joseph called the name of the firstborn Manasseh: For God, said he, hath made me forget all my toil, and all my father's house. Manasseh means forgetting, because he made Joseph forget about all those other things and that is true of Christ when He has His bride and sees all of this fruit of redemption then those years of horror are forgotten.

God will have made him forget all my toil, and all my father's house. Ge 41:52 And the name of the second called he Ephraim: For God hath caused me to be fruitful in the land of my affliction. Ephraim means fruitful. It is the fruit of redemption that Christ will enjoy throughout all of eternity. Ge 41:53 And the seven years of plenteousness, that was in the land of Egypt, were ended. 54 And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread. After the going forth of the Gospel of God's grace has accomplished its Divine purpose, and "the fulness of the Gentiles be come in" (Romans 11:25). There shall come that season which Scripture denominates "the great tribulation." There are many passages which refer to that season. It is termed "the time of Jacob's trouble" (Jeremiah 30:7), for then will be the season of Israel's darkest hour. Daniel referred to this when he said, "There shall be a time of trouble, such as never was since there was a nation even to that same time" (Daniel 12:1). Ge 41:55 And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do. This is typical of the time when men are going to realize firsthand that all blessing comes through Christ. We know that now, but people are going to be forced to bow to that and learn it during the tribulation period. And that is what this famine is typical of.

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This will be the time when Christ will assume universal rule during the tribulation. Ge 41:56 And the famine was over all the face of the earth: And Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt. During the tribulation all men will be forced to bow unto Christ and to acknowledge His supremacy because of the great difficulty and the famine. It will be the time when Satan is cast down to the earth, when the Antichrist shall be here in full power, and when the storm of God's judgment shall burst upon the world. Morally and spiritually, it will be a time of "famine," and, like that which typified in the days of Joseph, it shall be "very grievous" (Genesis 41:31). The range included by God's sore judgments in that day will be no local one, but just as we are told that the dearth of old was not confined to Egypt, but that "the famine was over the face of all the earth" (Genesis 41:56). In Revelation 3:10 we are told, the "Hour of Temptation" comes upon "all the world, to try them which dwell upon the earth." It was of this same period that Amos prophesied, "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord.

And they shall wander, from sea to sea, and from the north even to the east; they shall run to and fro to seek the Word of the Lord, and shall not find it" (Amos 8:11,12). Ge 41:57 And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands. The tribulation will affect everybody at that time. Israel is the primary target but it will include the whole world globally. At present the world is enjoying the years of plenty, and how little it believes in the coming time of "famine," which is so near! We must; "Seek ye the Lord while He may be found, call ye upon Him while He is near" (Isaiah 55:6); for those who are left on earth for the coming Day of Wrath, it shall be said, "the harvest is past, the summer is ended, and we are not saved" (Jeremiah 8:20). Today Joseph (Jesus) is now seen dispensing bread to a perishing world. "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" (Genesis 41:55). It was a wonderful thing that the despised and rejected Jew should be the passport to the favor of Pharaoh. This is a wonderful thing that the rejected Jew (Joseph and Jesus) should be exalted into the place of a Savior for a famine struck world.

It was a wonderful thing that this rejected Jew Jesus should be the only Savior for a starving world. Equally true and wonderful is that today Jesus the rejected Jew, is the passport to the favor of God. Jesus is the Way, the Truth, and the Life, and that no man cometh unto the Father but by Him. Joseph was sent by his father to his brethren that he might be a blessing unto them to bring them food. But they refused him. Then God turned their sin, while it should remain as a judgment to them, it might become a blessing to others. In sending Jesus His Son to fulfill the promises made to the Old Testament fathers, God would have brought covenant and blessings to Israel. But they refused, and God has made use of their blindness and sin to turn salvation to others, namely us Gentiles. He has made the very sin and blindness of the people; the brothers of Joseph who make up the nation of Israel to be the provision of grace and mercy to the whole world. Through the Jews fall, salvation is come unto the Gentiles. Romans 11:11. It is beautiful to observe here how Pharaoh directed all who cried to him for bread to go unto Joseph: V55. Whosoever was hungry would go to Joseph. How this perfectly foreshadowed the present Gospel of God's grace! For neither is there salvation in any other: for there is none other Name under heaven, given among men whereby we must be saved (Acts 4:12).

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Just as of old Pharaoh said to the Egyptians, “Go unto Joseph: what he saith to you, do,” so, on the Mount of Transfiguration the Father said to the disciples of Christ, This is My beloved Son, in whom I am well pleased; hear ye him” (Matthew 17:5). This is what He is still saying to men. The promise of the Savior Jesus Christ Himself is, Come unto Me, all ye that labor and are heavy laden, and I will give you rest” (Matthew 11:28).

Genesis 42 - 44 May 20, 2025 Famine in The Land

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Ge 42:1 Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another? 2 And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die. 3 And Joseph's ten brethren went down to buy corn in Egypt. 4 But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him. 5 And the sons of Israel came to buy corn among those that came: for the famine was in the land of Canaan. Joseph's brethren are driven out of their own land. In Genesis 37 the sons of Jacob are seen delivering up Joseph into the hands of the Gentiles, and nothing more is heard of the brothers till we come to Genesis 42. Canaan was struck by God with a famine. Jacob and his family were in danger of dying, and this drove the brethren of Joseph out of their land, and forced them to journey down to Egypt, which is a symbol of the world. This was a prophecy in action, which was fulfilled two thousand years later in Christ who came into the world for us. Just as a few years that his brethren had rejected Joseph, they were forced by a famine (sent from God) to leave their land and go down to Egypt.

So, a few years after the Jews had rejected Christ and delivered Him up to the Gentiles, God's judgment descended upon them, and the Romans drove them from their land, and dispersed them throughout the world. Ge 42:6 And Joseph was the governor over the land, and he it was that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him with their faces to the earth. **Here is the fulfillment of the dreams that Joseph had and he told his brothers. God is going to make it a reality before him.** 7 And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food. 8 And Joseph knew his brethren, but they knew not him. **It is the same way today; Israel is blinded they don't know Christ.** He spoke roughly to them to bring them to a place of repentance. The same thing Jesus will do in the tribulation period. Joseph said unto them, Whence come ye? And they said, From the land of Canaan to buy food. Jesus will speak rather harshly to Israel to get them to their knees. They have to bow before Him. They have to have their self-will broken, and submit to God's will.

Joseph had been exalted over all the house of Pharaoh, but Jacob his father did not know this. All these years he thought that Joseph was dead. And now his family is suffering from the famine, the scourge of God, and his sons, are now driven out of Canaan by the pangs of hunger. They went down to Egypt; they do not know or recognize the one who was now governor of the land. So, it has been this way with Jacob's descendants, Israel, ever since the time they rejected their Messiah Jesus Christ. They received not the love of the truth, and for this cause God has sent them strong delusion that **they should believe a lie.** 2Th 2:11 And for this cause God shall send them strong delusion, that they should believe a lie: They do not know that God raised the Lord Jesus; they believe He is dead, and through all the long centuries of the Christian age a veil has been over their hearts, and the beginning of the tribulation period will find them still ignorant of the exaltation and glory of the Lord Jesus Christ. Joseph, however, saw and knew his brethren. Yes, Joseph "saw" his brethren, his eye was upon them, even though they knew him not. So, the eye of the Lord Jesus has been upon the Jews all through the long night of their rejection. Hear His words (as God) through Jeremiah the prophet. Jer 16:17 For mine eyes are upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes.

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Ge 42:7 and spake roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food. It is this same way when God begins His work with the sinner. God wounds before He heals, He wounds in order that He may heal. By His Spirit He speaks “roughly.” He sends forth the arrow of conviction. He speaks that which condemns the natural man. And what is the sinner’s first response? He dislikes this “rough” speaking. He rejects the accusations brought against him. He denies that he is totally depraved and “dead in trespasses and sins.” He attempts to justify himself. He is self-righteous. We see some of that even in **carnal** Christians Ge 42:9 And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye are spies; to see the nakedness of the land ye are come. **Joseph knew that God had brought him to the place that He promised him.** But note this, Joseph’s attitude toward his brothers was love. Ge 42:10 And they said unto him, Nay, my lord, but to buy food are thy servants come. 11 We are all one man's sons; we are true men, thy servants are no spies. They were boasting in themselves as “true men.” 12 And he said unto them, Nay, but to see the nakedness of the land ye are come. 13 And they said, Thy servants are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is not.

14 And Joseph said unto them, That is it that I spake unto you, saying, Ye are spies: 15 Hereby ye shall be proved: By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither. Ge 42:16 Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether there be any truth in you: or else by the life of Pharaoh surely ye are spies. **He accused them of being spies.** Ge 42:17 And he put them all together into ward three days. This was not unjust, nor was it harsh treatment. It was exactly what they deserved. Joseph was putting these men into their proper place, the place of shame and condemnation. It is how God deals with the lost. The sinner must be made to realize what is his just due. He must be taught that he deserves nothing but punishment. He must be shown that the place of condemnation and shame is where he, by right, belongs. He must be abased before he can be exalted. Ge 42:18 And Joseph said unto them the third day, This do, and live; for I fear God: 19 If ye be true men, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses: 20 But bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so. 21 And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore, is this distress come upon us.

Their consciences are awakening and God is working on them. As God’s work goes forward in the soul, the conscience becomes active. Notice in these brothers, there is deep “distress,” and there is an acknowledgment of sin, but at this stage this pictures an unsaved person that does not see his place as a lost sinner before God. Ge 42:22 And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required. 23 And they knew not that Joseph understood them; for he spake unto them by an interpreter. Ge 42:24 And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes. Joseph was so glad to see his brothers. He knew what they did to him but he had such love for them. That is exactly the same way with Christ, Jesus.

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He knows that Jews delivered Him up to be sacrificed. He knows they rejected Him, yet He still has a tremendous heart of love for them. Now it says he took from him Simeon, why? Because Simeon means hearing. Then notice that he bound him before their eyes. Why? It is very typical, because he has to bind the hearing of Israel. He has to get them to hear him so that they would come to him. What is happening in the Church today with all the error going out? Their ears are bound to the truth. 2Th 2:11 And for this cause God shall send them strong delusion, that they should believe a lie: Ge 42:25 Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them. What a tremendous expression of the grace of God. You can't buy God's blessing, you can only hear His message, the Gospel! Ro 8:32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us **all things**? The **All things, is the Gospel!** It's the Bread of Life that cannot be purchased. It must be accepted as a free gift, if it is received at all. The terms of the Gospel are "without money, and without price." And how beautifully was this shown forth here, when Joseph, as the type of Christ, orders the money to be restored to those who came to "buy the corn." For us the corn is the word of God! Clearly, this was a foreshadowing of the blessed truth. Ephesians 2:8,9 By grace are ye saved, through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. Ge 42:26 And they laded their asses with the corn, and departed thence.

Ge 42:27 And as one of them opened his sack to give his ass provender in the inn, he espied his money; for, behold, it was in his sack's mouth. 28 And he said unto his brethren, My money is restored; and, lo, it is even in my sack: and their heart failed them, and they were afraid, saying one to another, What is this that God hath done unto us? This is the same legal spirit that shows up in people today. When God tries to show His grace to them; and when He tries to reveal this wonderful message of divine favor and grace; some are absolutely fearful while others are steeped into such error, they follow man. They do not accept the grace that God wants to give them. The grace of God really takes a revelation to our hearts by the Holy Spirit to understand; and many today in this world do not understand this message of the grace of God. Ge 42:29 And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them; saying, Ge 42:30 The man, who is the lord of the land, spake roughly to us, and took us for spies of the country. 31 And we said unto him, We are true men; we are no spies: Ge 42:32 We be twelve brethren, sons of our father; one is not, and the youngest is this day with our father in the land of Canaan.

33 And the man, the lord of the country, said unto us, Hereby shall I know that ye are true men; leave one of your brethren here with me, and take food for the famine of your households, and be gone: 34 And bring your youngest brother unto me: then shall I know that ye are no spies, but that ye are true men: so will I deliver you your brother, and ye shall traffick in the land. 35 And it came to pass as they emptied their sacks, that, behold, every man's bundle of money was in his sack: and when both they and their father saw the bundles of money, they were afraid. 36 And Jacob their father said unto them, Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me. 37 And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again.

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38 And he said, My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave. Ge 43:1 And the famine was sore in the land. 2 And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food. 3 And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you. 4 If thou wilt send our brother with us, we will go down and buy thee food: Now Benjamin is a type of Christ in Glory. He is the resurrected Christ, the Son of my right hand. At the end time no individual Jew will be accepted without the hope of the Messiah. They must have that hope. Now today Israel always talks about their Messiah, but they do not recognize Him as being Christ. This is what they are going to have to acknowledge. Ge 43:5 But if thou wilt not send him, we will not go down: for the man said unto us, Ye shall not see my face, except your brother be with you. 6 And Israel said, Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother? 7 And they said, The man asked us straitly of our state, and of our kindred, saying, Is your father yet alive? have ye another brother? and we told him according to the tenor of these words: could we certainly know that he would say, Bring your brother down?

8 And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones. 9 I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever: 10 For except we had lingered, surely now we had returned this second time. We see here what Judah was willing to do for Benjamin. Remember Judah had the plan to sell Joseph. Judah has now turned from his old life and is focused upon God's will. **V11 things have gotten so bad.** Ge 43:11 And their father Israel said unto them, If it must be so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds: 12 And take double money in your hand; and the money that was brought again in the mouth of your sacks, carry it again in your hand; peradventure it was an oversight: 13 Take also your brother, and arise, go again unto the man: Jacob here is typical of the nation Israel. His name is changed to Israel. Israel must give up their idea of the Christ of glory long enough to accept the rejected Joseph. Joseph is the one here in control, not Benjamin. Israel is going to have to acknowledge that. It is the lowly Christ that will have to be reckoned with first before the wonderful king of kings and Lord of Lords that they are looking for in Benjamin.

They will have to acknowledge Jesus, the one that died there on the cross; the one that shed His blood. Jacob who is typical of Israel has to give up that notion of Benjamin being the redeemer. It was Christ on the cross that redeemed us; picture of Joseph! Ge 43:14 And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved of my children, I am bereaved. 15 And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph. Ge 43:16 And when Joseph saw Benjamin with them, he said to the **ruler of his house**, Bring these men home, and slay, and make ready; for these men shall dine with me at noon. He is bringing them into a closer place of fellowship with himself. That is the same thing that is going to happen in the end time. All of these difficulties are going to drive Israel closer and closer to Christ. Bring these men home, and slay, which is typical of Calvary.

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That is the only basis of fellowship that there is with Christ and Israel as a nation. They will have to learn that. Christ is the One who has spread the feast. The word of the Gospel is, "Come for all things are now ready" (Luke 14:17). Christ is the Provider; we are but the receivers. Ge 43:17 And the man did as Joseph bade; and the man (**type of the Holy Spirit**) brought the men into Joseph's house. 18 And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses. Being afraid is the legal attitude and Israel is stooped in legality today. This legality brings an attitude of fear. There are people today that think God is waiting for them to do something wrong, so that He can pounce on them and that is not the God of all grace. We must learn that in our own experience and not be shut up to our own self effort the way these men were. 19 And they came near to the **steward of Joseph's** house, and they communed with him at the door of the house, 20 And said, O sir, we came indeed down at the first time to buy food: 21 And it came to pass, when we came to the inn, that we opened our sacks, and, behold, every man's money was in the mouth of his sack, our money in full weight: and we have brought it again in our hand. 22 And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks.

Ge 43:23 And he said, Peace be to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: I had your money. The Steward of the house is none other than the Holy Spirit who points us to Christ! And he brought Simeon out unto them. This is the message that the grace of God will bring to men if they give Him the opportunity. The God of your father, hath given you treasure in your sacks; the blessings that come to us are directly from God. Ge 43:24 And the man brought the men into Joseph's house, and gave them water, and they washed their feet; and he gave their asses provender. 25 And they made ready the present against Joseph came at noon: for they heard that they should eat bread there. 26 And when Joseph came home, they brought him the present which was in their hand into the house, and bowed themselves to him to the earth. 27 And he asked them of their welfare, and said, Is your father well, the old man of whom ye spake? Is he yet alive? 28 And they answered, Thy servant our father is in good health, he is yet alive. And they bowed down their heads, and made obeisance. **Notice once again they are fulfilling the dreams that were given to Joseph.**

Ge 43:29 And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, Is this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son. 30 And Joseph made haste; for his bowels did yearn upon his brother: and he sought where to weep; and he entered into his chamber, and wept there. 31 And he washed his face, and went out, and refrained himself, and said, Set on bread. 32 And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that is an abomination unto the Egyptians. 33 And they sat before him, the firstborn according to his birthright, and the youngest according to his youth: and the men marveled one at another. 34 And he took and sent messes unto them from before him: but Benjamin's mess was five times so much as any of theirs. And they drank, and were merry with him. Ge 44:1 And he commanded the **steward of his house**, saying, Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth.

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2 And put my cup, the silver cup, in the sack's mouth of the youngest, **(Benjamin)** and his corn money. And he did according to the word that Joseph had spoken. Once again, the (steward) the Holy Spirit fills our sacks with all the good things of God! What is so typical here is that Israel is trying to attribute redemption to the glorious Benjamin rather than realizing that their salvation lies with Joseph. They are going to have to acknowledge and fall down before Joseph in order to be saved. Israel wanted someone to come in at first with all of the glory and the honor, but that is not God's way. They must accept the crucified Christ first! Israel will have to learn that painful lesson that they are going to have to acknowledge Christ. They will have to have Joseph first before they can have Benjamin. The silver cup of Redemption is put into the sack of Benjamin rather than giving it unto Christ. Ge 44:3 As soon as the morning was light, the men were sent away, they and their asses. 4 And when they were gone out of the city, and not yet far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good? They had been in the presence of Joseph, though they did not know him. They were now going on their way. Joseph, then, sent his "steward" after them. The Lord does the same thing as He sends His Holy Spirit to follow up His work in our heart. The "steward" brought back the brethren into the presence of Joseph once more. The Holy Spirit brings us into the presence of God.

Ge 44:5 Is not this it in which my lord drinketh, and whereby indeed he divineth? ye have done evil in so doing. 6 And he overtook them, and he spake unto them these same words. 7 And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing: 8 Behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold? Ge 44:9 With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen. **The silver cup is missing and here is a real stiff statement.** Ge 44:10 And he said, Now also let it be according unto your words: he with whom it is found shall be my servant; and ye shall be blameless. 11 Then they speedily took down every man his sack to the ground, and opened every man his sack. Ge 44:12 And he searched, and began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack. Can you imagine the size of Benjamin's eyes got when they found the silver cup in his sack. Ge 44:13 Then they rent their clothes, and laded every man his ass, and returned to the city.

14 And Judah and his brethren came to Joseph's house; for he was yet there: and they fell before him on the ground. 15 And Joseph said unto them, What deed is this that ye have done? wot ye not that such a man as I can certainly divine? 16 And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we are my lord's servants, both we, and he also with whom the cup is found. What a change from their earlier attitude before him, when they declared, they were "true men"! Now, they give up all attempt to clear themselves, and take the place of the guilty ones before Joseph, acknowledging that God had "found out" their "iniquity." This is the goal Joseph has had before him all the way through. And this is the design of the Holy Spirit's work in our lives and the same for the sinner. Not till he ceases to vindicate himself, not till he comes out into the light, not till he owns he is guilty, and unable to "clear himself," can he be blest.

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Once the sinner acknowledges before God that he is undone, lost, it will not be long till Christ is revealed to him as the One who can fully meet his deep, deep need. So it was with Joseph and his brethren. Ge 44:17 And he said, God forbid that I should do so: but the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father. Now the brothers wanted to take Benjamin's place. Do you see what Joseph is forcing them to do. He is forcing them to acknowledge Joseph. That is an absolute requirement for Israel, they must acknowledge and see Jesus. This Jesus whom they rejected and that they would not have anything to do with. Christ is a sticking point between a Christian and a Jew, they will not have anything to do with us because of Jesus. They must accept Jesus for there is no other way. Ge 44:18 Then Judah came near unto him, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou art even as Pharaoh. 19 My lord asked his servants, saying, Have ye a father, or a brother? 20 And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him.

21 And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him. 22 And we said unto my lord, The lad cannot leave his father: for if he should leave his father, his father would die. 23 And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more. 24 And it came to pass when we came up unto thy servant my father, we told him the words of my lord. 25 And our father said, Go again, and buy us a little food. 26 And we said, We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother be with us. 27 And thy servant my father said unto us, Ye know that my wife bare me two sons: 28 And the one went out from me, and I said, Surely, he is torn in pieces; and I saw him not since: 29 And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave. 30 Now therefore when I come to thy servant my father, and the lad's life. 31 It shall come to pass, when he seeth that the lad is not with us, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave. 32 For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father forever.

Ge 44:33 Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren. 34 For **how shall I go** up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father. How shall I go, very significant because Judah is doing the speaking here. He is speaking for the whole Jewish nation in v18 all the way through v34. For how shall I go up to my father, and the lad be not with me? What a different attitude from when they were willing to sacrifice Joseph and they soaked that coat in the blood. They didn't seem to care what Jacob thought about that or that it would crush him. Lest peradventure I see the evil that shall come on my father. Here is the key. There will come this time where Israel as a nation will love the Father enough to accept His Son. That is what He has always wanted and always demanded is that Israel accept His Son. Today you will find Israel calling on God, but they will not acknowledge His Son. In order for Israel to have redemption and be saved they must accept Christ. They will be willing to do this during the tribulation period.

Tonight's Comments
Key Lessons from Genesis 42-44

1. God uses hardship (famine) to bring His people to repentance.
2. Joseph's treatment of his brothers mirrors how God convicts sinners—with love, grace, and discipline.
3. True reconciliation requires humility, confession, and a broken self-will.
4. Christ's grace is free—it cannot be bought, only received.
5. Israel must recognize the rejected Christ before embracing the glorified Messiah.
6. Repentance leads to restoration, and God's love waits patiently.

Genesis 45 - 46 May 27, 2025 Joseph restored to Israel (Jacob)

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Last week we saw in chapter 44 how Judah was pleading with Joseph telling him about his father Jacob. Ge 44:31 It shall come to pass, when he seeth that the lad is not with us, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave. 32 For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father forever. 33 Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren.

34 For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father. Now in Ge 45:1 Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren. 2 And he wept aloud: and the Egyptians and the house of Pharaoh heard. Chap 45 Joseph could not reframe himself before all of them. He saw a different attitude in his brothers and that is exactly what the tribulation will do, it will crush Israel until they are finally receptive and have lost that ungodly rebellious attitude they have had and they will receive Christ.

Get this: Joseph revealed himself to Judah and his brethren, before he was made known to the rest of Jacob's household. Remember what Judah did; he had the plan to sell Joseph into slavery. Zec 12:7 The LORD also shall **save the tents of Judah first**, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah. Note the opening word here "Then." V1. Then Joseph! Now that his brothers had acknowledged their guilt, there was no delay. Now Joseph reveals himself to them and as Joseph made himself known unto his brothers he cried, "Cause every man to go out from me." When Christ reveals Himself to those needing Him, nothing must come between the needy soul and the Redeemer. There is no need for religious ceremonies to interfere or ordinances as conditions of salvation. There is no need for human interferers, who would get a person occupied with anything but Christ alone. Joseph says, let "every man go out." Ge 45:2 And he wept aloud: and the Egyptians and the house of Pharaoh heard. 3 And Joseph said unto his brethren, **I am Joseph**; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence.

4 And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt. There will be a day when Israel will have to acknowledge that they did sell Christ into slavery unto death. They rejected Him and they will have to confess this treatment of the Son of God, Jesus Christ. So, too, in marvelous grace, the Savior Jesus Christ bids us "Come near" unto Himself. Ge 45:5 Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life. Notice God doesn't hold the death of Jesus against the Jews or us either. For God did send me before you to preserve life. This is exactly the same thing that Christ did. God used the rejection of the Jews toward Christ which they hung Him on the cross so that we might have this redemption. God used all of that wickedness in order to bring glory to Himself. Ge 45:6 For these two years hath the famine been in the land: and yet there are five years, in the which there shall neither be earing nor harvest. So, look at Ge 45:7 And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. Notice the length that God has gone in order that He might preserve the Church.

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It wasn't just for Israel only, but that salvation resulted from that finished work of Christ on the Cross for us. And what a great salvation for us! We were once great sinners; our guilt was great, our need was great, and nothing but a great salvation could be of any use to us. For Jesus took my sin away upon Himself never to be remembered anymore! Maybe some will listen to this recording who don't know the Lord and the Holy Spirit asks! How shall you escape, 'if we neglect so great salvation?' (Hebrews 2:3) and what will be their answer. Ge 45:8 So now it was not you that sent me hither, **but God**: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt (the world) God sent me. And it is true of Christ He will be the universal ruler of all. Ge 45:9 Haste ye, and go up to my father, (Jacob or Israel) and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not: Ge 45:10 And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast: **Goshen means a drawing near**. This has a wonderful meaning to us during this age because we are in Egypt, (the world) but God has separated us into Goshen, **drawing near** unto Him. Jesus said you are in the world but you are not of the world. So, we must take our place in the land of Goshen. This is in the heart of our blessed Savior! He desires all of us to be near to Himself!

And Jesus is to be no Stranger to Israel one day. He also promises to sustain us "there will I nourish thee" said Joseph, and the promise to all who believe is, "My God shall supply all your need according to His riches in glory by Christ Jesus" (Philippians 4:19). Ge 45:11 And there will I nourish thee; for yet there are five years of famine; lest thou, and thy household, and all that thou hast, come to poverty. When we are separated unto the land of Goshen today, He takes personal care of us; He will nourish us in the midst of this very wicked and ungodly land of Egypt (the world). Note: there are still five more years of famine and this is going to get worse. Ge 45:12 And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you. The only way for us or anyone to avoid poverty is to come to Christ and to dwell in this land where He places us. Ge 45:13 And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither. 14 And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck. 15 Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him. The kiss here was the fact that his brothers were forgiven. It speaks of the love Christ.

Notice, it was Joseph who kissed them, and not the brothers who kissed Joseph. So, also, it was the Father who kissed the Prodigal son when he returned. Lu 15:17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! 18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, 19 And am no more worthy to be called thy son: make me as one of thy hired servants. 20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. God always takes the initiative, at every point. How blessed, are the words which follow in Ge 45:15 "and after that his brethren talked with him." Their fears were all gone now. Reconciled to Joseph, they could now enjoy his fellowship and converse with him. So, it is with us, because of our Savior, Jesus Christ who took my place at Calvary, I can now come to Him and He receives me with open arms. Now we can have this wonderful fellowship with Christ!

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Ge 45:16 And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well, and his servants. Ge 45:17 And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan; 18 And take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land. **This is one of only two times in scripture where God said to go into Egypt.** In the New Testament God told that Joseph to take Jesus into the land of Egypt to get away from the wicked king. Mt 2:13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. Outside of these two times, God says do not go into the land of Egypt. Now who told Israel at this time to go down into Egypt? It was Joseph who told them and it was Joseph who was ruling the land. So, we find that the only way we can dwell in this world now is because Christ is in control and we are in the land of Goshen which means drawing near. We are drawing near to Christ this very night in His word. Ge 45:19 Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

These wagons are symbolic of the power of the Holy Spirit who always brings the helpless to God. He is the one that carries us unto the Father. Ge 45:20 Also regard not your stuff; for the good of all the land of Egypt is yours. This is also a wonderful picture for us because sometimes we want to bring our own baggage along. But God says, all of these treasures that you have, they are not really any good. So, we must be willing to give up those things in order to receive the things which God has for us. We would like to salvage some of those things of our old lives, but God says you really don't need them. God says I am going to make all things new for you. Old things are passed away, behold all things are become new so regard not your stuff. 2Co 5:17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. Ge 45:21 And the children of Israel did so: and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way. Ge 45:22 To all of them he gave each man changes of raiment; **but to Benjamin he gave three hundred pieces of silver, and five changes of raiment.** God gives to all of us changes of raiment. These are the new creation garments that Joseph wants to give unto us. But notice unto Benjamin, he gave Three hundred pieces of silver, and five changes of raiment.

He gave to Benjamin this full measure of redemption, so the Christ of Glory is going to have the full measure of redemption in His possession. Then we get the grace or (5) changes of raiment. He has grace to supply to every man right now. Ge 45:23 And to his father he sent after this manner; ten asses laden with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way. 24 So he sent his brethren away, and they departed: and he said unto them, **See that ye fall not out by the way.** 25 And they went up out of Egypt, and came into the land of Canaan unto Jacob their father. Come to me, Jesus says; I will give you the best of the land of Egypt. Joseph gave them carts, according to the command of Pharaoh, and he gave them provisions for the journey: The sons of Israel received transportation, provision, garments, and riches because of who their favored brother Joseph was. Pharaoh blessed the sons of Jacob on account of Joseph.

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To return to Canaan with carts from Egypt was the cultural equivalent of landing a jumbo jet among a tribe of isolated tribal people in the middle of the jungle. It would be the stuff legends are made of. **Joseph told them see that ye fall not out by the way. In other words see that you do not become troubled along the way:** The idea behind these words was literally that they might become angry or quarrel along the way. Joseph knew as soon as his brothers left his presence, they would be tempted to act in their old selfish and unspiritual ways. They had to anticipate and guard against this. And how much we need this word of exhortation. The flesh is still in us. The devil seeks to stir up a spirit of rivalry and jealousy. The Apostle Paul says, The servant of the Lord must not strive; but be gentle unto all (2 Timothy 2:24). We must take these words to heart and there would be no “falling out by the way”! Joseph’s brethren were faithful to the commission given them. They did not invent a message of their own as they approached Jacob. They had no need to do so. Joseph had told them what to say. God owned their message and God owns the message of Divine Grace for us. The message of Divine Grace is designed to achieve its purpose.

Ge 45:26 And told him,(Jacob) 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**. He did not believe them: Jacob was told Joseph was dead and believed it (Genesis 37:31-35). Then he was told Joseph was alive, and he did not believe it until his sons told him the words of Joseph and showed him the blessings that came to them through Joseph. Only then did he believe that Joseph was alive, though he had not yet seen him. The same is true today; the only way people will know Jesus is alive is if believers tell them His words and show them His blessings in their lives. Ge 45:27 And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived: The wagons representative of the power of the Holy Ghost. When he saw the evidence of the presence of the Holy Spirit of God, he was revived and he believed. Ge 45:28 And Israel said, It is enough; Joseph my son is yet alive: I will go and see him before I die. It is enough. Joseph my son is still alive: Knowing that Joseph his son was alive; back from the dead, so to speak, changed Israel’s testimony from all these things are against me in Genesis 42:36 to it is enough.

This testimony of faith came from Israel, not Jacob. When this son of Isaac was more like Jacob, he could be a whining, self-pitying, complaining, unbelieving type of man. When the same man lived up to his name Israel, the man God had conquered, he had a testimony of faith. This is the message that the nation of Israel will have of the Lord and they will be proclaiming, Joseph is yet alive. It means that Christ who was crucified has risen again and this Christ is on the throne. We killed Him and delivered Him to the cross, but He has been raised up again and He is yet alive. And Jacob’s heart fainted, for he believed them not and can you imagine what he must have felt. You will note that it is Judah and Benjamin who are made prominent in the revelation of Joseph. Jacob in prophetic language shows the Ten Tribes. Sending for Jacob and his household, is sending for the Ten Tribes of Israel. This brought Judah before Joseph, and then Jacob is brought into the land in the presence of Joseph, so the scriptures clearly teach us that after the Lord comes to the repentant Judah and is received by them at Jerusalem, He will send for the remaining household of Jacob, the tribes of Israel, to come into the land to own and greet him.

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Isa 66:19 And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles. 20 And they shall bring all your brethren for an offering unto the LORD out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD. In like manner, after Israel has been reconciled to Christ, they shall go forth to tell of the glories of their King: Israel will go forth to proclaim the glory of the Lord. Ge 46:1 And Israel took his journey with all that he had, and came to Beersheba, and offered sacrifices unto the God of his father Isaac. The first thing recorded of Jacob after his long journey to Egypt had begun, was the offering of sacrifices to God. It had been many long years of discipline in the school of experience that taught him to put God first. Before he goes forward to see Joseph, he tarries to worship the God of his father Isaac! Beautiful to note that here God met him for **the seventh and last recorded time**. The number seven is spiritual completion.

2 And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I. 3 And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation: 4 I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes. If we put ourselves in Israel's Jacob's place, we can understand his apprehension because he had a real hard time getting where he was supposed to be in the first place. He stop short of where he was supposed to be so many times along the journey. He even bought land where he wasn't supposed to be. He had that time when Dinah was violated and then the time running from Esau. I am sure that Jacob had some real misgivings about going into Egypt. God had to come to him and reassure him that this is exactly what God wanted him to do. In v1 he took his journey and he came to Beersheba. That is a good place for us to be, it **means a well of an oath** and it speaks of **the abundance of God's word** and the **abundance of His goodness to us**. And it is really a good place for the revelation that he received here in v2-4.

If we want a revelation of Christ, just go to the well of the oath and that is God's word and He begins to reveal Himself as we come to that place and he speaks this message in v3. 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: Down in Egypt is where Israel actually became a nation. Jacob left nothing behind, and Jacob-Israel stopped there to honor God with sacrifices. Both Abraham (Genesis 22:19) and Isaac (Genesis 26:23) lived for a time at Beersheba. **Well of an oath!** Israel's grandfather Abraham planted a tree in Beersheba many years before and had called on the name of the Lord there (Genesis 21:33). Isaac received a special promise from God and built an altar for sacrifice there, calling on the name of the Lord (Genesis 26:24-25). It was probably at this very place Israel sacrificed, remembering what God had done before. It was, therefore, a memorial spot in the history of his family; and it was also a turning-point in his own life, as a special time of waiting upon the Lord. God spoke to Israel in visions of the night, more than 40 years before. It was when Jacob was about to leave the Promised Land, God spoke to him in a dream (Genesis 28:12-17). Now, when he was about to leave the land again, God again brought assurance through a dream. God said, do not fear to go down to Egypt:

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This strongly suggests that Israel was afraid to go to Egypt. Jacob may have remembered that Abraham had gone to Egypt in a time of famine once before, and it was an expression of his unbelief, and much evil eventually came from it (Genesis 12:10-20). He also may have remembered God told his father Isaac not to go down to Egypt (Genesis 26:2). Ge 46:5 And Jacob rose up from Beersheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him. 6 And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him: 7 His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt. All his descendants he brought with him to Egypt: This shows the great faith Israel had. He brought the entire family down to Egypt. No one was left behind to continue a presence in Canaan. The history of Jacob and all the different ones that came into Egypt are found in the rest of this Chapter.

Ge 46:27 And the sons of Joseph, which were born him in Egypt, were two souls: all the souls of the house of Jacob, which came into Egypt, were threescore and ten. From 70 people, God began the nation of Israel. They did not actually become a nation until the 12th Chap of Exodus, but this is how they started, just this small insignificant number in the midst of all of these Egyptians. Ge 46:28 And he sent Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen. This little part of Goshen was separated for Israel. Goshen **means drawing near** and it is exactly that same place God has for us in this world today. Let us draw near. It reminds me of: Mt 11:28 Come unto me, all ye that labor and are heavy laden, and I will give you rest. 29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. 30 For my yoke is easy, and my burden is light. Ge 46:29 And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while.

30 And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou art yet alive. 31 And Joseph said unto his brethren, and unto his father's house, I will go up, and shew Pharaoh, and say unto him, My brethren, and my father's house, which were in the land of Canaan, are come unto me; 32 And the men are shepherds, for their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have. 33 And it shall come to pass, when Pharaoh shall call you, and shall say, What is your occupation? I will go up and tell Pharaoh: Joseph became the representative and the advocate for the whole family. They came safely to Egypt but needed Joseph to represent them. It is the same for us believers, we need Jesus Christ to represent us. We will see the pharaohs after Joseph's death forgot about Joseph and made the people of Israel slaves (Exodus 1:8-10). This shows what would happen (in theory) if we had no representative or advocate before God. But Jesus, not Mary, not the saints, is our eternal representative and advocate, being the same yesterday, today, and forever.

Ge 46:34 That ye shall say, Thy servants' trade hath been about cattle from our youth even until now, both we, and also our fathers: that ye may dwell in the land of Goshen; for every shepherd is an abomination unto the Egyptians. That is still true today, the shepherd is still an abomination to the world. Those who are interested in Christ and His ways and His sheep are still an abomination to the Egyptians even today. We dwell in this land of Goshen (drawing near), being in the world but indeed not of it.

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Joseph says, "That you may dwell in the land of Goshen:" God had a place for His people. He didn't bring them to Egypt and give them no home. It wasn't enough for Joseph to provide for their needs in Canaan; he had to bring them to the place he prepared for them. Jesus may be seen in both aspects. He takes care of us His people in the present but has also gone to heaven to prepare a place for us, and He will receive us to Himself. Note also: Every shepherd is an abomination to the Egyptians: The Egyptians were agricultural in the sense of farming crops. They considered sheep unclean, and therefore detested shepherds. God had a place for His people, but it was a different place and a place despised by some people. The Lord Jesus Christ knows all about those in this place whom He has redeemed with His precious blood. The Father gave them to Him from before the foundation of the world, and he took them into covenant relationship with Himself. We are always in His remembrance! Ever since we were redeemed and chosen ones that have been born into the world, He has watched over us so carefully that He has counted the very hairs on our heads.

His delights have been with the sons of men, and He has looked forward, and foreseen all that would happen to us. We are so precious to Him, as the purchase of His heart's blood, that we have never taken a single wandering step but His eye has tracked every step of our lives. He knows us altogether! He knows our sorrows, and our ignorance of Him. He knows how sometimes that ignorance has been willful, and that we have continued in the dark when we might have walked in the light. And now, at this very moment, the heart of Christ aches to manifest Himself to His people. He wants us to know Him more and more. He thirsts to be known unto us; He can only be loved as He is known. Jesus longs for our love. And He longs to manifest Himself to His loved ones. But there are some who do know Him already in a measure, but their measure is a very little one. It is but as a drop compared with the great deep sea. I have been praying, and am praying still, and I am not alone in that prayer. That this very hour, the Lord Jesus Christ may be pleased to manifest Himself to His own Christians and to Israel whom he has bought with His own blood. To all who have been called by His grace already, and to many not yet called to Him, may He come in the fullness of His own glorious revelation, and make Himself known.

Know this, Christ must be revealed to us personally and more than that; Christ must be formed in us the hope of glory; He must Himself come to us, and make himself known to me personally. It will not serve us to read about His healing the sick, He must touch us with His hand. Let me not just touch the hem of His garment with my hand; but somehow let me have that personal contact between myself and the Lord Jesus Christ in deep fellowship. Let this be our prayer now that to each man and woman and child here the Lord may graciously make himself known. Jacob and his household seventy souls in all went down to Egypt and were royally received by Joseph. So, too, we do not have to invent our message. We are sent forth to "preach the Word," and as we are faithful to our calling, God will reward us, for He has promised that His Word shall not return unto Him void." Let us be encouraged then by this example of the first Old Testament evangelists, and go forth into a famine-stricken world telling all who will listen about the Mighty One who saves, leaving the measure of our success to the sovereign will of Him who alone giveth the increase. We can give this Gospel to everyone. Therefore, shall we glorify God, for the One whom Joseph foreshadowed shall return to this earth, and, taking the government upon His shoulder, shall reign in righteousness and peace.

Genesis 47-48 June 3, 2025

Chap 47 is a real good expression of 1Co 15:24 Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. 25 For he must reign, till he hath put all enemies under his feet. This describes the millennial reign of Christ when all things shall be put under His feet. Ge 47:1 Then Joseph came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they are in the land of Goshen. 2 And he took some of his brethren, even five men, and presented them unto Pharaoh. 3 And Pharaoh said unto his brethren, What is your occupation? And they said unto Pharaoh, Thy servants are shepherds, both we, and also our fathers. 4 They said moreover unto Pharaoh, For to sojourn in the land are we come; for thy servants have no pasture for their flocks; for the famine is sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen. This occurred because formal permission of Pharaoh was required. Jacob did not appear at this time, maybe because he was too advanced in age or maybe in a state of health, we are not for sure on this.

But that made it more appropriate for the sons to negotiate with Pharaoh. Note too, that despite his having oversight of all Egypt, Joseph did not undertake this settlement of his folks in Goshen without the formal consent of the ruling monarch. This explains the request of the five brothers to be permitted residence in Goshen, stressing their occupation as Joseph had instructed them. Ge 47:5 And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee: 6 The land of Egypt is before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell: and if thou knowest any men of activity among them, then make them rulers over my cattle. Pharaoh in a sense said; So, I see your father and brothers have arrived. This is also an acknowledgment that they were there upon Pharaoh's invitation, as confirmed by his stating again the permission granted along with the invitation for them to live in Egypt. In fact, he even gave his permission by saying, in effect: that Joseph's kindred might settle anywhere they liked. Pharaoh's words here are a gracious royal acknowledgment.

Pharaoh not only granted formal permission for the settlement in Goshen, not just through Joseph, but by direct word in the presence of five representatives of Israel, He said if Joseph approved, it would be good to place his own cattle under their supervision! Ge 47:7 And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh. 8 And Pharaoh said unto Jacob, **How old art thou?** Why did he ask Jacob that? It was because they were the same age and Jacob looked so old. It appears that Jacob's sorrows for his son Joseph for all those years took a toll on him. It aged him. 9 And Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage. 10 And Jacob blessed Pharaoh, and went out from before Pharaoh. The word for blessed, in Genesis 47:10, could be translated 'saluted,' It means to bless with an invocation or an appeal. Note: This is one of the grand scenes of the Bible. Pharaoh was the ruler of the mightiest nation on earth; Jacob was the patriarch head of God's Chosen Race, Israel, through whom redemption would come to all mankind. Jacob was fully conscious of his own status in this situation because it is evident in what he did.

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As long as Egypt sheltered and protected the covenant people, God blessed and protected Egypt. But when another king arose who did not know Joseph, and when Egypt turned viciously against the Israel of God, the heavenly blessing was withdrawn, and one disaster after another overwhelmed them. We really wonder if Pharaoh even appreciated this blessing. To him, Jacob might have seemed to be merely an old man seeking relief from the starvation that threatened to wipe out his family, but the hand of the God was upholding Jacob, and the blessing of God was surely his to give. I am sure Pharaoh did not really know who Jacob was spiritually. And those in the world really do not whom we believers are! Not the years of Jacob's pilgrimage. Here is a glimpse of the way Jacob viewed his life. Neither he nor his father ever owned any of the land of promise except the burial place at Machpelah and a few acres around Shechem. **They looked for the city that hath the foundations, whose builder and maker is God" (Hebrews 11:10).** Jacob's word here is a testimonial to his acceptance of the promise God made to Abraham, and of his absolute belief in the ultimate fulfillment of it.

None of the patriarchs viewed the world as their permanent dwelling place, nor the earth as the true home of the soul. The mightiest king on earth had just given him a deed to Goshen, but Jacob was still a "pilgrim." And so are we! Our English word for pilgrim literally means one who crosses the field. This word 'pilgrim' came into prominent usage during the Crusades. It is said that upon nearly any given morning, settled residents could see a lonely wanderer on the way to the Holy Land, crossing the field. The Crusades were a series of religious wars initiated by the Catholic Church, primarily focused on securing control of holy sites in the Holy Land (present-day Israel, Palestine, and surrounding areas) from Muslim rule. These conflicts, spanning from the 11th to the 13th centuries, involved European Christian armies attempting to reclaim Jerusalem and other regions. A pilgrim is one seeking a country that has not yet been reached. The remembrance of this keeps the life reaching toward God. Its blessedness consists not in present enjoyment, but in preparation for the life to come. There were several major crusades, the most well-known being the First Crusade, which resulted in the capture of Jerusalem in the year 1099.

Note: Jacob's father and grandfather had reached the ages of 175 for Abraham (Genesis 25:7), and 180 for Isaac (Genesis 35:28); and Jacob's words here indicated that he did not expect to live as long a life as his "fathers" had lived. He did live an additional 17 years after he made this statement, but even at 147, his age when he died, his words remained true. Those 30 years or so that he spent grieving for his son Joseph took a toll on his life. We too must learn from this. Mt 11:30 For my yoke is easy, and my burden is light. We do well to place our burdens upon Christ. Jacob said in V9, few and evil have the days of the years of my life. This evil is not a reference to Jacob's wickedness but to the severe and trying experiences which life had brought to him. Not all of the terrible experiences were the result of his own doing, but some were. One was the preference that his father had for Esau; then his purchase of the birthright; the resulting hatred of Esau; the shameful treatment he received from his father-in-law Laban; the long years of servitude in the outdoors; the unhappiness of his wives due to internal conditions in his family; the hatred of his sons toward Jacob's favorite, Joseph; their sale of Joseph, represented to Jacob as Joseph's death; the rape of Dinah; the shameless massacre of the Shechemites by two of his sons; Reuben's incest with one of Jacob's wives; the bitter famine; the imprisonment of Simeon;

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Jacob's horror upon learning Benjamin would have to go to Egypt; all the anxiety about him ... all these things left their mark upon the heart of Jacob. That is what he references here. This man Jacob went through a tremendous amount of trial! Ge 47:11 And Joseph placed his father and his brethren, and **gave them a possession** in the land of Egypt, in the best of the land, in the land of **Rameses**, as Pharaoh had commanded. 12 And Joseph nourished his father, and his brethren, and all his father's household, with bread, according to their families. The land of Rameses was written by Moses, long after these events. Moses had identified this as Goshen which his generation would be able to understand. Rameses, was a city later built in Goshen. It was not constructed until the children of Israel, were then enslaved in Egypt. They built it for Pharaoh (Exodus 1:11). Give them a possession in V11 means they were allowed to acquire property. Joseph deeded a portion of the land of Goshen to them. Later, when all of the Egyptians had to sell their land to Pharaoh, Israel was provided this land without such an arrangement. But the stage was set for the eventual refusal of the privileged of this enjoyed by Israel.

Ge 47:13 And there was no bread in all the land; for the famine was very sore, so that the land of Egypt and all the land of Canaan fainted by reason of the famine. 14 And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house. **They were living off of the money, but the money ran out.** This is the first of three stages during the latter years of the famine in which Pharaoh became owner of all the land except that of the priests (Israel perhaps excluded), and the people became serfs or tenants on the land. In this stage, Pharaoh got all the money. Ge 47:15 And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence? for the money faileth. 16 And Joseph said, Give your cattle; and I will give you for your cattle, if money fail. **Then there came a time when Joseph had all of the cattle.** Ge 47:17 And they brought their cattle unto Joseph: and Joseph gave them bread in exchange for horses, and for the flocks, and for the cattle of the herds, and for the asses: and he fed them with bread for all their cattle for that year. This was stage two.

Ge 47:18 When that year was ended, they came unto him the second year, and said unto him, We will not hide it from my lord, how that our money is spent; my lord also hath our herds of cattle; there is not ought left in the sight of my lord, but our bodies, and our lands: 19 Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give us seed, that we may live, and not die, that the land be not desolate. This was phase three. It came to the very last year of the famine, as seems to be indicated by the request for seed. The next seven verses outline the consequences of what happened in these three phases. Ge 47:20 And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's. They ran out of cattle and now Joseph says I will take your land now to. This is exactly the same process that will happen during the tribulation. Christ is going to continue to reign until absolutely everything belongs to Him. You start with the money, then you get the cattle, and then the land. There will be nothing left that is not under the complete dominion and authority of Christ. And it is all because this great tribulation that is coming upon the world.

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Ge 47:21 And as for the people, he removed them to cities from one end of the borders of Egypt even to the other end thereof. 22 Only the land of the priests bought he not; for the priests had a portion assigned them of Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they sold not their lands. These priests of Pharaoh were not godly men. They were prominent people in society supported by Pharaoh himself with a fixed income. 23 Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh: lo, here is seed for you, and ye shall sow the land. 24 And it shall come to pass in the increase, that ye shall give the fifth part unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones. 25 And they said, Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh's servants. 26 And Joseph made it a law over the land of Egypt unto this day, that Pharaoh should have the fifth part; except the land of the priests only, which became not Pharaoh's.

We are not sure that Joseph agreed with all this, for he was not king; he was deputy. The distinction that Pharaoh gave to the priests, whereas Joseph sold to others could indicate Joseph's disagreement with that policy. History states that the status of Pharaoh's population as tenants with a 20 percent rental going to Pharaoh was not a harsh arrangement. Our own U. S. government takes about 20 percent or more of our income. Evidently, the people agreed with it; and it was continued until the times of Moses as the standard arrangement. Ge 47:27 And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and multiplied exceedingly. Notice the difference here in Goshen as opposed to Egypt. Here is Egypt selling everything that they had and everything finally belongs to Joseph, but over here in Goshen (drawing near to God) in the midst of all of this famine and all of this difficulty that we saw earlier, in the midst of the famine this man Israel (Jacob and his family) prospered. They had possessions therein, and grew, and multiplied exceedingly. Get this God can do the same thing in our lives today in the midst of difficulty, God can see to it that His people still prosper.

Ge 47:28 And Jacob lived in the land of Egypt seventeen years: so the whole age of Jacob was an hundred forty and seven years. Jacob if you remember came down here to Joseph and said now, I can die. I think Jacob would have been content with that, but God gave him 17 more years in this land of Goshen in Egypt. 17 is the number for victory in Christ Jesus. Get this there 70 in Jacob's family when he arrived, but look how God multiplied this family. If only a 70 went down into Egypt with Jacob, a five percent annual growth rate would have put them over 200 by the time Jacob died. By the time of the Exodus, their number had reached over 2,000,000, with over 600,000 fighting men above the age of twenty (Numbers 1:46)! That is amazing! Ge 47:29 And the time drew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt: 30 But I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their burying place. And he said, I will do as thou hast said. 31 And he said, Swear unto me. And he swore unto him. And Israel bowed himself upon the bed's head. Bed's head was either his staff or the bed head or both to support himself. In his death, Jacob would bear witness to his faith in God by requesting burial with Abraham and Isaac in the cave of Machpelah. He had the utmost confidence in the Word of God which had assured him that his future **would not** remain in Egypt. Joseph honored this promise when his father actually died.

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Ge 48:1 And it came to pass after these things, that one told Joseph, Behold, thy father is sick: and he took with him his two sons, Manasseh and Ephraim. 2 And one told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed. Shortly before the death of Jacob, Manasseh and Ephraim would have been grown men about the ages of twenty or twenty-two. Some time prior to this, Jacob had taken a solemn oath with Joseph concerning the disposition of his body upon his death, but apparently some time had passed. By this time, Jacob was prepared to give the blessing upon Joseph's sons and to elevate them to a full status as his legal sons by formal adoption. 3 And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me, 4 And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee for an everlasting possession. The appearance of God to Jacob which is mentioned here is a reference either to Genesis 28:19 or Genesis 35:9-13, or possibly both. Luz was the original name of the place, but Jacob changed the name to Bethel.

All of the patriarchs realized that the promise of the land of Canaan to their seed was to have its fulfillment in the far distant future. It has not happened yet, but that land they are fighting for belongs to Israel. It is that sacred promise which Jacob spoke in this final conversation with Joseph. Ge 48:5 And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, are mine; as Reuben and Simeon, they shall be mine. Jacob claimed these two grandchildren as being his own. The thing to point out is that Manasseh and Ephraim became two of the twelve tribes. There is no tribe of Joseph. Joseph claimed the two sons of Jacob and they became two tribes in Israel. Ge 48:5 And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, are mine; as Reuben and Simeon, they shall be mine. 6 And thy issue, which thou begetteth after them, shall be thine, and shall be called after the name of their brethren in their inheritance. 7 And as for me, when I came from Padan, Rachel died by me in the land of Canaan in the way, when yet there was but a little way to come unto Ephrath: and I buried her there in the way of Ephrath; the same is Bethlehem.

So now, Reuben and Simeon were the two firstborn sons of Jacob, and the proposal here is that Ephraim and Manasseh would be placed equal with them. These two sons of Joseph were among the patriarchs. There were probably many reasons why Jacob had decided to do this. The incest of Reuben and Jacob's concubine Bilhah, and his irresponsibility had clearly disqualified him to receive the double portion according to the right of succession belonging to the firstborn child. Then remember Simeon too, in the massacre of the Shechemites after their sister Dinah was violated, had showed a character that was not good with any thought of transferring the birthright to him. Jacob therefore decided to give Joseph the **double portion**. One of the principal benefits pertaining to the birthright was "**honor**." Jacob surely believed that Joseph was qualified to receive. Remember Joseph was the suffering one and Jesus too suffered tremendously. Note there is much teaching today about the double portion without knowing the cost. They really do not understand the suffering that Joseph or Jesus went through in order to **receive this high honor of the double portion**. Not only was Joseph the firstborn of Rachel, but it was the only woman that Jacob ever decided to marry. The other woman were considered concubines.

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Joseph and Jesus was the Savior of the whole nation and the world in being the instrument through whom God had preserved the covenant people Israel through the famine. Jesus has this highest honor of the double portion! To Him be the glory and honor forever and ever! Jesus received the double portion from His Father. This double portion is not necessarily a literal doubling of resources, but a transfer of spiritual power and responsibility. Col 1:15 Who (Jesus) is the image of the invisible God, the firstborn of every creature: 16 For by him (Jesus) were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: Because of Christ and what He has done for us, this **double portion** is extended to us in a spiritual sense of the blessings and grace that believers receive in Christ. This includes the Holy Spirit. This **double portion** cost Jesus His life! This **double portion** will cost us as well. Ro 8:17 joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. So I say this again; This double portion is not necessarily a literal doubling of resources

People think of all the things they are going to get; crowns and walking on streets of gold and many wonderful things and they are truly wonderful. But the one thing we want is Jesus Christ as bridegroom, but we must first be full overcomers of the all these trials that come our way. So I say again; This double portion is not necessarily a literal doubling of resources, **but a transfer of spiritual power and responsibility**. Who is this transfer of spiritual power and responsibility going to go to? It will be the bride of the Lamb who will rule and reign with Christ. That is the double portion we want. We want Christ! Do you know Romans 8 is the solid Ground When All Else is Sinking Sand. Romans 8 is a lighthouse of encouragement when the fog of life rolls in confining our view to immediate circumstances. In it we find perspective. In it we find Hope. Despite the pain and heartache we may encounter on our journey through this life, Romans 8 reminds of us of truth. Sometimes we need to be reminded of what we already know. Sometimes we need to rehearse to ourselves the truths we already claim. Sometimes we need to stop focusing on how we feel, and focus on what we know. Romans 8 is a proclamation of the one and only Solid Ground. All other ground is sinking sand.

My hope is built on nothing less than Jesus' blood and righteousness; I dare not trust the sweetest frame, But wholly lean on Jesus' name. On Christ, the solid Rock, I stand; All other ground is sinking sand. It is Jesus alone that we want! Yes, there will be treasures untold, but none hold a candle to Jesus alone! Jesus will reign as King of Kings and Lord of Lord for 1,000 years and then he will turn over the Kingdom to His Father. 1Co 15:24 Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. Jesus though will rule and reign over Israel forever. Note also Jacob's true wife, Rachel, had suddenly died, at a time when Jacob was probably praying that through her he would have other sons. She died in giving birth to Benjamin, cutting short Jacob's hopes. But now Jacob expanded his beloved Rachel's status as the mother of the Patriarchs by the addition her two grandsons born to Joseph. This is how Jacob honored Rachel and her son Joseph by this blessing for Jacob's two grandsons. One can only marvel at the deep meaning of honoring Joseph and his mother Rachel this way. Ge 48:8 And Israel beheld Josephs sons, and said, Who are these? 9 And Joseph said unto his father, They are my sons, whom God hath given me in this place. And he said, Bring them, I pray thee, unto me, and I will bless them.

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In a sense, this is what the Father says to Jesus, who are these? Jesus said; these are my sons! That's you and me. In Joh 17:6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. 7 Now they have known that all things whatsoever thou hast given me are of thee. 8 For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. 9 I pray for them: I pray not for the world, but for them which thou hast given me; **for they are thine**. This whole chapter of John 17 describes us and how we are the sons of God and how Jesus prays for us as sons. Ge 48:10 Now the eyes of Israel were dim for age, so that he could not see. And he brought them near unto him; and he kissed them, and embraced them. 11 And Israel said unto Joseph, I had not thought to see thy face: and, lo, God hath shewed me also thy seed. We are the seed of God! We have Christ within this mortal body. Ge 48:12 And Joseph brought them out from between his knees, and he bowed himself with his face to the earth. 13 And Joseph took them both, **Ephraim in his right hand** toward Israel's left hand, and **Manasseh in his left hand** toward Israel's right hand, and brought them near unto him.

Ge 48:14 And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn. **If there was anyone who knew that the blessing goes to the second born, it was Jacob. This is the same thing that we have seen before that God has chosen the younger, the new creation over the elder, the old creation.** Joseph bowed himself with his face to the earth. In this, Joseph took his place as a subordinate to Jacob. Jacob, in a sense, had bowed himself before Joseph in the matter of receiving provisions for his family at Joseph's hand, but, as for the Redemptive Purpose of God in his guidance of the Chosen People, it was the other way around. Joseph bowed himself before Jacob. Ge 48:15 And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, 16 The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth. 17 And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head.

18 And Joseph said unto his father, Not so, my father: for this is the firstborn; put thy right hand upon his head. 19 And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. **You see it is always the elder that will serve the younger in God's plan. It is the new creation that has the greatest blessing in the sight of God. Although we have had this old creation in us longer, it will serve the new nature. It is the younger!** Only the prophetic gift of God could have enabled Jacob to declare what was said here. Indeed, it came to pass. Ephraim's house led the rebellion against Rehoboam following the death of Solomon, and also took the leading part upon numerous occasions in the history of Israel. So completely was the Northern Israel identified with Ephraim, that the whole nation came to be called, in time, Ephraim, that name being used for Israel dozens of time in the prophecy of Hosea. Joseph was paying strict attention to what was going on, but before the part between Manasseh and Ephraim had been uttered, Joseph interrupted the procedure.

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He wanted to changed what was being done but Jacob would not allow it. Jacob fully and consciously knew exactly what he was doing; and without further interruption from Joseph, he finished it. His younger brother shall be greater. It was not the gift that determined the passing of God's blessing to one person or to another, but the sovereign purpose of Almighty God in the new creation life. Again and again, a similar thing had happened in the lives of the patriarchs. Isaac the younger had been chosen over Ishmael, Jacob the younger had been chosen over Esau, Joseph the younger had been chosen over Reuben; and now once more, Ephraim the younger had been chosen instead of Manasseh. It shall ever be thus in the kingdom of God, for Jesus said, "The first shall be last and the last shall be first (Matthew 19:30). Ge 48:20 And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh. **Manasseh means forgetting and Ephraim means fruitful.** 21 And Israel said unto Joseph, Behold, I die: but God shall be with you, and bring you again unto the land of your fathers. 22 Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.

Chap 49 June 10, 2025

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Chapter 49 is a prophecy of the tribes of Israel. I believe the Holy Spirit is telling us what will become of all these tribes one-by-one in the future and He is introducing the book of Exodus to us. Ge 49:1 And Jacob called unto his sons, and said, gather yourselves together, that I may tell you that which shall befall you in the last days. Ge 49:2 Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father. There were many prophecies announced by God (such as the promise of the triumph of the seed of the woman in Genesis 3:15). This is the first declared prophecy through a man in the Bible. Notice Jacob says, ye sons of Jacob; and hearken unto Israel your father. Both names are used Jacob and Israel. Why? Jacob realized he was both Jacob and Israel, and his sons are sons of each. It was a place of spiritual maturity, realizing both what God made him (Israel) and what he had to battle against (Jacob). It is the battle we have with the old nature. Jacob is dying. He is not dying in the promised land, but many miles away from it. In a strange country, in Egypt, Jacob prepares to leave this earthly scene; but despite his feebleness, the strength of his faith was amazing. Jacob called for each of his twelve sons, and told them things found in all the Old Testament.

The prophecies of Jacob dying has a double fulfillment now and the future, and on into the millennium. Reuben means see ye, a son (points to Christ). Ge 49:3 Reuben, thou art my **firstborn**, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power: 4 Unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defiledst thou it: he went up to my couch. The “birthright” refers to the position of excellency, and Jacob declared it should be, taken away from Reuben and given to the sons of Joseph (they receiving the double portion); and Judah, not Reuben, became the royal tribe from which Jesus came. Therefore he succeeded above his brethren. As the firstborn of the family, Reuben had claim to the inheritance rights of the firstborn, but he forfeited it through pride (the excellency of dignity) and Reuben defiled his father's concubine Bilhah (the mother of his brothers Dan and Naphtali) which is recorded in Genesis 35:22. Unstable as water, you shall not excel: Because of Reuben's instability, the birthright was divided. This is a figurative expression taken from water which had dried up like a summer stream. Usually, the firstborn was the spiritual and social leader of the clan; but among the sons of Israel, the rights of blessing, priesthood, and ruling authority were divided among the brothers.

God looks for a **stable character** in those who will lead His people and Jacob said he shall not excel: The tribe of Reuben never did excel. There was no prophet, no judge, or no king that we know of came from the tribe of Reuben. This pictures a person that may have great opportunities and yet lose them. This tribe of Reuben (together with Gad) settled down on the wilderness side of the Jordan, saying, “Bring us not over Jordan.” (Numbers 32:5.) Wherefore, said they, if we have found grace in thy sight, let this land be given unto thy servants for a possession, and **bring us not over Jordan**. Next: **Simeon is the second son** and **Levi is the third son** of Jacob. Simeon means hearkening or hearing (points to hearing Son or the Gospel). Levi means Joined. (Points to the union that we are Set-Apart by the Holy Spirit which makes us one with the Son through the hearing of the Gospel) Ge 49:5 Simeon and Levi are brethren; instruments of cruelty are in their habitations.

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6 O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united: for in their anger, they slew a man, and in their self-will they digged down a wall. 7 Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob and scatter them in Israel. They were instruments of cruelty when they wiped out all the men of Shechem in retaliation for the rape of their sister Dinah (Genesis 34:25-29). At that time Jacob, maybe in weakness, did nothing to them. Yet he and the Lord remembered this. This illustrates the principle that the sins of one's past can come back and haunt them. Even when forgiven, those sins may carry consequences that may be faced sometime. The real problem with Simeon and Levi was their anger, they slew a man. Their anger was sin because it was rooted in self-will. The Bible speaks of a godly anger (Be angry and do not sin, Ephesians 4:26). Often, the difference between a godly, righteous anger and an ungodly anger is self-will. The prophecy of dividing and scattering turned out to be a curse for Simeon. The tribe of Simeon was the weakest numerically in Numbers 26:14. The tribe of Simeon became small during the wilderness wanderings. But the prophecy of dividing and scattering became a blessing for Levi.

Because of the faithfulness of Levi during the rebellion of the golden calf. When Moses came down from the mount and saw Israel worshipping the golden calf, that when he said, "Who is on the Lord's side?" we read, Ex 32:27 And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor. 28 And the children of **Levi** did according to the word of Moses: and there fell of the people that day about three thousand men. Levi received no large tract of land, for the Lord was their inheritance. So both Simeon and Levi were scattered, but one as a blessing and the other as a curse. Levi gained a blessing at the hands of Moses, one of the richest blessings of any of the tribes. Levi pictures the believer who suffers from their sin, but they drew near to God and in mercy, God turned the sufferings into blessing. Note Moses was a descendant of the tribe of Levi. Simeon and Levi are here linked together in their cruelty. Ge 34:25 And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males.

It would seem from the fact that Simeon's name is here mentioned first that he was the leader. It is not unlikely either that Simeon was also the one who took the lead in the conspiracy to get rid of Joseph. Simeon was the one whom Joseph "bound" (Genesis 42:24) when he sent his brethren back to Jacob. In Numbers 25:6-13 we are told the "curse" of Jacob's prophecy on Levi was revoked. Levi was first joined to Simeon in cruelty, but after, he was joined to the Lord in grace! When the land was divided in the days of Joshua, Simeon did not receive a separate territory in Canaan, his portion was within the allotment of Judah (Joshua 19:1- 8). Next is **Judah and it means He shall be praised: This is fourth son of Jacob**, from whom the royal lineage of Israel came. Jacob says: Ge 49:8 Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. **This prophecy refers more to Christ than to the nation Israel.** Ge 49:9 Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? 10 The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. **Shiloh means peace bringer**, which refers to Christ Himself. He is the lion of the tribe of Judah.

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The **scepter means the right to reign**. The scepter is coming out of Judah, and it is Christ who came out of the tribe of Judah. And this is exactly what Christ has come to do is bring peace between God and man. Ge 49:11 Binding his foal unto the vine, and his ass's colt unto the choice vine; **(reference to the cross and the blood of Christ that was shed)** he washed his garments in wine, and his clothes in the blood of grapes: This is what gave rise to all of our redemption because this lion of the tribe of Judah went to the cross. Ge 49:12 His eyes shall be red with wine, and his teeth white with milk. Teeth white with milk speaks of the purity of the word of God and His righteousness which comes forth for us as a direct result of His redemption. Jacob's prophecy over Judah is a description of the greatest descendant from the tribe of Judah, Jesus Christ! The dying Jacob was speaking of his own son Judah; but while speaking of Judah he had a special eye to our Lord Jesus, who came from the tribe of Judah. Everything therefore which he says of Judah, the type, he means with regard to our Lord Jesus Christ. In Rev 5:5, Jesus is called the Lion of the tribe of Judah.

This prophecy of a leader from Judah was about 640 years to fulfill in part with the reign of David, who was the first of Judah's dynasty of kings. This prophecy took some 1,600 years to completely fulfill in Jesus. Jesus is referred to as Shiloh, the peace bringer. From David until the Herods, a prince of Judah was head over Israel (even during Daniel in captivity). The promise was that Israel would keep the scepter until Shilo comes. Even under their foreign masters during this period, Israel had a limited right to self-rule. At that time, under Herod and the Romans, their right was taken away. History states that at the time, the rabbis considered it a disaster of unfulfilled Scripture. The last trace of the scepter had passed from Judah, and they did not see the Messiah come. Reportedly, the rabbis walked the streets of Jerusalem and said, Woe unto us, for the **scepter** (right to reign) has been taken away from Judah, and Shiloh has not come. Yet God's word had not been broken. Jesus was alive then. This might have been the very year Jesus was 12 years old and discussed God's word in the temple with the scholars of His day. He impressed them with His understanding of this very issue.

V11 Binding his donkey to the vine: This blessing also contained a description of Judah's material abundance (the vine...the choice vine). Judah's land was a great wine-growing country. This part of Jacob's prophecy concerning Judah from V8-12 is the ultimate fulfillment in Christ. Christ is the One who shall yet receive the praise and worship of His "brethren" Israel. Thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. (Genesis 49:8.) So, again, Christ is the One who shall yet have dominion over Israel and subdue their enemies. This dominion of the tribe of Judah started in the days of David, who was the first king from that tribe; and it was during his reign that Judah's hand was "in the neck of" their "enemies." Then the destinies of the tribe of Judah is here planned under the figure of a "lion," which reminds us of Revelation 5:5, where the Lord Jesus is expressly designated "The Lion of the Tribe of Judah." The tribe of Judah as a "lion," in this tribe's history is stated in three stages, according to the growth or age of the lion. First, we have "a lion's whelp," then "a lion," lastly "an old lion." The gradual growth in power of this tribe is being set forth. This looks at the tribe of Judah first from the days of Joshua up to the time of Saul; then the full-grown lion in the days of the fierce warrior David; lastly, from Solomon's reign and onwards we have the "old lion." Ge 49:10 The **scepter** 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.

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The Hebrew term for “scepter” is translated “tribe” in verses 16 and 28 of this same chapter. According to its usage in scripture it signifies the tribal-rod or staff of office which belonged to any tribe and was the flag of authority. This part of Jacob’s prophecy was that the tribal-rod should not depart from Judah until Jesus had come. In other words, Judah would have both its tribal focus and separate authority until Shiloh, the Messiah, Jesus had come. This prophecy was fulfilled in Christ. When Jesus came, the Kingdom of Israel (the Ten Tribes) were destroyed at an early date, but Judah was still in the land when Jesus came. Note, Jacob declared of Judah that there should not depart from this tribe “a lawgiver until Shiloh.” It is a fact that after Shiloh (Jesus) had come the legal authority of this tribe disappeared, as said in Joh 18:31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: What a remarkable confession this was! It was an admission that they were no longer their own governors, but instead, under the dominion of a foreign power.

Those that have the power to condemn an offender to death is the governor or “lawgiver” of a country. It is “not lawful for us” said Caiaphas the High Priest of Israel during the first century. The Roman governor, passed the sentence of death on Jesus of Nazareth. This was by their own admission. Genesis 49:10 had received its fulfillment. No longer had they a “lawgiver” of their own stock! By their “words” they were “condemned.” (Matthew 12:37.) The “scepter” had departed, the “lawgiver” had disappeared. Therefore, Shiloh must have come. Jesus had come! This was proof! “Unto Him shall the gathering of the people be,” this looks forward to Christ’s second coming, as also do the words that follow: Ge 49:11 Binding his foal unto the vine, and his ass’s colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes: 12 His eyes shall be red with wine, and his teeth white with milk. The reference here is a double one: first to the tribe of Judah, second to Christ Himself. Judah’s portion in the land was the vine-growing district in the South. (See 2 Chronicles 26:9,10.) Note, too, in Song of Solomon 1:14 we read of “the vineyards of Engedi” and it was one of the cities of Judah.

Next is Zebulun which means Dwelling. He is the son of Leah and the tenth son. Ge 49:13 Zebulun shall dwell at the haven of the sea; and he shall be for an haven of ships; and his border shall be unto Zidon. Jacob now skipped the birth order, moving to the **tenth-born** son, but keeping his focus on the sons born of Leah. The tribe of Zebulun was noted for its faithfulness to David, supplying the largest number of soldiers to David’s army of any single tribe: Of Zebulun there were fifty thousand who went out to battle, expert in war with all weapons of war. They were brave hearted men who could keep ranks 1Chronicles 12:33 notes. He shall become a haven for ships: The tribe of Zebulun settled in the piece of land sitting between the Mediterranean Sea and the Sea of Galilee. Zebulun did look to the sea, both to the east and west. In blessing his children Jacob here passes from his fourth to his tenth son. Why should he do this? Everything in scripture is perfect. This word is Divinely inspired by the handiwork of the Holy Spirit. When blessing his fourth son Judah, we found that the words of Jacob looked forward to Christ Himself. There is a close connection of our Lord with the land of Zebulun during His days on earth. Having spoken of the tribe of which our Lord was born out of, Judah, we have mentioned the tribe in whose territory Jesus lived for thirty years. This may be the main reason why the tenth son of Jacob is placed immediately after the fourth. The part that the tribe of Zebulun played in the history of the nation of Israel was not a visible one.

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But though it was referred to rarely as a tribe, each time they do come before us it is in a highly honorable way. One other word concerning Jacob's prophecy about Zebulun. Of this tribe Jacob said, "He shall be for a haven of ships." Galilee was to provide a refuge, a harbor, a place where the storm-tossed ships might anchor to rest. And here it was that Joseph and Mary, with the Christ Child, found a "haven" after their return from Egypt! Here it was the Lord Jesus dwelt until the beginning of His public ministry. **The next son Jacob mentions is Issachar. He is the son of Leah, known for his knowledge and wisdom. His name means he will be hired: there is reward: he will bring reward.** Ge 49:14 Issachar is a strong ass couching down between two burdens: 15 And he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear and became a servant unto tribute. This means that Issachar was strong. Issachar was a large tribe. It was third in size according to Numbers 26. They became a band of slaves: Because of their size and abundance, they were often targets of oppressive foreign armies who put them into servitude or slaves. The meaning seems to be that Issachar was strong, but docile or quiet. He would enjoy the good land assigned him but would not strive for it.

Therefore, eventually he would be pressed into a slave and the mere bearing of burdens for his masters. One thing is clear, to compare a man (or a tribe) to an "ass" today, is a figure of reproach, but it was not so in Jacob's time. In Israel, the ass was not looked upon with contempt; instead, it was an honorable animal. Not only was it a useful beast of burden, but people of rank rode on them. The "ass" was a reminder to Israel that they were a peculiar (separated) people, whose trust was to be in the Lord and not in horses and chariots, which were the confidence of the other nations. In the days of the Kings, the tribe of Issachar had become stronger still, for while in Numbers 26:25, we read that the number of their men able to go forth to war were 64,300, in 1Chronicles 7:5 we are told, And the brethren among all the families of Issachar were valiant men of might, reckoned in all by the genealogies 87,000! **Then next is Dan the fifth son of Jacob; meaning Judging: or a judge. The son of Jacob's maidservant Bilhah, known for his strength and leadership.** Ge 49:16 Dan shall judge his people, as one of the tribes of Israel. 17 Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward.

Apparently, Dan is going to lend himself to Satan in some way in the end time. **Some have wondered if the false prophet or the antichrist might come out of the tribe of Dan.** I don't know that to be the true. But there is something Dan is going to do in v17. Ge 49:17 Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward. **He lends himself to Satan.** Dan shall judge his people: They supplied one of the most prominent of the Judges, in Samson. Judges 13:2. Dan shall be a serpent by the way: Dan was a troublesome tribe. They introduced idolatry into Israel in Judges 18:30. Jeroboam set up one of his idolatrous golden calves in Dan in 1Kings 12:26-30, and later Dan became a center of idol worship in Israel in Amos 8:14. It is very significant that of the four sons of Bilhah and Zilpah, Dan was the oldest, and most likely, the ringleader in the "evil" which Joseph reported to their father. In Genesis 46, refers to the children of Jacob's sons: the descendants of Reuben, Simeon, Levi, and the others. The grandsons of Jacob were named in order. But when Dan is reached, the names of his sons are not given; instead, they are simply called by the tribal name Hushim or Shuham. (Genesis 46:23.)

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In Numbers 26 is the same thing again: the children born to each of Jacob's twelve sons are carefully numbered until Dan is reached, and then, as in Genesis 46, his descendants are not named, simply the tribal title is given. (Numbers 26:42.) This concealment of the names of Dan's children is the first indication of that silent "blotting out" of his name, which shows us the total omission of this tribe from the genealogies recorded in 1Chronicles 2 to 10, as well as in Revelation 7, where, again, no mention is made of any being "sealed" out of the tribe of Dan in the 144,000. The Holy Spirit did not even mention this tribe by name. In cases where the names of all the tribes are given, Dan is generally is far down the list. Notice this next verse and how important it is. Jacob says, Ge 49:18 I have waited for thy salvation, O LORD. At this point in the prophecy, when Jacob was near death, he called out for God's salvation. Jacob called out for Jesus. It was salvation in going home with the Lord. Note that after Jacob had completed his prophecy concerning Dan, he spoke these words. I have waited for Thy salvation, O Lord. This is very significant, coming in just where it does.

Having spoken of Dan as "a serpent by the way," the Holy Spirit seems to have brought to his mind the words spoken by God to that old Serpent the Devil, recorded in Genesis 3:15. The eye of the dying Jacob looks beyond the "Serpent" to the one who shall yet "bruise his head," and says, "I have waited for Thy salvation, O Lord." No doubt these very words will yet be said in a coming day by the godly remnant among the Jews. When possibly the Anti-Christ will spring from this tribe of Dan, and the ancient prophecy of Jacob concerning the descendants of this son will then receive its final fulfillment. Then, will Dan "judge" and rule over "his people," Israel. But Dan will be a "serpent in the way" and "an adder in the path," then will he cruelly "bite the horse's heels." And then, too, will the faithful remnant out of Israel, who refuse to worship the Beast or receive his "mark," They will cry, "I have waited for Thy salvation, O Lord?" **Then next is Gad, the son of Jacob's maidservant Zilpah, known for his military prowess and courage. He is the seventh son of Jacob. His name means an invader: a troop: fortune.** Ge 49:19 Gad, a troop shall overcome him: but he shall overcome at the last.

The tribe of Gad supplied many fine troops for king of Israel, David in 1Chronicles 12:14. The position that Gad occupied was a dangerous one. They were cut off from the other tribes, and were more or less isolated. They were constantly open to the attacks from the desert bands or troops, such as the Ammonites and Midianites. They lived in a continual state of warfare. Jacob's words were being repeatedly fulfilled. Gad suffered severely from their lack of faith in asking for the territory they did. Their choice was almost as bad as Lot's. They were among the first tribes that were carried into captivity. (1 Chronicles 5:26.) **Then next is Asher, the eighth son: The son of Jacob's maidservant Zilpah, known for his happiness and abundance. His name means happy.** Ge 49:20 Out of Asher his bread shall be fat, and he shall yield royal dainties. The land eventually occupied by Asher was good enough to bring not only necessities, but also luxuries. In the time of famine in the days of Elijah God sent Elijah to the widow in Zarephath, saying: 1Ki 17:9 Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee. Zarephath was in Sidon (Luke 4:26) and Sidon was in Asher's territory (Joshua 19:28). In Acts 27 we are told that when the Apostle Paul was being carried prisoner to Rome, and when the ship reached Sidon (which was in the borders of Asher) that "Julius came to Paul, and gave him liberty to go unto his friends to refresh himself" (Acts 27:3). So, once more, we read of "bread" out of Asher.

Then next is Naphtali, the sixth son and he is the son of Jacob's maidservant Bilhah, known for his beauty and prosperity. Naphtali means My wrestling. Ge 49:21 Naphtali is a hind let loose: he giveth goodly words. Naphtali's land was in a key portion near the Sea of Galilee, the region where Jesus did much of His teaching and ministry. Now when Jesus heard that John had been put in prison, He departed to Galilee. And leaving Nazareth, He came and dwelt in Capernaum, which is by the sea, in the regions of Zebulun and Naphtali, that it might be fulfilled which was spoken by Isaiah the prophet, saying: The land of Zebulun and the land of Naphtali, by the way of the sea, beyond the Jordan, Galilee of the Gentiles: The people who sat in darkness have seen a great light, and upon those who sat in the region and shadow of death light has dawned. Matthew 4:12-16. Much of the ministry of Jesus took place in the region of Naphtali, this was fittingly spoken of this tribe. Ge 49:22 Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall: 23 The archers have sorely grieved him, and shot at him, and hated him: The prominent feature in this prophecy concerning **Joseph is fruitfulness.** He received its fulfillment in the double Tribe which came from him in his sons Ephraim (forgetting) and Manasseh (fruitful). They are like two branches out of the parent stem. Joseph received a double portion in the land, and the firstborn's birthright. This was transferred by Jacob to him from Reuben.

This description of Joseph as a fruitful bough by a well speaks of his being well-watered and in his deep and real relationship with God. The main point in Joseph's character was that he was in clear and constant fellowship with God, and therefore God blessed him greatly. He lived to God, and was God's servant; he lived with God, and was God's child. The archers have bitterly grieved him: Though Joseph was shot at and hated, he was still a fruitful branch. This was because the arms of his hands were made strong by the hands of the Mighty God of Jacob. The idea is that God's hands were on Joseph's hands, giving him strength and skill to work the bow expertly. God was there, even when Joseph did not know it. The Almighty who will bless you: Joseph was certainly blessed in his descendants. His tribes were some of the most populated. He received the material and spiritual blessing, the double portion aspect of the inheritance of the firstborn. The blessings of your father have excelled the blessings of my ancestors: Jacob could say this because at the end of his days, he saw just how good God was to him. He was forgiven much and loved much.

Ge 49:24 But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel:) Joseph survived even though all of this was against him and so with Christ, He was the survivor. Notice here his bow abode in strength. He did not lose this battle, but He won the battle regardless of those things which were against him. We too win because of Christ; Romans 8: 37 Nay, in all these things we are more than conquerors through him that loved us. Ge 49:25 Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb: 26 The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren. 27 Benjamin shall ravin as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.

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Benjamin is here likened to a “wolf,” which is noted for its swiftness and ferocity. Benjamin was the fiercest and most warlike of the tribes. 28 All these are the twelve tribes of Israel: and this is it that their father spake unto them and blessed them; everyone according to his blessing he blessed them. Each son and each tribe according to his own blessing that would come from them had their own calling and destiny. Yet the remarkable promise remained. They each would survive and grow into significant tribes, without one perishing during the centuries to come in Egypt. We will see that more in the Exodus study. Ge 49:29 And he charged them, and said unto them, I am to be gathered unto my people: bury me with my fathers in the cave that is in the field of Ephron the Hittite, 30 In the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite for a possession of a burying place. 31 There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah. 32 The purchase of the field and of the cave that is therein was from the children of Heth. Ge 49:33 And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people. **Jacob gives this prophecy of all of his sons just before he dies.**

The prophecy concerning these sons:

1. The prophecy concerning Reuben (Genesis 49:4) reminds us of the Excellency and Dignity of Christ's person: He is the Firstborn, in whom is “the excellency of dignity and the excellency of power.”
2. The prophecy concerning Simeon and Levi (Genesis 49:5-7) speaks to us of Christ on the Cross: it was that instruments of cruelty were used against Jesus; Jacob says: “O my soul, come not thou into their secret” Jacob would have nothing to do with them: so on the Cross, Christ was forsaken by God and by man; a “curse” was pronounced by God on Christ and here by Jacob upon Simeon and Levi. It was the same for Christ on the Cross. He was made a Curse for us.
3. The prophecy concerning Simeon and Levi also anticipated our Lord's Priesthood, for Levi became the priestly Tribe.
4. The prophecy concerning Judah (Genesis 49:8-12) pictures our Lord's Kingship.
5. The prophecy concerning Zebulun (Genesis 49:13) looks at Christ as the great Refuge and Haven of Rest.
6. The prophecy concerning Issachar (Genesis 49:14, 15) prefigures Jesus' lowly Service.
7. The prophecy concerning Dan (Genesis 49:16-18) views Him as the Judge.
8. The prophecy concerning Gad (Genesis 49:19) announces His triumphant Resurrection. For Jesus the invader, invaded upper Sheol and set the captives free.
9. The prophecy concerning Asher (Genesis 49:20) looks at Jesus as the Bread of Life, the One who satisfies the hearts of His own.
10. The prophecy concerning Naphtali (Genesis 49:21) regards Jesus as God's perfect Prophet, giving forth “goodly words.”
11. The prophecy concerning Joseph (Genesis 49:22-26) forecasts His Millennial reign.
12. The prophecy concerning Benjamin (Genesis 49:27) depicts Jesus as the terrible Warrior (Isaiah 63:1-3).

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Ge 50:1 And Joseph fell upon his father's face, and wept upon him, and kissed him. Seven times over we read of Joseph weeping. He wept when he listened to his brothers confessing their guilt (Genesis 42:24). He wept when he saw Benjamin (Genesis 43:30). He wept when he made himself known to his brethren (Genesis 45:1-2.). He wept when his brethren were reconciled to him (Genesis 45:15). He wept over his father Jacob (Genesis 46:29). He wept at the death of his father (Genesis 50:1). And he wept when, later in this chapter, his brothers questioned his love for them (Genesis 50:15-17). How all this reminds us of the tenderheartedness of the Lord Jesus Christ, of whom we read so often, He was "moved with compassion," and twice that He "wept," once at the graveside of Lazarus, and later over Jerusalem. Ge 50:2 And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel. 3 And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the Egyptians mourned for him threescore and ten days. Jacob was mourned for 70 days among the whole nation of Egypt. Jacob was obviously a greatly honored man.

4 And when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying, 5 My father made me swear, saying, Lo, I die: in my grave which I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again. Ge 50:6 And Pharaoh said, Go up, and bury thy father, according as he made thee swear. Jacob made Joseph swear that he would bury him in the land of Canaan. He was not to bury Jacob in Egypt. Ge 50:7 And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt. **These were men of renown and this was more of a state funeral because of Joseph. They honored his father.** Ge 50:8 And all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen. 9 And there went up with him both chariots and horsemen: and it was a very great company. 10 And they came to the threshingfloor of Atad, which is beyond Jordan, and there they mourned with a great and very sore lamentation: and he made a mourning for his father seven days.

11 And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This is a grievous mourning to the Egyptians: wherefore the name of it was called Abelmizraim, which is beyond Jordan. Joseph went up to bury his father: This was a dramatic burial. The entire clan gathered to pay tribute to the man who was the last link with the patriarchs. There is no burial recorded in the Scriptures quite as honorable as this or with such wealth of detail. This could have been a day when the sons of Israel rededicated themselves to the God of Israel, the God of the great covenant made to their ancestors Abraham, Isaac, and Jacob. Their dedication to the God of Israel would be tested over the next many hundred years but Israel will one day believe on the Lord Jesus Christ. Ge 50:12 And his sons did unto him according as he commanded them: 13 For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a burying place of Ephron the Hittite, before Mamre. 14 And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father. 15 And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.

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The brothers feared because now that dad is out of the way Joseph is going to come down on us. Now look what happens in the v16. What wisdom of Jacob had. Ge 50:16 And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying, 17 So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him. Knowing that Jesus Christ is so rich in mercy and grace to us believers should cause us to freely, openly, and quickly come to our Savior for His grace and mercy. Jesus will always graciously receive His people. What wisdom of Jacob and this wisdom can be passed on to us. Jacob knew that these sons were not going to be able to continue their lives without making it right with Joseph. The same thing is true in the lives of people today when people stand before a death sometimes their hearts become softened. So Jacob has given them some wise counsel. They could not live with the kind of feelings that they had toward their brother.

That burden of the evil of what they did to Joseph can only be lifted by asking forgiveness of the one they offended. Who is it really that they and we have offended? Jesus Christ. David in Ps 51:3 For I acknowledge my transgressions: and my sin is ever before me. 4 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. And Joseph wept when they spake unto him. Notice the power of a humble heart. Joseph did not have any animosity against his brothers. Ge 50:18 And his brethren also went and fell down before his face; and they said, Behold, we be thy servants. 19 And Joseph said unto them, Fear not: for am I in the place of God? The benefits of a clear conscience, the fear is gone. Joseph is not vindictive. He has a wonderful heart of grace. Just exactly like our Lord Jesus Christ. The prophetic dream of Joseph is realized. The brothers realize Joseph's authority, and take the place of servants before him. So in the coming Day, all Israel shall fall down before the Lord Jesus Christ, and say, as Isaiah 25:9 Lo, this is our God; we have waited for Him, and He will save us; this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation.

Ge 50:20 But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive. If we have been used, if we have been offended; if others have come against us; we must take it from the hand of the Lord. God meant it for our good. God allows this in our lives in order that He might bring forth good. God used this rejection of Joseph to take Him down into Egypt in order to preserve all of these people. Ge 50:21 Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them. This is the grace of God operating in the heart of Joseph just like Jesus Christ. Joseph said, you meant evil against me. Although that was true, it was not the greatest truth. The greatest truth was God meant it for good. This was one of the reasons Joseph could truthfully assure his brothers that he would not take revenge against them. It is God's business to bring punishment if any. We Christians should be able to see the hand of God in our life; to know that no matter what evil man brings against us, God can use it for our good. Joseph did not have the text of Romans 8:28, but he had the truth of it: And we know that all things work together for good to those who love God, to those who are called according to His purpose. The liberating truth is that ultimately, our lives are not in the hands of men, but in the hands of God, who overrules all things for His glory.

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On the back of a rug we see all the threads knotted and tied. They look like a hopeless tangle which we can't make sense of it. But turn it over, and on the front, beautiful colors woven against a solid background which says to us, "God is love." When events in our life seem tangled and meaningless, it is because we can only see the back side of the tapestry. Ge 50:20 But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, **to save much people alive**. To save many people alive: This was the immediate good to come out of the wrong done to Joseph. If this large family did not come to Egypt and live, the family would have perished in the famine. Had the family barely survived, it would have integrated into the Canaanite tribes surrounding it. Only by coming to Egypt could they be preserved and then grow to be a distinct nation. If Joseph's brothers never sold him to the Midianites, then Joseph would never have gone to Egypt. If Joseph never went to Egypt, he would never have been sold to Potiphar. If Joseph was never sold to Potiphar, Potiphar's wife would never have falsely accused him of rape.

If Potiphar's wife never falsely accused Joseph of rape, then Joseph would never have been put in prison. If Joseph was never put in prison, he would have never met the baker and butler of Pharaoh. If Joseph never met the baker and butler of Pharaoh, he would have never interpreted their dreams. If Joseph never interpreted their dreams, he would have never interpreted Pharaoh's dream. If Joseph never interpreted Pharaoh's dream, he never would have become prime minister, second in Egypt only to Pharaoh. If Joseph never became prime minister, he never would have wisely prepared for the terrible famine to come. If Joseph never wisely prepared for the terrible famine, then his family back in Canaan would have died in the famine. If Joseph's family back in Canaan died in the famine, then Jesus Christ could not have come from a dead family. If the Messiah did not come forth, then Jesus never came. If Jesus never came, then all humanity remains dead in their sins and without hope in this world. This makes us grateful for God's great and wise plan. God, worked even through all the evil that came upon Joseph through his brothers. Because of this Joseph was able to show this godly love and compassion just like our Lord Jesus Christ.

Often, the problem found in loving others and gaining freedom from bitterness is really a problem of not knowing who God is and trusting Him to be who He says He is, to do what He says He will do. Joseph said, I will provide for you and your little ones: Joseph's love for his brothers was shown not only in feelings and words, but also in practical action. He actually did provide for his brothers and their families. The provision was proof of his love. The greatest truth was that God meant all this for good to and for us. Ge 50:21 Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.

22 And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years. 23 And Joseph saw Ephraim's children of the third generation: the children also of Machir the son of Manasseh were brought up upon Joseph's knees. Ge 50:24 And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land(**Egypt**) unto the land which he sware to Abraham, to Isaac, and to Jacob.(**Canaan**) 25 And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence. This is a promise from Joseph who knew what God had in mind. He knew that God did not intend for them to stay down here in the land of Egypt.

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God is going to bring you out and He will surely visit you and as an expression of his faith he says and ye shall carry up my bones from hence. Apparently Joseph died before any of the rest of them. Ge 50:26 So Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt. He was put in a coffin in Egypt; first of all by faith he did not stay there, but this is the way that the book of Genesis ends, a coffin in Egypt. And that is the way of the old creation and that is the way of the flesh. It ends with a coffin in Egypt. But by faith, Joseph did not stay there. He said you will take my bones and take them up out of this land whenever you go. Just as the death of Joseph and his coffin taught that all men must die, the empty tomb of Jesus proclaims that all men shall live. Joh 11:24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day. 25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: 26 And whosoever liveth and believeth in me shall never die. Believest thou this? The death of Joseph reveals that salvation wasn't dependent on him, but the death of Jesus reveals that salvation is totally dependent on Him.

Ac 4:12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. Christ's death and resurrection are the basis for our hope. Joseph's coffin in Egypt and the prophecy of carrying his bones from hence, were the basis of Israel's hope of deliverance. They shall be taken out of Egypt. The death, burial, and resurrection of Christ are the basis of our hope. We will one day be with Christ in glory. Ro 6:5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Php 3:20 For our conversation (citizenship) is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: 21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. Heb 11:22 **By faith Joseph**, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones. In a sense faith was living in the bones of Joseph. Joshua tells us what happen to the bones of Joseph.

Jos 24:32 And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem for an hundred pieces of silver: and it became the inheritance of the children of Joseph. Can you imagine in the future, when it was time for the children of Israel to leave Egypt, they packed their bags to leave Egypt. But "a box of bones" was the one thing they must not leave behind which belonged to Joseph. There is a message in "them there bones." This World (Egypt) is not my home. Joseph may walk like an Egyptian, but his heart is firmly placed in the land of God's promise. It was the land where he buried his father years before. The wealth and pleasures of Egypt did not capture his affections. He remained a foreigner in the land of Egypt. Later, those "bones in a box" reminded Joseph's children and it reminds us that we have something better to live for than temporary delights of this world. Their lives and our lives can bring glory to God. Likewise, we are foreigners and exiles in this world who are traveling toward an eternal inheritance. We look forward 1Pe 1:4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you. Let these thoughts of Joseph's and the words of Peter echo in our hearts. 1Pe 2:11 Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;

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12 Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation. This world is not our home. However, the message of Joseph's bones is not all cheery. They tell of trouble to come. Joseph said, "God will surely come to your aid" (50:24). Great! But aid is only needed when pain is present. And pain was coming. Israel went from shepherds to slaves. This will immediately happen in our study in Exodus 1. Joseph's bones say, "There will be tears ahead." Jesus said, Joh 16:33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world. But, written on Joseph's bones was also a promise, "God will surely come" (Gen. 50:25). Israel had Jesus all along the way. After ten plagues and a parted sea, Israel saw the abundant aid of God. Of course, Joseph's own life is a testimony to this truth. When he found himself in a pit or a prison, God was always present to provide the relief he needed. Despite our weakness and sin, and the defiance of men, God will get us home. Joseph's bones, resting in Canaan proved, God can get His people home.

Jos 24:32 And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem for an hundred pieces of silver: and it became the inheritance of the children of Joseph. But the real home Joseph and others longed for was not soil and rock, but was a "heavenly country" and a city prepared by God. Heb 11:16 But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city. Joseph's bones tell us that God is still able to get us home! By the way, Joseph's bones are not finished traveling. None of God's people are. At the trumpet call of God. 1Th 4:16 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: 17 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. 18 Wherefore comfort one another with these words. Until then, take Joseph's bones with you.

At the time of Joseph's death, it seemed very unlikely that the children of Israel should want to get out of Egypt. They were settled in Goshen, they had been favored with the best part of the land; the wisdom of Joseph had selected the most fertile part of the delta of the Nile as a pasture for their flocks. Why should they leave Egypt? They had all the comforts that earth could yield them. Why should they go to Canaan, where the Canaanites would fight them for every inch of the ground. I believe Joseph saw, by prophetic foresight, another Pharaoh who would not know or honor Joseph. That is exactly what happened in Exodus, that Pharaoh oppressed Israel. Joseph knew that Israel would be reduced to slavery. Israel would have to fight their way out of Egypt, to reach the promised land. He might have thought that Israel could not stand up to the armies of Egypt. But Joseph's eye was fixed upon the mighty promise, to his ancestors. He knew that when the years were passed, Abraham's vision of the smoking furnace and the burning lamp would be fulfilled, and the word of God would be established. He could not have known that Moses would say, "Thus says Jehovah, 'Let my people go,' " though he might not have foreseen the wonders at the Red Sea, and how Pharaoh and his chariots would be swallowed up in it.

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Though he did not predict the wilderness, and the fiery cloudy pillar, and the heavens dropping with manna, yet his faith was firm, that by some means the Abrahamic covenant would be fulfilled: Improbabilities were nothing to Joseph, nor impossibilities either. God has said it, and Joseph believed it. On his deathbed, the true, sure faith of the man of God rose to its height, and like the evening star, the glory of God was over the scene. May we, my brethren, possess the faith which will triumph over all circumstances, over all the pains, even of death, and over every improbability; may we stand upon the promise of God. Jesus said, Joh 14:2 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. Re 22:20 He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. 21 The grace of our Lord Jesus Christ be with you all. Amen.