

Supplemental Notes:

*The Book
of
Genesis*

*compiled
by
Chuck Missler*

Acknowledgments

These notes have been assembled from speaking notes and related materials which had been compiled from a number of classic and contemporary commentaries and other sources detailed in the bibliography, as well as other articles and publications of Koinonia House. While we have attempted to include relevant endnotes and other references, we apologize for any errors or oversights.

The complete recordings of the sessions, as well as supporting diagrams, maps, etc., are also available in various audiovisual formats from the publisher.

Audio Listing

Genesis 1:1

Introduction. Why Study Genesis? Genesis vs. Revelation. The Nature of Reality and the Nature of God.

Genesis 1:2-5

Day One. The Holy Spirit Moves... The “Gap” Theory. Origin of Satan. The Mysterious Nature of Light.

Genesis 1:6-8

The Second Day. Stretching the Heavens. “Big Bang” Models? The Fabric of Space. Hyperdimensions. Quantum Physics Implications.

Genesis 1:9-13

The Third Day. The Origin of Life. Thermodynamics and Entropy. Molecular Chemistry. The Anthropic Principle.

Genesis 1:14-19

The Fourth Day. The Stars and Planets. The Nebular Hypothesis. Extraterrestrial Life? Signs in the Heavens. “Appointed Times”

Genesis 1:20 - 23

The Fifth Day. Fish and Fowl. The Fallacy of Evolution. Evidences of Design. Biodiversity.

Genesis 1:24 - 28

The Sixth Day. Land Animals and Man. Fallacies and Frauds. Evidences of Design. Architecture of Man.

Genesis 2

The Seventh Day. The Sabbath. Recap of Mr. & Mrs. Man. Why No “*erev*” and “*boker*”? “A Repose” on the Universe? The Sabbath in Prophecy. The Role of Marriage.

Audio Listing

Genesis 3

The Seed Plot of the Bible. The Fall of Man. Marriage. Adam as a Type of Christ. Effects of the Fall.

Genesis 4 - 5

The story of Cain and Abel: the “Second” Murder. A Hidden Message in the Genealogy of Noah.

Genesis 6

The Days of Noah. The “Nephilim.” Lines of Seth vs. Angel View of Genesis 6.

Genesis 7 - 8

The Flood of Noah. Noah’s Ark and Attempts to Locate it. Canopy Theory vs. Hydroplate Theory of the Flood. The New Beginning.

Genesis 9 - 10

The Post-Flood World. The Table of Nations. Nimrod and Babylon.

Genesis 11

The Tower of Bab-El. The Land of Nimrod. The Doom of Babylon vs. The Fall of Babylon.

Genesis 12 - 15

The Call of Abraham. The Separation of Lot. The Battle of the Nine Kings. The Abrahamic Covenant.

Genesis 16 - 20

Hagar the Egyptian. Names Changed. Oaks of Mamre. Sodom and Gomorrah. The Lapse at Gerar.

Audio Listing

Genesis 21, 22 and 24

The Birth of Isaac. The Offering of Isaac. The Bride for Isaac.

Genesis 23, 25 - 27

The Death of Sarah. The Birth of Esau and Jacob. The Covenant Confirmed. The Stolen Blessing.

Genesis 28 - 31

Jacob at Bethel. Leah and Rachel. Sons of Jacob. Jacob’s Flight.

Genesis 32 - 36

Jacob’s Wrestling. Jacob Reconciles with Esau. Dinah Avenged. Jacob Returns to Bethel. The Generations of Esau.

Genesis 37 - 39

The most remarkable drama in the Bible—the incredible career of Joseph, from being sold into slavery by his brothers to becoming prime minister of the ruling empire of the world! Joseph’s Dreams. Judah’s Sin with Tamar. Joseph Imprisoned. [Also, a Review of the Book of Ruth.]

Genesis 40 - 45

Joseph Forgotten. Pharaoh’s Dreams. Brothers’ First Visit to Egypt. Brothers’ Second Visit to Egypt. The Testing by Joseph. Joseph Revealed.

Genesis 46 - 48, 50

Jacob Journeys to Egypt. Jacob’s Family Honored. Ephraim and Manasseh Blessed. The Death of Jacob.

Genesis 49

The Prophetic Future of the Twelve Tribes.

The Book of Genesis

Introduction

There are only two world views: either everything is a result of a cosmic accident, or we are the result of a deliberate design by a Designer.

There are also four basic questions common to every individual: Who am I? Where did I come from? Why am I here? and, Where am I going when I die?

Two Critical Discoveries

- 1) We have in our possession an *Integrated* Message System, consisting of 66 separate books penned by 40 different individuals over thousands of years...
- 2) Which provably has its origin from *outside our time domain*.

One Integrated Design: The New Testament is in the Old Testament concealed; The Old Testament *is in the New Testament revealed*.

— Augustine

The Old Testament is an account of a Nation. The New Testament is the account of a Man. The Creator became a Man. His appearance is the central event of all history: He died to purchase us and is alive now. The most exalted privilege is to know Him. That's what the Bible is all about.

The Torah: The Five Books of Moses

Genesis	The Book of Beginnings
Exodus	The Birth of the Nation
Leviticus	The Law of the Nation
Numbers	The Wilderness Wanderings
Deuteronomy	The Laws Reviewed

Who Wrote the Torah?

Documentary Hypothesis (Graf-Wellhausen Hypothesis) says that the Torah was compiled by later editors: J (Jehovahist, Yahwist); E (Elohist); D (Deuteronomic source); and, P (Priestly source). This hypothesis was created without any compelling historical, linguistic or textual evidence and has been shredded by Oswalt T. Allis, R.N. Whybray, E.J. Young, Umberto Cassuto, R.K. Harrison, Kenneth A. Kitchen... et al.

Luke Chapter 24: The Walk to Emmaus

- 13] And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem *about* threescore furlongs.
- 14] And they talked together of all these things which had happened.
- 15] And it came to pass, that, while they communed *together* and reasoned, Jesus himself drew near, and went with them.
- 16] But their eyes were holden that they should not know him.

“...three score furlongs” = 7 ½ miles, from Jerusalem (furlong = 1/8 mile).

- 17] And he said unto them, What manner of communications *are* these that ye have one to another, as ye walk, and are sad?
- 18] And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?
- 19] And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:
- 20] And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.
- 21] But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done.
- 22] Yea, and certain women also of our company made us astonished, which were early at the sepulchre;
- 23] And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.
- 24] And certain of them which were with us went to the sepulchre, and found *it* even so as the women had said: but him they saw not.
- 25] Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:
- 26] Ought not Christ to have suffered these things, and to enter into his glory?
- 27] And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.
- 28] And they drew nigh unto the village, whither they went: and he made as though he would have gone further.
- 29] But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.
- 30] And it came to pass, as he sat at meat with them, he took bread, and blessed *it*, and brake, and gave to them.
- 31] And their eyes were opened, and they knew him; and he vanished out of their sight.
- 32] And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

Textual Rebuttals

- Emmaus Road Account.
- Authentication of Moses: Mt 8:4; 19:7,8; 23:2; Mk 1:44; 10:3,4; 7:10; Lk 5:14; 16:19,31; 20:37; 24:27,44; Jn 3:14; 5:39,45,46; 6:32; 7:19,22,23.
- All Scriptures are Christ Centered: Jn 5:39; Ps 40:7; Mt 5:17,18.
- Old Testament Quotes:
 - Adam: Deut, Job, 1 Chr.
 - Noah: 1 Chr, Isa, Ezek.
 - Abraham: 15X in OT; 11X in NT.
 - Jacob: 20X in OT; 17X NT.
- New Testament Quotes of Genesis:
 - 165 direct quotes; ~200 allusions;
 - ~100 of the first 11 chapters.

Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?

John 5:45-47

New Testament References to the Book of Genesis

- **The Creator and the Creation:** Mt 13:35; Mk 13:19; Jn 1:3; Acts 4:24; Acts 14:15; Rom 1:20; 2 Cor 4:6; Col 1:16; Heb 1:10; 11:3.
- **Allusions to the Creation:** Rom 1:25; 16:25; Eph 3:9; 1 Tim 4:4; Heb 2:10; 4:10; 9:26; Jas 3:9; Rev 3:14; 4:11; 10:6; 14:7.
- **Creation of Man and Woman:** Mt 19:4-6,8; Mk 10:6; Acts 17:26; 1 Cor 6:16; 11:8,9; Eph 5:31; 1 Tim 2:13,14; Rev 2:7; 22:2,14.
- **The Fall:** Rom 5:11,14,17,19; 8:19-20; 1 Cor 15:21-22; 2 Cor 11:3; Rev 20:2.
- **The Flood:** Mt 24:37; Lk 17:26; 1 Pet 3:20; 2 Pet 2:5; 3:5-6.
- **The Patriarchs:** Mt 23:35; Lk 3:34-38; 11:52; Heb 11:4-7,23; 12:24; 1 Jn 3:12; Jude 11,14.

Every New Testament writer refers to the early chapters of Genesis: portions of Chapters 1 – 11 (except 8) is referred to in New Testament.

Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

John 5: 39

Christ is on every page!

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made.

John 1:1-3

For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist.

John 5:45-47

“...consist”: composed, established, held together.

Why Study the Book of Genesis?

It is the Book of Beginnings (Law of First Mention): Creation • Man • Woman • Sabbath • Marriage • Home • Childhood • Sin • Murder • Sacrifice • Grace • Trade • Agriculture • City life • Races • Languages • Chosen people • ...etc.

Genesis *anticipates* all false philosophies:

- Atheism (Genesis says the world was created by God)
- Pantheism (Genesis says God is transcendent and distinguishable)
- Polytheism (Genesis says there is One God)
- Materialism (Genesis says that matter had a beginning)
- Humanism (Genesis says that God, not man, is the ultimate reality)
- Evolutionism (Genesis says “God created”)
- Uniformism (Genesis says God intervenes in His creation)

All major doctrines have their roots in Genesis:

Sovereign election • Salvation • Justification by faith • Believer’s Security • Separation • Disciplinary chastisement • Divine Incarnation • Rapture of the Church • Death and Resurrection • Priesthoods (Aaronic and Melchizedek) • The Antichrist • Palestinian Covenant

Genesis vs. Revelation

	<u>Genesis</u>	<u>Revelation</u>
Earth Created	1:1	
Earth Passed away		21:1
Sun, moon, stars	1:14-16	4:12; 8:12
Earth’s government	37	
Earth’s judgment		16:8

	<u>Genesis</u>	<u>Revelation</u>
Sun to govern Day	1:16	
No need of sun		21:23
Darkness called night	1:5	
No night there		22:5
Waters He called seas	1:10	
No more sea		21:1
A river for earth's blessing	2:10-14	
A river for New Earth		22:1,2
Man in God's Image	1:26	
Man Headed by Satan's Image		13
Entrance of sin	3	
End of sin		21,22
Curse pronounced	3:14-17	
No more curse		22:3
Death entered	3:19	
No more death		21:4
Cherubim first mentioned	3:24	
Cherubim final mention		19:4
Man driven out of Eden	3:24	
Man restored		22
Tree of life guarded	3:24	
Access to Tree of life		22:14
Sorrow & suffering enter	3:17	
No more sorrow		22:4
Religion, art, and science separated from God	4	
judged, destroyed		18
Nimrod founds Babylon	10:8-10	
Babylon falls		17,18
God's Flood to		
Destroy evil generation	6 - 9	
Satan's flood to		
Destroy elect generation		12
A bow: God's promise	9:13	
A bow for remembrance		4:3; 10:1
Sodom & Egypt:		
Corruption, judgement	13,19	
"Sodom & Egypt"		
(Jerusalem)		11:8

	<u>Genesis</u>	<u>Revelation</u>
A confederation vs.		
Abraham's people	14	
Abraham's Seed		12
A bride for Abraham's son	24	
A bride for Abraham's Seed		19
Marriage of 1st Adam	2:18-23	
Marriage of Last Adam		19
Promised Seed:		
Possess gate of enemies	29:8	
Promised Seed possessing		19
Man's dominion ceased and		
Satan's begun	3:24	
Satan's domain ended and		
man's restored		22

Genesis Outline

Part 1:	Genesis 1, 2	Creation
	Genesis 3	Fall of Man
	Genesis 4	Cain & Abel
	Genesis 5	Genealogy of Noah
	Genesis 6-9	Flood of Noah
	Genesis 10-11	Tower of Babel

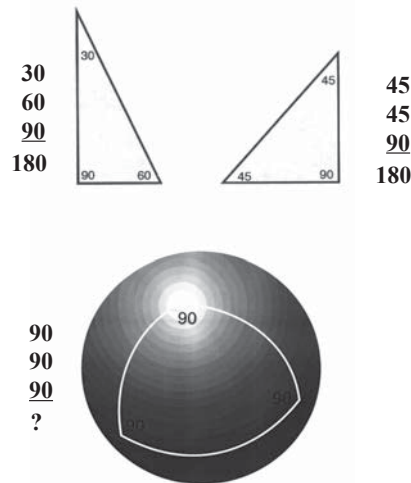
Part 2:	Genesis 12-20	Abraham
	Genesis 21-26	Isaac
	Genesis 27-36	Jacob
	Genesis 37-50	Joseph

Creation Week:	Day One:	"Let Light Be"
	2 nd Day:	Stretching of Space
	3 rd Day:	Land and vegetation
	4 th Day:	Sun, Moon, Stars
	5 th Day:	Sea Animals & Birds
	6 th Day:	Land Animals & Man

A Few Assists: The Word of God is *inexhaustible*. The truth is in the details. Every detail is connected to every other; it is an *integrated* message. What do you do with "difficult" passages? *Put Christ right in the middle and see what happens!* You will discover that *Christ is on every page!*

Some Fundamental Questions

- Is the Universe ~15 billion years old? (Hubble Telescope, et al.)
- Was it created in 6 days? 144 hours? Were aging factors built in? Was light created “in transit”?
- Or were the “days” of Genesis simply geological eras? Was “evolution” the mechanism God used?



The Nature of Reality: A Glimpse of Hyperspaces

The rules we learned in school were for a universe of only two dimensions, that's why we call it “plane” geometry; or “plane” trigonometry. In spherical (3-D) trigonometry, a triangle of *more* than 180° implies a *convex* surface; a triangle of *less* than 180° implies a *concave* surface.

Einstein's Revolution

Special Relativity (1905): Length, mass, velocity and time are *relative* to velocity of the observers

General Relativity (1915): There is no distinction between time and space=a 4-dimensional continuum (confirmed 14 ways to 19 decimals). We have the advantage of modern physics, although few appreciate its aid to our understanding *Biblical* insights!

The Nature of Gravitational Time Dilation

Identical Atomic clocks are located at the National Institute of Standards and Technology in Boulder, Colorado, and the Royal Observatory

in Greenwich, England. The NIST clock ticks 5 μ seconds/year *faster* than an identical clock at Greenwich. Which is correct? *Both* are! Boulder, Colorado = 5400 ft altitude; Greenwich, England = 80 ft. Atomic clocks are faster by the rate of 10^{-16} sec/meter elevation. Other demonstrations include the aircraft experiment (1971) where the plane traveling eastward *lost* 0.059 microseconds and the one flying westward *gained* 0.273 microseconds, accounting for the Earth's rotation, etc., exactly what Einstein's formula predicted! And a classic is the hypothetical trip to Alpha Centauri by the twin astronauts...

Time is *not* uniform: it is a *physical* property that *varies* with mass, acceleration and gravity...among other things... We exist in *more* than three dimensions (apparently 10). This physical insight will dissolve most theological paradoxes...

The Nature of God

Is God subject to the restrictions of mass? Acceleration? Gravity? He is not simply One with “lots of time,” He is *outside* of the restrictions of time This uniqueness is His Personal Imprint...From Outside Time.

For thus saith the High and Lofty One, that inhabiteth eternity...

Isaiah 57:15

Since God has the technology to create us, He certainly has the means to get a message to us...but how does He *authenticate* His message so that we know that it is really from Him, and not a contrivance or a fraud?

Declaring the end from the beginning, and from ancient times the things that are not yet done...

Isaiah 46:10

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

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ

Beresheet Bara Elohim et ha-Shamayim et ha-Eretz: Beresheet = In beginning...*Bara* = Create out of nothing...*Elohim* = God; plural noun, used as a singular.

Age of the Earth?

Classic Date of October, 1404 B.C.: Archbishop James Ussher & Dr. John Lightfoot (17th century). Similar studies by William Henry Green, & B.

B. Warfield, Princeton (19th century) and E.W. Faulstich, computer analysis, 1979; Walter T. Brown, 1995. More recent parallel studies not materially different. “Gaps” in genealogies not materially relevant.

Some Preliminaries

It is essential to “blindfold our prejudices” and shed the baggage of our misconceptions. The only sure barrier to truth is the presumption that you already have it...20th century science has vindicated the Biblical perspectives of reality (the finite universe; the discovery of the nature of time, the realization of hyperspaces...and more!).

There is a principle which is a bar against all information, which is proof against all argument, and which cannot fail to keep man in everlasting ignorance. That principle is condemnation before investigation.

— Edmund Spencer

Thermal Decay

Heat always flows from hot bodies to cold bodies. If the universe was infinitely old, the temperature throughout the universe would be uniform. It isn't; therefore, it isn't infinitely old. The universe had a beginning. And it is destined for an ending. The most profound discovery of modern physics is that we live in a *finite* universe. From a singularity of a beginning... to an ultimate thermodynamic termination as an ending.

The “Big Bang” Models

- Steady State Model
 - Einstein's Biggest Mistake
- Hesitation Model
 - Refuted in the 1960s
- Oscillation Model
 - Refuted by entropy laws, lack of mass.
- Inflation Model
 - Requires antigravity forces never observed

The Stretch Factor (re: Dr. Gerald Schroeder)

- The expansion factor: $\sim 10^{12}$
- 16 billion years $\times 365 = 6,000,000,000,000$ days
- 6×10^{12} days $\div 10^{12} = 6$ days! Cosmic
- Background Radiation: Initial formation (hadron nucleosynthesis): $10.9 \times 10^{12} \text{K} / 2.73 \text{K (today)} = 4 \times 10^{12}$

Boundaries of Reality

There are two mathematical concepts that go beyond our physical reality:

Infinity and **Chaos Theory**: Our physical universe is a *subset* of an ultimate set of conditions and length, mass, and time = *quantized*.

Physical Chronometers

- Radiometric Dating.
- Known clock rate.
- Clock set accurately at beginning.
- Clock must not be disturbed during measure.
- Uniformitarian Thesis vs Catastrophism.

Young Earth Indicators

Moon Dust: The lunar surface is exposed to direct sunlight, and strong ultraviolet light and x-rays can destroy the surface layers of exposed rock and reduce them to dust at a rate of a few ten-thousandths of an inch per year. But even this minute amount during the age of the moon could be sufficient to form a layer several miles deep.” (R. A. Lyttleton, astronomer and consultant to NASA, 1956.) Only a few thousand year's worth found. Neil Armstrong, Apollo 12, was concerned as he stepped out...

Earth's Magnetic Field: Earth's magnetic field half-life is calculated to be 1,400 years. Based on measurements taken from 1835 to 1965 estimates an age of less than 10,000 years. If extrapolated back 20,000 years, the joule heat generated would liquefy the earth. [Thomas G. Barnes, *Origin and Destiny of the Earth's Magnetic Field*, Institute for Creation Research, 1983. After revisions for magnetic reversals, etc., Dr. Russell Humphreys confirmed these results. (John D. Morris, *The Young Earth*, 1994.)]

Mississippi River Delta: Approximately 300 million cubic yards of sediment are deposited into the Gulf of Mexico by the Mississippi River each year. Analysis of the volume and rate of accumulation and dividing the weight of the sediments deposited annually, the age of the delta appears to be about 4,000 years old. (Henry M. Morris, ICR.)

Salinity of the Oceans: The uranium, sodium, nickel, magnesium, silicon, potassium, copper, gold, molybdenum, and bicarbonate concentrations in the oceans are much less than would be expected if these elements and compounds were being added to the oceans at the present

rate for thousands of millions of years. Nitrates and uranium do not break down or recycle like salt. Implies oceans are a few thousand years old. (Henry Morris, SA Austin, Dr. Humphreys, et al.)

Poynting-Robertson Effect (“Solar Janitor”): Photons slow down the forward movement of objects in space. The solar drag force exerted upon micrometeoroids causes the particles to spiral into the sun. The sun is sweeping space at the rate of about 100,000 tons/day. There is no known source of replenishment. Their current abundance speaks for a young universe. (Stanley P. Wyatt, Jr. and Fred L. Whipple, “The Poynting-Robertson Effect on Meteors,” *Astrophysical Journal*, Vol 3, Jan 1950, p.134-141; David A Weintraub, “Comets in Collision,” *Nature*, Vol 351, 6 June 1991, p.440-441.)

Radiohalos: Primordial Polonium 218 has been found in mica and fluorite. Polonium 218 has a half-life of only 3 minutes. This is evidence of an instantaneous crystallization of the host granite concurrent with the formation of the polonium. This speaks of an instantaneous creation.

Velocity of c Decreasing: Four of five related atomic properties dependent upon c have demonstrated decrease. Slowing of atomic clocks relative to orbital clocks; if atomic clocks are correct, orbital speeds of Mercury, Venus and Mars are increasing. [William Tifft, University of Arizona: red shift quantized; not “Doppler effect”; could be explained by changes in atomic behavior due to a decrease in c. T. C. Van Flandern, U.S. Naval Observatory: atomic clocks are slowing several parts per billion/year. D. Russell Humphreys: “White Hole” (Black hole in reverse).]

Quantization of Red Shift: Distortion of gravity during an early expansion phase. Time stands still at event horizon.

Two Critical Discoveries

- 1) We have in our possession an *Integrated* Message System consisting of 66 separate books penned by 40 different individual over thousands of years...in which every detail is anticipated by deliberate, skillful, design!
- 2) And which demonstrates that its origin is from *outside our time domain*.

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

Mt5:17-18

Is the Bible “Inerrant”?

What about 1 Kings 7:23?

And he made a molten sea, ten cubits from the one brim to the other: it was round all about, and his height was five cubits: and a line of thirty cubits did compass it round about.

1 Kgs 7:23

וַיַּעַשׂ אֶת־הַיָּם מוֹצָק עֹשֶׂר בְּאַמָּה מִשְׁפָּתוֹ עַד־שְׁפָתוֹ
עָגֹל סָבִיב וְחִמְשׁ בְּאַמָּה קוֹמָתוֹ (וְקוֹה)
שְׁלֹשִׁים בְּאַמָּה יָסֹב אֹתוֹ סָבִיב

Hebrew Alphanumerics

א	1	י	10	ק	100
ב	2	כ	20	ר	200
ג	3	ל	30	ש	300
ד	4	מ	40	ת	400
ה	5	נ	50	ך	500
ו	6	ס	60	ם	600
ז	7	ע	70	ן	700
ח	8	פ	80	ף	800
ט	9	צ	90	ץ	900

A Spelling Lesson

קיה *kethiv* (written variation) = 111
קי *qere* (marginal annotation) = 106

We all know from school that the circumference of a circle is $\pi \times$ diameter, so if we take the 30 cubits \times **111/106** = 31.41509433962 cubits! ...*in a circumference of over 46 feet, an error of less than 15 thousandths of an inch!* That’s not all: in Genesis 1:1:

בְּרֵאשִׁית בְּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ

If you examine the numerical values of each of the Hebrew letters, and the numerical value of the words, and apply them to this formula:

The number of letters x the product of the letters
The number of words x the product of the words

You get 3.1416×10^{17} . The value of π to four decimal places! Hmm. The ancient Hebrew sages believed, of course, that God created the heavens and the earth. However, some of them believed that *the Word of God was the very template* with which He did it. This strikes some of us as simply a colorful exaggeration that goes beyond any direct evidence. *But there are hints here and there...*

Natural Logarithms

Mathematician John Napier (1550-1617) was an activist for the Reformation and Protestant affairs in Scotland and was an inventor of Logarithms (“Natural” or “Napierian” Logarithms: Log_e , Ln). The number e is most commonly defined as the limit of the expression $(1 + 1/n)^n$ as n becomes large without bound. This limiting value is approximately 2.7182818285. The number e forms the base of natural, or Napierian, logarithms.

It appears in the exponential function, e^x , the only function having a rate of growth equal to its size (in the language of calculus, the only function having a derivative equal to itself). It therefore is the fundamental function for equations describing growth and many other processes of change.

In geometry, e is a necessary component for many curves, such as the catenary, the shape assumed by a cord suspended from its extremities. In the study of Imaginary Numbers, e appears in the extraordinary equation $e^{4i} = -1$, in which 4 is the square root of -1 . The number e also appears constantly in the theory of probability. For example, if many letters are written and the corresponding envelopes addressed, and the letters are then fitted at random into the envelopes, the probability that every letter will go into a wrong envelope is extremely close to e^{-1} .

The number e also appears in formulas for calculating compound interest. Even in pure theory of numbers, e crops up. For example, the number of prime numbers in the first N numbers (if N is extremely large) is given by the expression $N/\log N$, in which $\log N$ is the natural logarithm of N and, therefore, a function of e .

John 1:1

In the beginning was the Word, and the Word was with God, and the Word was God.

John 1:1

In Greek:

Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ λόγος

This time if you take the numerical value of each of the Greek letters (see chart again), and the numerical value of the words, and apply them to the same formula:

$$\frac{\text{The number of letters} \times \text{the product of the letters}}{\text{The number of words} \times \text{the product of the words}}$$

You now get 2.7183×10^{65} , the value of e . Curious!

Each of these is another of those puzzling ostensible “coincidences” that are too astonishing to dismiss, and yet present challenges in suggesting any real significance. And taken together, they do evoke some conjectures. There are, however, at least two problems: why just four decimal places (they both deviate from the fifth place onwards) and what do you do with all the “extra zeroes”?

I frankly don’t know. The rabbis would suggest that each of these may simply be a *remez*, a hint of something deeper. Let me know if you have any suggestions. Meanwhile, let’s continue to praise our Creator-Saviour for His marvelous Word!

* * *

Next Session

- Day One: Genesis 1:2-5.
- What is a “day”?
- Was there a “gap” between v.1 & v.2?
- When did Satan fall? Where did he come from?
- What are the mysteries behind the nature of “light”? Is its velocity a constant as is commonly believed?

Study Questions

(For the diligent student.)

- 1) What are the (only) two world views? What four questions inevitably derive from them?
- 2) What two discoveries of the Bible underpin these studies?
- 3) Who wrote the Torah? How do we know for sure?
- 4) How do we know that time is a *physical* property? How does that impact our Biblical views?

- 5) Why do most people believe in a very “old” universe? (List the primary reasons.)
- 6) What does thermodynamics indicate about the age of the universe?
- 7) List at least five indicators that suggest a “young” earth.

Discussion Questions

(“Where two people agree, one is redundant.”)

- 1) How does your world view affect your everyday life?
Can you adduce the real world view from one’s behavior?
- 2) Discuss how the Book of Genesis refutes each of the major false philosophies prevalent today.
- 3) How old do you believe the universe is? *Why* do you believe that?
Is the age of the earth any different?
- 4) What two concepts in mathematics are *not* present in our physical universe? What does that imply about our reality?
- 5) What does the apparent presence of π and e in the Biblical text signify?

Candidate Research Projects

(For the truly dedicated.)

- 1) Compile a list of Genesis references in the New Testament.
- 2) Compile a list of physical factors that indicate a young earth. (Walt Brown lists 100.)
- 3) Compile a list of problems with the various alternative views of the “Big Bang.”

Preparation for the Next Session:

Read Genesis 1; Isaiah 14, 45; Ezekiel 28; and, Jeremiah 4. Review any available background on the nature of light.

Genesis Session 2: Day One

Genesis 1:2-5

Creation Week: Sunday, Day One

The Holy Spirit Moves... The “Gap” Theory; Origin of Satan; The Mysterious Nature of Light.

The details of these early chapters of Genesis—the Creation and the Flood—pervade the entire Bible, and are clearly confirmed in the New Testament and by Jesus Christ personally. God does not deceive or lie: we must not put these issues in a closet; they are fundamental to the entire Biblical plan of redemption.

- 1] In the beginning God created the heaven and the earth.
- 2] And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

“And the earth was without form, and void...”:

הָיָה = *hayah*, “had become” (pluperfect form);
 תָּהוּ = *tohu*, “without form,” confused;
 בָּהוּ = *bohu*, “void,” empty, waste (Isa 34:11; Isa 45:18; Jer 4:23-26);
 וַ = *vav* conjunction. In the Septuagint (LXX) it is translated as the adversative δέ “but” (as in 2:17; 17:21; Zeph 1:13; Ps 44:17).

The word order (normally conjunction, verb, subject, object) is reordered to suggest the pluperfect form: “had become.” (Just as Lot’s wife “became” a pillar of salt in Gen 19:26.)

- 2] **But** the earth **became** without form, and void; and darkness was upon the face of the deep.

“...and darkness was upon the face of the deep”:

חֹשֶׁךְ = *choshek*, unnatural darkness (Ex 10:21);
 תְּהוֹמִים = *tehowm*, (LXX: ἄβυσσος *abussos*, abyss; the home of demons and evil spirits.

Some Basic Issues

When were the angels created? When did Satan Fall? Is there a “gap” between v.1 and v.2?

The “Gap” Theory

Originally suggested by Thomas Chalmers in 1814, it is supported by G. H. Pember, D. G. Barnhouse, G. Campbell Morgan, A. Custance, et al. It is highly speculative and controversial, yet seems to link with other passages. Although it is provocative, it is often misapplied...

Did you know that the angels witnessed “the foundation of the earth”?

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

Job 38:4-7

Bar HaElohim: “Sons of God” = angels in the Old Testament. Ranks of angels: “Principalities,” “Powers,” et al. “Cherubim” were apparently the top “SuperAngels”: they were *already present* when “the foundations of the earth” were laid!

Satan: His Origin, Agenda, and Destiny

Ezekiel 28:12-19

- 12] Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty.
- 13] Thou hast been in Eden the garden of God; every precious stone *was* thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.

Ezek 28:2-11 is written to the “**Prince** of Tyre”; Ezek 28:12-19 to “**King** of Tyre”—the power *behind* the throne. He was in Eden; he was created; and, music was significant—he may have led worship. (He’s still trying!...)

- 14] Thou *art* the anointed cherub that covereth; and I have set thee *so*: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.
- 15] Thou *wast* perfect in thy ways from the day that thou wast created, till iniquity was found in thee.
- 16] By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the

mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.

- 17] Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee.
- 18] Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee.
- 19] All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never *shalt* thou *be* any more.

Isaiah 14:12-17

- 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:

Same communication style/technique as in Ezekiel 28: **King** of Babylon... There are five “I will...” statements “in thine heart...” This is why God *hates* pride...

- 14] I will ascend above the heights of the clouds; I will be like the most High.
- 15] Yet thou shalt be brought down to hell, to the sides of the pit.
- 16] They that see thee shall narrowly look upon thee, *and* consider thee, *saying*, *Is* this the man that made the earth to tremble, that did shake kingdoms;
- 17] *That* made the world as a wilderness, and destroyed the cities thereof; *that* opened not the house of his prisoners?

“...made the world as a wilderness...”: Revelation 12 details his career and destiny...

Back to Genesis...

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

מְרַחֶפֶת = *Merahefet*: to hover above, flutter, brood, vibrate, as a bird with young (Deut 32:11). *Ruach Elohim* “brooded.” Only time used in Genesis; Cf. 1 Pet 1:21, “moved by” the Holy Spirit; Cf. 2 Pet 1:21: men spake “as moved by Holy Spirit...”

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

The First Quote of God: “Let there be light.”

The Mysteries of Light

Light (1:3) existed *prior* to separation of light from darkness (1:4). Light was held within the primeval mass. Note: “darkness” is not simply the absence of light (Isa 45:7). (Black Hole? Humphrey’s “white hole?”) Photons cannot travel freely until electrons are bound in stable orbits; as thermal energy falls to 3000°K, electrons bind in stable orbits and photons become visible.

Paradoxical Nature: Waves? Or Particles? Is the velocity of light, c , a constant?

The Central Paradox: Sir Isaac Newton (1642-1727) viewed light as a stream of particles: “corpuscular theory.” Christiaan Huygens (1629-1695) developed the wave theory of light: refraction and reflection of light.

Wave Discoveries: Thomas Young (1773-1829) conducted a two-slit experiment demonstrating wavelike interference of light. [Young is noted also for his work on the theories of capillary action and elasticity. He assisted in deciphering the Egyptian hieroglyphics inscribed on the Rosetta Stone. Among his important writings are works on medicine, Egyptology, and physics.] Augustin Fresnel’s (1788-1827) experiments were more complete, but still concluded wavelike actions (Newton was knighted in 1705; died in 1727. It was still too early to dethrone the idol).

19th Century Reversal: Leon Foucault (1819-1868) established that the speed of light was less in water than in air; no surprise for wave theory, but makes no sense in corpuscular theory of light. James Clerk Maxwell (1839-1879) discovered (among many things) that light is an electromagnetic wave. Heinrich Hertz (1857-1894) established electromagnetic transmission/reception; he clarified and expanded the electromagnetic theory of light that had been put forth by the British physicist James Clerk Maxwell in 1873. Hertz proved that electricity can be transmitted in electromagnetic waves, which travel at the speed of light and which possess many other properties of light.

20th Century Reversal: 1900: Max Planck’s desperate misapplication of Boltzmann’s equations worked (revealing non-continuity). Albert Einstein publishes on Planck in 1904, which leads to a revival of the

corpuscular theory of light. Energy is not continuous: found only in discrete *quanta*, which opens the door to the paradoxical world of “Quantum Physics.”

The Wave/Particle Duality: In 1906 J. J. Thomson won the Nobel Prize for proving electrons were particles. In 1937 his son was awarded the Nobel Prize for proving electrons were waves! The wave/particle duality is the central paradox in quantum physics. There is now compelling evidence that quanta only manifest as particles *when we are looking at them!*

Velocity of Light?

By the 17th century, Johannes Kepler, Rene Descartes, et al., believed light was instantaneous (“ c ” was infinite). In 1677, Olaf Roemer measured the elapsed time between eclipses of Jupiter with its moons, yielding a *finite* speed of light. In 1729, James Bradley confirmed Roemer’s work. Over the next 300 years, the velocity of light was measured 164 times by 16 different methods.

Setterfield-Norman Analysis

- 1677, Roemer, Io eclipse:
– 307,600 +/- 5400 km/sec
- 1875, Harvard, (same method):
– 299,921 +/- 13 km/sec
- 1983, National Bureau of Standards, laser:
– 299,792.4586 +/- 0.00003 km/sec

Regression Curve

Was light 10-30% faster in the time of Christ? 2X faster in the days of Solomon? 4X faster in the days of Abraham? 10 million times as fast prior to 3,000 B.C. (Alan Montgomery’s Cosecant² Regression: Alan Montgomery, Canadian mathematician, analyzed the data statistically and concluded that the decay of the c follows a cosecant-squared curve with better than a 99% correlation coefficient. Confirmatory trends appear in 475 measurements of 11 other atomic quantities by 25 methods in dynamical time.

Other Confirmations

- M.E.J. Gheury de Bray, French astronomical journal, 1927, based on measurements over 75 years;

- T.C. Van Flandern, U.S. Naval Observatory, 1981: *atomic clocks slowing relative to orbital clocks*;
- V.S. Troitskii, Radio-physical Research Institute in Gorky, 1987 (independent of Setterfield);
- J. Magueijo and A. Albrecht, *Physical Review*, 1999.

Atomic vs. Orbital Time

Until 1967 (Orbital time): 1 sec = 1/31,556,925.9747 of one earth orbit around the sun. After 1967 (Atomic time): 1 sec = 9,192,631,770 oscillations of the cesium-133 atom.

If atomic clocks are “correct,” the orbital speeds of Mercury, Venus, and Mars are *increasing*. If the gravitational constant is truly constant, then atomic vibrations and the speed of light are *decreasing*.

If a planet’s orbital speed increased it would violate the law of conservation of energy. If atomic clocks are correct, the gravitational constant should change. No such variations have been detected.

If atomic frequencies are decreasing, then five properties of the atom, such as Planck’s constant, should also be changing. Statistical studies support both the magnitude and direction of this change. (Alan Montgomery and Lambert Dolphin, “Is the Velocity of Light Constant in Time?” *Galilean Electrodynamics*, Vol 4, No. 5, 1993.)

The Red Shift of Spectra

The Basis of “Hubble’s Law,” but what do you do with the occurrences of aberrant red shifts (Halton Arp; William Tifft). Is there *quantization* of red shift data? This may be evidence of a change in the property of space: an atomic effect rather than a recessional velocity effect.

Analogous Attributes

God

Located at Infinity
Infinite Power
Omnipresence
Omniscience

Light

No Parallax
Velocity limit
Photons lack locality
Fundamental Revelatory
Mechanism

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

- 3] And God saw the light, that it was good: and God divided the light from the darkness.
4] And God called the light Day, and the darkness he called Night.
5] And the evening and the morning were Day One.

Create “Darkness”?

I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things.

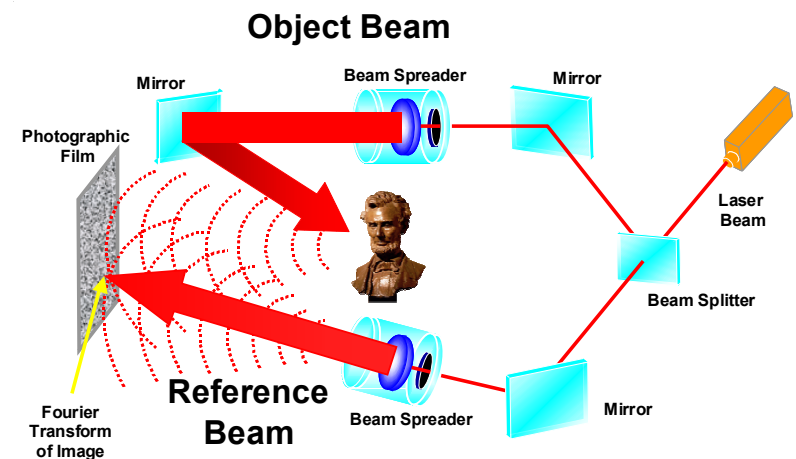
Isaiah 45:7

Photons can’t leave until electrons are in a stable orbit...are these “black holes?”

Holography: A Provocative Analogy

Holography was first developed in the 18th century, when Frenchman Jean B. J. Fourier developed transform mathematics for complex waves. In 1947, Dennis Gabor (who later won a Nobel Prize for his efforts) used holography as he was trying to improve the electron microscope.

Modern holographic images are derived from the work of Emmet Leath at the University of Michigan. (I had the pleasure of exploring computer-generated holograms with Emmet Leath in his Ann Arbor laboratory in the early ’60s.)



Holographic Properties (Fourier Transform):

- Requires proper illumination (Useless in natural light);
- Information spread over entire bandwidth (No loss from drop outs; resilient to specific interference; anticipates hostile jamming)

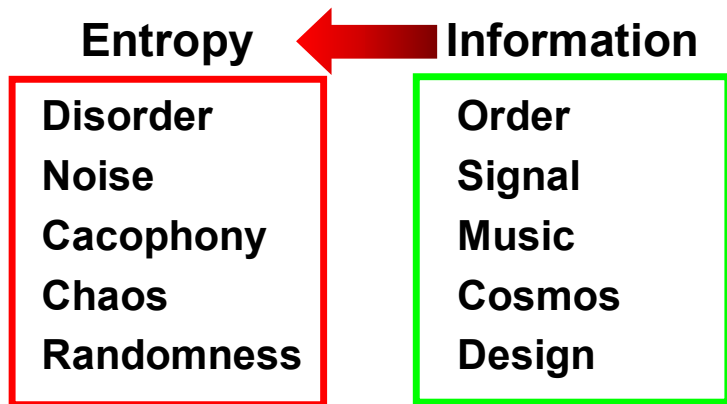
But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little...

Isaiah 28:13

Communications Engineering

- The Bible as a Hologram (Fourier Transform Properties; transcendent of parallax);
- Spread-spectrum Design (Exploitation of entire bandwidth; immunity to hostile jamming).

Information Measures



Personal examples: closet, desk top, school locker, workshop/garage...

5b] And the evening and the morning were Day One.

Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant . . . nor thy stranger that is within thy gates: For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

Exodus 20:8-11

ערב *Erev*

Erev means “obscuration, mixture” (increasing entropy); when encroaching darkness began to deny the ability to discern forms, shapes, and identities; hence “twilight”; the time of approaching darkness (Prov 7:9; Jer 6:4).

Sunset; marking the duration of impurity: when a ceremonially unclean person became clean again (Lev 15); the beginning of the Hebrew day

בקר *Boker*

Boker means “becoming discernable, distinguishable, visible”; perception of order; relief of obscurity (decreasing entropy); attendant ability to begin to discern forms, shapes, and distinct identities; breaking forth of light; revealing; hence: dawn; morning (Gen 19:27; Kgs 19:9). It is significant that on the 7th day, when the creation is complete, there is no more “*erev*” or “*boker*.”

There seems to be a close coupling between the spiritual and physical world prior to the fall: Heb 11:3; Rom 8:19-23; Ps 102:25-27; Prov 16:33; Eph 1:11; Heb 1:2-3; Col 1:16,17. Onkelos Translation of 1:31: “...it was a unified order.”

Next Session

What is the “Big Bang”? How can “space” be “stretched,” “rolled,” or “torn”? What two concepts in mathematics are totally elusive as far as our physical universe is concerned?

* * *

Study Questions

(For the diligent student.)

- 1) Why do some believe that there may have been a “gap” between Genesis 1:1 and 1:2?
- 2) What are the arguments against it?
- 3) What do we know about the origin of Satan? How do we know?
- 4) How many angels fell with Satan in his rebellion? How do we know?
- 5) What makes the nature of light paradoxical?

- 6) What are the reasons light is viewed as a stream of particles? What are the reasons that light behaves as a wave phenomena?
- 7) What are the implications if, indeed, the velocity of light has been decreasing through the ages?
- 8) Give examples of the entropy laws in everyday life.
- 9) Contrast the terms “erev” and “boker” as they are used in Genesis One. Why are they *unlikely* to simply signify “evening” and “morning”?

Discussion Questions

(“Where two people agree, one is redundant.”)

- 1) Discuss the possibilities (and problems) with the conjectures of a “gap” between Genesis 1:1 and 1:2.
- 2) When were the angels created? When did Satan fall?
- 3) How do changes in the velocity of light impact our world views?
- 4) Are there exceptions to the entropy laws?

Candidate Research Projects

(For the truly dedicated.)

- 1) Compile the arguments for (and against) a “gap” between Genesis 1:1 and 1:2.
- 2) Contrast the characteristics of angels, fallen angels and demons, as presented in the Bible.
- 3) Compile a history of the views concerning the nature of light from earliest times to the present day.
- 4) Compile a summary of widely held scientific views that ultimately were proven incorrect.

Preparation for the Next Session:

Review Genesis 1. Review any available introductory literature on the nature of space and/or quantum physics.

Genesis Session 3: 2nd Day

Genesis 1:6-8

Creation Week: Monday, Day Two

Stretching the Heavens. “Big Bang” Models? The Fabric of Space. Hyperdimensions. Quantum Physics Implications.

- 6] And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.
- 7] And God made the firmament, and divided the waters which *were* under the firmament from the waters which *were* above the firmament: and it was so.
- 8] And God called the firmament Heaven. And the evening and the morning were the second day.

The “2nd Day” is probably the most difficult of all six: The ancient vocabulary may be the primary obstacle. Synecdoche: waters = fluids? Four states of matter...?

Alternative “days” to 24-hour days: Geologic ages, popular with liberal theologians, skirts the issue. “Form” vs. “Fact” abandons any serious hermeneutics, separates chronological historical veracity for literary style.

Literal: 24 hours is always inferred when used with ordinal numbers, plus Exodus 20:11. (***God Himself wrote it in stone!***)

All the words of my mouth are in righteousness; there is nothing froward or perverse in them. They are all plain to him that understandeth, and right to them that find knowledge.

Proverbs 8:8-9

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

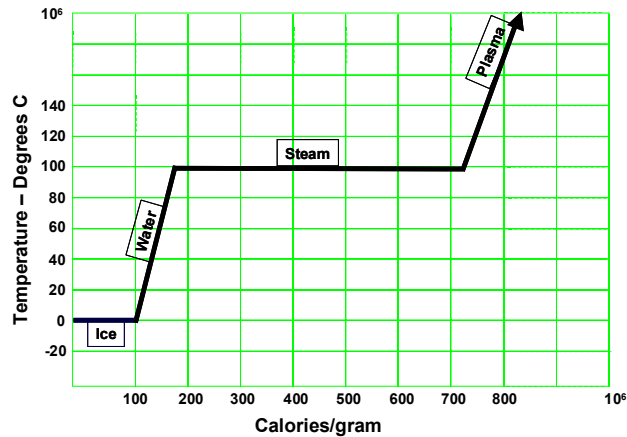
מים **Mayim**

Meaning “water, waters” and also danger, violence, transitory things. Origin: dual of a primitive noun (a plural form always used in a singular sense). Is the term “water” used as a metaphor or a synecdoche? Is it plasma (4th state of matter: pre-molecules, etc.)?

Psalm 104

God created the waters in the clouds (v. 3), and on the earth (v. 6). He controls their boundaries (vv.7-9) and appoints springs to break out (v.10) and rain to fall at his bidding (v.13), thereby fructifying the earth and gladdening the heart of man (vv. 11-18).

Thermal Profile of Water



Properties of Plasmas

David Bohm, from the University of London, was a protégé of Einstein's, one of the world's most respected quantum physicists, and one of the world's most eminent thinkers. At the Lawrence Radiation Laboratory, he noticed that in plasmas (gases composed of high-density electrons and positive ions) the particles stopped behaving like individuals and started behaving as if they were part of a larger and interconnected whole.

At Princeton, in 1947, he continued his work in the behavior of oceans of particles, noting their highly organized overall effects and behaving as if they knew what each of the untold trillions of individual particles were doing. Bohm's sense of the importance of interconnectedness, as well as years of dissatisfaction with the inability of standard theories to explain all of the phenomena encountered in quantum physics, left him searching. With a supportive relationship with Einstein, they shared their mutual restlessness regarding the strange implications of current quantum theory. Bohm's interpretation of quantum physics indicated

that at the subquantum level *location ceased to exist*. All points in space become equal to all other points in space, and it was meaningless to speak of anything as being separate from anything else. Physicists call this property "nonlocality."

The nucleus of an atom is 100,000 times smaller than atom: equivalent to a pinhead vs. 100 meters—an atom is mostly empty space.

Sub-Atomic Particles (over 200 now known)

- Hadrons (subject to the "strong" force); Baryons (Protons, Neutrons, and Mesons).
- Leptons (not subject to the "strong" force); Neutrinos (10,000 times lighter than electrons) and Quarks.

Quarks

Named: "Up," "Down," "Charm," "Strange," "Top/Truth," and "Bottom/Beauty." Also, "Red," "Blue," "Green," etc. The six quarks (named whimsically) are part of the "Standard Model" of the atom; evidence of all of them has now been measured experimentally, with the final "top" quark having been discovered in March 1995. The quark theory of structure views force-carrying particles called gluons as binding the quarks together to form the protons.

Symmetry of Design

Each particle has an antiparticle—reversibility could imply that light could have created them "out of nothing."

particle + antiparticle \leftrightarrow annihilation + photon

The World of Quantum Physics

It is non-causal and non-deterministic. Nothing is definitively real; one cannot say anything about what things are doing when we are not looking at them. Reality is non-local: distant particles seem to be inseparably connected into some indivisible whole. Although they can sometimes behave as if they were a compact little particle, physicists have found that they literally possess *no dimension*. Everything is probabilistic in some strange way. Copenhagen Interpretation: In the quantum world, a system has no reality except while it is being observed. [Ex: "Schrodinger's cat" paradox.]

Non-Locality

1964: John Stewart Bell, CERN, Geneva, formulated a mathematical approach to demonstrating non-locality: “The Bell Inequality.”

1982: Alain Aspect, Jean Dalibard, and Gérard Roger at the Institute of Theoretical and Applied Optics, Paris, conducted a landmark experiment: **The Two-Particle Experiment**.

- Twin photons from heating cesium atoms with lasers, each traveled in opposite directions through 6.5 meters of pipe to special polarization analyzers.
- Filters switched in 10 nanoseconds, 30 nanoseconds *less* than the 13 meters of travel between them.
- Photons *did* demonstrate non-locality.

Anyone who is not shocked by quantum theory has not understood it.

Niels Bohr, 1885-1962

I think it is safe to say that no one understands quantum mechanics... in fact, it is often stated of all the theories proposed in this century, the silliest is quantum theory. Some say that the only thing that quantum theory has going for it, in fact, is that it is unquestionably correct.

Richard Feynman

Without quantum physics, we would have no lasers, semiconductors, microcircuits, etc.

רָקִיעַ **Raqia**

Hebrew: רָקִיעַ *raqia*, extended surface (solid), expanse.

Greek: στερεώματα, *stereoma*: firmness.

Latin: *firmamentum*: three-dimensional solidity, firmness.

Separation: רָקִיעַ **Raqia** & מַיִם **Mayim**

Canopy theory: waters above the earth; heaven = atmospheric sense.

- Atmosphere • Sky; region of stars, etc. • Heaven; Throne of God
- Fabric of Space itself. [Canopy theory: Henry Morris and Institute of Creation Research.]

*The heavens declare the glory of God; and the **firmament** sheweth his handywork.*

Psalms 19:1

“...firmament” = רָקִיעַ *raqia*.

The Fabric of Space: A History of The Aether Hypotheses

History of the Aether

Aristotle (384-322 B.C.) taught that the physical world was made up of four elements: air, earth, fire and water. Tying these together was a “subtle” medium, “aether” (later known as the vacuum, Latin: *vacuus*, “empty”). The earth was believed to be fixed, immovable, and at the center of the cosmos.

In a sense, the aether was the *substratum* of the material world. The Greeks believed that “nature abhors a vacuum” so they could not imagine space as being totally empty. They also believed the stars were suspended from, or attached to, a rotating crystalline shell at a fixed distance from the earth. When some of the “stars” (planets) were observed to be moving with respect to the “fixed” stars, a *series* of rotating crystal spheres was postulated. Not until the 16th century were these Greek (Ptolemaic) ideas challenged by the Copernican revolution.

Galileo Galilei (1564-1642) challenged the notion with the Copernican revolution.

Rene Descartes (1596-1640) championed the theory that the aether was a *plenum*, from the Greek word for “full.” Descartes imagined that a very dense medium of very small particles pervaded everything, in constant motion; *more* solid than matter, yet invisible. Descartes’ universe was purely a “mechanical universe” and his theories were soon superseded.

Evangelista Torricelli (1608-1647) inverting a long, glass tube with mercury into a dish, observed that the mercury dropped some 30 inches at the closed upper end of the tube, thereby creating what was obviously a vacuum.

[From 1641 to 1642 Torricelli was Galileo’s secretary. On Galileo’s death in 1642, Torricelli succeeded him as professor of philosophy and mathematics at the Florentine Academy. Torricelli gave a definition of atmospheric pressure and in 1643 invented the barometer.]

Blaise Pascal (1623-1662) took this work even further and soon everyone was convinced that the vacuum of space was empty after all.

The Nature of Light

Light “particles” could traverse a pure vacuum without the necessity of a real medium pervading space. But other experiments soon began to show that light was a wave phenomenon. At the time only compressional waves were imagined, but light waves proved also to be transverse.

In parallel with all these growing controversies, the velocity of light was finally measured by Olaf Roemer in 1675 and found to be finite, although the values he obtained were a few percent higher than the present value of 299,792.4358 km/sec.

Maxwell's Equations

In Sir Isaac Newton's day (1642-1727) aether was believed to be more fluid than solid and a medium which would support waves.

James Clerk Maxwell (1839-1879) developed a set of equations which described how light waves could travel through an aether; light waves are composed of oscillating electric and magnetic vectors in an x-y plane for a wave traveling in the z-direction.

For a wave to exist at all a medium must possess elasticity (a spring-like property) and also inertia (a mass-like property). The velocity of a wave in any medium is equal to the square root of the stiffness divided by the density of the medium.

Maxwell found that the aether possessed an electric-field scaling parameter, called “dielectric permittivity,” ϵ_0 a magnetic-field scaling parameter, called “permeability,” μ_0

$$c = 1/[\epsilon_0 \times \mu_0]^{1/2}$$

Light slows down in glass, in gases, and in water—because media other than the vacuum had *differing permeability and permittivity*.

Empty space behaves like a transmission line with a “characteristic impedance” of 377 ohms (which is the ratio of permeability to permittivity for “free space.”)

$$Z_0 = [\mu_0 / \epsilon_0]^{1/2} = 377 \text{ ohms}$$

The aether was once again viewed as a very real medium which could be stretched or compressed; it had resilience or compliance and inertia.

Yet no known physical substance had a stiffness to mass density ratio anywhere near 9×10^{16} , which was required of the aether as a medium. The aether appeared to possess elasticity but negligible inertia.

Michelson-Morley Experiment

The idea that *some* kind of aether medium existed prevailed until 1887 when Albert Michelson (1852-1931) and Edward Morley utilized an interferometer in an attempt to detect the relative motion of the earth. No motion of the earth relative to the aether could be detected: the aether apparently *did not* exist. The negative result of the “M-M” experiment baffled scientists until Einstein's Theory of Relativity was published in 1905.

Einstein's Theory

That the velocity of light has the same value in all reference frames, whatever their velocity may be relative to other frames. Thus, modern physics took off in the direction of Special and General Relativity Theory and Quantum Mechanics.

For many scientists the notion that an actual aether existed was simply discarded. *Yet the apparent nonexistence of an aether raised many other problems, and the “M-M” experiment is not the end of the story.*

“Zero-Point” Energy

If the temperature of an empty container is lowered to absolute zero, there still remains a residual amount of thermal energy that cannot by any means be removed: the “zero-point energy.” A “vacuum” is now known to be a vast reservoir of seething energy out of which particles are being formed and annihilated constantly. Why doesn't the electron in an atom simply radiate its energy away and spiral into the nucleus? It picks up energy from the background zero-point energy and therefore is sustained by it (estimated at 1.071×10^{17} kilowatts per square meter).

*For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things **consist**.*

Colossians 1:16-17

“...consist”: συνιστάω *sunistao*: sustains, hold together.

*God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of his glory, and the express image of his person, and **upholding all things by the word of his power**, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;*

Hebrews 1:1-3

“Stretching the Heavens”: The Fabric of Space

Is this phrase more than a metaphor?

Who alone stretches out the heavens (Job 9:8); Stretching out heaven like a tent curtain (Ps 104:2); Who stretches out the heavens like a curtain, and spreads them out like a tent to dwell in (Isa 40:22); He has stretched out the heavens (Jer 10:12); The Lord who stretches out the heavens (Zech 12:1).

“Stretching the Heavens”: 2 Sam 22:10; Job 9:8, 26:7, 37:18; Psalm 18:9, 104:2, 144:5, 40:22; Isaiah 42:5, 44:24, 45:12, 48:13, 51:13; Jeremiah 10:12, 51:15; Ezekiel 1:22; Zechariah 12:1.

Space is *not* an empty vacuum: It can be “torn” (Isaiah 64:1); “worn out” like a garment (Psalm 102:25); “shaken” (Hebrews 12:26, Haggai 2:6, Isaiah 13:13); “burnt up” (2 Peter 3:12); “split apart” like a scroll (Revelation 6:14); “rolled up” like a mantle (Hebrews 1:12) or a scroll (Isaiah 34:4).

Properties of Space

- Zero-point energy: 10^{95} ergs/cm³
- Permittivity ϵ_o (absolute dielectric constant)
- Permeability μ_o (absolute magnetic constant)
- Intrinsic impedance $Z_o = [\mu_o / \epsilon_o]^{1/2} = 377$ ohms
- Velocity of light
 - At Creation: 2.54×10^{10} times present velocity
 - Currently: Speed of Gravity

Zero-point energy: Without which *all electronics would collapse in their orbits! ~100,000,000 suns for 100,000,000 years!*

“Rolled Up?”

There is some dimension in which space must be “thin”—space can be “bent”—then there is a direction it can be bent *toward*. Thus, there are *additional spatial* dimensions

Hyperdimensions: Beyond Euclid (>3 Dimensions)

June 10, 1854: the most important mathematical lecture ever given...It took over 60 years for it to be applied...Georg Riemann’s lecture on Metric Tensors.

1915: Einstein, Four-Dimensional Space-time: Einstein went to his grave frustrated over his inability to reconcile issues which subsequently yielded by applying his previous insights.

1953: Kaluza-Klein: 4+n Dimensions (Light & Supergravity).

1963: Yang-Mills Fields (Electromagnetic & Both Nuclear Forces).

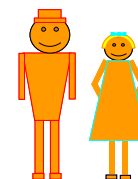
1984: Superstrings, 10-Dimensions (The current thinking among quantum physicists is that our universe consists of one-dimensional “superstrings” vibrating in 10 dimensions...).

Dimensions of “Reality”

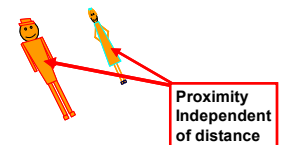
Nachmonides (13th Century): 10 dimensions, only 4 are “knowable” (*Commentary on Genesis*, 1263). Particle Physicists (20th Century): 10 dimensions, 4 are directly measurable: (3 spatial + time) and the other 6 are “curled” into less than 10^{-33} cm, and thus inferable only by indirect means. (We have spent billions of dollars building elaborate particle accelerators to learn what Nachmonides discovered by doing his homework on Genesis One!)

There are only two kinds of people who are able to deal with hyperspaces (spaces of more than 3 dimensions): mathematicians with special training and small children. But we can gain some useful insights by examining a two-dimensional universe...

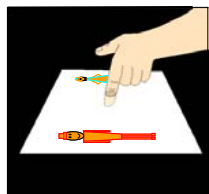
Mr. & Mrs. Flat



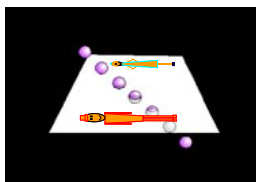
Mr. & Mrs. Flat



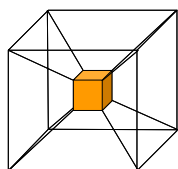
3-D Finger Thru 2-D Plane:



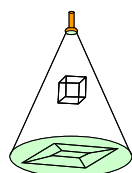
Sphere Passing Thru Plane:



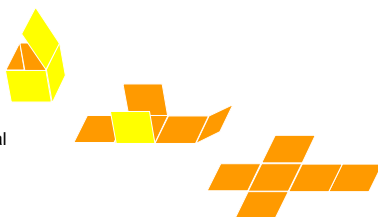
How would you communicate a 3-dimensional Object to a 2-dimensional universe?
By a 2-dimensional projection?



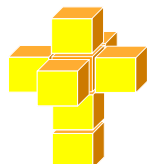
Here is a 3-dimensional projection of a 4-dimensional hypercube.
Not very useful, is it?



Another method might be unraveling the 3-dimensional object into 2-dimensions:



A 4-dimensional Cube
Unraveled in 3 Dimensions



*That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints what is the **breadth, and length, and depth, and height**; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.*

Ephesians 3:17-19

Four dimensions?

Boundaries of Reality

Two Imputed Concepts (Elusive in Our Physical World):

- Randomness (Stochastic vs. Deterministic Processes; Pseudo-Random Numbers; “Chaos Theory”).

The lot is cast into the lap; but the whole disposing thereof is of the LORD.
Proverbs 16:33

- Infinity (Jas 1:17): Macrocosm (Finite Universe); Microcosm: (Quantum Physics).
- Therefore, we live in a *digital* simulation: “reality” is only virtual.

Holographic Universe

David Bohm’s Model: Explicate (Enfolded Order); tangible everyday physical reality. Implicate (Unfolded) Order; more primary, deeper, underlying reality.

Sympathetic Support: Roger Penrose of Oxford, the creator of the modern theory of black holes, and Bernard d’Espagnat of the University of Paris, leading authorities on foundations of quantum theory, and Brian Josephson of University of Cambridge, winner of the 1973 Nobel Prize in physics.

The Boundaries of Understanding

While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

2 Cor 4:18

The inability to confirm the existence of infinity—in either the macrocosm of the astronomer or the microcosm of the quantum physicist—has placed an **unwelcome limit** on our cosmological speculations. Even the ambiguous comfort of true randomness within the physical world has now been called into question by the new math of Chaos Theory. **(This would also seem to pull the rug out from under those who insist on ascribing the creation to a accident of “chance.”)**

It is amazing—and yet not surprising—that the Word of God presents a view of reality that is not at variance with these contemporary insights from the very boundaries of our present understanding of the physical universe, which is but a transient illusion for temporal.

The “Big Bang” Models

“First there was nothing...And then it exploded...” Strange developments of the 20th century...The universe is finite and can be measured. The universe appears to have been expanding and it originated from a

“singularity” [a four (?) dimensional space compressed to 0 size.]

- Steady State Model (Einstein’s Biggest Mistake)
- Hesitation Model (Refuted in the 1960s)
- Oscillation Model (Refuted by entropy laws, lack of mass)
- Inflation Model (Requires antigravity forces never observed)

Risk Analysis

Type I Error: Rejecting a true hypothesis.

Type II Error: Accepting a false hypothesis.

(J. Neyman and E. S. Pearson, *Transactions of Royal Society of London*, A, 31, 1933, pp. 289-337, is the classic reference.)

Pascal’s Wager

Let us assess the two cases: if you win you win everything, if you lose you lose nothing.

Blaise Pascal, *Pensées*, 1670

“Yes, but you must wager. There is no choice, you are already committed. Which will you choose then? Let us see: since a choice must be made, let us see which offers you the least interest. You have two things to lose: the true and the good; and two things to stake: your **reason** and your will; and, your knowledge and your **happiness**. Your nature has two things to avoid: error and wretchedness. Since you must necessarily choose, your reason is no more affronted by choosing one rather than the other. That is one point cleared up.

“But your happiness? Let us weigh up the gain and the loss involved in calling heads that God exists. Let us assess the two cases: if you win you win everything, if you lose you lose nothing. Do not hesitate then; wager that he does exist.”

Blaise Pascal, *Pensées*, 1670

Why Now? We believe that we are being plunged into a period of time about which the Bible says more than about any other period of time in history...including the time that Jesus walked the shores of Galilee and climbed the mountains of Judea.

A Sense of Urgency: You will be unable to understand the events of the coming months and years unless you are knowledgeable about the classic Biblical Scenario that is presently leading to the **Climax of All**

History. It will, indeed, be an adventure without equal. Fasten your seat belts! It’s going to be most impacting event of your life.

For Next Time

- Is there life on other planets?
- Could life have started “on its own”?
- On which day was: the earth created? the sun created?
- How could you have photosynthesis without the sun?

Study Questions

(For the diligent student.)

- 1) List the principal theories to explain the six “days” of Creation, and summarize the problems of each.
- 2) What are the principal arguments for literal days of the Creation?
- 3) What alternative meanings might “*mayim*” signify besides simply “water”?
- 4) What does “*raqia*” signify? What alternative meanings might it include?
- 5) What are the four primary states of matter? How do they differ?
- 6) List five basic physical properties of “empty” space.
- 7) What are “hyperspaces”? How do they impact our perspectives of Biblical topics?
- 8) What is meant by “non-locality” of particles? How do these discoveries impact our Biblical views?
- 9) Which two concepts in mathematics are elusive as far as our physical universe is concerned? How do they bound our understanding of reality?

Discussion Questions

(“Where two people agree, one is redundant.”)

- 1) In what way does the Bible anticipate our current discoveries regarding the nature of hyperspaces?
- 2) Why do some scientists suspect that the entire universe, as we know it, is some kind of synthetic simulation; a subset of an ultimate reality?
- 3) Why are classical scientists shocked at the findings of quantum physics? How do they impact our own perspectives?

Candidate Research Projects

(For the truly dedicated.)

- 1) List the primary versions of “Big Bang” models and discuss their fatal shortcomings.
- 2) Explore the various paradoxes emerging from quantum physics and their implications in understanding our universe.
- 3) Explore the role of hyperspaces in our contemporary perspectives.

Preparation for the Next Session:

Read Genesis 1:9-13.

Genesis Session 4: 3rd Day Genesis 1:9-13

Statistical Probability

If you found a string of black-and-white beads and upon further inspection discovered it spelled out Genesis 1:1 in Morse Code, what is the probability that this sequence occurred through random chance?

347 beads; only 2 types: black and white.

$$P_{\text{random chance}} = 2^{-347} = 2.8669 \times 10^{-104} (< 10^{-50} \text{ defined as absurd!})$$

Contrast a simple binary string of 347 elements with the Hemoglobin Molecule, which consists of 574 elements from an alphabet of 20.

Chemical Composition: Hemoglobin

(574 Amino Acids Long)

• Glycine	36	• Tryptophan	4
• Alanine	68	• Cysteine	5
• Serine	31	• Methionine	6
• Tyrosine	30	• Asparagine	47
• Proline	25	• Glutamine	29
• Valine	56	• Arginine	12
• Isoleucine	1	• Histidine	32
• Leucine	69	• Lysine	43
• Phenylalanine	28	• Amide N*	<u>38</u>
• Threonine	14		574

*includes Aspartic & Glutamic acids

Specificity

Formula for linear arrangements: $N = n! / (p! x q! x r! \dots)$ There are 10^{650} permutations possible; only *one* of them is hemoglobin (*change just one of them? = Hemoglobin Opathy*).

Impossibility of “Chance”

- Only 10^{18} seconds in the history of the universe;
- Only 10^{66} atoms in our entire galaxy;
- Only 10^{80} particles in our entire galaxy;
- Probabilities $< 10^{-50}$ defines “*absurd*”;
- Specificity $\sim 10^{-650}$ far beyond “chance” = equal to winning the lottery every day for 90 days in a row!

Chance is too inefficient in both time and material.

The Elements of Language

The most advanced computers could not have “broken” Paul Revere’s code. Both semantics (“One if by land; two if by sea”) and syntax (“The Old North Church...”) are required. Was it random accident (chance)? Or coordinated planning (design)?

Coding Structures

- Simplex Alphabets
- Error-Detecting Codes
- Error-Correcting Codes
- Adaptive Coding Schema
 - Syntax-modifying codes

Contrast

- A simple binary string of 347 elements ($P = 10^{-104}$);
- Hemoglobin: 574 elements from an alphabet of 20 ($P = 10^{-650}$);
- DNA!

The DNA Code

Our DNA is a 3-out-of-4, error-correcting, self-replicating code, consisting of over 3 *billion* elements defining the manufacture and arrangement of hundreds of thousands of devices; each device consisting of unique assemblies selected from over 200 proteins; each protein involving 3,000 atoms in 3-dimensional configurations, all defined from an alphabet of 20 amino acids!

3rd Day: Dry Land, Seas, Vegetation

- 9] And God said, Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was so.
- 10] And God called the dry *land* Earth; and the gathering together of the waters called he Seas: and God saw that *it was* good.
- 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 details of these early chapters of Genesis—the Creation and the Flood—pervade the entire Bible, and are clearly confirmed in the New Testament, and by Jesus Christ personally.

God does not deceive or lie: we must not put these issues in a closet; they are fundamental to the entire Biblical plan of redemption.

Laws of Thermodynamics

- **1st Law—Conservation:** Matter and Energy cannot be created or destroyed (“You can’t win.”) Gen 2:2-3; Heb 4:3-4; Neh 9:6.
- **2nd Law—Entropy:** All processes involve a loss (“You can’t break even.”) Ps 103:25,26; Isa 51:6; Mt 24:35; Rom 8:21.

*And on the seventh day God **ended** His work...*

Genesis 2:2-3

*The works were **finished** from the foundation of the world...*

Hebrews 4:3-4

*All the things that are therein...you **preserve** them all.*

Nehemiah 9:6

The Bondage of Decay

The earth will grow old like a garment...

Isaiah 51:6

Heaven and earth will pass away...

Matthew 24:35

A Jar of Peanut Butter

An empirical test...open a new jar of peanut butter and check for “new life”...

Life ≠ Matter + Energy

Life = Matter + Energy + **INFORMATION**

The food industry conducts over a billion “experiments” each year, for over a century, relying on the fact that evolution is not just unlikely, but *impossible*.

History of Hydrology

1500s	Galileo: crude thermometer;
1643	Torricelli: barometer; Blaise Pascal, Rene Descartes: atmospheric pressure, altitude studies;
1660	Robert Boyle: pressure, volume of gas; Robert Hooke: anemometer;
1700	Pierre Perrault and Edme Marriotte: earth’s water cycle;
1714	Gabriel Daniel Fahrenheit: boiling and freezing of water;
1802	Jean-Baptiste Lamarck: classifying clouds;
1806	Francis Beaufort: wind scale;
1812	First weather map.

The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits. All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again.

Ecclesiastes 1:6-7

For he maketh small the drops of water: they pour down rain according to the vapour thereof: Which the clouds do drop and distil upon man abundantly.

Job 36:27-28

Biblical Anticipations

- Water cycle Ecc 1:6,7; Job 36:27, 28
- Jet Stream Ecc 1:6-7
- Evaporation Job 26:8, Ecc 1:6-7, Amos 9:6
- Source of River Water Ecc 1:6-7
- Fresh-Water Springs in the Sea Job 38:16
- Pathways in the sea Ps 8:8; Isa 43:16

Matthew Fontaine Maury

Matthew Fontaine Maury was born in Spotsylvania County, Virginia, in 1806. As an avid Bible reader, he was struck by the reference in Psalm 8 to “the paths of the seas.” He also noticed that Isaiah wrote of a “path through the mighty waters.” The pursuit of this enigma became Maury’s lifetime quest.

He entered the Navy in 1825 as a midshipman. By 1842 he was placed in charge of the Depot of Charts and Instruments, out of which grew the U.S. Naval Observatory and Hydrographic Office. To gather information on maritime winds and currents, Maury distributed to ship captains specially prepared logbooks from which he compiled pilot charts, enabling him to shorten the time of sea voyages. In 1848 he published maps of the main wind fields of Earth. Maury was ultimately able to produce charts of the Atlantic, Pacific, and Indian Oceans, a profile of the Atlantic seabed, and the first modern oceanographic text. He is internationally recognized as the “Father of Oceanography” and Maury Hall at the U.S. Naval Academy is named in his honor. All because of a *remez*, a hint of something deeper, in a verse of the Psalms.

God’s Science Quiz

There are 77 questions in the final four chapters of Job (Science’s mandate: Gen 1:28). Many of these questions man cannot even answer today. Science claims to be the pursuit of truth, but that is only

propaganda: it insists on explanations that exclude the God that has given us that mandate. All the great “founding fathers” of science—Newton, Boyle, Pascal, et al.—pursued their challenges “to the glory of God.” However, most of the various fields of study have been taken over by humanists, and Christians, by their indifference, have acquiesced in this Satanic takeover. Science, which should have been the great testimony to the majesty and glory of God, has instead become a device for ignoring and rejecting Him, and preying on the uninformed.

Job 38

- 1] Then the LORD answered Job out of the whirlwind, and said,
- 2] Who *is* this that darkeneth counsel by words without knowledge?
- 3] Gird up now thy loins like a man; for I will demand of thee, and answer thou me.
- 4] Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.

It is significant to fully realize how *fundamental* the Creation is in Christian apologetics. According to Genesis 1 (35 times in that one chapter), and these four chapters of Job, God created each thing with its own specific attributes, and the powers of reproducing “after its kind” (digitally defined!); each with its own definite object and purpose.

- 5] Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?
- 6] Whereupon are the foundations thereof fastened? or who laid the corner stone thereof;
- 7] When the morning stars sang together, and all the sons of God shouted for joy?

“...foundations”: Even today we only beginning to understand the fabric of space, the nature of matter, and space-time, etc.

“Sons of God”: These were not “the lines of Seth!” *Bene Elohim*, is always used of a direct creation of God; here, angels (we’ll review this in Gen 6...).

Now God turns to the most prominent feature of the planet: the sea (75% of the earth’s surface...).

- 8] Or *who* shut up the sea with doors, when it brake forth, *as if* it had issued out of the womb?
- 9] When I made the cloud the garment thereof, and thick darkness a swaddlingband for it,
- 10] And brake up for it my decreed *place*, and set bars and doors,
- 11] And said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed?

What controls the tides within bounds? (The greatest geophysical upheaval ever was the flood of Noah. We'll review it in Gen 7-8). By another geophysical upheaval, He "braked up" for the flood waters a "decreed place" and they were forever "shut up" in the deep ocean beds opened up to receive them: The earth's isostatic balances now preclude another global deluge (Ps 104:6-9).

- 12] Hast thou commanded the morning since thy days; *and* caused the dayspring to know his place;

The precession of the earth causes the sun to rise in a different place each morning according to the seasons.

- 13] That it might take hold of the ends of the earth, that the wicked might be shaken out of it?
 14] It is turned as clay *to* the seal; and they stand as a garment.
 15] And from the wicked their light is withholden, and the high arm shall be broken.
 16] Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth?

There are fresh-water springs in the sea... how did the writer know this?

- 17] Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?

Death is still a mystery to us. Science has not really made a dent there

- 18] Hast thou perceived the breadth of the earth? declare if thou knowest it all.

Thanks to satellites, this one has been cornered.

- 19] Where *is* the way *where* light dwelleth? and *as for* darkness, where *is* the place thereof,

What is light? It's nature is still illusive (wave? or particle?).

- 20] That thou shouldest take it to the bound thereof, and that thou shouldest know the paths *to* the house thereof?
 21] Knowest thou *it*, because thou wast then born? or *because* the number of thy days *is* great?
 22] Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail,
 23] Which I have reserved against the time of trouble, against the day of battle and war?

Is this a reference to the role of eschatological hailstones (Josh 10:11; Ex 9:22-26; Isa 30:30; Ezek 13:11, 13; 38:22; Hag 2:17; Rev 16:21) or is this also a hint of some physics yet to be discovered?

- 24] By what way is the light parted, *which* scattereth the east wind upon the earth?

How is light diffracted? Why are stars "red shifted"? All meteorological phenomena are derived from the light from the sun: the evaporation of water, the clouds, and photosynthesis, etc. Even our most elaborate computer models fail in this area.

- 25] Who hath divided a watercourse for the overflowing of waters, or a way for the lightning of thunder;

Fractals and Chaos Theory are topics in advanced mathematics...

- 26] To cause it to rain on the earth, *where* no man *is*; *on* the wilderness, wherein *there is* no man;
 27] To satisfy the desolate and waste *ground*; and to cause the bud of the tender herb to spring forth?

Why is there beauty in the desert? Or in the depths of the sea where there is no light to see it? Why are flowers beautiful? (They serve no teleological purpose: bees are color blind!)

- 28] Hath the rain a father? or who hath begotten the drops of dew?
 29] Out of whose womb came the ice? and the hoary frost of heaven, who hath gendered it?
 30] The waters are hid as *with* a stone, and the face of the deep is frozen.

Ice violates a basic physical law. Virtually all materials expand when heated, contract when cooled. Water follows a strange exception by expanding when it freezes. If it didn't, life on the earth would prove impossible if ice didn't float and rivers froze from the bottom up.

- 31] Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?
 32] Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons?
 33] Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth?

Pleiades: or, the seven stars: Heb. *Cimah*; Orion: Heb. *Cesil*? There are only two constellations in the heavens that are actually *gravitationally* linked: the Pleiades and Orion. The other groupings are of stars that are actually quite distant from each other and only *appear* to be a grouping... How did the writer know this? (We'll review some of this in our next session.)

- 34] Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee?
 35] Canst thou send lightnings, that they may go, and say unto thee, Here we *are*?

36] Who hath put wisdom in the inward parts? or who hath given understanding to the heart?

God even challenges us to research man's ability to do research itself! Where did the brain come from? Who designed the language and the machinery of the DNA, etc.?

37] Who can number the clouds in wisdom? or who can stay the bottles of heaven,
38] When the dust groweth into hardness, and the clods cleave fast together?

These next three verses belong to the next chapter: Who Feeds the Animals? Who provides their obstetrical care? God asks more questions about the biological world than with the physical.

39] Wilt thou hunt the prey for the lion? or fill the appetite of the young lions,
40] When they couch in *their* dens, *and* abide in the covert to lie in wait?
41] Who provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat.

Allusions Included in Job 38

• The rotation of the earth	12-15
• The springs and pathways of the sea	16
• The breadth of the earth	18
• The travel of light	19
• The dividing of light	24
• The source of rain, and ice	28-30
• The universal nature of physical laws	33
• Electrical communications	35

Scientific Insights

- Hydrological cycle (evaporation, circulation, precipitation): Job 28:24-27; how do clouds stay aloft? Air, wind, have weight; water weighs more than air; how is it supported?
- Space/Time/Mass universe: "He stretcheth out the north over empty space, and hangeth the earth upon nothing" (Job 26:7). The "morning stars singing" at the foundation of the earth? (Job 38:7).

The Water Molecule: Why Does Ice Float?

Model of the Atom: The nucleus is 100,000 times smaller than the electron cloud that orbits it and gives the size of the atom: a pinhead vs. 100 meters. An atom is mostly empty space.

The Nature of Matter: There are four states of matter: 1) Plasma 2) Gas 3) Liquid and 4) Solid. They decrease in entropy (become more ordered) from plasma to solid.

Water (H₂O): In the plasma stage, water consists of ions and electrons only; in the gas phase, they are bonded into molecules; in the liquid stage, the individual water molecules array themselves into ordered patterns; and in the solid state, this ordered pattern is bonded to form a six-sided lattice. Virtually every thing we know contracts as it gets colder; however, water is a profound *exception*. *It expands as it freezes*. That's why ice floats. Without this peculiar exception, life would not exist...

Death of Darwinism

Advances in microbiology, DNA, et al., have dealt the death blow to Darwinism. DNA is a *digital* code. Darwinism cannot explain the origin of life because it cannot explain the origin of *information*. Irreducible complexity refutes chance as a designer.

Our Map to Physical Reality: Penetrating the Foundations

The Human Body (6th Day); the Organs and Tissues (5th Day); the Cells & Molecular Robots (3rd Day); and Atomic Structure, Subatomic Particles and Non-localizable Entities (2nd Day).

The Cell Revealed: Miracles in a Miniature City

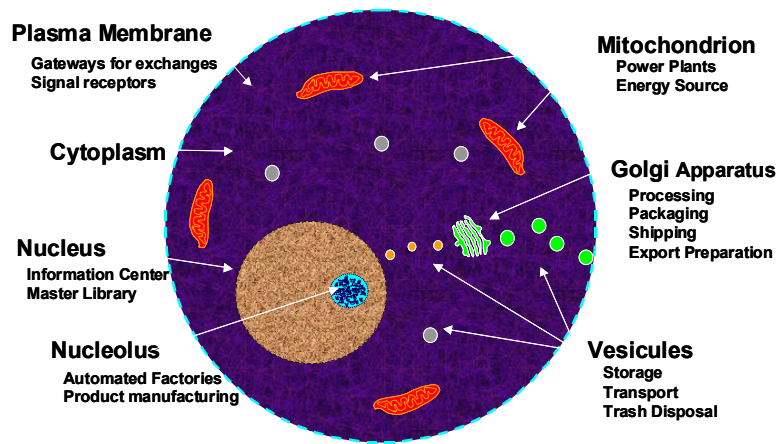
Although the tiniest bacterial cells are incredibly small, each is in effect a veritable micro-miniaturized factory containing thousands of exquisitely designed pieces of intricate molecular machinery, made up of 100,000,000,000 atoms, far more complicated than any machine built by man and absolutely without parallel in the nonliving world.

Michael Denton, 1986

The ("Simple?") Cell

The "simple cell" is unparalleled in its complexity and adaptive design. It has a central memory bank, assembly plants and processing units, repackaging and shipping centers, robot machines (protein molecules: 3000 atoms each in 3D configurations; hundreds of thousands of specific types), and elaborate communication systems with quality control and repair mechanisms. Does this sound simple to you?

The Cell



Automated Factories in the Cell

- Robot Machines (hundreds of thousands of different types)
- Artificial languages and decoding systems
- Memory banks for information storage
- Control systems regulating automated assembly of components
- Prefabrication and modular construction
- Error fail-safe and proofreading devices for quality control

Technology Comparison

- Ford River Rouge Plant, Dearborn Michigan:
 - Raw limestone, iron ore, coal go into one end;
 - Manufactures its own steel, glass, and paint;
 - Its own automated engine manufacturing line;
 - Assembly of mixed models, options, colors;
 - New cars exit the other end . . .

The cell is unequalled in any factory on earth. It is capable of replicating its entire structure within a matter of a few hours (all cells derive from previous cells). There are 10^{13} Cells in the human body. Self-reproduction is the most fundamental characteristic of all living organisms. Mitosis: nuclear division and Cytokinesis: cell division.

Tangle-free Handling?

Think of the DNA strand as equivalent to two strands of monofilament fishing line 125 miles long, stored inside a basketball; it is unzipped, copied, and restored on spools (at 3 times the speed of an airplane propeller), *without tangling!*

The Mitosis Mystery

The initial cell divides into an identical pair; which then divides again... Eventually, specialization develops from which tissues form, then organs, etc. Who *conducts* the choreography? Who decides which cells specialize into the various functional specialization? How is “conflict resolution” accomplished?

Photosynthesis

Photosynthesis means “To build with light”—all life derives from Light (1st quote of God): sugar factories produce millions of new glucose molecules/second. Most plants produce more glucose than they use and store it as starch and other carbohydrates in roots, stems, and leaves. Each year, photosynthesizing organisms produce about 170 billion metric tons of extra carbohydrates, about 30 metric tons for every person on earth. It is a two-stage process...

Light energy causes the electrons in chlorophyll to boost up and out of their orbit; the electrons instantly fall back into place, releasing resonance energy, or vibrating energy, as they go, all in millionths of a second. Light contains many wavelengths. Certain red and blue wavelengths of light are the most effective in photosynthesis because they have exactly the right amount of energy to energize chlorophyll electrons and boost them out of their orbits to a higher energy level. Other accessory pigments enhance the light-absorption capacity of the leaf by capturing a broader spectrum of blue and red wavelengths, along with yellow and orange wavelengths. None of the photosynthetic pigments absorb green light; as a result, green wavelengths are reflected, which is why plants appear green.

The Light-Dependent Reaction: A chloroplast traps light energy and converts it into chemical energy contained in two types of molecules, nicotinamide adenine dinucleotide phosphate (NADPH) and adenosine triphosphate (ATP).

The Light-Independent Reaction: NADPH provides the hydrogen atoms that help form glucose, ATP provides the energy for this and other reactions used to synthesize glucose

The Anthropic Principle

This view has been noted by such venerated observers as Augustine, Maimonides, Aquinas, Newton, Paley, and others. This idea was dubbed “the Anthropic Principle” by Paul Dirac in 1937 and by Robert Dicke in 1961. Simply stated, it is the appearance that the universe was designed for Man. In constructing a mathematical model of what we believe we know about the universe, there are hundreds of delicate ratios that, if altered the slightest, would render life impossible (some as little as $1/10^{-55}$!).

It seems as though somebody has fine-tuned nature's number to make the Universe... The impression of design is overwhelming.

Paul Davies

The Four Forces

Gravity: Causes an apple to fall to the ground; keeps our feet on the floor; binds together our Solar System; keeps the Earth and planets in their orbits; prevents the stars from exploding; and, guides the galaxies in their motions. If gravity were stronger, all stars would be more massive than our sun by 1.4 times; they'd burn too rapidly and too inconstantly to maintain life-supporting conditions on surrounding planets. If weaker, all stars would have less than .8 times the mass of the sun: no heavy elements.

Electromagnetic Force: Holds the atom together; determines the structure of the orbits of the electrons; and, governs the laws of chemistry. Its forms include X-rays, radio waves, and light. It can overcome gravity on Earth and can dominate other forces down to the size of the nucleus of an atom.

As physicists examine the “strong nuclear force coupling constant,” it turns out that if it were only slightly weaker, multi-proton nuclei would not hold together and hydrogen would be the only element in the universe. The supply of various life-essential elements heavier than iron would be insufficient. If they were only slightly stronger, nuclear particles would tend to bond together more frequently and more firmly, and hydrogen would be rare in the universe. Either way, with less than a 1% change, life would be impossible.

Strong Nuclear Force: Binds together the protons and neutrons in the nucleus of the atom. The balance between the strong force and electromagnetic forces limit a nucleus to about 100 protons. Energy released is substantially greater than electromagnetic (chemical) force. Thus, stars shine, which is essential for life. If this force were slightly weaker, multi-proton nuclei would not hold together: hydrogen would be the only element in the universe. If slightly stronger, nuclear particles would tend to bond together more frequently and more firmly: hydrogen would be rare in the universe, and the supply of various life-essential elements heavier than iron would be insufficient.

Weak Nuclear Force: Governs atomic instability and radioactivity and disintegration of heavier nuclei. It can create heat, such as the decay of radioactive elements in the Earth's core, or in a nuclear power plant. If it were larger there would be no helium and no heavy elements; weaker and it would be all helium and an over abundance of heavy elements.

Other Anthropic Conditions

Ratio of electron to proton mass • Age of the universe • Expansion rate of the universe • Entropy level of the universe • Mass of the universe • Uniformity of the universe • Stability of the proton • Fine structure constants • Velocity of light • Beryllium, carbon, oxygen nuclear energy levels • Distance between stars • Rate of luminosity increase for stars • Number of Stars • Parent star (Sun) birth date • Parent star age • Parent star distance • Parent star mass • Parent star color • Surface gravity • Distance from parent star • Thickness of earth's crust • Rotation period • Lunar gravitational interaction • Magnetic field • Axial tilt • Albedo (reflectivity) • Oxygen to nitrogen ratio • Carbon dioxide and water vapor levels • Ozone level • Atmospheric electric discharge rate • Seismic activity. All finely tuned...

Extraterrestrial Communication

Green Bank Formula: $N = R * f_p * n_c * f_i * f_c * L$

N	Number of civilizations in our galaxy;
R	Rate of star formation;
f_p	fraction with planetary systems;
n_c	mean planets with a life capable ecology;
f_i	fraction on which life actually occurs;
f_c	fraction on which intelligent beings develop to a communication phase;
L	mean lifetime of technological civilizations.

The secrets of the Torah are revealed...in the skipping of the letters.

Rabbi Moses Cordevaro, 16th century

Rips explained that each code is a case of adding every fourth letter to form a word.

Read the code

Dr. Rips was among the Hebrew scientists that began to explore the Torah with advanced computer techniques... and rediscovered some of what the ancient sages had long ago known... and that Rabbi Weismandl had rediscovered in the interval between the two World Wars...

The Trees in Genesis 2

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

Genesis 1:29

...and ending with

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

Genesis 2:9

Trees in Genesis 2

אשל	Tamarisk (2)	רמון	Pomegranate (8)
אלה	Terebinth, (-2)	גפר	Gopherwood or fir (8)
עבת	Thicket (or Dense forest) (-3)	סנה	Thornbush [<i>Crataegus</i>] (9)
הדר	Citron (-3)	זית	Olive (-9)
ששה	Acacia (-3)	בטן	Pistachio Nut (13)
שקד	Almond (5)	לון	Hazel (-13)
חטה	Wheat (5)	חאנה	Fig (14)
תמר	Date Palm(5)	ערבה	Willow (-15)
ארז	Cedar (-5)	אלון	Oak (17)
אדלם	Aloe (6)	גפן	Vine (-18)
ענב	Grape (-6)	שערה	Barley (-28)
אשר	Boxthorn or Bramble (7)	ערמו	Chestnut (44)
קדרה	Cassia (7)	לבנה	Poplar (-85)

The Day of the Double Blessing

*And the **third** day there was a marriage in Cana of Galilee; and the mother of Jesus was there: And both Jesus was called, and his disciples, to the marriage.*

John 2:1, 3

- 1] In the beginning God created the heaven and the earth.
- 2] And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.
- 3] And God said, Let there be light: and there was light.
- 4] And God saw the light, that it was good: and God divided the light from the darkness.
- 5] And God called the light Day, and the darkness he called Night. And the evening and the morning were Day One.
- 6] And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.
- 7] And God made the firmament, and divided the waters which *were* under the firmament from the waters which *were* above the firmament: and it was so.
- 8] And God called the firmament Heaven. And the evening and the morning were the second day.
- 9] And God said, Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was so.
- 10] And God called the dry *land* Earth; and the gathering together of the waters called he Seas: and God saw that ***it was good***.
- 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.

God said “It was good” twice on the third day; the day of the double blessing. Most Jewish weddings take place on Tuesday (third day).

Study Questions

(For the diligent student.)

- 1) What level of probability is defined by science as “absurd”?
- 2) Why is the hemoglobin molecule *less* likely to have occurred by unaided chance than the beads spelling, in Morse Code, Genesis 1:1?

- 3) Why is the DNA molecule even *less* likely?
- 4) How does the 1st Law of Thermodynamics support the concept of Creation?
- 5) How does the 2nd Law of Thermodynamics refute a self-generating universe?
- 6) How does a jar of peanut butter disprove biogenesis?
- 7) Why does ice float? What would be the results if it didn't?
- 8) What are the four states of matter? What determines them?
- 9) What is the anthropic principle? How does it refute evolution by unaided chance?

Discussion Questions

("Where two people agree, one is redundant.")

- 1) What is the significance of a 3-out-of-4 error-correcting self-replicating *digital* code in our DNA molecule?
- 2) Give examples of "irreducible complexity" and the implications for plausible inferences.
- 3) Defend the concept that our universe is essentially "empty."
- 4) How do recent discoveries in microbiology refute evolution?
- 5) How does the process of photosynthesis refute evolution?
- 6) How do the current approaches to the "Search for Extraterrestrial Intelligence" (SETI) contradict the premises of evolutionary thought?

Candidate Research Projects

(For the truly dedicated.)

- 1) Compile a catalog of examples of the anthropic principle. Explore the implications of variability in each.
- 2) Compile a list of examples where scientific discoveries were *anticipated* in the Scriptures.

- 3) Compile background on the missing (95%!) "dark matter" in the universe and the major theories and conjectures supporting the searches.

Preparation for the Next Session:

Review Genesis Chapter 1 again. Also, read Joshua 10 (the Long Day).
Review a) the seven major Feasts of Moses and b) The Hebrew *Mazzeroth* (Zodiac).

Genesis Session 5: 4th Day Genesis 1:14-19

Major Topics: The Stars and Planets. The Nebular Hypothesis. Extraterrestrial Life? Signs in the Heavens. The "Appointed Times."

- 14] And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:
- 15] And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.
- 16] And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: *he made* the stars also.
- 17] And God set them in the firmament of the heaven to give light upon the earth,
- 18] And to rule over the day and over the night, and to divide the light from the darkness: and God saw that *it was* good.
- 19] And the evening and the morning were the fourth day.

The Nebular Hypothesis

"One can't believe impossible things,"
Alice laughed.
"I daresay you haven't had much practice,"
said the Queen.
"When I was your age, I always did it for
half-an-hour a day.
Why, sometimes I've believed as many
as six impossible things before breakfast."

Through the Looking Glass, Lewis Carroll

Some four billion years ago, the sun had ejected a tail, or a filament, of material that cooled and collected and thus formed the planets...

General History of Nature and Theory of the Heavens,
Immanuel Kant, 1755

21 years earlier, Emanuel Swedenborg said the same thing (in Latin) in *Prodromus Philosophiae Retiocinantis de Infinito et Cause Creationis*, 1734.

Emanuel Swedenborg (1688-1772)

Emanuel Swedenborg was a mining engineer with a wide range of interests who also claimed to have psychic powers. He claimed confirmation of his nebular hypothesis from seances with men on Jupiter, Saturn and places more distant. (Some 20 years earlier, in 1712, when Swedenborg was 24 years old, he had the opportunity to visit with Edmund Halley at Cambridge, famous for his predictions regarding the comet that still bears his name.)

Pierre Simon Laplace (1749- 1827) lent his endorsement to Kant's theory, but without checking the mathematical validations he was capable of providing. Thus, the nebular hypothesis gained widespread respectability despite serious mathematical flaws. Subsequent writers have continued to develop variations of this view even though increasing difficulties render it rather doubtful.

Difficulties Mount

The sun contains 99.86% of all the mass of the solar system. Yet the sun contains only 1.9% of the *angular momentum*. The nine planets contain 98.1%. (This was known in the time of Laplace a century ago.) There is no plausible explanation that would support a solar origin of the planets.

James Jeans (1877-1946) pointed out that the outer planets are far larger than the inner ones. Jupiter is 5,750 times as massive as mercury, 2,958 times as massive as Mars, etc. This is also a difficulty with current theories.

Other Enigmas

There are three *pairs* of rapid-spin rates among our planets, each within 3% of each other : Earth and Mars, Jupiter and Saturn, and Neptune and Uranus. Why? Earth and Mars have virtually identical *spin axis tilts* (about 23.5°). Why? From angular momentum and orbital calculations, *it would seem that three pairs of these planets may have been brought here from elsewhere*. Why does Mars have 93% of its craters in *one hemisphere* and only 7% in the other? It would appear that over 80% occurred *within a single half-hour!*

The Planet Mars

Mars is the 4th major planet from the Sun and was named after the Roman god of War. Most of the early civilizations were terrified of it, even worshipping it. It is the *Baal* of the Old Testament (2 Kings 23:5, et al.). Why?

Alternative Cosmological Views

Uniformitarians cling to the presumption that things have remained essentially unchanged over billions of years. **Catastrophists** believe that the universe has been subjected to a series of catastrophic events. Fiat creationists are included in this view

Uniformity Delusions

View any surface in the solar system and you'll see craters and disruptive evidences. Under a constant rain of interplanetary debris, the Earth accumulates about 100 tons of extraterrestrial material per day. There are over 100 craters on the Earth

Asteroid Impacts

The one in Tunguska, Central Siberia, on June 30, 1908 destroyed 2,000 sq. km. of forest. It was so remote, it was not explored until 17 years later (15 megaton equivalent).

The meteor crater in Winslow, Arizona, was 1 mile across. The Chicxulub crater (discovered 1991) on the Yucatan peninsula had a 6- mile diameter; 100 megaton equivalent. Every 300 years a major asteroid hits earth; 1 in three hits land.

The Worship of the Ancients

Meteorite in the Ka'aba in Mecca 2,000 yrs *before* Muhammad. Cairo (from the Arabic for Mars), site of the Great Pyramid. Athens: Ares (Mars) pictured as source of judgment, which led to an ancient institutional court, Aeropagus ("Mar's Hill"; Acts 17:22). Dionysius was a member of the sect (Acts 17:19, 34).

The Long Day of Joshua: The Battle of Beth-Horon

Kings confederate under "Adonai-Zedek," the king of Jerusalem. They are defeated with "stones of fire" from heaven; the sun commanded to

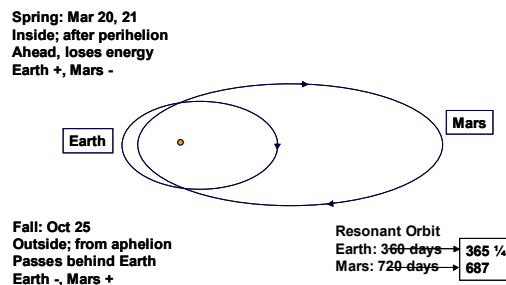
“stand still” to give them more time to complete the rout...the sun (and the moon) extended an entire day; the kings hide in a cave and are dealt with. This completes the southern strategy; the rest is mop up...

The “Sun Stood Still?”

All ancient calendars are based on 360-day years; all ancient calendars changed after 701 B.C. Mars was *worshiped* by ancient cultures

Near Pass-by Hypothesis: Earth and Mars were originally on *resonant* orbits; near pass-bys on a cycle every 108 years; this could account for catastrophic events on a number occasions in history. Energy transfers stabilized in 701 B.C.

Mars Near Pass-Bys?



Gulliver’s Testimony

Early Telescope Technology:

1610	Galileo	4 Moons of Jupiter; Saturn’s rings
1781	Herschel	Uranus
1787	“	2 Moons of Uranus
1789	“	2 more Moons of Uranus
1846	Laverrier	Neptune; 1 Moon
1877	Asaph Hall	2 Moons of Mars (Deimos & Phobos) Deimos: 30h18m (almost synchronous orbit; Phobos: 7h39m <i>eastward</i> ; 8 mi. dia.; 3% albedo

Jonathan Swift (1667-1745) in 1726 wrote *Gulliver’s Travels*, (“*Voyage to Laputa*”) and details the size, revolutions, and orbits of the 2 moons of Mars...151 years before they were discovered by astronomers!

The Long Day

There were 1/3 of million men at Beth-Horon on Oct 25, 1404 B.C. Mars was on a polar pass at 70,000 miles; appeared to rise *50 times* the size of Moon, with severe earthquakes and land tides. There was a polar shift of 5°, the “day” was lengthened. Meteors followed 2-3 hrs later, @ 30,000 mph. This event is included in other ancient legends and folklore (ex: The long night of China).

The Campaign

The South (Joshua 10): The Southern Campaign was triggered by the treaty he made with the city of Gibeon. Five local kings went to war against Gibeon for its defection to the Israelites at The Battle of Beth Horon; Joshua conquered all their cities (except Jerusalem) using speedy marches and surprise attacks.

The North (Joshua 11): The collapse of the south to Joshua spurred the powerful King Jabin of Hazor to assemble a large army for war. Again Joshua’s shock tactics demolished the enemy. But these quick victories had to be followed up by a slower guerilla war, rooting out pockets of resistance (Joshua 11:18).

Joshua vs. Revelation

- (Yehoshua is a variant of Yeshua)
- A military commander dispossessing the usurpers
- 7 year campaign against 7 (of an original 10) nations
- Torah ignored at Jericho: (Sabbath ignored; Levites involved)
 - First sent in “Two Witnesses”
 - Seven Trumpet Events (preceded by “Silence in heaven for a half hour”)
- Enemies confederated under a leader in Jerusalem (*Adoni-Zedek*, “*Lord of Righteousness*”)
- Ultimately defeated with hailstones and fire from heaven; signs in the Sun, Moon, etc.
- Kings hide in caves; (“Rocks fall on us...”)

Astronomical Insights: Galaxies

All spiral galaxies have similar twists. But, the galaxies farthest away from us had to release their light long before the closer galaxies. The farther galaxies did not have as much time to rotate and twist their arms. Thus,

the closer galaxies should have the most twist. If the speed of light was a million times faster in the past, that would account for them being so similar...

“Where is the way where light dwelleth?” Light is dynamic; darkness is static (Job 38:19). “Canst thou bind the influences of the Pleiades, or loose the bands of Orion?” These are the only visible eye constellations in direct gravitational bondage (Job 38:31)

The *Mazzaroth* (Zodiac) are signs of God’s plan of redemption (Job 38:12).

The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world...

Psalm 19:1-4

Signs in the Heavens: The Mazzaroth

All the stars have a name (Ps 147:4; Isa 40:26). Zodiac: Ζωδιακοί from *Sodi*, “the Way.” It is evident at the Temple of Denderah, 2000 B.C.

Signs of the Zodiac (with their decans):

Virgo, the Virgin: Coma, the Infant, the Desired One; Centaurus, the dart piercing a victim; and, Bootes, the Great Shepherd and Harvester.

Libra: Crux, the Cross; Lupus or Victim, pierced to death; and Corona, the Crown.

Scorpio: Serpens, the Serpent; Ophiuchus, wrestling with the Serpent; and Hercules, the Mighty Man.

Sagittarius: Lyra, an Eagle holding a lyre; Ara, the Altar; and Draco, the Dragon, the old Serpent.

Capricornus: Sagitta, the Arrow; Aquila, the Eagle; and Delphinus, the Dolphin.

Aquarius: Picus Australis, the Southern Fish; Pegasus, the Winged Horse; and Cygnus, the Swan.

Pisces: The Band; Andromeda, a woman in chains; and Cepheus, a Crowned King.

Aries: Cassiopeia, a woman enthroned; Cetus, the Sea-Monster, bound by the lamb; and Perseus, armed and mighty man.

Taurus: Orion, a glorious Prince; Eridanus, Orion’s River; and Auriga, the Shepherd.

Gemini: Lepus, the Hare (or Serpent); Canis Major, Sirius, the Great Dog; and Canis Minor, Procyon, the 2nd Dog.

Cancer: Ursa Minor, the Lesser Sheepfold; Ursa Major, the Greater Sheepfold; and Argo, the Ship.

Leo: Hydra, the Fleeing Serpent; Crater, the Cup (of Wrath); and Corvus, the Raven, Bird of Doom.

Virgo, the Virgin

Alpha: *Spica* (ear of corn).

Hebrew: *Tsemech* (branch).

Arabic: *Al Zimach* (branch).

Egypt: *Aspolia* (the seed).

Of 20 Hebrew words translated “branch,” only one of them (*tsemech*) is used exclusively of the Messiah (4X): Jer 23:5,6; Zech 3:8, 6:12; Isa 4:2. The Promised Seed of the Woman (Gen 3:15) with a *branch* in her right hand, ears of *corn* in her left (John 12:21-24).

Libra, the Balances

- Hebrew: *Monzanim*, the Scales, weighing.
- Arabic: *Al Zubena*, Purchase, redemption.
- Coptic: *Lambadia*, Station of propitiation.
- Latin: *Libra*, Weighing.
 - Alpha: *Zuben al Genubi*, Price deficient (Ps 49:7; 62:9).
 - Beta: *Zuben al Chemali*, Price which covers (Rev 5:9).
 - Gamma: *Zuben al Akrab*, Price of the conflict! (towards Centaurus & Victim slain).

Decans

- The Crux, the Cross.
- Hebrew: *Adom*, cut off (Dan 9:26).

- Lupus, or Victim; the Victim Slain.
- Hebrew: *Asedah* = to be slain.
- Arabic: *Asedaton* = to be slain.
- Egypt: *Sura* = a lamb! (Isa 53:7).
- Corona, the Crown, Bestowed (Heb 2:9).
- Hebrew: *Atarah*, a royal crown (Rev 5:9; Mt 27:29; Jas 1:12; Zech 9:16).
- Arabic: *Al Iclil*, ornament or jewel.

Leo, the Lion

- Hebrew: *Arieh*, Lion. Leo is associated with the tribe of Judah.
- Alpha: *Regulus*, trading under foot.
 - *Denebola*, the judge cometh.
 - *Deneb Aleced*, the judge shall reign (Num 24:8,9; Rev 5:5f).

Decans

- Hydra, the Fleeing Serpent.
- Crater, the Cup (of fire); (Ps 75:8; 11:6; Rev 14:10).
- Corvus, the Raven (Prov 30:17; Rev 19:1).

The Message

Virgo: The Seed of the Woman; The Desire of Nations; The Man of Double Nature in humiliation; The Exalted Shepherd and Harvester.

Libra: The Price to be paid; The Cross to be endured; The Victim slain; The Crown Purchased.

Scorpio: The Conflict; The Serpent's coils; The Struggle with the Enemy; The toiling Vanquisher of evil.

Sagittarius: The Doubled-natured One triumphing; He gladdens the Heavens; He builds fires of punishment; He casts down the Dragon.

Capricornus: Life out of Death; The Arrow of God; Pierced and failing; Springing up again in abundant life.

Aquarius: Life-waters from on high; Drinking in the heavenly food; Carrying the Good News; Bearing aloft the Cross over the Earth

Pisces: Multiplication of Redeemer's People; Upheld and governed by the Lamb; The intended Bride bound and exposed; The Bridegroom exalted.

Aries: The Lamb found worthy; The Bride released and making ready; Satan bound; The Breaker triumphing.

Taurus: The invincible Ruler come; The sublime Vanquisher; The River of Judgment; The all-ruling Shepherd.

Gemini: The Marriage of the Lamb; The Enemy trodden down; The Prince coming in Glory; His princely following.

Cancer: The Possession secured; Lesser fold: the Church of the first born; Greater fold: Israel; Safe folding into a Everlasting Kingdom.

Leo: The King rending; The Serpent fleeing; The Bowl of Wrath upon him; His carcass devoured.

Appointed Times: Leviticus 23

The Jew's catechism is his calendar.

Samson Raphael Hirsch

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

Genesis 1:14

“...seasons”: המועדים “the appointed times.”

The Heptadic Calendar

The Week of Days *Shabbat*

The Week of Weeks *Shavout*

The Week of Months The Religious Year

The Week of Years The Sabbatical Year

Seven Weeks + 1 The Jubilee Year

[All land reverts to its owners; all slaves go free; all debts forgiven; “The time of the restitution of all things” (Acts 3:21)]

52 sabbaths

+ 7 days of Passover (including its related feast days)

+ 1 *Shavout*, Feast of Weeks (Pentecost)

+ 1 *Yom Teruah*, Feast of Trumpets

+ 1 *Yom Kippur*, Day of Atonement

+ 7 days of *Sukkot*, Feast of Tabernacles

+ 1 *Shimini Atzeret*, 8th Day of Assembly

70

המועדים The Appointed Times

Statistical expectation: five times in the 78,064 letters of Genesis; but, as an *equidistant letter sequence*, it appears **only once** in Genesis; at an interval of 70. It is centered on Genesis 1:14. The odds against this happening by unaided chance have been estimated at greater than 70,000,000 to one!

The Feasts of Israel

The Spring Feasts (1st Month: Nisan)

- Passover
- Feast of Unleavened Bread
- Feast of First Fruits
- *Feast of Weeks*

The Fall Feasts (7th Month: Tishri)

- Feast of Trumpets
- Yom Kippur
- Feast of Tabernacles

Passover

The offering was examined on the 10th of Nisan; it was offered “between the evenings”: 14th “Friday, the 13th” on the Gentile calendar... Not a bone to be broken... Jesus is our Passover (Jn 1:29, 36; 1 Cor 5:7).

Feast of Unleavened Bread

Hag haMatzah: Leaven a symbol for sin; Three *matzahs*: one broken, hidden. Joseph: The baker and the wine steward. The four cups: “Bringing Out”; “Delivering”; “Blessing”; and, “Taking Out.”

Feast of First Fruits

“The morrow after the sabbath after Passover...” (Leviticus 23:11). The morning of the ultimate “First Fruits” is what we celebrate as Easter Sunday... When did the Flood of Noah end?

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

Genesis 8:4

The Two Calendars

Rosh HaShana (in the Fall). “This month shall be unto you the beginning of months: it shall be the first month of the year to you.” (Ex 12:2)

Months	Old	New	
Tishri, (Ethanin)	1	7	Sep-Oct
Cheshvan, (Bul)	2	8	Oct-Nov
Chisleu	3	9	Nov-Dec
Tevet	4	10	Dec-Jan
Sh'vat	5	11	Jan-Feb
Adar	6	12	Feb-Mar
*Nisan, (Aviv)	7	1	Mar-Apr
Ilyar (Zif)	8	2	Apr-May
Sivan	9	3	May-Jun
Tammuz	10	4	Jun-Jul
Av	11	5	Jul-Aug
Elul	12	6	Aug-Sep

Feast of Shavout

“Counting the Omer” (49 days). Only use of *Leavened Bread*. Prophetic: The Birth of the Church (Acts 2: Feast of Pentecost).

The Mystery of Enoch

The oldest prophecy in the Bible is attributed to Enoch and it was concerning the Second Coming of Christ! He was born on *Shavout* and removed prior to the judgment—on his birthday? Will the Jewish “clock” restart on the same feast day that it was stopped?

Feast of Trumpets

Coincident with *Rosh HaShanna*. *Teki'ah Gedolah*, The Great Blowing (“Last Trump?”) vs. “Seventh Trumpet Judgment?” This feast is *followed by Yomim Noraim*, Days of Affliction.

Yom Kippur: Day of Atonement

The day of national repentance; The High Priest enters the Holy of Holies; use of the scapegoat.

Sukkot: Feast of Booths

Feast of Tabernacles; Cf. Transfiguration? They leave their temporary dwellings for their permanent ones (1 Cor 5:2?)

Israel: ישראל

In the first 10,000 letters of Genesis (-100 to +100) this word occurs only twice as an equidistant letter sequence: at intervals of 7 and 50.

- *Kiddush*, The Sabbath observance (Genesis 1:31 - 2:3);
- Jubilee Year, after 7 *Shmitas* (Leviticus 25, 27).

* * *

Study Questions

(For the diligent student.)

- 1) What is the “Nebular Hypothesis” and what are its major defects?
- 2) How does the “twist” of spiral galaxies suggest a “young” universe?
- 3) List the 70 “appointed times” on the Hebrew calendar. In what way were the Feasts of Israel *prophetic*?
- 4) What is the significance of the Ark of Noah coming to rest on the 17th day of the 7th month?
- 5) How could there have been a “long day” in Joshua’s time while still maintaining the rotation of the earth?
- 6) What does Jonathan Swift’s *Gulliver’s Travels* have to do with our views of planetary motion?

Discussion Questions

(“Where two people agree, one is redundant.”)

- 1) What are the two major views of cosmology and which do you favor?
- 2) What do the signs of the Mazzeroth (Zodiac) imply concerning the history of man’s view of the heavens?

- 3) Is it possible that the creation of the earth preceded the rest of the universe?

Candidate Research Projects

(For the truly dedicated.)

- 1) In what ways is the Book of Joshua an anticipatory model of the Book of Revelation? List and detail.
- 2) Compile a list of scientific enigmas emerging from the Book of Job.
- 3) In what ways does the *Mazzeroth* seem to portray God’s plan of redemption? Compile a detailed profile with supporting sources.

Preparation for the Next Session:

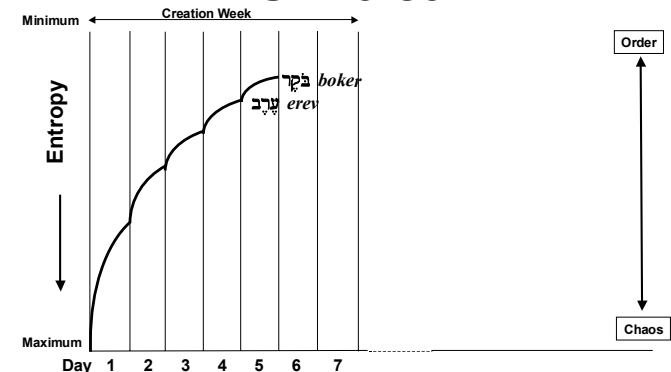
What are the major flaws in the theory of Evolution as an explanation of our origins? Prepare to discuss.

Genesis Session 6: 5th Day

Genesis 1:20 - 23

Major Topics: Fish and Fowl. The Fallacy of Evolution. Evidences of Design. Biodiversity.

Entropy Profile of the Universe



- 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.

“...that hath life”: Still, the greatest mystery hidden from the most advanced sciences...

- 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.

A Watch versus the Wrist

Watch = a simple open loop system.

Wrist = a complex, closed-loop, servo system that adapts to ambient conditions, fights off invaders, and is self-repairing!

The watch, with its gears, springs, and other mechanisms could never arise by the actions of random chance alone.

Bishop William Paley, 1818

Living systems only have the appearance of machines. Unless it can be proven that living systems are indeed machines at the molecular level, then Paley's watchmaker argument is irrelevant.

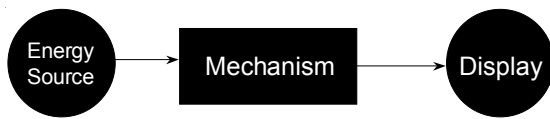
David Hume (from Thomas H. Huxley's *Commentary*, 1894)

Modern microbiology has revealed that even the simplest organisms are complex machines beyond our imagining. *Science has refuted Hume and totally vindicated Paley.*

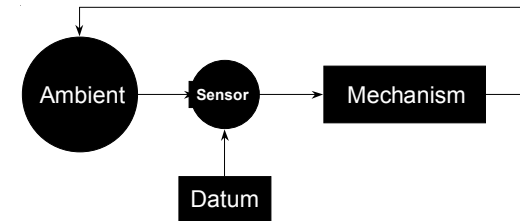
The speculation of The Origin of the Species turned out to be wrong. It is ironic that the scientific facts throw Darwin out, but leave Paley ...the ultimate winner.

Sir Fred Hoyle, 1981

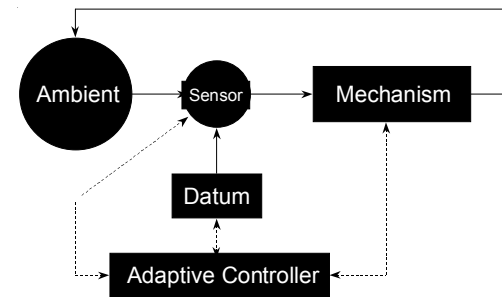
Open Loop System



Closed Loop Systems



Adaptive Systems



Evolutionary Fallacies

Self-organization violates the Law of Entropy (2nd Law of Thermodynamics). Complex system assemblies *require all subsystems to be functional* for system survival.

Hierarchy of Design

- Open Loop Systems
- Closed Loop Systems
- Adaptive Systems
- Self-modifying Systems
- Intelligent Machines

Each level of design requires *additional information* to be added...

Intelligent Machines

- Self-modifying Systems
- Self-programming Systems
- Self-diagnostic Systems
- Self-repairing Systems
- Self-reproducing Systems

These are found in nature, and the more advanced have yet to be fully achieved by human design...

The Mystery of Life

Model of the Atom

The nucleus is 100,000 times smaller than the electron cloud that orbits it and gives the size of the atom: a pinhead vs. 100 meters. An atom is mostly empty space.

Molecules and Amino Acids

Individual atoms bond together to form molecules, such as oxygen and carbon. Molecules of carbon, nitrogen, hydrogen and oxygen bond together in unique ways to form different amino acids, such as Tyrosine, Glutamine, and Valine.

Pre-Biotic Soup Myth

In 1953, Stanley Miller produced some simple amino acids under carefully controlled conditions:

- Primitive atmosphere of water, ammonia, and methane.
- Source of energy: UV, lightning, etc.
- No oxygen! Presence of oxygen destroys organic compounds without a protecting cell wall.

Forty years of subsequent attempts still have failed to provide any empirical validation of the Oparin-Haldane-Miller thesis.

The Destructive Villains

- Oxidation (oxygen destroys the basic chemical building blocks of life). Paradoxical conditions: with oxygen present, no organic compounds; without oxygen, no ozone layer, and UV destroys organic compounds anyway!

- Ultraviolet Radiation ($3 \text{ H}_2\text{O} + \text{UV} \rightarrow 3 \text{ H}_2 + \text{O}_3$);
- Water;
- Reversibility;
 $\text{Amino Acid} + \text{Amino Acid} \leftrightarrow \text{Protein} + \text{H}_2\text{O}$
 $\text{Nucleotide} + \text{Nucleotide} \leftrightarrow \text{DNA} + \text{H}_2\text{O}$
- Equilibrium: the enemy of selectivity;
- Time.

The Cell Revealed (refer back to pages 53-55)

There are 10^{13} cells in the human body. The cell wall protects the internal chemical processes (amino acids, proteins, etc.) from UV, oxidating agents, water, etc. Self-reproduction is the most fundamental characteristic of all living organisms. In living systems the building blocks of DNA and RNA exist exclusively in the right-handed form (dextrorotary). Amino acids in virtually all proteins in living systems occur only in the left-handed form (levorotary).

The Code of Life: DNA

- 1953: Watson and Crick, *Nature*;
– Deoxyribonucleic acid (DNA);
– (Ribonucleic acid: RNA);
- 1955: Sanger, complete chemical structure of protein, insulin.

An honest man, armed with all the knowledge available to us now, could only state that in some sense, the origin of life appears at the moment to be almost a miracle, so many are the conditions which would have had to have been satisfied to get it going.

Francis Crick

Although the tiniest bacterial cells are incredibly small, each is in effect a veritable micro-miniaturized factory containing thousands of exquisitely designed pieces of intricate molecular machinery, made up of 100,000,000,000 atoms, far more complicated than any machine built by man and absolutely without parallel in the non-living world.

Michael Denton, 1986

Three Fallacies of “Evolution”

- The violations of the Entropy Law (The 2nd Law of Thermodynamics);
- Critical System Interdependencies essential for survival;
- The use of *digital* languages.

Digital (Symbolic) Codes

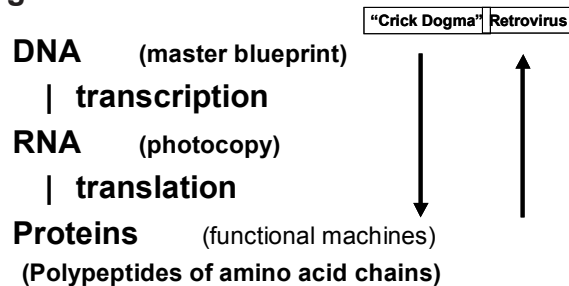
- Digital Codes derive their meaning from arbitrary but consistent definitions (semantics).
- Digital codes are dependent upon their context (syntax).
- Digital codes evidence *design*.

Order vs Entropy

- | | |
|---------------|-------------------|
| • Order | • Entropy (Chaos) |
| – Information | – Error |
| – Signal | – Noise |
| – Music | – Cacophony |
| – Sequence | – Randomness |
| – Design | – Chance |



Digital Information Flow



Amino Acids

Hydrophobic (Non-soluble)	Hydrophilic (Soluble)
Nonpolar	Polar
<ul style="list-style-type: none"> • Phenylalanine • Leucine • Isoleucine • Methionine • Valine • Proline • Alanine • Cysteine • Tryptophan • Glycine 	<ul style="list-style-type: none"> • Glutamine • Asparagine • Serine • Threonine • Tyrosine • Lysine + • Histidine • Arginine Basic • Aspartic acid - • Glutamic Acid Acidic

Nonpolar = hydrophobic (locate in center of proteins)
Polar = hydrophilic, uncharged, (outside of proteins)
Basic = hydrophilic, positively charged; active role as enzymes involving exchange of hydrogen ions.
Acidic = hydrophilic, negatively charged.

Structural Organization

- Negatively charged groups associate with positively charged groups.
- Hydrophobic side chains stack in the center; hydrophilic side chains arrange themselves on the surface in contact with water.
- Final stable 3-D shape (minimum energy conformation) is dictated by the specific amino acid sequence.

RNA Nucleotide Codes

UUU Phenylalanine	UCU Serine	UAU Tyrosine	UGU Cysteine
UUC	UCC	UAC	UGC
UUA	UCA	UAA Stop	UGA Stop
UUG	UCG	UAG Stop	UGG Tryptophan
CUU Leucine	CCU Proline	CAU Histidine	CGU Arginine
CUC	CCC	CAC	CGC
CUA	CCA	CAA Glutamine	CGA
CUG	CCG	CAG	CGG
AUU Isoleucine	ACU Threonine	AAU Asparagine	AGU Serine
AUC	ACC	AAC	AGC
AUA	ACA	AAA Lysine	AGA Arginine
AUG Methionine/Start	ACG	AAG	AGG
GUU Valine	GCU Alanine	GAU Aspartic acid	GGU Glycine
GUC	GCC	GAC	GGC
GUA Valine/Start	GCA	GAA Glutamic acid	GGA
GUG	GCG	GAG	GGG

Protein Manufacturing

The proteins that make up the many mechanisms within the living cell are manufactured in four steps: First, an enzyme docks to the chromosome and slides along the gene, transcribing the sequence on one strand of DNA into a single strand of RNA.

Next, any *introns*—non-coding parts of the transcript—are snipped out, and the rest is spliced together to make a piece of “messenger RNA.” The RNA message then moves out of the nucleus to the main part of the cell, where molecular machines translate it into chains of amino acids which become the proteins required. Finally, each protein chain twists and folds into its intricate and unique three-dimensional shape.

- 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.

Dolphin Sonar

Dolphins almost constantly emit either clicking sounds or whistles. The clicks are short pulses of about 300 sounds per second, emitted from a mechanism located just below the blowhole. These clicks are used for the echolocation of objects and are resonated forward by the so-called oily melon, which is located above the forehead and acts as an acoustic lens. Echoes received at the area of the rear of the lower jaw are transmitted by a fat organ in the lower jaw to the middle ear.

This echolocation system, similar to that of a bat, enables the dolphin to navigate among its companions and larger objects and to detect fish, squid, and even small shrimp. The whistles are single-toned squeals that come from deeper in the larynx. They are used to communicate alarm and perhaps other emotional states. The bottle-nosed dolphin can detect sounds at frequencies ***more than seven times what a human can hear.***

The dolphin's sonar system involves sophisticated equations reconciling the velocities of sound through different media: sea water, skin, acoustic lens, etc. They are dependent upon sonar echoes to find food; thus, dolphins are dependent upon a fully functional system that is useless until fully functional.

Dinosaurs?

- Land-based
 - Behemoth (Job 40)
- Sea-based
 - Leviathan (Job 41)

New Zealand, 1977 (photo, right)

- 900 ft down
- 32 ft long, 4,000 lbs.



Bombardier Beetle (*Brachinus fumans*)

From Dr. Wermann Schildknecht, a German chemist:

“The beetle makes his “explosive” by mixing together two very dangerous chemicals (hydroquinone and hydrogen peroxide). In addition, this clever little beetle adds another type of chemical known as an inhibitor. The inhibitor prevents the chemicals from blowing up and enables the beetle to store the chemicals indefinitely.

“The beetle can rotate the end of its abdomen 270 degrees in any direction, which allows for an impressive “firing range.” In effect, the beetle can spray in whatever direction the predator comes from, a decided advantage.

“A mixture of these two chemicals in the presence of the two enzymes in a confined space is explosive. The beetle, on his way to becoming a bombardier beetle, would have to be smart enough to carefully **store the chemicals** in a storage chamber apart from the enzymes but in the presence of an inhibitor to prevent them from reacting prematurely with one another.

“He also would have to be smart enough to know **which enzymes** he needs to catalyze the chemical reactions involved, and he would have to be smart enough to **secrete them into the combustion chamber**. The combustion chamber itself must be very special, able to **resist the corrosive** effect of the hot, irritating chemicals and **strong** enough to contain the high pressure without rupturing. The combustion chamber must also be equipped with a highly **efficient valve**, and the appropriate muscles must exist to **manipulate** the combustion tube and point it in the right direction.

“Of course, all of this incredibly complex apparatus would be totally useless without a precisely designed and perfectly **functional communication system** to squirt the charge of chemicals into the combustion tube, secrete the enzymes into the combustion tube, activate the valve at the appropriate moment, and send the correct signals to all of the muscles involved, in order to point the combustion tube in the right direction.

“Evolutionists would have us believe that all of the hundreds, and most likely thousands, of genes required to direct the construction and operation of all of this arose through a series of copying errors. Furthermore, these complex genetic changes had to occur in just the right order, so that at every stage of development the beetle was not only

able to survive but also was actually superior to the preceding stage. Creation scientists reject this notion as more than scientifically untenable; it is simply preposterous, a fairy tale!

“In twin storage chambers, he stores an aqueous solution of two chemicals: 10% hydroquinone (a reducing agent used in photographic developing fluids) and 23% hydrogen peroxide (a powerful oxidizing agent). Remarkably, these chemical agents do not react, the solution remaining as crystal clear as pure water due to the inhibitor, which prevents the chemicals from reacting. If these chemicals are mixed in the laboratory, the solution soon becomes discolored, as the hydrogen peroxide oxidizes the hydroquinones to quinones (in the bombardier beetle a mixture of hydroquinone and methylhydroquinone is used).

“When the bombardier beetle is ready to fire his defensive spray, he squirts a charge of the chemical solution into each of the combustion tubes. There an enzyme, catalase, catalyzes the extremely rapid decomposition of hydrogen peroxide into oxygen and water, and another enzyme, peroxidase, catalyzes the oxidation of the hydroquinones to quinones, noxious, irritating chemicals. The chemical reaction generates sufficient heat to raise the temperature of the mixture to 212°F, and the excess oxygen produced provides the high pressure, and valves in the ends of the combustion tubes are opened at the appropriate time.

“Scientists have discovered that a bombardier beetle could fire its defenses 20 times in a row before emptying its chemical supply.”

Birds: Designed for Flight

Birds have lightweight skeletons in which many of the major bones are hollow. A unique feature of birds is the furculum, or wishbone, which is comparable to the collarbones of humans, although in birds the left and right portions are fused together. The furculum absorbs the shock of wing motion and acts as a spring to help birds breathe while they fly.

Several anatomical adaptations help to reduce weight and concentrate it near the center of gravity. For example, modern birds are toothless, which helps reduce the weight of their beaks, and food grinding is carried out in the muscular gizzard, a part of the stomach located near the body's core. The egg-laying habit of birds enables young to develop outside the body of the female, significantly lightening her load. For further weight reduction, the reproductive organs of birds atrophy, or become greatly reduced in size, outside of the breeding season.

Physiology

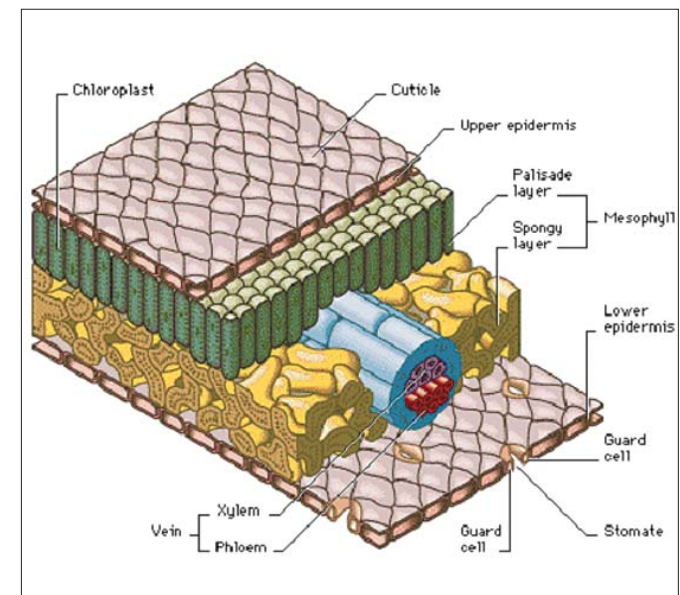
- Fast metabolism;
 - high body temp (104° -108°F)
 - lungs open at each end
- 450 breaths/min (vs. 30/min)
 - larger hearts for altitude
- 400-1000 beats/min (vs 160/min)
- Feathers for aerodynamics and body
- Feet and beaks are specially designed for different lifestyles

Example: Woodpecker

- Strong beak;
- Special shock-absorbing cartilage between beak and head;
- Resilient tail feathers form a tripod with his feet to cling to trees;
- 2+2 toes (vs. 3+1);
- Unusually long tongue with barbs and special glue: it exits the skull between the eyes and enters the beak through one of the nostrils!
- Closes eyes to prevent eyeballs popping out...

Migration is still a mystery. (The example of the Golden Plover...)

Anatomy of a Leaf



The Sympathetic Miracles of Photosynthesis

Photosynthesis is a process involving two interdependent stages: the *Light-Dependent Reaction* (in two phases) and the *Light-Independent Reaction*.

Light contains many wavelengths. Certain red and blue wavelengths of light are the most effective in photosynthesis because they have exactly the right amount of energy to energize chlorophyll electrons and boost them out of their orbits to a higher energy level. Other accessory pigments enhance the light-absorption capacity of the leaf by capturing a broader spectrum of blue and red wavelengths, along with yellow and orange wavelengths. None of the photosynthetic pigments absorb green light; as a result, green wavelengths are reflected, which is why plants appear green.

A chloroplast traps light energy and converts it into chemical energy contained in two types of molecules:

- 1) Nicotinamide adenine dinucleotide phosphate (NADPH)
- 2) Adenosine triphosphate (ATP)

These will both be used in the subsequent Light-Independent Reaction. The Light-Independent Reaction takes the two chemicals produced in the Light-Dependent Reaction, *along with CO₂*, to form glucose (sugar): the NADPH provides the hydrogen atoms that help form glucose, and the ATP provides the energy for this and other reactions used to synthesize glucose in the stroma.

There is a broader system design that is evident in the elegance of the total picture. Plants produce both the free oxygen as well as a surplus of sugar to provide food for the animals. Animals burn this energy, producing the CO₂ needed by the plants.

This highly complex interdependency all happened, of course, “simply by blind, unaided chance”! Hardly. But there is an even more astonishing insight as we stand back and behold the overall composite designs.

* * *

Study Questions

(For the diligent student.)

- 1) Contrast the views of Bishop William Paley and David Hume; which is more rational?

- 2) Explain the “levels of design” and why they argue against the role of unaided chance in complex systems.
- 3) What is the fallacy of “prebiotic soup” as the source of life?
- 4) What is “molecular chirality” and how does it refute randomness as a source of design?
- 5) How does a *digital* code refute randomness as a source of design?

Discussion Questions

(“Where two people agree, one is redundant.”)

- 1) List the major problems with “evolution” (biogenesis) as an explanation of our origin.
- 2) Discuss personal examples in which careful *coordination* is required among members of a design group. How does this impact the potential role of randomness as a process?
- 3) How does the complexity of even the “simplest” living cell refute the notion of it having occurred by random unaided processes?
- 4) How does the process of photosynthesis refute the theory of evolution?
- 5) How does your views regarding evolution impact your reading of the Bible?

Candidate Research Projects

(For the truly dedicated.)

Analyze a complex creature in terms of its design problems and the likelihood of it having occurred by unaided random chance.

Preparation for the Next Session:

Re-read Genesis Chapter 1. Prepare to discuss the notion that man was the result of random unaided chance processes.

Genesis Session 7: 6th Day

Genesis 1:24-28

Major Topics: Animals and Man. Land Animals. Fallacies and Frauds. Evidences of Design. Architecture of Man.

- 24] And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.
- 25] And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that *it was good*.

Animals

Why, after 120 years of searching, are there no “missing links”? Each species is *digitally* defined, with evidences of unique specific design *in each...*

Example: The Giraffe

A giraffe can stand 19 ft tall, weighs about 2500 lbs, can run 36 mph and eats 201 lbs/day; 16-20 hrs/day. It sleeps about 20 min/day and can go without water for months at a time.

Special Engineering: The Unique Circulatory System

Blood pressure in a giraffe’s aorta is about 220 mm of mercury when the animal is standing. This pressure would be dangerously high in a human, but is necessary in a giraffe to lift blood up the animal’s long neck to its brain. To accomplish this, the giraffe’s heart is about 2 ½ ft long. However, when bending down to drink water, the pressure is more than enough to burst the blood vessels in its brain. So valves in the arteries in the neck begin to close; blood beyond the last valve is shunted under the brain into sponge-like vessels (called the “rete mirabile”). Upon raising its head, the “sponge” squeezes its oxygenated blood into the brain, and special valves in the vein facilitates the equalization of pressure.

How could this “evolve” (gradually) from *dead* giraffes?

- 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.

Notice the plurals: “us” and “our.” Also: “image” is mentioned three times.

How does one reconcile the “One God” of the Old Testament with the three “Persons” of the New Testament Trinity? The Sh’ma of Deuteronomy 6:4-5 clearly emphasizes the singularity of God, which is also reconfirmed in the Ten Commandments (Exodus 20:3), etc. Yet the New Testament clearly proclaims a three-person Godhead (Mt 28:19, 2 Cor 13:14, John 14-17, etc.).

The Trinity

- Singularity of OT? (Deut 6:4-5; Ex 20:3.)
- Plurality of NT? (Mt 28:19; 2 Cor 13:14; John 14-17, etc.)
- Exchanges among the Godhead (Gen 3:22; 11:7; Isa 6:8; 48:12, 13, 16; Ps 2:7; 45:7; 110:1; Mt 11:27; Jn 8:42; 17:24.)

Creation of the Universe

- Father: Psalm 102:25.
- Son: Colossians 1:16; John 1:1-3.
- Spirit: Genesis 1:2; Job 26:13.
- [All three in *Elohim*, Gen 1:1.]

Creation of Man

- Father: Genesis 2:7.
- Son: Colossians 1:16.
- Spirit: Job 33:4.
- [Plurals: Ecclesiastes 12:1; Isaiah 54:5.]

Incarnation

- Father: Hebrews 10:5.
- Son: Philippians 2:7.
- Spirit: Luke 1:35.

The Death of Christ

- Father: Psalm 22:15; Romans 8:32; John 3:16.
- Son: John 10:18; Galatians 2:20.
- Spirit: Hebrews 9:14.

The Atonement

- Father: Isaiah 53:6, 10.
- Son: Ephesians 5:2.
- Spirit: Hebrews 9:14.

The Resurrection of Christ

- Father: Acts 2:24; Romans 6:4.
- Son: John 10:17, 18; John 2:19.
- Spirit: 1 Peter 3:18; Romans 8:11.

The Resurrection of All Mankind

- Father: John 5:21.
- Son: John 5:21.
- Spirit: Romans 8:11.

The Inspiration of the Scriptures

- Father: 2 Timothy 3:16
- Son: 1 Peter 1:10, 11
- Spirit: 2 Peter 1:21

Jesus Christ

- Made in the likeness of men (Phil 2:7; Heb 10:5; Luke 1:35).
- Is the image of God (Heb 1:3; Col 1:15; 2 Cor 4:4).
- Anticipated redemption (1 Pet 1:20; Rev 17:8; 2 Tim 1:9).

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

The divine mandate for science, etc.

“Replenish” = fill. [“replenish” only 7 of 300 uses.] “Dominion”: lost in Genesis 3. Regained in Revelation 5.

“...every herb bearing seed...”: Plants are just one example of the complex design of living systems; they produce both the free oxygen as well as a surplus of sugar to provide food for the animals. Animals burn this

energy, producing the CO₂ needed by the plants. This highly complex interdependency all happened, of course, “simply by blind, unaided chance”! Hardly. What is missing is randomness.

Randomness

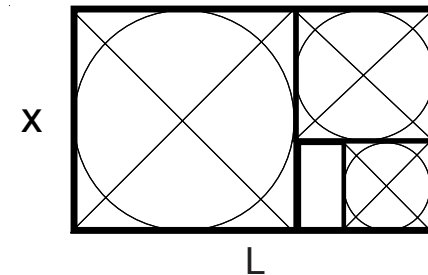
Randomness lacks symmetry, periodicity, evidence of design or order of any kind...

The Fibonacci Sequence

- In 1180, Leonardo Fibonacci (“Leonardo of Pisa”) published this in his book, *Liber Abaci*.
- 1, 1, 2, 3, 5, 8, 13, 21, 34, 55, 89, 144, 233...
- Ratio of any adjacent numbers: ~ 1.618 ; $(1 + 5^{1/2})/2 = 1.618$.
- *It would be several hundred years before these sequences would be recognized in nature.*

The Golden Rectangle

- The longer side is to the shorter side as the sum of the two sides is to the longer side: $L/x = (x + L)/L$.
- Found in the Parthenon in Greece, the Great Pyramid, the United Nations Building, credit cards, playing cards, postcards, light switch plates, writing pads, 3x5, 5x8 index cards, etc.



Employed in Classic Art

Leonardo da Vinci, Van Gogh, Vermeer, John Singer Sargent, Monet, Whistler, Renoir, Mary Cassatt, Giotto, Durer.

The Golden Rectangle yields a dynamic symmetry—in contrast to static symmetry—it reflects growth, power, and movement, giving animation and life to an artist’s work.

Floral Arrangements

- Lily 3 petals
- Yellow violet 5
- Delphinium 8
- Mayweed 13
- Aster 21
- Pyrethrum 34
- Helenium 55
- Michaelmas Daisy 89
- Spiral arrangement of leaves around a plant's stem
 - Elm $\frac{1}{2}$ circumference
 - Beech, Hazel $\frac{1}{3}$
 - Apricot, Oak $\frac{2}{5}$
 - Pear, Poplar $\frac{3}{8}$
 - Almond, Pussy Willow $\frac{5}{13}$
 - Pines $\frac{5}{21}$ or $\frac{13}{34}$
- 434 Angiospermae, 44 Gymnospermae – all with Fibonacci numbers
- Maximizes exposure to sunlight and air without shading or crowding from other leaves.

Seeds

- Rows of bracts on Pinecones: 8, 13
- Pineapples: 8, 13, 21
- Optimum divergence angle: 137.5° produces the best packing; that's why you see Fibonacci spirals in the seed heads (sunflowers, etc.)

Music

The most beautiful chords found in music are the major and minor sixths. Musicians like Bach, Beethoven, Bartok, et al., would divide musical time into periods based on the same “golden” proportions to determine the beginnings and endings of themes, moods, texture, etc. God is, indeed, a mathematician.

The Golden Spiral

The only spiral that does not alter its shape as it grows. It is found in the Chambered Nautilus, hurricanes, spiral seeds, rams' horns, a sea-horse tail; growing fern leaves, the DNA molecule, waves breaking on the beach, tornados, galaxies, tail of a comet around the sun, whirlpools, and the seed patterns of sunflowers, daisies, and dandelions. It's also found in the ears of all mammals and the cochlea of the human ear.

The Human Body

- The distance from foot-to-knee x 1.618 = distance to the navel.
- .618 navel-to-chin = length of face
- Chin-to-lips, tip of nose to pupils, pupils to top of head, etc. x .618 1.618 yields the distances to facial parts.
- Since man is made in the “image of God,” it is not surprising to find it of harmonious proportions.

Penetrate into nature wherever he [the scientist] may, thought has been there before him.

“Monkey Men” Frauds

- Heidelberg Man, 1907 – Built from a jawbone.
- Nebraska Man, 1922 – Henry Osborn: from just one tooth. Later: discovered to be an extinct pig.
- Piltdown Man, 1912 – Charles Dawson: from jawbone of modern ape. In 1953 it was proven to be a deliberate fraud; filed, treated with iron salts.
- Peking Man, 1921 – Evidence disappeared; outright fraud.
- Neanderthal Man – Found in a cave in the Neander Valley near Duüsseldorf. Int'l Congress of Zoology in 1958 showed that it was of an old man suffering from arthritis.
- Java Man, 1922 – 1891 skull cap; 50 ft. femur (thigh) bone. Concealed evidence; teeth were of an orangutan.
- *In 120 years: no intermediate stages found.*

System Dependencies

- Digestive System
- The Circulatory System
- The Respiratory System
- The Sensory Systems – Eyes, Ears, Proprioceptive System
- The Immune System
- The Nervous System

The Brain

The brain has three major structural components: the large dome-shaped cerebrum, the smaller, somewhat spherical cerebellum, and the brainstem. Prominent in the brainstem are the medulla oblongata and the thalamus. The cerebrum is responsible for intelligence and reasoning. The cerebellum helps to maintain balance and posture. The medulla is involved in

maintaining involuntary functions such as respiration, and the thalamus acts as a relay center for electrical impulses traveling to and from the cerebral cortex.

The pituitary gland secretes hormones that control the activity of other endocrine glands and regulate various biological processes. Its secretions include growth hormone (stimulates cellular activity in bone, cartilage, and other structural tissue); thyroid stimulating hormone (causes the release metabolism-regulating hormones); antidiuretic hormone (which causes the kidney to excrete less water in the urine); and prolactin (which stimulates milk production and breast development in females). The pituitary gland is influenced both neurally and hormonally by the hypothalamus.

The autonomic nervous system directs all activities of the body that occur without a person's conscious control, such as breathing and food digestion. It has two parts: the sympathetic division, which is most active in times of stress, and the parasympathetic division, which controls maintenance activities and helps conserve the body's energy. The "Mind" is not just the organ of the "Brain."

The Human Brain has 10^{10} nerve cells, *each* with $10^4 - 10^5$ connecting fibers; this approaches 10^{15} connections, which is equivalent the following totals: 50,000 leaves/tree; 10,000 trees/sq. mile; 2 million square miles; a forest the size of the USA!

The Human Brain Network

A highly organized network of uniquely adaptive communication channels; if only 1% of the connections were specifically organized pathways, it would still represent a greater number of connections than the entire communications network on the Planet Earth.

Memory Mapping

- Wilder Penfield: Memories have specific locations in the brain.
- Karl Pribram: Memories not localized.
- Paul Pietsch: 700 operations on salamanders confirm Pribram.
- John von Neumann: Capacity: 2.8×10^{20} bits (1000 bits/sec for 10 billion years).

Fourier Transforms

Hermann von Helmholtz discovered that the ear processes sound by a frequency analyzer; Russell and Karen DeValois found that the visual cortex processes Fourier patterns.

Holographic models only way to explain neurophysiological puzzles, such as pattern recognition, transference of learned skills, phantom limbs, etc.

Further Conjectures

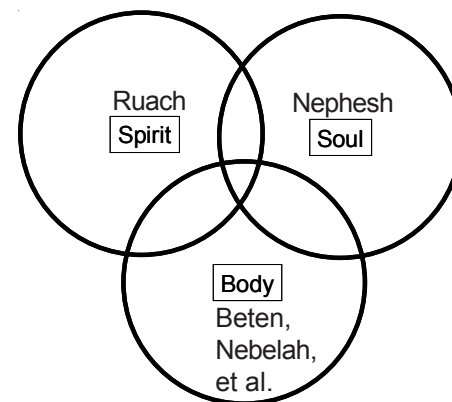
Discerning internal vs. external realities? Imagination, inspiration, creativity go *beyond* storage, recall, and processing. [Conjecture: Hyperdimensional transfer function to other dimensions beyond our consciousness?]

The Architecture of Man

*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.*

1 Thess 5:23

"...spirit and soul and body...": Trinity of Man?



נפש **Nephesh: Soul**

Soul, self, life, creature, person, appetite, mind, living being, desire, emotion, passion... It occurs 751 times.

Usage:

• soul	475 occurrences
• life	117
• person	29 occurrences
• mind	15
• heart	15
• creature	9
• body	8
• himself	8
• yourselves	6
• Misc. other usage	<u>69</u>
	751

Brown, Driver, & Briggs, *A Hebrew Lexicon of the Old Testament*, highlights three primary meanings:

1) **Physical Life.** An animal is called a *nephesh* as long as it is living. A dead animal is never called a *nephesh* because its body would be devoid of the life principle. It is used this way 150 times in the Old Testament. Adam's body was complete yet unanimated until God placed in it "the spirit of life" (Gen 2:7).

2) **Figurative Usage.** A synecdoche for the whole person Gen 36:6, etc. A synecdoche is a figure of speech in which the specific is used for the general: "Give me a hand"; "lend me an ear"; "fancy wheels, man"; "nice threads"; etc. [In this sense, the Jews were prohibited from touching dead people (Lev 21:1, 11).]

3) **The Soul.** The Inner Being, the transcendent self, which departs at death and returns with life at the resurrection (Gen 35:18; 1 Kgs 17:21, etc.). That to which is attributed reason, emotion, will, and worship [Brown, Driver, & Briggs, *A Hebrew Lexicon of the Old Testament*].

Rabbinic literature understood the soul to be invisible and immortal [Babylonian Talmud (Ber. 59, AZ 21), Midrash (Gen 409, 516, 549; Num 733; Ecc 83, 229); et al (Morey, p.50).] All Jews except the Sadducees believed in the immortality of the soul [Josephus, *Wars of Jews II*, 154-159, 1632, 166]. The doctrine of "soul sleep" was invented by 3rd century heretics [Eusebius, E.H. VI, C37].

רוח Ruach:

- Breath, wind.
- God's Spirit, the Holy Spirit.

- Angels, good and evil.
- Life in men.
- Disembodied spirits.
- Disposition or attitude.
- Seat of the emotions, mind and will.

Usage:

• Spirit or spirit	232 occurrences
• wind	92
• breath	27
• side	6
• mind	5
• misc	<u>16</u>
	378

ψυχη Psuche

- LXX: translated *Nephesh* in 785 out of 810 cases.
- Never uses **βίος**, the Greek word for physical life, as the equivalent of *Nephesh*. Deliberately avoids equating the soul with mere physical life.
- From which "psychology" is derived.

Meaning: breath; the breath of life, of animals, of men; that in which there is life; a living soul; the seat of the feelings, desires, affections, aversions; the soul as an essence which differs from the body and is not dissolved by death

Usage:

• soul	58
• life	40
• mind	3
• Heart, etc	<u>4</u>
	105

πνεῦμα Pneuma

- A movement of air; the wind; breath of nostrils or mouth; [Cf. "pneumatics" etc.]
- The spirit, i.e. the vital principle by which the body is animated; the rational spirit, the power by which the human being feels, thinks, decides; the soul;

- A spirit; i.e., a simple essence, devoid of all matter, and possessed of the power of knowing, desiring, deciding, and acting.
- A spirit higher than man but lower than God, i.e. an angel; used of demons, or evil spirits, as inhabiting the bodies of men.
- The 3rd person of the Trinity, the God the Holy Spirit.

Usage:

• Spirit	137
• Holy Ghost	107
• Spirit (of Christ)	19
• human (spirit)	49
• (evil) spirit	47
• misc	<u>26</u>
	385

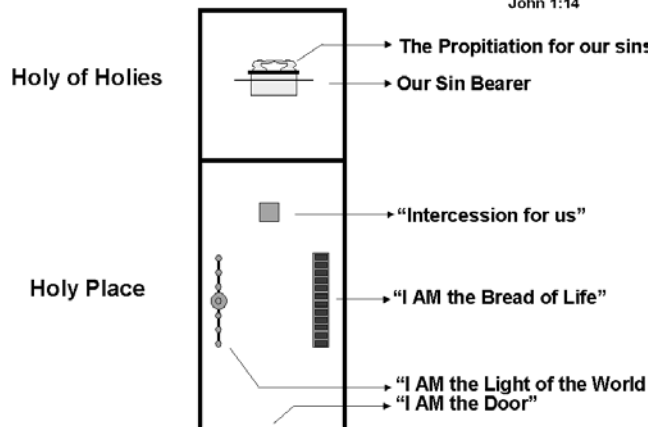
The Greatest Commandment: We are instructed to “love God with all of our heart, soul, strength and mind.” What does this mean? You can’t determine the architecture of software by external means; you need the designer’s manual. [The inability to infer the architecture of an “infinite state machine” from its external behavior is what dooms the field of psychology to ultimate frustration.]

Our Personal Architecture?

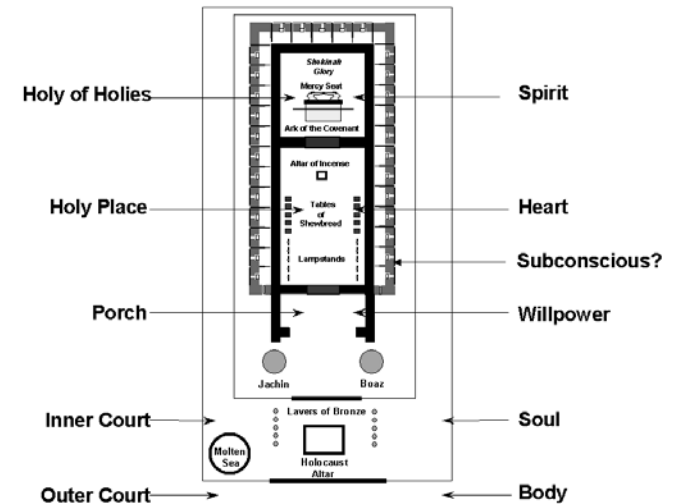
- Seven Times declared: “*Ye are the Temple of God*” (1 Cor 3:9-17; 6:19; 2 Cor. 6:16; Eph. 2:20,21; Heb. 3:6; 1 Pet. 2:5; 4:17).
- Appears to hold the key to our “software” architecture: Heart? Soul? Mind? Spirit?

Tabernacle Architecture

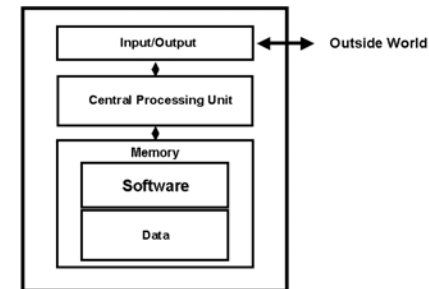
“The Word was made flesh and *tabernacled* among us...”
John 1:14



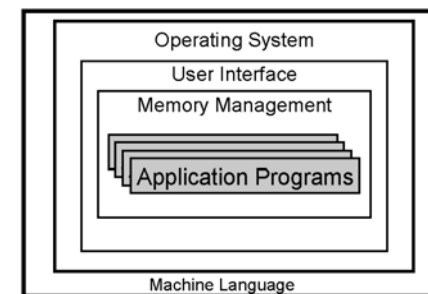
Temple Architecture



Computer Architecture



Software Architecture



Software Characteristics

- Operating System (Windows, etc): the Superprogram managing all the internal resources. This makes all the internal resources independent of the specific hardware environment
- User Interface: this controls all interactions with the external environment: I/O, etc.
- Memory Management: this allocates locations, finds what's necessary, etc.
- Software includes self-modifying codes.
- Software is generated from high level language layers into "machine code." Its architecture cannot be inferred from its external behavior.
- Software has no "mass." It can be transmitted through the air waves.

The Nature of Time

Time is a *physical* dimension. It varies with mass, acceleration and gravity. Software has *no* mass—it has no time dimension...

The Physics of Immortality

Frank J. Tipler, Professor of Mathematical Physics, Tulane University (a major theoretician in the field of global general relativity, that rarefied branch of physics created by Stephen Hawking and Roger Penrose). In pursuing a mathematical model involving the end of the universe, Tipler (a professed atheist) came to two conclusions (one obvious, and one stunning).

Using the most advanced and sophisticated methods of modern physics, demands "in exactly the same way physicists calculate the properties of an electron" arrived at two conclusions about God and immortality:

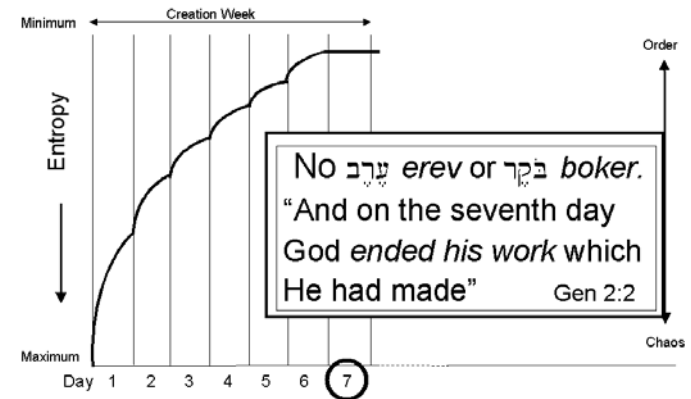
- 1) He discovered proof of the existence of God.
 - 2) *He also now believes that every human being who ever lived will be resurrected from the dead.*
- 30] And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* life, *I have given* every green herb for meat: and it was so.
- 31] And God saw every thing that he had made, and, behold, *it was* very good. And the evening and the morning were the sixth day.

All creation apparently vegetarian. Changed after Flood; Gen 9:3. [Why does Jabal raise cattle in Gen 4:20?] Life is good. [Versus the decline in Western Civilization: abortion, euthanasia, etc. Satan's cult of death...]

Creation Completed

"The 6th Day": Definite article used for the first time; stresses completion. Onkelos Translation ("The Translation"): "*It was a unified order.*"

Entropy Profile of the Universe



Study Questions

(For the diligent student.)

- 1) Why is unlikely that any Darwinian "missing links" will ever be found?
- 2) What peculiar design problems does a giraffe present, and how do they refute evolution as a source of design? Why couldn't these have been resolved by random processes?
- 3) What are the main references to the Trinity in the Bible? (Include those in the Old Testament.)
- 4) How is photosynthesis a refutation of evolution?
- 5) How is the co-dependency of plants and animals an evidence of skillful design?
- 6) How is the role of symmetry in nature a refutation of randomness as a source of "design"?
- 7) What are Fibonacci numbers and why are they significant? Give examples.

- 8) List the historical “monkey men” and the basis of regarding them as frauds.
- 9) List at least 8 complex interdependent systems of the human body and explain why they represent substantial design problems of their existence.
- 10) What are the three main architectural elements of (Mr. and Mrs.) Man? What are their functions?
- 11) How does the architecture of the Temple facilitate our understanding of our own architecture? What is the basis?
- 12) How does Einstein’s Theory of Relativity impact our understanding of immortality?

Discussion Questions

(“Where two people agree, one is redundant.”)

- 1) What do Fibonacci numbers reveal about our Creator?
- 2) What are the main features of the human anatomy that refute accidental unaided chance as an explanation for our origin?

Candidate Research Projects

(For the truly dedicated.)

- 1) Compile a list of references to the Trinity in the Old Testament.
- 2) Compile a list of design interdependencies of the major systems of the human body.
- 3) Compile a list of occurrences of Fibonacci numbers in nature, our society, art, or other areas of discovery.
- 4) Build a detailed model of the Temple of Solomon.

Preparation for the Next Session:

Review the events of Day 1 through the 6th day. Read Genesis Chapter 2. Is the Sabbath Day for Christians? Why or why not?

Genesis Session 8: The 7th Day

Genesis 2

Major Topics: The Sabbath. Recap of Mr. & Mrs. Man. Why no “*erev*” and “*boker*”? “A Repose” on the Universe? The Sabbath in Prophecy. The Role of Marriage.

- 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.

He “rested”; not “is resting...” [No day-epoch theories here.] He finished His Creation work. His next work—Redemption—(John 4:34, 5:17) finished in John 17:4, 19:30: “Tetelestai!”, “paid in full!”

Rabbinical View

...the Creator caused a repose to encompass the universe...

Maimonides, *The Guide for the Perplexed*, Part 1, Chapter 67

The “Creator caused a repose to encompass the universe” that had been made during the first six days. The laws of nature standardized? The flow of time begins? The first Sabbath starts the post-Adam calendar.

The Laws of Thermodynamics

Over the past 125 years, the Laws of Thermodynamics have been fully described. The **First Law of Thermodynamics** asserts that matter or its energy equivalent can neither be created nor destroyed (under *natural* circumstances). Nowhere in the universe is matter being observed being created or annihilated. All observed processes conserve matter or its equivalent energy. Corollary: **natural processes cannot create energy**. All is a result of the *past*.

The **Second Law of Thermodynamics**, also called the “Arrow of Time,” asserts that as time advances, the universe progresses from a state of order to a state of greater disorder (entropy). This also declares that the energy available to do work continually decreases. The universe appears to run “downhill” to an eventual heat death when no temperature differences exist (no energy is available), resulting in uniform randomness. [Looking back, total is limited: the universe had a *beginning*.]

The Third Law: every substance has a finite positive entropy which may become zero at a temperature of absolute zero.

Conservation of Matter/Energy in Scripture

*And on the seventh day God **ended** His work...*

Genesis 2:2-3

*The works were **finished** from the foundation of the world...*

Hebrews 4:3-4

*All the things that are therein...you **preserve** them all.*

Nehemiah 9:6

Entropy in Scripture

They shall perish... grow old as a garment...

Psalms 102:25-26

The earth will grow old like a garment...

Isaiah 51:6

Heaven and earth will pass away...

Matthew 24:35

Entropy to be Repealed?

*...Because the creation itself **will be set free from its bondage to decay** and obtain the glorious liberty of the children of God.*

Romans 8:21

Thermal Decay

- Heat always flows from hot bodies to cold bodies.
- If the universe was infinitely old, the temperature throughout the universe would be uniform. It isn't; therefore, it isn't infinitely old.
- The universe had a beginning...and it is destined for an ending.

Background on Genesis 2

How many of each animal did Noah take into the ark? (2 of each of the "unclean"; 7 of each of the "clean.") How did he know which were which? These were ceremonial definitions, *ordained* in Genesis and *codified* in Leviticus.

Roots in Eden

- "Clean" and "Unclean" Gen 7:2,8
- The Kinsman-Redeemer Gen 3:15

- Substitutionary Atonement Gen 3:21
- The Sabbath Gen 2:2,3

The Scriptural View

For in six days the LORD made the heavens and the earth, the sea, and all that in them is, and rested the seventh day; therefore the LORD blessed the sabbath day, and hallowed it.

Exodus 20:11

The Sabbath

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.

Genesis 2:3

Remember the Sabbath Day to keep it holy.

Exodus 20:8

Does a Christian need to "keep the Sabbath"? Anyone who thinks this is a simple question hasn't really studied it... The Sabbath was established here in Genesis 2:2, 3. It was practiced *before* the giving of the Ten Commandments (example: manna not collected on 7th day; Ex 16:22-28—Commandments given at Sinai, Ex 20:8-11).

The Institution of the Sabbath

The Sabbath becomes distinctive of Israel (Ex 20:2, 8-11; Deut 4:13; 5:2-21). Mosaic Laws concerning the Sabbath (Ex 35:2, 3; Lev 23:3; 26:34; et al; Isa 56:2, 4, 6; 58:13, 14; Jer 17:20-22; Neh 13:19); kindling a fire on the Sabbath was forbidden (Ex 25:3); the penalty for profaning the Sabbath by doing any work on it was death (Ex 31:14-17).

However, priests carried on their duties about the Tabernacle on the Sabbath (Lev 24:8; Num 28:9, 10); the Temple was full of activities (1 Chr 9:32; 23:31; 2 Chr 2:4; 8:13; 23:4; 31:3); and, the rite of circumcision was performed on the Sabbath if it was the 8th day after the child's birth (Lev 12:3; Jn 7:22).

Abuses

Isaiah condemned the hypocrisy of the worshipers (Isa 1:12, 13). He defined true Sabbath keeping as turning from one's own ways and own pleasures and taking delight in the Lord (Isa 58:13, 14). Other prophets also raised their protests against the abuse of the Sabbath (Jer 17:21, 22;

Ezek 22:8; Amos 8:4). The destruction of Jerusalem and the captivity of the Jews as due to their desecration of the Sabbath (Jer 17:27; Ezek 20:23, 24). Why were they in captivity for 70 years? (2 Chr 36:20, 21) God takes His instructions for the Sabbath, and Sabbatical years, seriously.

The Exile

- Hosea predicted that God would make Israel's Sabbaths to cease because of her unfaithfulness (Hos 2:11); it was not meant to be permanent (Isa 66:23; Ezek 44:24; 46:1 ff).
- Nehemiah was shocked to see the widespread desecration of the Sabbath day and took steps and instituted reforms. This was so successful that in the days of the Maccabees, many chose to die rather than desecrate the Sabbath, even for self-defense (1 Macc 2:41). Mattathias, the leader of the revolt against the tyranny of Antiochus IV, ruled that it was permissible to take up arms in self-defense on the Sabbath.
- However, as the rules multiplied, so did the ruses to circumvent them: *You can't legislate devotion*. Even today, in Israel's secular state, a visitor is confronted with Sabbath elevators (stopping at every floor) and other travel inconveniences quite removed from the original intent.

Sabbath in the New Testament

- Jesus' custom was to attend the synagogue on the Sabbath (Lk 4:16; Mk 1:21; 3:1; Lk 13:10).
- Jesus taught the authority and validity of the OT Law (Mt 5:17-20; 15:1-6; 19:16-19; 22:35-40; Lk 16:17).
- His emphasis was not on the external observance of the law, but on the spontaneous performance of the will of God which underlay the law (Mt 5:21-48; 19:3-9).

Six Conflicts

- 1) He defended His disciples for plucking grain on the Sabbath by alluding to the time when David and his men ate the bread of the Presence (Mt 12:1-4; Mk 2:23-26; Lk 6:1-4). In so doing, Jesus placed the Sabbath commandment in the same class as the ceremonial law. Human need had precedence over the ceremonial requirements.
- 2) He also reminded His critics that the priests in the Temple profaned the Sabbath and were held guiltless (Mt 12:5).

- 3) He referred to circumcising a male on the Sabbath day (Lev 12:3; Jn 7:22, 23).
- 4) Jesus expressed anger over those at Capernaum who showed more concern for the punctilious observance of the Sabbath than for a human being who was deprived of the use of a hand (Mk 3:1-5; Mt 12:8-14).
- 5) Likewise, Jesus rebuked the ruler of the synagogue, who became indignant when He healed a woman who had a spirit of infirmity for 18 years (Lk 13:10-17).
- 6) Jesus asserted His lordship over the Sabbath (Mt 12:8; Mk 2:28; Lk 6:5).

Seven Healings on the Sabbath

- | | |
|--|----------------------|
| 1) Demoniac, in Capernaum | Mk 1:21-27 |
| 2) Peter's mother-in-law, in Capernaum | Mk 1:29-31 |
| 3) Impotent Man, in Jerusalem | Jn 5:1-9 |
| 4) Man with withered hand | Mk 3:1-6; Mt 12:8-14 |
| 5) Woman bowed together | Lk 13:10-17 |
| 6) Man with Dropsy | Lk 14:1-6 |
| 7) Man born blind | Jn 9:1-14 |

In all of these instances, Jesus showed that He placed human need above mere external ceremonial observance of the Sabbath. *He never did or said anything to suggest that He intended to take away from man the privileges afforded by such a day of rest.*

Not all healings were on the Sabbath: healing on Sunday, after the Sabbath (Mk 1:32).

The Sabbath was made for man; not man for the Sabbath.

Mark 2:27

Jesus is Lord of the Sabbath.

Matthew 12:8

The Early Church

The early Christians were loyal Jews; they worshiped daily in the Temple at Jerusalem (Acts 2:46; 5:42); they attended services in the synagogue (Acts 9:20; 13:14; 14:1; 17:1, 2, 10; 18:4); they revered the law of Moses (Acts 21:20). The dispute over the requirements of a Gentile Christian were resolved at the Council at Jerusalem (Acts 15).

Paul and the Sabbath

The law was a yoke of bondage from which the Christian had been set free (Gal 3:2, 3; 5:1; et al.). Paul made no distinction between moral and ceremonial law: It was all part of that old covenant, which was done away in Christ (2 Cor 3:14); it was “nailed to the cross” (Col 2:14).

The Sabbath and festivals are declared to be “only a shadow of what is to come” (Col 2:16, 17). To “observe days, and months, and seasons, and years” is to be slaves to “the weak and beggarly elemental spirits” (Gal 4:9, 10; Col 2:20). The observance of days is a characteristic of “the man who is weak in faith” (Rom 14:1-6).

Apostolic Practice?

After his resurrection, Jesus appeared to His disciples on four Sundays (Mt 28:1; Mk 16:2; Lk 24:1; Jn 20:1). This is a part of the basis of the veneration of Sunday as the “Lord’s Day,” replacing the traditional Sabbath. Pentecost, the birth of the church, was, by definition, on a Sunday (Acts 2:1). [Some maintain that the Ascension occurred on a Sunday; but with 40 days intervening between the Resurrection and the Ascension, this appears unlikely (Acts 1:9).]

They did meet on a Sunday night (Acts 20:7). The oft quoted 1 Cor 16:1, 2 is actually unclear: “...that there be no gatherings when I come...”? The assertion that “we never see Christ meeting with his disciples on any other day” appears to be contradicted by “... after 8 days again...” (John 20:26).

Caveats about the “Early Church”

Lessons from the Seven Churches Rev 2 & 3—each was *surprised* by their report card: those that thought they were doing well weren’t. Those that thought they were not doing well, were.

Many errors were rampant: Origen’s allegorical hermeneutics; Augustine’s Amillennialism, et al. Furthermore, the rising anti-Semitism in the early church makes their views regarding the “Sunday Sabbath” suspect.

Constantine (AD 274-337)

October 27, 312 A.D., on the eve of the battle of Milvian Bridge just outside of Rome, he is reported as having seen in the sky a vision of the cross, with the words, “In this Sign Conquer...”

He had painted on his men’s shields a figure that was perhaps intended to be Christ’s monogram (although he may have had Christ confused with the Sun in his manifestation as *summa divinitas* (the highest divinity). He won the battle and declared himself a Christian, establishing a turning point in the history of Christianity (*Encyclopedia Britannica*, Vol 20, 353-4 10). Whether this was true conversion or a politically advantageous rationalization is a matter of scholastic dispute. Even his contemporaries, Lactantius and Eusebius of Caesarea, are not enlightening and even contradictory on the subject (*Encyclopedia Britannica*, Vol 20, p.353).

He ultimately abolished slavery, gladiatorial fights, the killing of unwelcome children, and crucifixion as a form of execution. Frustrated with the paganism of the aristocracy in Rome, he relocated the capital of the world to Byzantium, renaming it Constantinople. This, too, may have been motivated by its strategic and economic importance: its proximity to the Danube and Euphrates frontiers and the Strait of Bosphorus and the eastern commercial routes.

Sun Worship

Constantine was faced with uniting an empire following three forms of pagan sun worship: The Syrian solar cults of *Sol Invictus* (the unconquerable sun), *Jupiter Dolichenus* (the Roman storm god), and the Persian cult of *Mithra*, the ancient Iranian god of light. (This same pagan pragmatism Mohammed employed in syncretizing the 360 idols of Ka’aba into the worship of Al-Ilah in Islam.)

Constantine’s Edicts

- 313: Edict of Toleration
- 321: Sunday rest instituted
- 325: Subjects exhorted to embrace Christianity
- 337: Constantine baptized on his deathbed

Constantine granted to Christians and to all others full liberty of following that religion which each may choose; the first edict of its kind in history.

On March 7, 321, Constantine introduced the first civil legislation concerning Sunday: “Let all the judges and town people, and the occupation of all trades rest on the venerable day of the sun.”

In 325 A.D., Constantine issued a general exhortation to all his subjects to embrace Christianity. He ordered 50 Bibles to be prepared under the direction of Eusebius, on the finest vellum by skillful artists. (It was through

this fusing of extant paganism with the new Christianity that the December 25 of *Sol Invictus* became the Christmas of the Christians, etc.) In his zeal to institute a universal creed, he presided over the Council of Nicea in 325 A.D.

Theodosius' Edicts (AD 347-395)

380: Made Christianity the state religion; affirmed the dogmas of the Council of Nicea and made church membership compulsory.
392: Forcible suppression of all other religions.

It was a later successor, Emperor Theodosius (347-395 A.D.), who made Christianity the state religion of the Roman Empire. His legislation in 380 affirmed the dogmas of the Council of Nicea and made church membership compulsory (the worst calamity that has ever befallen the church). Theodosius undertook the forcible suppression of all other religions, and in 392 he prohibited paganism.

Thus began the great apostasy as the church began its pursuit of temporal power. If our perception of Revelation 13, 17, and 18 are correct, the current Ecumenical Movement will ultimately lead to a reprise of ecclesiastical tyranny and the Darkest Ages of all. [See *The Kingdom of Blood* for a shocking history of the Church, by Dave Hunt and Chuck Missler.]

Hegel was right: "History teaches that man learns nothing from history..."

The Sunday "Sabbath"

- Only Christ has a right to make such a change (Mk 2:23-28). As Creator, Christ was the original Lord of the Sabbath (Jn 1:3 Heb 1:10). It was originally a memorial of creation. A work vastly greater than that of creation has now been accomplished by Him, the *work of redemption*.
- The entire Jewish calendar was changed at the Exodus, the birth of the nation (Ex 12:2). We would naturally expect just such a change as would make the Sabbath a memorial of that greater work. *Yet, we can give no specific text authorizing the change.*

Prophetic Implications

From the standpoint of Bible prophecy, however, there are some enigmas which impact the Seventh Day issue: Sabbaths will continue

as a basis for worship in the Millennium (Isa 66:22, 23); Sabbaths will be honored in Ezekiel's Temple; the gate to the inner court is closed six days, opened on the Sabbath and the day of the new moon (Ezek 46:1ff). [There will also be memorial sacrifices also.] This would seem to refute the permanent "substitution" of Sunday for the Saturday *Sabbath*!

For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.

Isaiah 66:22,23

Thus saith the Lord GOD; The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new moon it shall be opened.

Ezekiel 46:1

So Where are We?

- There are no grounds for *imposing* the Sabbath on the Christian, who is free from the burden of the law's demands. The Spirit of Christ enables him to fulfill God's will apart from the external observances of the law.
- The writer of Hebrews alludes to the Sabbath as a type of "God's rest," which is an inheritance of all the people of God (Heb 4:1-11). We are urged, in a larger sense, to "strive to enter that rest"...

Some Conclusions

- The Sabbath was instituted for man at creation and *preceded* the Law. It is for the benefit of man, to be taken advantage of.
- The Sabbath will survive the church period (Mt 24:20; Isa 66:22, 23; Ezek 46:1).
- Our conformity to rules is not the basis of our salvation. The Sabbath is a time of devotion, not a subjection to rules

Our Jewish God

- Salvation is of the Jews (John 4:22).
- All of our benefits are derivative from the Abrahamic covenant. We are grafted in the true olive tree (Rom 11). We should not forget that we serve the King of the Jews. We are members of a church founded by Jewish leaders. Our highest authority is a Jewish Bible.

Our Opportunities

- While free of the law, we still enjoy the benefits of Creation.
- The veneration of the first day as a memorial of the Resurrection is also appropriate (although its historical role as a day of worship is argumentative).
- Can we enjoy the *benefits* of the Sabbath without coming under the law?

Our Personal Resolution

- From Friday sundown to Saturday sundown, Nan and I attempt to set aside the time for study, meditation, and a departure from our normal routines.
- We have resolved to do whatever we do *deliberately* and *together*
- There are no other “rules”... We don’t make it a burden: we simply attempt to avail ourselves of His intended blessing. We attempt in an informal but deliberate way, to study and reflect on His Word and find ways to praise Him... We see the Seventh Day as a clear way to please Him...

In our culture, we enjoy *two* days each week, in any case. The first day worship is also available to us as an opportunity. Its formal institution was an expedient exploited by Constantine and following. The seventh day Sabbath is still available to us as an opportunity. Yet, not under the law (Rom 14:5). **Caveat:** Not attempting to justify, or accomplish by works...Christ is the fulfillment of the Sabbath rest (Heb 4:1-11).

- 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,
- 5] And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and *there was* not a man to till the ground.
- 6] But there went up a mist from the earth, and watered the whole face of the ground.
- “...mist”: no rain until flood; an entirely different hydrological cycle...
- 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.

“Adam”: *Adamah* = earth. No compositions not found in earth: carbon, oxygen, hydrogen, calcium, etc. Not obvious; but verified by science.

- 8] And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.
- “Eden”: Where? Israel is west of the “fertile crescent”...
- 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.
- The Trees in Genesis 2 (see page 58 for a discussion of hidden codes in this text).
- 10] And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.
- 11] The name of the first *is* Pison: that *is* it which compasseth the whole land of Havilah, where *there is* gold;
- 12] And the gold of that land *is* good: there *is* bdellium and the onyx stone.
- 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.
- Rivers, etc. were part of pre-flood topography. Hiddekel=Tigris (Assyrian monuments)...“the world that then was, perished...” (2 Pet 3:6).
- 15] And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.
- 16] And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:
- 17] But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.
- 18] And the LORD God said, *It is* not good that the man should be alone; I will make him an help meet for him.
- 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.
- 20] And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.
- 21] And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;
- 22] And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.
- Further refutation of evolution (Cf. 1 Tim 2:13; 1 Cor 11:8).
Woman: Heb. *Isha*; Man: Heb. *Ish*.
- 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.

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

Marriage Instituted

Marriage was instituted by God. Christ based His teaching on this passage (Mt 19:3-9; Mk 10:2-12; He quoted 1:27 and 2:23,24). One wife (Mt 19:8): heterosexual, permanent (Mt 19:4-6); male as the head (1 Cor 11:8,9; 1 Tim2:13).

1st Adam

- “Son of God” (Luke 4:38);
 - A figure of Him to come (Rom 5:14; 2 Cor 5:21);
 - Bride paid for by a wound in his side;
 - All “Gentile Brides” have no death recorded.
- | | |
|----------|--------|
| Eve | Adam |
| Rebekah | Isaac |
| Asenath | Joseph |
| Zipporah | Moses |
| Rahab | Salmon |
| Ruth | Boaz |

Next Session: Genesis 3—The Seed Plot of the Entire Bible. *Nachash*, the “Shining One”; The Forbidden Fruit; Methodology of the Deception (Doubt: “*Yea, Hath God Said...?*” then Denial: “*Ye shall not surely die*”); God’s Declaration of War (Seed of the Woman vs. Seed of the Serpent).

Study Questions

(For the diligent student.)

- 1) Why do now believe the universe is *finite*? (What does thermodynamics have to do with it?)
- 2) Why do some believe the entropy laws were a result of the curse in Genesis 3?
- 3) Why do we suspect that *erev* and *boker* had more fundamental meanings before simply regarded as “evening” and “morning”? Why was there no record of “evening” and “morning” on the seventh day?

- 4) How does Exodus 20:11 impact our views of “24-hour days” in Genesis?
- 5) How many of each animal did Noah take into the Ark? (How did he know?)
- 6) What *four* groups of worshippers were favored by the edicts Constantine regarding Sunday worship?
- 7) What is the role of Saturday during the millennium?

Discussion Questions

(“Where two people agree, one is redundant.”)

- 1) Discuss the role of the Sabbath in the New Testament. What are the implications for Christians today?
- 2) Are the practices of the early church a *reliable* guide for us today? Why or why not?

Candidate Research Projects

(For the truly dedicated.)

- 1) What is the evidence for Sunday replacing Saturday as the “Sabbath?”
- 2) Compile a list of the principal edicts and their significance during Fourth Century.

Preparation for the Next Session:

Read Genesis Chapter 3. How is this chapter the “seed plot” of the entire Bible?

Genesis Session 9

Genesis 3

The Seed Plot of the Bible

Part 1:

Genesis 1, 2	Creation
Genesis 3	Fall of Man
Genesis 4	Cain & Abel

Genesis 5	Genealogy of Noah
Genesis 6-9	Flood of Noah
Genesis 10-11	Tower of Babel

Part 2:

Genesis 12-20	Abraham
Genesis 21-26	Isaac
Genesis 27-36	Jacob
Genesis 37-50	Joseph

Genesis 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?

Step 1: Introduce Doubt

Not an allegory or fable...

נָחָשׁ *Nachash*: Hebrew root: “hiss,” “mutter,” “whisper,” “enchanter.”
Chaldean root: “bright,” “brass,” “copper.”

עָרוּמָה *Aruwm*: “Full of wisdom” (Ez 28:12); “prudent” (Prov 1:4; 8:12; 12:23; 14:8).

“Beast”: *chay*: “living being”: cf. *zoa*, Rev 4...

- 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.

(Error: modifying, amending what God said...)

- 4] And the serpent said unto the woman, Ye shall not surely die:
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.

Step 2: Denial

- 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.

Step 3: Rationalization

“...pleasant”: Hebrew; “a desire.”

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

Romans 5:14

Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: For we are members of his body, of his flesh, and of his bones. 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..

Ephesians 5:22-31

This is a great mystery: but I speak concerning Christ and the church.

Ephesians 5:32

Bases of Marriage

- Biological Basis (procreation, etc.)
- Psychological Basis (young man’s mistress; middle age’s companion; old man’s nurse...)
- Sociological Basis (basic molecule of the family, tribe, nation...)
- Spiritual/Supernatural Basis (communicates the most intimate truths of God’s relationship...)

Prophetic Aspects of Marriage

- Akedah (Gen 22)
 - Isaac and Rebecca (Gen 24)
- Ruth & Boaz (Ruth)
 - Kinsman-Redeemer (*Goel*)
- Redemption of the Land
- Gentile Bride
- YHWH and Israel (Hosea)
- Church: Bride (Isa 62:5; 2 Cor 11:2; Rev 21:2; 22:17)

“Gentile Brides”

Adam	Eve
Isaac	Rebekah
Joseph	Asenath
Moses	Zipporah
Salmon	Rahab
Boaz	Ruth

And Adam was not deceived, but the woman being deceived was in the transgression.

1 Timothy 2:14

[Anecdotal comparison: How *we* might have handled it...]

Adam as a “Type” of Christ

- “Son of God” (Luke 4:38)
- Adam was not deceived (1 Tim 2:14)
- “Figure of Him...to come” (Rom 5:14)
- Means of salvation to Eve
 - “Made sin” for her (2 Cor 5:21)
- Kinsman required (Rev 5)
- Church = “Bride” (Isa 62:5; 2 Cor 11:2; Rev 21:2; 22:17)

- 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.
- 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.

“...naked”: *uncovered*.

“...cool”: Heb. *Ruach*: wind or spirit.

Was God surprised? Hardly..

- 9] And the LORD God called unto Adam, and said unto him, Where *art* thou?
- 10] And he said, I heard thy voice in the garden, and I was afraid, because I *was* naked; and I hid myself.

“Where are thou?” Not the challenge of an arresting officer, but the cry of a heartbroken father... The tragedy of sin is that it always separates us from God.

God Always Does the Seeking

- Adam
- Abraham, the idolater...
- Jacob at Bethel, fleeing...
- Moses, the fugitive in Midian...
- “Ye have not chosen me, I have chosen you” (John 15:16)

The Shepherd always seeks the sheep. He is seeking **you** right now (Eph 1:4).

- 11] And he said, Who told thee that thou *wast* naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?
- 12] And the man said, The woman whom thou gavest *to be* with me, she gave me of the tree, and I did eat.
- 13] And the LORD God said unto the woman, What *is* this *that* thou hast done? And the woman said, The serpent beguiled me, and I did eat.
- 14] And the LORD God said unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:
- 15] And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

God’s declaration of war (to the enemy) and promise of victory (Rom 5:18,19). Notice two seeds (Cf. John 8!).

Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous.

Romans 5:18-19

When did “Israel” Begin?

- As the “Seed of a Woman” (Gen 3:15)
- From the Call of Abraham (Gen 12)
- Through the Tribe of Judah (Gen 49)
- Birth as a Nation (Ex 4)
- The Dynasty of David (1 Sam 7)
- The Virgin Birth (Isa 7:14)
- Summary (Rev 12)

From a concept... a Kinsman of Adam, the Seed of the Woman... to a babe in Bethlehem that would ultimately rule in Jerusalem... [Answers are always at the end of the book (Rev 12)!]

And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: And she being with child cried, travailing in birth, and pained to be delivered. And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days. And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, And prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

Revelation 12:1-10

The Battle of the Seeds

- “Of Human Race?” (Cain & Abel; Gen 4); fallen angels corrupt mankind (Gen 6).
- Of Abraham’s descendants?
- Of David’s Dynasty?

The Stratagems of Satan

- Corruption of Adam’s line (Gen 6)
- Abraham’s seed (Gen 12, 20)
- Famine (Gen 50)
- Destruction of male line (Ex 1)
- Pharaoh’s pursuit (Ex 14)
- The populating of Canaan (Gen 12:6)
- Against David’s line (2 Sam 7)

Attacks on David’s Line

- Jehoram kills his brothers (2 Chr 21)
- Arabians slew all (but Ahazariah)
- Athaliah kills all (but Joash) (2 Chr 22)
- Hezekiah assaulted, etc. (Isa 36, 38)
- Haman’s attempts (Est 3)

New Testament Strategems

- Joseph’s fears (Mt 1; Deut 24:1)
- Herod’s attempts (Mt 2)
- Attempts at Nazareth (Lk 4)
- Two storms on the Sea (Mk 4; Lk 8)
- The Cross: “Bruised for our iniquities” (Isa 53)
- Summary (Rev 12) ...and he’s not through...

- 16] Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire *shall be* to thy husband, and he shall rule over thee.
- 17] And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed *is* the ground for thy sake; in sorrow shalt thou eat *of* it all the days of thy life;
- 18] Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;

A crown of thorns would ultimately bring redemption...

- 19] In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou *art*, and unto dust shalt thou return.

Bearing the Curse

- | | | |
|---------------------|-----------------------------|-------------------|
| • Ground cursed | Made a curse | Gal 3:13 |
| • Man: eat sorrow | Man of Sorrows | Isa 53:3 |
| • Thorns & Thistles | Crown of Thorns | Jn 18:8 |
| • Sweat of brow | Sweat as blood | Lk 22:44 |
| • Dust to return | Dust of death | Ps 22:15 |
| • Sword barred | Awake O Sword | Zech 13:7 |
| • Man to die | “Why has thou forsaken me?” | Ps 22:1; Mt 27:26 |

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

Only by innocent blood would they be covered (Lev 17:11). You won't understand Chapter 4 unless you recognize the ordination of an offering by faith rather than by man's works...

Fig Leaves

Examples of potential "fig leaves" in our lives: church-going; religious exercises; ordinances, rules; philanthropy; altruism; and, personal efforts.

Two Trees

- Cross/"tree" Acts 5:30; 1 Pet 2:24
- Both in a Garden Jn 19:41
- Curse linked to tree Gal 3:13, 17
- Baker hanged Gen 40:19
- Haman hanged Est 3:23

Contrasts

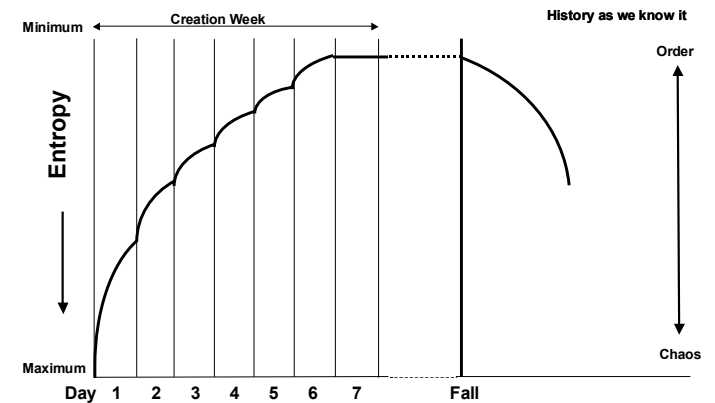
- Planted by God Gen 2:9
- Planted by man Mt 27:35
- Pleasant to eyes Gen 3:6
- No beauty.. Isa 53
- Forbidden
- Commanded to eat
- Satan enticed
- Satan prevents
- Brought Sin and death
- Life and Salvation Jn 6:53, 54
- Turned out of Paradise
- Enters Paradise

- 22] And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:
- 23] Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.
- 24] So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

Why does this require a SuperAngel? Ordinary angels would seem to be sufficient. To Guard the Way To the Tree of Life!

Cherubim principle: They were guardians of God's glory and majesty (Ex 9, 10:1-22; Isa 6; Rev 4:6-8; Ps 18:10; 81:1; 99:1; et al.). Satan was the "anointed Cherub"... Ezek 28:14...

Entropy Profile of the Universe



Effects of the Fall?

- Entropy (the "Bondage of Decay") introduced?
- Universe "fractured?" Separation of the 4 & 6 dimensions? Separation of the "spiritual" and "physical"?
- Redemption involves more than Man alone: "...a New Heavens and a New Earth."

The Central Theme

- The OT is an account of a Nation.
- The NT is the account of a Man.
- The Creator became a Man. His appearance is the Central Event of all history.
- He died to purchase us and is alive now.
- The most exalted privilege is to know Him. That's what the Bible is all about.

The Scarlet Thread Begins

- From the Seed of the Woman Gen 3
- The Call of Abraham Gen 12
- The Tribe of Judah Gen 49

- The Dynasty of David 2 Sam 7
- The Virgin Birth in Bethlehem Isa 7
- To another tree ...in another garden

Next session: We'll examine the story of Cain and Abel: the "Second" Murder. Why? What are its lessons? Why do men hate? Plus, a hidden message that may astound you... We will take up these topics in the next session.

Study Questions

(For the diligent student.)

- 1) What does Matthew 19 & Genesis 3 teach about the nature and characteristics of marriage?
- 2) What was Satan's stratagems in getting Mr. & Mrs. Man to fall?
- 3) In what ways was Adam a prefiguring ("type") of Christ?
- 4) What are four basic aspects of the marriage union and describe the significant features of each.
- 5) Describe four examples in which the marriage union is used *prophetically*.
- 6) Review the major stratagems of Satan against the "Seed of the Woman" in Biblical history. How are they relevant to events of today?
- 7) Why are the entropy laws apparently linked to the curse in Genesis 3?

Discussion Questions

("Where two people agree, one is redundant.")

- 1) In what ways is the marriage union a theological model of eternal truths?
- 2) Discuss examples where "God always does the seeking": In the Bible? In your personal lives?
- 3) When did Israel begin? How does this affect the geopolitical and sociological horizons today?

- 4) Give examples of "fig leaves" of man's religious efforts today.
- 5) Why does God allow Satan to continue?

Candidate Research Projects

(For the truly dedicated.)

- 1) Compile examples where the marriage union is used in the Bible to convey theological or prophetic insights.
- 2) Trace the apparent linkages of serpents in history and literature with evil, Satan, etc.
- 3) Compile examples of scientific discoveries that are consistent with Genesis 3.

Preparation for the Next Session:

Read Chapters 4 and 5. Find out all you can about Enoch.

Genesis Session 10 Genesis 4 - 5: The 2nd Murder

Part 1:

Genesis 1, 2	Creation
Genesis 3	Fall of Man
Genesis 4	Cain & Abel
Genesis 5	Genealogy of Noah
Genesis 6-9	Flood of Noah
Genesis 10-11	Tower of Babel

Part 2:

Genesis 12-20	Abraham
Genesis 21-26	Isaac
Genesis 27-36	Jacob
Genesis 37-50	Joseph

Recap from Genesis 3

- 22] And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:
- 23] Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.

- 24] So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

God dwelt east of the Garden of Eden, between the Cherubim, as a tongue of fire, to keep open the way to the tree.

Jerusalem Targum

“*The Way...*” (Acts 9:2; 16:17; 18:25, 26; 19:9 et al.)

Genesis 4

- 1] And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD.

Cain (*Qayin*): usually associated with the Hebrew word *qana*, “to acquire” or “to beget.”

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

Abel (*Hebel*): “a keeper”; “a feeder.”

- 3] And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD.

“...in process...: Hebrew, “at the end of days.”

“...from the (cursed) ground? What did God teach them in Gen 3:21?

Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute: That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.

Luke 11:49-51

Abel was the **first prophet**...

- 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.

“...flock”: Heb. sheep or goats (Cf. Gen 3:21).

“and of the fat thereof...” Implies ritual training in ordinance (Lev 3:16). Shedding of blood was prophetic of Kinsman-Redeemer on the cross. How did they know whether their offerings were accepted?

Fire from Heaven?

- | | |
|--------------------|--------------------|
| • Moses & Aaron | Leviticus 9:24 |
| • Gideon | Judges 6:21 |
| • Samson’s parents | Judges 13:20 |
| • Elijah | 1 Kings 18:38 |
| • David | 1 Chronicles 21:26 |
| • Solomon | 2 Chronicles 7:1 |

- 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.

Gently and patiently God dealt with Cain, seeking to save the rebellious sinner: He assured him that if he would sincerely repent, he might again lift up his face in happiness and reconciliation. The merciful YHWH thus held out to Cain the hope of forgiveness and victory as he faced his momentous decision. Close upon that heartening promise, YHWH uttered a stiff warning, urging the sinner to control his temper and beware lest “a crouching beast” (sin) spring upon him and devour him.

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.

Hebrews 11:4

The difference between them was not their character, but their *offerings* (“be accepted”: or, “have the excellency”). *Cain was not an infidel, but self-righteous*; bloodless...

The Way of Cain (Jude 22): natural man = basis of personal worth; “Father of the Pharisees...”

And almost all things are by the law purged with blood; and without shedding of blood is no remission.

Hebrews 9:22

- 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.
9] And the LORD said unto Cain, Where *is* Abel thy brother? And he said, I know not: *Am* I my brother’s keeper?

The “Second Murder”: John 8:44. Cain’s unbridled anger showed itself instantly. Cain became an enemy of God and hostile to his brother. Wounded pride produced envy and a spirit of revenge. These brought

forth the burning hatred and violence that made murder. Seemingly, YHWH hoped to elicit a confession of guilt that could prepare the way for mercy and full pardon. Though Cain had willfully sinned, he found himself pursued by a loving God, rich in mercy.

“Am I my brother’s keeper?” A shameful response to a question from a loving Father!

- 10] And he said, What hast thou done? the voice of thy brother’s blood crieth unto me from the ground.
- 11] And now *art* thou cursed from the earth, which hath opened her mouth to receive thy brother’s blood from thy hand;
- 12] When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.

Hebrews 12:24: “the blood of sprinkling that speaketh better things than that of Abel.” Ironical curse: the ground will not yield to Cain (a farmer).

And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

Hebrews 12:24

- 13] And Cain said unto the LORD, My punishment *is* greater than I can bear.
- 14] Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, *that* every one that findeth me shall slay me.
- 15] And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him.
- 16] And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden.

Speculations on the “mark of Cain” are pointless (wiped out in the Flood). Conjecture: a sign given *to* Cain, for him to rely on; a test of his faith...? “Land of Nod” (“flight” or “exile”); may be idiomatic rather than geographic...

Representatively

- Both Cain and Abel from same parents (fallen);
- Both outside of Eden (judicially alienated);
- Differing Basis (his own works vs. completed work of Christ);
- Death required (God would provide; Genesis 22:14).

All of us are in one the same two categories represented by Cain and Abel: relying on our self-righteousness and works; or, relying on the completed work of Christ, in anticipation by faith.

Typologically

Abel

A Shepherd
Gave offering
Hated by brother
Slain as enemy
Blood cries out
Firstling of flock
Received witness

Jesus

The Good Shepherd;
John 10:1
John 15:25
Acts 2:23
Mark 12:9
1 Peter 1:19
Centurion, Satan/Judas, et al.

- 17] And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch.
- 18] And unto Enoch was born Irad: and Irad begat Methusael: and Methusael begat Lamech.

“Where did Cain get his wife?” Genesis 5:4: And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters: Estimates: >200,000? Many millions in Noah’s day.

“Enoch”: Heb. *Chanoch*; “Lamech”: Heb. *Lemech*.

Why didn’t God *kill* Cain (*lex talionis*)? To give him an opportunity to repent. Why this genealogy? Note: the Name of God (“—El”) in Cain’s offspring. There is no reason not to assume that he was a repentant believer and raised them accordingly...

- 19] And Lamech took unto him two wives: the name of the one *was* Adah, and the name of the other Zillah.
- 20] And Adah bare Jabal: he was the father of such as dwell in tents, and *of such as have* cattle.
- 21] And his brother’s name *was* Jubal: he was the father of all such as handle the harp and organ.
- 22] And Zillah, she also bare Tubalcain, an instructor of every artificer in brass and iron: and the sister of Tubalcain *was* Naamah.
- 23] And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt.
- 24] If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.

“I have slain a man in my wound... to my hurt: or, in my hurt”: traditional sources say the Lamech in Cain’s line inadvertently killed his son Tubal in a hunting accident... *unintentional* homicide put him in no danger, as Cain was.

- 25] And Adam knew his wife again; and she bare a son, and called his name Seth: For God, *said she*, hath appointed me another seed instead of Abel, whom Cain slew.
- 26] And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the LORD.

“Seth”: Heb. *Sheth* = “Appointed” (important for Chapter 5).

“Enos”: Heb. *Enosh*.

“to call...”: or, “to call themselves by the name of the Lord” (important for Chapter 6).

Apostasy Begins

- “Then men began to *profane* the name of the Lord” (Gen 4:26);
- “...desisted from praying in the name” (*Targum of Onkelos*);
- “...surnamed their idols in the name” (*Targum of Jonathan*);
- Ascribes the origin of idolatry to the days of Enosh (Kimchi, Rashi, Jerome, et al., Maimonides, *Commentary on the Mishna*, 1168).

Are there “Hidden Messages” in the Bible?

It is the glory of God to conceal a thing: but it is the honor of kings to search out a matter.

Proverbs 25:2

- Who is the oldest man in the Bible? *Methuselah*; he lived 969 years.
- Yet he died before his father! How can that be?
- His father was Enoch... At age 65, something happened; he then “walked with God” 300 years...

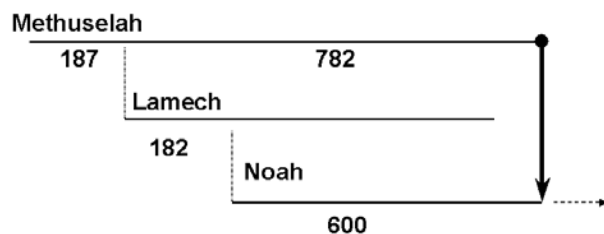
Methuselah

מות *muth*, a root that means “death”

שלח *shalach*, which means “to bring,” or “to send forth.”

“His death shall bring.” *Muth*: death, occurs 125 times in the Old Testament. *Shalach*: 60 times: judgment:

The Year of the Flood



Genesis 5 The Genealogy of Noah

- 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.
- 3] And Adam lived an hundred and thirty years, and begat *a son* in his own likeness, after his image; and called his name Seth:

Adam

אָדָם *adomah*, means “man.” The same 17 elements that make up our body chemistry are the same 17 elements that are found in the “dust of the ground.”

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

Seth

שֵׁת *seth*, which means “appointed.”

Eve said, “For God hath appointed me another seed instead of Abel, whom Cain slew.”

Genesis 4:25

- 7] And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters:
- 8] And all the days of Seth were nine hundred and twelve years: and he died.

Enosh

אֵנוֹשׁ which means “mortal,” “frail,” or “miserable.” It is from the root *anash*, to be incurable; used of a wound, grief, woe, sickness, or wickedness.

Gen. 4:26 is often mistranslated. The classic rendering (*Onkelos*, et al.) read, “then men began to profane the name of the Lord.” It was in the days of Enosh that men began to defile the name of the Living God.

- 9] And Enos lived ninety years, and begat Cainan:
- 10] And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters:

11] And all the days of Enos were nine hundred and five years: and he died.

Kenan

קֵינָן which can mean “sorrow,” “dirge,” or “elegy.” (The precise denotation is somewhat elusive; some study aids unfortunately presume that Kenan is synonymous with “Cainan.”)

Balaam, looking down from the heights of Moab, uses a pun upon the name of the Kenites when he prophesies their destruction. (Num 24:21, 23).

12] And Cainan lived seventy years, and begat Mahalaleel:

13] And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters:

14] And all the days of Cainan were nine hundred and ten years: and he died.

Mahalaleel

מַחֲלָאֵל which means “blessed” or “praise”; and
אֵל *El*, the name for God = “The Blessed God.”

15] And Mahalaleel lived sixty and five years, and begat Jared:

16] And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters:

17] And all the days of Mahalaleel were eight hundred ninety and five years: and he died.

Jared (Yared)

יָרֵד from the verb *yaradh*, meaning “shall come down.”

Some authorities suggest that this might be an allusion to the “Sons of God” who “came down” to corrupt the daughters of men, resulting in the Nephilim of Genesis 6.

18] And Jared lived an hundred sixty and two years, and he begat Enoch:

19] And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters:

20] And all the days of Jared were nine hundred sixty and two years: and he died.

Enoch

הֶנֹּחַ which means “commencement,” or “teaching.”

And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

Jude 14, 15

Enoch’s Prophecy

- We know the Lord’s coming is sure.
- We know who will accompany the Lord.
- We know the purpose of His coming.
- We know the result of the Lord’s coming.

Nadir of Apostasy

- Enoch was translated (“raptured”?) midway between Adam and Abraham.
- Elijah was translated midway between Abraham and Christ.

21] And Enoch lived sixty and five years, and begat Methuselah:

22] And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters:

23] And all the days of Enoch were three hundred sixty and five years:

24] And Enoch walked with God: and he *was* not; for God took him.

By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

Hebrews 11:5

Enoch “Walked with God”

- Not a casual stroll: 300 years (Heb 11:5);
- Agreement; surrender; witness (Amos 3:3);
- Privilege available today (Col 2:6; Gal 5:25; 2 Cor 5:7).

Methuselah

מוֹת *muth*, a root that means “death”

שָׁלַח *shalach*, which means “to bring,” or “to send forth.”

= “His death shall bring.”

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

Lamech

לַמֶּכֶךְ a root still evident today in our own English word, “lament” or “lamentation” = “Despairing.”

- 28] And Lamech lived an hundred eighty and two years, and begat a son:
 29] And he called his name Noah, saying, This *same* shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed.

Noah

נֹחַ which is derived from *nacham*, “to bring relief” or “comfort,” = “Comfort, or Rest.”

Genealogy of Genesis 5

Adam	<i>Man (is)</i>
Seth	<i>Appointed</i>
Enosh	<i>Mortal</i>
Kenan	<i>Sorrow; (but)</i>
Mahalalel	<i>The Blessed God</i>
Jared	<i>Shall come down</i>
Enoch	<i>Teaching</i>
Methuselah	<i>His death shall bring</i>
Lamech	<i>The Despairing</i>
Noah	<i>Comfort, Rest</i>

One Integrated Design

The New Testament is in the Old Testament concealed;
 The Old Testament is in the New Testament revealed.

- 30] And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters:
 31] And all the days of Lamech were seven hundred seventy and seven years: and he died.
 32] And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.

Next Session: *Why* did God send the Flood? What did Jesus mean when He warned us, “*as the days of Noah were, so shall also the coming of the Son of man be*”? (Matthew 24:37) Who were the “*Nephilim*”?

Study Questions

(For the diligent student.)

- 1) When were the specifications for sacrifices given to man? How do we know?
- 2) Why did God replace the aprons with coats of skins?
- 3) How were the offerings of Cain and Abel different? Why was Cain’s not accepted? How did he know?
- 4) List seven ways that Abel could be viewed as a “type” of Christ.
- 5) Where did Cain get his wife?
- 6) With whom did apostasy begin?
- 7) Summarize the hidden message in Genesis 5.
- 8) What was the first prophecy *uttered by a prophet* in the Old Testament? When was it uttered?

Discussion Questions

(“Where two people agree, one is redundant.”)

- 1) How were the spiritual attitudes of Cain and Abel different?
- 2) What inferences can be drawn from the genealogy in Genesis 5?
- 3) What inferences can be drawn from the genealogy of Cain’s descendants in Genesis 4?
- 4) Compare and contrast the two trees: in the Garden of Eden and the Cross at Golgatha.

Candidate Research Projects

(For the truly dedicated.)

Trace the role of blood sacrifices from Genesis 3:21 to Crucifixion of Christ.

Preparation for the Next Session:

Read Genesis 6. *Why* did God send the Flood? What did Jesus mean when He warned us, “*as the days of Noah were, so shall also the coming of the Son of man be*”? (Mt 24:37) Who were the “*Nephilim*”?

Genesis Session 11

Genesis 6: The Days of Noah

There is a principle which is a bar against all information, which is proof against all argument, and which cannot fail to keep man in everlasting ignorance. That principle is condemnation before investigation.

Edmund Spencer

The Path to Folly

He that answereth a matter before he heareth it, it is folly and shame unto him.
Proverbs 18:13

Jesus' Confidential Briefing

Disciples inquire of His Return and Jesus details precedent events, recorded in three Gospels: Mt24, 25, Mk 13, and Lk 21, 22. Jesus gave a personal warning “Take heed that no man deceive you.” (Mt 24:4) but also a strange warning, “But as the Days of Noah were, so shall also the coming of the Son of Man be.” What does that mean?

- 1] And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,
- 2] That the Sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.

“Sons of God”

בְּנֵי־הָאֱלֹהִים Bene HaElohim = angels. OT (Job 1:6, 2:1, 38:7); NT (Lk 20:36); Book of Enoch; and, Septuagint (LXX).

“...daughters of men”: בָּנוֹת הָאָדָם Benoth Adam = “Daughters of Adam.” Daughters of Adam, *not just Cain*. (Adam had daughters (Gen 5:4): that’s where Cain got his wife!

“took...of all they chose”: doesn’t sound like the girls had much choice in the matter...

- 3] And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be a hundred and twenty years.
- 4] There were *Nephilim* in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.

The Nephilim

נְפִילִים	<i>Nephilim</i> : “the fallen ones.”
נָפַל	<i>Nephal</i> : “to fall, be cast down to fall away, desert.”
הַגִּבּוֹרִים	<i>HaGibborim</i> : “the mighty ones.”

Septuagint (Greek) LXX:

γίγαντες *gigantes* (~ “giants?”)

γίγας *gigas* = “earth-born.”

Geneges is the same word used in Greek mythology for “Titans,” creatures emerging from interbreeding of the Greek gods with human beings. *Genea*, means “breed,” or “kind.” The English words “genes” and “genetics” come from the same root.

- 9] These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God.

“...perfect”: תָּמִים *tamiym* = “without blemish, sound, healthful, without spot, unimpaired.”

New Testament Confirmations

*And the angels which kept not their first estate, but left their own **habitation**, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.*
Jude 6, 7

οἰκητήριον *oiketerion* = habitation; used only twice: Jude 6; 2 Cor 5:2.

*For in this we groan, earnestly desiring to be clothed upon with our **house** which is from heaven:*

2 Cor 5:2

*For if God spared not the angels that sinned, but cast them down to **Tartarus**, and delivered them into chains of darkness, to be reserved unto judgment; And spared not the old world, but saved Noah...*

2 Peter 2:4,5

Tartarus

Greek term for the “dark abode of woe”; pit of darkness in the unseen world; in Homer’s *Iliad*: “...as far below hades as the earth is below heaven...”

Greek Titans

- Partly terrestrial; partly celestial;
- Rebelled against their father Uranus;
- After prolonged contest were defeated by Zeus and condemned into *Tartarus*;
- *Titan* (Greek) = *Sheitan* (Chaldean) = *Satan* (Hebrew).

Ancient Legends

- | | |
|-------------|---------------------|
| • Sumer | • Persia |
| • Assyria | • Greece |
| • Egypt | • India |
| • Incas | • Bolivia |
| • Mayan | • South Sea Islands |
| • Gilgamesh | • American Indians |

Pawnee Account

“While we were in the sandhills, scouting the Niobrara country, the Pawnee Indians brought into camp some very large bones, one of which the surgeon of the expedition pronounced to be the thigh bone of a human being. The Indians said the bones were those of a race of people who long ago had lived in that country. They said these people were three times the size of a man of the present day, that they were so swift and strong that they could run by the side of a buffalo, and, taking the animal in one arm, could tear off a leg and eat it as they ran.

“These giants, said the Indians, denied the existence of a Great Spirit. When they heard the thunder or saw the lightning, they laughed and declared that they were greater than either. This so displeased the Great Spirit that he caused a deluge. The water rose higher and higher till it drove these proud giants from the low grounds to the hills and thence to the mountains. At last even the mountaintops were submerged and the mammoth men were drowned.

“After the flood subsided, the Great Spirit came to the conclusion that he had made men too large and powerful. He therefore corrected his mistake by creating a race of the size and strength of the men of the present day. This is the reason, the Indians told us, that the man of modern times is small and not like the giants of old. The story has been handed down among the Pawnees for generations, but what is its origin no man can say.”

(Colonel William F. Cody, *Buffalo Bill's Life Story—An Autobiography*, Farrar & Rinehart, Inc., New York, 1920, p.114.)

Modern Giants

Giants: Master Builders of Ancient Civilizations, Stephen Quayle, published by End Time Thunder Publishers, 90 Safe Trek Pl., Bozeman, MT 59718, 2002.

Genetic Discovery

Scientists at Johns Hopkins University have discovered a gene in mice which controls growth: Growth/Differentiation Factor-8 (GDF-8). Disrupting GDF-8 yielded “supermice” three times larger and much stronger (*Nature*, April 30, 1997.)

Biblical Prohibitions

Death penalty for lying with a beast (Lev 20:15). If a woman lies with a beast, both shall be killed (Lev 20:16). Does genetic transfers of human DNA into animals suggest that we are entering the period which Jesus likened to the “days of Noah”?

“Lines of Seth” View

- “Sons of God” ~ Sethite Leadership?
- “Daughters of Adam” ~ Daughters of Cain?
- Sin = failure to maintain separation?
- (*Nephilim* = ?)

5th Century Origin

Celsus and Julian the Apostate used the traditional belief to attack Christianity; Julius Africanus resorted to the Sethite theory as more comfortable ground. Then, Cyril of Alexandria used it to repudiate the orthodox position. Augustine embraced the Sethite theory and this view prevailed into the Middle Ages and is still commonly taught today.

Text Itself

“Sons of God” *never* used of believers in the Old Testament; Seth was not God; Cain was not Adam. (No mention of the “daughters of *Elohim*.”) Grammatical Antithesis ignored (Psalm 81:1 - 6).

Separation Inferred

Lines separated in Genesis 11. Separation imposed upon Isaac; Ishmael not so... “*All* flesh corrupted” (Genesis 6:12).

Inferred Godliness of Seth

- Only Enoch and Noah's eight were spared
- "Took...wives" as "they chose"?
- Why did the Sethites perish in the flood?
- Enosh, Seth's son, *initiated* the defiance of God. Apostasy *began with Enosh*: "then men began to *profane* the name of the Lord." (Genesis 4:26); *Targum of Onkelos*, *Targum of Jonathan*, Kimchi, Rashi, et al.; Jerome; Maimonides, *Commentary on the Mishnah*, 1168 A.D.

"Daughters of Cain"

There is no basis for a *subset* of the "Daughters of Adam." Cainites were not necessarily godless (Genesis 4:18f). Were the daughters of Seth so *unattractive*?

The Unnatural Offspring

- *Nephilim* = ?
- Supernatural offspring: "Mighty men." Only X-chromosomes among Sethites? (No "women of reknown.")
- What made Noah's genealogy so distinctive? (Genesis 6:9.)

New Testament Confirmations

"In the mouth of 2 or 3 witnesses..." (Jude 6, 7; 1 Peter 3:19, 20; 2 Peter 2:4, 5). Even the unique use of "*Tartarus*."

"Angel" View: B.C.

Traditional Rabbinical literature; *Book of Enoch* (2nd Century B.C.); *Testimony of the 12 Patriarchs*; Josephus Flavius; Septuagint (LXX).

"Angel" View: Church Fathers

Philo of Alexandria, Justin Martyr, Irenaeus, Athenagoras, Tertullian, Lactantius, Amrose, and Julian.

Modern Scholarship

G.H. Pember, M.R. DeHaan, C.H. McIntosh, F. Delitzsch, A.C. Gaebelein, A.W. Pink, Donald Barnhouse, Henry Morris, Merril F. Unger, Arnold Fruchtenbaum, Hal Lindsey, and Chuck Smith.

Sethite View Summary

- Text Itself
- Inferred Separation
- Inferred Godliness of Sethites
- Inferred Cainite subset Adamites
- Unnatural Offspring
- New Testament Confirmations
- *Post-Flood & Prophetic Issues*

The Rephaim

"...and also after that..." (Genesis 6:4). Post-flood *Nephilim*... essential to understand OT & prophecy!

Who Built the Ancient Monuments?

- The Great Pyramid at Giza?
- Stonehenge in Britain?
- The "Circle of the Rephaim"?

Gilgal Rephaim "The Circle of Rephaim"

Five circles including 20-ton stones (Diameter=155 meters). Dated: 3000 B.C. Built on flat plateau; only visible from above; 10 miles from Asteroth-Karnaim (Gen 14:5; Josh 12:4; 1 Chr 6:71).

Post-Flood Nephilim

"...also after that..." (Genesis 6:4). *Rephaim*, *Emim*, *Horim*, *Zamsummim* (Gen 14, 15); Arba, Anak & his seven sons (*Anakim*), encountered in Canaan (Num 13:33). Og, King of Bashan (Deut 3:11; Joshua 12). Goliath and his four brothers (2 Sam 21:16-22; 1 Chr 20:4-8).

The Stratagems of Satan

- Corruption of Adam's line (Gen 6);
- Abraham's seed (Gen 12, 20);
- Famine (Gen 50);
- Destruction of male line (Ex 1);
- Pharaoh's pursuit (Ex 14);
- The populating of Canaan (Gen 12:6);
- Against David's line (2 Sam 7);

Attacks on David's Line

- Jehoram kills his brothers 2 Chr 21
- Arabians slew all (but Ahazariah)
- Athaliah kills all (but Joash) 2 Chr 22
- Hezekiah assaulted, etc. Isa 36, 38
- Haman's attempts Est 3

New Testament Strategems

- Joseph's fears: Mt 1
- Herod's attempts: Mt 2
- At Nazareth: Lk 4
- 2 storms on the Sea: Mk 4; Lk 8
- The Cross
- Summary: Rev 12 ...and he's not through...

An Enigma

What do the Golan Heights, Hebron, and the Gaza Strip have in common? They were the areas that Joshua *failed* to exterminate the Rephaim (Joshua 15:14, et al.)!

The Nature of Angels

Fallen Angels vs. Demons? Are they equivalent or distinctive? Angels always appear in human form (Sodom and Gomorrah; Resurrection; Ascension). [*Demons always seek embodiment.*] Angels spoke, took men by hand, ate meals, and were capable of direct physical combat (Passover in Egypt and the slaughter of 185,000 Syrians). They don't marry (in heaven).

Can Angels Have Sex?

For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

Mt 22:30; Mk 12:25

The Original Warfare

And I will put enmity between thee and the woman, and between thy seed and her seed; he shall bruise thy head, and thou shalt bruise his heel.

Gen 3:15

The Conflict Between Two Seeds

- The "Seed of the Woman"
- The "Seed of the Serpent" (The Red Dragon: Satan; The Coming World Leader; The False Prophet)
- Forces behind world powers today

Daniel's Visions Compared

	Daniel 2		Daniel 7
Gold		Winged Lion	Babylon
Silver		Bear on Side	Persia
Brass		Leopard	Greece
Iron		Terrible Beast	Rome I
Iron + Clay		10 Heads	"Rome II"

One-World Ecumenical Religion

Biblical Christianity becoming increasingly politically incorrect. The Vatican positioning for global leadership.

New World Order

- "A World Without Borders": End of the independent Nation-State; Multiculturalism
- Centralized Socialistic Government
- Potential Forcing Functions: *Nuclear Proliferation; Terrorism; Cosmic Threat?*

What is the "Miry Clay?"

Miry clay is clay made from mire, dust.

*And whereas thou sawest iron mixed with miry clay, **they shall mingle themselves with the seed of men:** but they shall not cleave one to another, even as iron is not mixed with clay.*

Daniel 2:43

The Restrainer

For the Mystery of Iniquity doth already work: only He who now hindereth will hinder, until he be taken out of the way. And then shall that Wicked One

be revealed ...whose coming is after the working of Satan with all power and signs and lying wonders...

2 Thess 2:7-9

The Coming World Leader

- 33 Titles in the Old Testamen • 13 in the New Testament
- Jew or Gentile? – *It's a duet!* (Revelation 13).

Where Does “He” Come From?

And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life...

Rev 11:7, 8

The Big Lie

...Because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe the lie.

2 Thess 2:10-11

The Most Absurd War

Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying, “Let us break their bands asunder, and cast away their cords from us.”

Psalms 2:1-3

- 5] And GOD saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually.
- 6] And it repented the LORD that he had made man on the earth, and it grieved him at his heart.

“Repented”: *Nahòam* in the niphal form describes, anthropologically, the love of God as having suffered heart-rending disappointment. Literally, it speaks of taking a deep breath in extreme pain.

- 7] And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.
- 8] But Noah found grace in the eyes of the LORD.

- 9] These *are* the generations of Noah: Noah was a just man *and* perfect in his generations, *and* Noah walked with God. {perfect: or, upright}
- 10] And Noah begat three sons, Shem, Ham, and Japheth.
- 11] The earth also was corrupt before God, and the earth was filled with violence.
- 12] And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.
- 13] And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.
- 14] Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

The English word **ark** came down through the Latin *arca*, “a chest or coffer.” (The word for the “ark” of the covenant is a different word—*aron*.)

- 15] And this *is the fashion* which thou shalt make it *of*: The length of the ark *shall be* three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.
- 16] A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; *with* lower, second, and third *stories* shalt thou make it.

“...window”: The Hebrew word *sohar* can best be translated a *light* or *window*. This was approximately eighteen inches in height and extended completely around the ark; it admitted light and air.

- 17] And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein *is* the breath of life, from under heaven; *and* every thing that *is* in the earth shall die.
- 18] But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons’ wives with thee.
- 19] And of every living thing of all flesh, two of every *sort* shalt thou bring into the ark, to keep *them* alive with thee; they shall be male and female.
- 20] Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every *sort* shall come unto thee, to keep *them* alive.

(The “two of every sort” will be amended in Gen 7:2)

- 21] And take thou unto thee of all food that is eaten, and thou shalt gather *it* to thee; and it shall be for food for thee, and for them.
- 22] Thus did Noah; according to all that God commanded him, so did he.

* * *

Next Time

- 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.
- 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.

- 3] Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth.

A key question will emerge: How did Noah *know* which were “clean” and “unclean”? These were *ceremonial* distinctions!

“by sevens”: Heb. “seven seven”; Probably seven of each, male and female: 14 of each “kind.”

Next Time: The Flood of Noah—was it local or worldwide? Was the ark big enough to all the animals? How is it relevant *prophetically*? Read Chapters 7, 8, and 9...

Study Questions

(For the diligent student.)

- 1) What characterized “the days of Noah”? In what way were they *prophetic*?
- 2) Who were the “Sons of God”? How do we know?
- 3) Who were the “daughters of Adam”? How is the designation important?
- 4) What is the significance of Genesis 6:1 & 6:2 being a single sentence?
- 5) Who were the *Nephilim*? How are they distinct from “fallen angels”?
- 6) How was Noah’s genealogy free from “blemishes”?
- 7) Name three confirmations of the “angel view” of Genesis 6 in the New Testament.
- 8) Summarize the two locations of the term “*oiketerion*” in the New Testament and its apparent significance.
- 9) List at least 12 ways that the “lines of Seth” view is inconsistent with the Biblical record.
- 10) Contrast the characteristics of (fallen) angels and demons.

Discussion Questions

(“Where two people agree, one is redundant.”)

- 1) Compare and contrast the “Angel view” and “lines of Seth” view of Genesis 6. Which do you favor?
- 2) Where is *Tartarus*? How do *Hades*, *Sheol*, and *Gehenna* differ?
- 3) Discuss the similarities (and contrasts) of Genesis 6 with Greek mythology.
- 4) Who were the *Rephaim* in the Old Testament? Where did they come from?
- 5) Discuss events, and the participants, in the dialogs recorded in Psalm 2.

Candidate Research Projects

(For the truly dedicated.)

- 1) Trace the evidences of giants throughout history.
- 2) Trace the legends of “star people,” demigods, and the like in ancient mythologies.
- 3) Trace the additional references which impact our understanding of the dialogs in Psalm 2.

Genesis Session 12

Genesis 7 & 8: The Flood

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

Gen 6:11-12

Noah

Noah is mentioned as one of three righteous (with Job and Daniel; Ezek 14:14, 20). He is included in the genealogies of Abraham and Jesus (1 Chr 1:4; Lk 3:36). New Testament References: by Christ (Mt 24:37-39; Lk 17:26); Peter (1 Pet 3:20; 2 Pet 2:5); and Paul (Heb 11:7).

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.

Gen 6:13-14

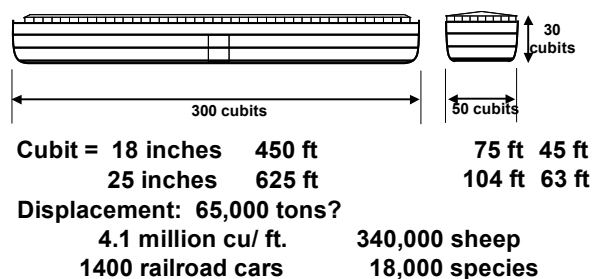
כַּפָּר *kaphar*. Here: “pitch”; elsewhere: “atonement.” “Pitch it within and without”: Why? More than floatation: preservation of the ruins for a prophetic role?

And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it.

Gen 6:15-16

The Hebrew word *sohar* can best be translated “light” or “window.” This was approximately eighteen inches in height and probably extended completely around the ark; it admitted light and air. The ark had only one door, and that is important. Christ said, “I am the way” and “I am the door to the sheepfold,” and He is the door of the Ark, and gate of Tabernacle... No alternative arrangements available. All theological arguments ended at the door the ark.

Noah's Ark



Titanic: 882 ft, 46,000 tons.
[25 in cubit: 4.1 million cu ft (2.73 times larger).]

And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die. But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

Gen 6:17-18

And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee, to keep them alive.

Gen 6:19-20

And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them. Thus did Noah; according to all that God commanded him, so did he.

Gen 6:21-22

Genesis 7: The Flood

- 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.
- 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.
- 3] Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth.

“Come thou ...” This is the same invitation that the Lord Jesus gives today to all mankind: “Come unto me, all ye that labor and are heavy laden, and I will give you (Noah = rest).” (Mt 11:28.) [This also was the call to John in Rev 4:1.]

Key question will emerge: How did Noah *know* **which were “clean” and “unclean”**? These were *ceremonial* distinctions!

“by sevens: Heb. “seven seven”; probably seven of each, male and female: 14 of each “clean” kind.

- 4] For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the
- “...destroy: Heb. “blot out.”
- 5] And Noah did according unto all that the LORD commanded him.
- 6] And Noah *was* six hundred years old when the flood of waters was upon the earth.
- 7] And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.
- 8] Of clean beasts, and of beasts that *are* not clean, and of fowls, and of every thing that creepeth upon the earth,
- 9] There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.
- 10] And it came to pass after seven days, that the waters of the flood were upon the earth.

- 11] In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.
- 12] And the rain was upon the earth forty days and forty nights.

"...after...": or, on the seventh day.

"...windows: or, "floodgates."

- 13] In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark;
- 14] They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort.
- 15] And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life.
- 16] And they that went in, went in male and female of all flesh, as God had commanded him: and the LORD shut him in.

The "shutting him in" intimated that Noah had become the special object of divine care and protection, and that to those without the season of grace was over (Mt 25:10). Only *one* door. God shut it. Perfect security: not one person or animal was lost (v.23, et al.).

- 17] And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth.
- 18] And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters.
- 19] And the waters prevailed exceedingly upon the earth; and all the high hills, that *were* under the whole heaven, were covered.
- 20] Fifteen cubits upward did the waters prevail; and the mountains were covered.

The language is not consistent with the theory of a partial deluge.

- 21] And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man:
- 22] All in whose nostrils *was* the breath of life, of all that *was* in the dry *land*, died.

"the breath...": Heb. "the breath of the spirit of life."

- 23] And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained *alive*, and they that *were* with him in the ark.
- 24] And the waters prevailed upon the earth an hundred and fifty days.

Other Flood Traditions

- | | |
|--------------|--------------------|
| • Egyptian | • Druids |
| • Babylonian | • Polynesian |
| • Persian | • Mexicans |
| • Greek | • Peruvians |
| • Hindu | • American Indians |
| • Chinese | • Greenland |

Universal or Local?

- Every living thing destroyed (7:4,23); this assumes that man and animal life had spread far beyond the Mesopotamian Plain in the centuries or the millennia since the Fall.
- All high mountains under the entire heavens were covered (7:19); the text states clearly that "all the high mountains under the entire heaven were covered" to a depth of at least 23 feet [15 cubits] (v. 19).
- Ark rested on the mountains of Ararat (8:4). Finally the ark is said to have come to rest "on the mountains of Ararat," a range that reaches over 16,000 feet in height (8:4). A local flood might have brought them to the foothills. But "on" the mountains?
- Promise: "never again" (9:11,15).

Why?

- Dinosaurs quickly drowned and buried?
- Mammoths quickly drowned in North America, and quick-frozen in Siberia?
- Petrified forests found 100 miles from the South Pole by Admiral Byrd?
- Land animals found fossilized in locations below sea level?
- Sea animals found fossilized at high elevations?

Fossils

- Fossils are dead. Thus, *after* Adam.
- No decay = sudden, quick, change.
- Dating depends upon circular reasoning.
- Why none today?

Canopy Theory

- Atmospheric water shield protected the earth from cosmic radiation; hence, longer lifetimes prior to the flood.

- Water falls, complementing the subterranean waters unleashed (7:11).
- Continental drift occurred from fractured land masses (10:25) [*The Genesis Record*, Henry Morris and John C. Whitcomb, 1961. (They do show that the Flood was universal, it was a great catastrophe, and there is ample historical evidence for it. Their “canopy theory” is but one view...)].

Geological Mysteries

- Grand Canyon origin
- Mid-oceanic mountain ranges
- Submarine canyons
- Magnetic variations on ocean floor
- Coal and oil formations
- Frozen mammoths
- Metamorphic rock
- Fossil graveyards
- Jigsaw fit of continents

Major land masses unexplained by simple erosion, etc. Why are there surprising amounts of coal in Antarctica? Mammoths, with food still in their mouths, *quick-frozen* in place, dying from suffocation... Tectonic plates move about an inch/year (the same rate that your fingernails grow). Much of the upheavals are the result of horizontal compression, buckling the sedimentary layers.

Hydroplate Theory

- Interconnected continents
- Subterranean water
- Increasing pressure(s)
- Horizontal buckling and eruptions (Walt Brown, Center for Scientific Creation, Phoenix, Arizona)

The Flood

- Rained 40 days
- Not just rain: “fountains of the deep”
- Waters prevailed 150 days
- In the Ark 377 days (5 months floating; 7½ months on the mountain)

Some Perspectives

- Only one Ark (and only one door)

- No births nor death (all in the ark were saved)
- Alternative theological speculations ended when the door was shut
- Only three groups of people: those that *perished in* the Flood; those that were *preserved through* the Flood; those that were *removed prior to* the Flood (Notice that Enoch was not “post-flood” nor “mid-flood”: He was “pre-flood”...)

Genesis 8: The New Beginning

- 1] And God remembered Noah, and every living thing, and all the cattle that *was* with him in the ark: and God made a wind to pass over the earth, and the waters asswaged;
- 2] The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained;
- 3] And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated.
- 4] And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

Why did the Holy Spirit want us to know this very date?

The Two Calendars

Civil: *Tishri* (in the Fall) *Rosh Hoshana*
 Religious: *Nisan* (in the Spring)

This month shall be unto you the beginning of months: it shall be the first month of the year to you.

Exodus 12:2

New Beginnings

Crucified on the 14th of Nisan;
 In the grave: 3 days;
 Resurrection: 17th of Nisan (the “7th month” of the Genesis Calendar)

Noah’s “new beginning” on the Planet Earth was on the anniversary—in anticipation—of our “new beginning” in Christ!

Earlier Sightings

In the extreme eastern Turkey, near the border with Armenia and Iran. Except on the NW, where a spur nearly 2,200 m (7,000 ft) high merges with a long ridge, the mountain is completely isolated, being surrounded on all other sides by elevated plains ranging from 2,500 to 4,500 ft above sea level.

- Babylonian records
- Greek histories
- 275 B.C: Berossus, a Chaldean priest
- 30 B.C.: Hieronymus, the Egyptian
- 1st cent. B.C.: Nicholas of Damascus
- 70 A.D.: Josephus Flavius
- 350 A.D.: Epiphanius
- 1254: Haithon, Armenian King
- 13th century: Marco Polo references
- 1916: Russian Aviators; Czar interest; revolution interferes
- 1901-1904: George Hagopian
- 1952, 1955: Navarro visits (Died in 1960).
- 1970's: Ed Davis, Ed Behling, George Jammal, et al
- February 20, 1993: CBS Prime Time Special, with photos

And the whole earth was of one language, and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.

Gen 11:1,2



- 5] And the waters decreased continually until the tenth month: in the tenth *month*, on the first *day* of the month, were the tops of the mountains seen.
- 6] And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made:
- 7] And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth.

The raven is classified as an unclean bird...

- 8] Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground;
- 9] But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters *were* on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark.
- 10] And he stayed yet other seven days; and again he sent forth the dove out of the ark;
- 11] And the dove came in to him in the evening; and, lo, in her mouth *was* an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth.
- 12] And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more.

“...other seven days...”: a strong presumptive proof that Noah observed the Sabbath during his residence in the ark. [What kind of bird are you? Do you feed on the corrupt world, or do you find rest only in ark?]

Event		Mon/Day	Ref.
	Noah enters the Ark	2 10	7:7-9
7 days	7 days later: rain begins	17	7:10-11
	40 days later: heavy rains stop	3 27	7:12
	110 days later: waters recede	7 17	7:24
150 days	Ark rests on Mr. Ararat		8:4
	74 days later: mtn tops visible	10 1	8:5
	40 days later: Raven sent;	11 11	8:6-9
	Dove #1 sent & returns	11 18	
	Dove #2 sent & returns with leaf	11 25	8:10
	Dove #3 sent; does not return	12 2	8:12
	22 days later: Water receded		
163 days	Noah saw dry land	1 1	8:13
57 days	Land completely dry; Ark exited	2 27	8:14-19
377 days		1 yr 17 days	

(Note: 360 *day* years, 30 day months...)

- 13] And it came to pass in the six hundredth and first year, in the first *month*, the first *day* of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.
- 14] And in the second month, on the seven and twentieth day of the month, was the earth dried.
- 15] And God spake unto Noah, saying,
- 16] Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee.
- 17] Bring forth with thee every living thing that *is* with thee, of all flesh, *both* of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.
- 18] And Noah went forth, and his sons, and his wife, and his sons' wives with him:
- 19] Every beast, every creeping thing, and every fowl, *and* whatsoever creepeth upon the earth, after their kinds, went forth out of the ark.
- 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.

- 21] And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart *is* evil from his youth; neither will I again smite any more every thing living, as I have done.
- 22] While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

Post-Flood Changes

- Thermal blanket gone
- End of universal climate
- Atmospheric pressure reduced 50%
- Extended longevities now decline...
- More oceans, less land

Genesis 9: A New Beginning

- New Order: Not vegetarians anymore; capital punishment ordained; human government established.
- Sinful man wiped out, but not sin.
- Noah's Prophecy: *May God enlarge Japheth, And may he dwell in the tents of Shem; And may Canaan be his servant.*

Study Questions

(For the diligent student.)

- 1) Was Noah a real historical character? How do we know?
- 2) Did the flood really happen? How do we know? What evidences remain?
- 3) How many of each type of animal did Noah take into the ark? How did he know the distinctions?
- 4) Chart the 377 days on the ark.
- 5) What are the *prophetic* implications of Genesis 8:4?
- 6) What are some of the ecological changes in the post-flood world?

Discussion Questions

("Where two people agree, one is redundant.")

- 1) How big was the ark (in modern terms)? How many species could it have contained? How many were there to be contained?

- 2) Discuss the strengths and weaknesses of two prevailing views:
 - a) Water canopy theory
 - b) Hydroplate theory

What do you think happened?

- 3) What three groups of people faced the flood and how were they distinctly dealt with? What are the eschatological inferences therein?
- 4) Is the Ark on Mt. Ararat in Turkey, or is it in Iran?

Candidate Research Projects

(For the truly dedicated.)

Research the records and publications supporting the location of the ark on Mt. Ararat in Turkey and contrast them with the possibilities that it may yet lie in the region *east* of Babylon.

For the technically inclined: Contrast in detail the canopy theory (re: Henry Morris) and the hydroplate theories (Walt Brown) of the flood. [Don Patten believes the planet Mars may also have been involved.]

Preparation for the Next Session:

Read Chapters 9 & 10.

Genesis Session 13

Genesis 9 - 10: The Post-Flood World

Part 1:

Genesis 1, 2	Creation
Genesis 3	Fall of Man
Genesis 4	Cain & Abel
Genesis 5-6	Days of Noah
Genesis 7-8	Flood of Noah
Genesis 9-10	Post-Flood World
Genesis 11	Tower of Babel

Part 2:

Genesis 12-20	Abraham
Genesis 21-26	Isaac
Genesis 27-36	Jacob
Genesis 37-50	Joseph

Post-Flood Changes

- Thermal blanket gone
- End of universal climate
- Atmospheric pressure reduced 50%
- Extended longevities now decline...
- More oceans, less land

Genesis 9 The Post-Flood World

A New Beginning

- New Order: not vegetarians anymore; capital punishment ordained; human government established
- Sinful man wiped out, but not sin
- Noah's Prophecy: "*May God enlarge Japheth, And may he dwell in the tents of Shem; And may Canaan be his servant.*"

- 1] And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.
- 2] And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth *upon* the earth, and upon all the fishes of the sea; into your hand are they delivered.

Marriage is regarded as a divine institution for procreation of the race... Gen 2:22; Mt 19:5. Like Adam, Noah and his descendants give dominion over the animals, etc.

- 3] Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.
- 4] But flesh with the life thereof, *which is* the blood thereof, shall ye not eat.
- 5] And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man.

No longer vegetarians. Blood is prohibited (not just for Jews: Cf. Council of Jerusalem, Acts 15:20,29.) Capital punishment *required*.

- 6] Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.
- 7] And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.

Lex Talionis: blood for blood...The *law* was henceforth to inflict CAPITAL PUNISHMENT on its murderers; not the law of man simply,

but the law of God. Given to Noah, this statute was designed for the universal family of man until repealed by the Authority that imposed it. Not having been exclusively a Jewish statute, the abrogation of the Mosaic economy does not affect its stability. Christ, having come not to destroy the fundamental laws of Heaven, may be fairly presumed to have left this standing.

The *execution* of the law was neither to be retained in the Divine hand for miraculous administration, nor to be left in that of the private individual (the kinsman) to gratify revenge, but to be entrusted to society for enforcement by means of a properly-constituted tribunal. This was the commencement of social government among men, and the institution of the magisterial office, or the power of the sword.

- 8] And God spake unto Noah, and to his sons with him, saying,
- 9] And I, behold, I establish my covenant with you, and with your seed after you;
- 10] And with every living creature that *is* with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.
- 11] And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.
- 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:
- 13] I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.
- 14] And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:
- 15] And I will remember my covenant, which *is* between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

First rainbow. [Setterfield calculates that the reduction in velocity of light may have been involved.] The "bow" is the token of a covenant. It is interesting that the Antichrist is also characterized by a bow: [קֶשֶׁת *qesheth* Heb; τόξον *toxon* Gr]. This commitment argues against a "local" flood. (The rainbow was God's sign for peace with Him; it has been appropriated by the "New Agers" for their pagan purposes...)

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

2 Pet 3:5-7

However, read the "fine print": 2 Pet 3:3-7: next time by fire.

- 16] And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that *is* upon the earth.
- 17] And God said unto Noah, This *is* the token of the covenant, which I have established between me and all flesh that *is* upon the earth.
- 18] And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham *is* the father of Canaan.
- 19] These *are* the three sons of Noah: and of them was the whole earth overspread.
- 20] And Noah began *to be* an husbandman, and he planted a vineyard:

“...husbandman”: “man of the ground.” Cf. Joshua 5:4, “a man of war;” 2 Samuel 16:7, “a man of blood;” Genesis 46:32, “a man of cattle;” Exodus 4:10, “a man of words.”

Wine

- Nothing wrong (Deut 25:4; 1 Cor 9:7); fermentation is a natural process
- Beneficial (Judg 9:13; Ps 104:15; Prov 31:6; 1 Tim 5:23)
- Symbol of blessings (Gen 27:28:37; Prov 9:2; Isa 25:6; Mt 26:28,29)
- Blessed at Cana (Jn 2:9,10)
- Drunkenness condemned (Prov 23:20; Isa 5:11, 22; Lk 21:34; Rom 13:13; 1 Cor 5:11; 6:10; Gal 5:21; Eph 5:18; 1 Thess 5:8)

There are special seasons when abstinence from this as well as other gratifications of a physical kind is a duty (cf. Lev 10:9; Judg 13:4, 14; Ezek 44:21; Dan 1:5, 8, 16; Rom 14:21; 1 Cor 10:28), and it is competent to any Christian, for the sake of his weaker brethren, or as a means of advancing his own spiritual life, or for the glory of God, to renounce his liberty in respect of drinks—no intelligent person will doubt this. But that total abstinence is imperatively required of everyone is neither asserted in Scripture nor was it taught by the example of Christ (Mt 11:19), and to enforce it upon Christian men as a term of communion is to impose on them a yoke of bondage which Christ has not sanctioned, and to supplant Christian liberty by bodily asceticism.

- 21] And he drank of the wine, and was drunken; and he was uncovered within his tent.
- “...and he was uncovered...”: Literally, *he uncovered himself*; indicates the personal guilt of the patriarch. Wine: to cheer the heart (Judg 9:13; Ps 104:15) and alleviate the pain of the curse (Prov 31:6). [Grape juice arguments fail here...]. Oenology is valid pursuit if done in moderation (Jn 2:10; 1 Tim 5:23). Intoxication tends to lead to sensuality; cf. the cases of Lot (Gen 19:33), Ahasuerus (Est 1:10, 11), Belshazzar (Dan 5:1-6).
- 22] And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

- 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.

“Saw Nakedness”

Several views:

- Rabbinical: Ham castrated Noah;
- Ham slept with his (step?)mother and Canaan was the offspring of that union;
- Ham was involved in a homosexual attack.

גָּלַח *galah*

- In Lev 18:6-19 all but one verse uses the causative form to indicate improper sexual behavior.
- However, Noah had already uncovered himself, (the reflexive form) in v. 21.

But the Hebrew expression here probably means what it says: **Ham . . . saw his father’s nakedness** (v. 22). He was not involved with Noah sexually, for in that case the Hebrew would be translated “he uncovered (causative form of *galah*) his father’s nakedness.” Instead Noah had already **uncovered** himself (*wayyitgal*, reflexive form, v. 21), and **Ham** saw him that way.

An attempt by Ham to *assert leadership* may have been involved, and Noah’s prophecy concerning the ultimate subjection of Canaan’s descendants may have been a response... [What is also overlooked by many commentators is the role of the *rephaim* among the tribes of Canaan.]

Noah’s oracle (vv. 25-27) showed that the natures of his three sons would be perpetuated in their descendants. In all but one of the verses in Lev 18:6-19, Moses used the causative form of the verb *galah* to refer to the Canaanites’ (Ham’s descendants) “uncovering” another’s nakedness (rendered in the NIV, “have sexual relations”). This euphemism reports the actual licentious and repulsively immoral behavior of the descendants of Ham (cf. Lev 18:3). Ham’s disposition toward moral abandon thus bore fruit in the immoral acts of his descendants, the Canaanites.

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

Enslavement of Canaanites

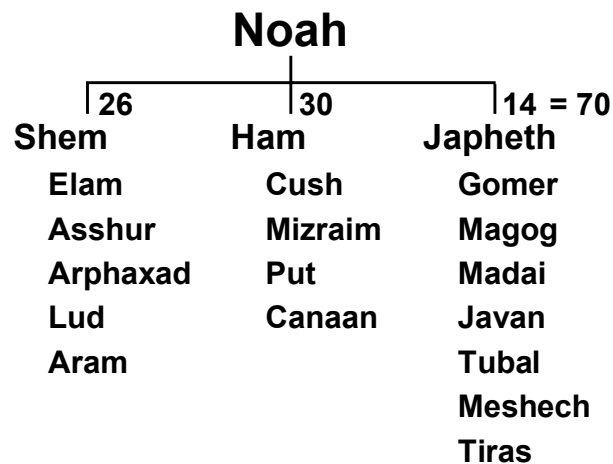
- Defeated and enslaved by eastern kings (Gen 14);
- Gibeonites under Joshua became wood choppers and water carriers for Israel's tabernacle (Josh 9:27);
- Battle of Carthage (146 B.C.): the Phoenicians (Canaanites) were finally defeated.

Ham's attempt at leadership backfired: his line through Canaan would lead to subjection (vv.26-27). The enslavement of Canaanites is seen in many situations in the history of the Old Testament.

The Canaanites would have to be dispossessed by Israel under Joshua in order for blessing to come on Shem (v. 26) and for the Japhethites to dwell **in the tents of Shem** (v. 27), meaning that the Japhethites would live with the Shemites on friendly terms, not that the Japhethites would dispossess the Shemites. Verses 24-29 actually set the foundation for Israel's foreign policy in the land (Deut 20:16-18).

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

Genesis 10: The Table of Nations



- 1] Now these *are* the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood.
 2] The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.
 3] And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah.

The historian has not arranged this catalogue according to seniority of birth; for the account begins with the descendants of Japheth, and the line of Ham is given before that of Shem though he is expressly said to be the youngest or younger son of Noah; and Shem was the elder brother of Japheth (Gen 10:21), the true rendering of that passage.

The genealogy of the non-elect is always placed before the chosen line: Cain before Seth (chs. 4–5), Ishmael before Isaac (ch. 25), Esau before Jacob (chs. 36–37). The choice of Shem and the rejection of Ham has already been intimated (9:25–27), and this is confirmed in this chapter.

- 4] And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.
 5] By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.

“Isles of Gentiles”: a phrase by which the Hebrews described all countries which were accessible by sea (Is 11:11; 20:6; Jer 25:22).

Japheth

- **Gomer**: (Herodotus, Plutarch, et al.): Cimmerians settled along the Danube and Rhine.
 - **Ashkenaz**: Germany.
 - **Riphath**: (Josephus: Paphlagonians; “Europe” from Riphath.)
 - **Togarmah**: Armenians, Turkey, Turkestan
- **Magog**: “Scythians” (Critical to understanding Ezek 38 & 39)
 - Hesiod, Greek didactic poet, 8th cent. B.C.
 - Herodotus, “The Father of History”, 5th cent. B.C.

Why does the Bible always use such “strange” names? We force it to: we keep changing the name of things (Petrograd/St Petersburg/Leningrad/St Petersburg; Byzantium/Constantinople/Istanbul; et al.); but we don't change the names of our ancestors! Cf. Isaiah's dilemma re: Persian Empire 100 years before the fact: “Elam...”

The descendants of **Japheth**, numbering 14, were given first. These were northern people, remote from Israel. **Gomer** represented the Cimmerians, thought to be of the same stock as the Scythians. **Magog** was the land of Gog, between Armenia and Cappadocia (Ezek 38:2; 39:6). The name represented Scythian hordes southwest of the Black Sea.

- **Madai:** Medes (Kurds)
– Emerged about 10th cent. B.C.; coalition with Persia (Elam), 7th cent B.C.
- **Tubal:** Eastern Anatolia (Turkey)
- **Meshech:** Eastern Anatolia (Turkey)
- **Javan:** Ionia; Greece
- **Tiras:** Pelasgians of the Aegean; the Etruscans of Italy

Madai represented the Medes east of Assyria and southwest of the Caspian Sea. **Javan** was the general word for the Hellenic race, the Ionians of western Asia Minor. **Tubal** and **Meshech** were northern military states in Anatolia, (now eastern Turkey). **Tiras** may refer to the seafaring Pelasgians of the Aegean coasts.

Japheth

- Gomer
 - Ashkenaz
 - Riphath
 - Togarmah (Armenia, et al.)
- Javan
 - Elishah
 - Tarshish (British Isles?)
 - Kittim
 - Dodanim

From the previous seven, seven more were derived. Three northern tribes came from **Gomer: Ashkenaz** (related to the Scythians), **Riphath**, and **Togarmah** (distant northern tribes). **The sons of Javan**, two geographical names and two tribal names, were all kin to the Greeks. **Elishah** was Alashiyah or Cyprus. **Tarshish** was a distant coast in Asia Minor. **The Kittim** also dwelt on Cyprus. The “Dodanim” (niv marg.) may have lived in Dodona, Greece (unless “Dodanim” is a textual variant for **Rodanim** [Rhodes]; cf. 1 Chr 1:7).

Ham

- 6] And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan.
 7] And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha: and the sons of Raamah; Sheba, and Dedan.
 8] And Cush begat Nimrod: he began to be a mighty one in the earth.

“...sons of Ham:” They emigrated southward, and their settlements were: Cush in Arabia, Canaan in the country known by his name, and Mizraim in Egypt, Upper and Lower. It is generally thought that his father

accompanied him and personally superintended the formation of the settlement, whence Egypt was called “the land of Ham” (Ps 105:23, 27; 106:22). **Mizraim.** A Hebrew dual for Egypt, comprising the lower and the upper divisions of that land. The two capitals of Egypt were Memphis and Thebes. **Sheba** was in southwest Arabia (cf. the queen of Sheba, 1 Kgs 10:1-13), and **Dedan** was in northern Arabia. Some of the people in these ancient kingdoms traced their lineage to Joktan from Shem (Gen 10:29). So there was a mixing in the settlement. **Seba** was in Upper Egypt. **Havilah** (“sand-land”) could refer to northern and eastern Arabia on the Persian Gulf or the Ethiopian coast. **Sabtah**, ancient Hadhramaut, was on the western shore of the Persian Gulf. **Raamah and Sabtecah** were in southern Arabia.

The descendants of **Ham** (vv. 6-20) formed the eastern and southern peoples of Mesopotamia. The Cushites (descendants of **Cush**) settled in south Arabia, and in present-day southern Egypt, Sudan, and northern Ethiopia. They became mingled with Semitic tribes dwelling in the same region; hence there is repetition of some of the names in other lines.

The final Hamite line that was significant for Israel was **the Canaanite** group. Once again the listing employs “begot” (*yalad*) to list the cities and tribes of peoples living in the Promised Land. **Sidon** was the predominant Phoenician city. **Hittites** (*hòet*, “Heth”) is problematic, but may refer to a pocket of Hittites from the early movements of tribes. The **Jebusites** dwelt in Jerusalem. **Amorite** was a general reference to western Semites, but here points to a smaller ethnic group in the mixed population of Canaan. The other seven Canaanite tribal names are less problematic; they were tribes that settled in Lebanon, Hamath on the Orontes River, and all through the land. Their listing is significant after the passage pronouncing the curse on Canaan (9:25-27). Among the Hamites are found not just all the Canaanite peoples but Israel’s other great enemies, Egypt (Mizraim), Babylon and Assyria.

- 9] He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD
 10] And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

Nimrod

- “Rebel”
- First “World Dictator”
- Founder of Babylon & Nineveh
- (Detail in next session)

Inserted in this table of nations is the story of **Nimrod**. This is the first “begot” (NIV, “was the father of”) section and forms a major stylistic break from the tribal names preceding it. Attempts to identify or date Nimrod have proven unsuccessful. Because his name seems to be connected with the verb “to rebel” (*marad*), tradition has identified him with tyrannical power. He was the founder of the earliest imperial world powers in **Babylon** and **Assyria**. The table simply presents him as a **mighty hunter**, a trait found commonly in Assyrian kings. He was founder of several powerful cities. The **centers** he established became major enemies of Israel.

Alexander Hislop, in his book, *The Two Babylons*, gives the background of how Nimrod was responsible for the Tower of Babel. It was he who attempted to bring together the human race after the Flood in an effort to get them united into a nation of which he could become the great world ruler. He was the rebel, the founder of Babel, the hunter of the souls of men. He was the lawless one, and he is a shadow or a type of the last world ruler, the Antichrist who is yet to appear. The first great civilization, therefore, came out from the sons of Ham.

- 11] Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah,
 12] And Resen between Nineveh and Calah: the same *is* a great city.

“Babel”: Gr. “Babylon.”

“went...: or, he went out into Assyria...” “...the city...”: The streets of the city, **Nineveh**. Known as early as 2800 B.C., it was the center of the powerful Assyrian kingdom, which attained its height under Sennacherib, Esarhaddon, and Ashurbanipal. It was situated on the Tigris River, about 250 miles from the city of Babylon. It was against this stronghold that Jonah and Nahum directed their prophecies.

- 13] And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,
 14] And Pathrusim, and Casluhim, (out of whom came Philistim,) and Caphtorim.
 15] And Canaan begat Sidon his firstborn, and Heth,
 16] And the Jebusite, and the Amorite, and the Girgasite,
 17] And the Hivite, and the Arkite, and the Sinite,
 18] And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad.

Sidon = Heb. *Tzidon*. **Heth**. Ancestor of the Hittites, whose great empire held sway from 1600–700 B.C. The principal cities of the Hittites were Carchemish on the Euphrates and Kadesh on the Orontes. These people settled in the vicinity of Hebron, and witnessed Abraham’s purchase of the Cave of Machpelah from Ephron (23:8-10). Esau married into the tribe.

The Hittites found their way into the Assyrian and Egyptian inscriptions. Archaeologists have found valuable remains of the civilization of that powerful empire.

- 19] And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest, unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha.
 20] These *are* the sons of Ham, after their families, after their tongues, in their countries, *and* in their nations.

Ham

- **Mizraim:** Upper & Lower Egypt
 – Philistines (“Palestinians” = not sons of Ishmael)
- **Cush:** Ethiopia, Kassites, E of Assyria (Settled S of the 2nd cataract of the Nile)
 – Nimrod: Bab-El, Erech, Accad, Calneh
- **Phut:** (Settled W of Egypt) Ethiopia, N Africa
- **Canaan:** Sidon to Gaza, Sodom, & Gomorrah
 – Khittae (“Cathay”)
 – Sinites (Sino = China)

- 21] Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were *children* born.
 22] The children of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram.
 23] And the children of Aram; Uz, and Hul, and Gether, and Mash.
 24] And Arphaxad begat Salah; and Salah begat Eber.

The children of Eber comprised many different groups among the sons of Shem. The name Eber has been associated with the word *Hebrew*, the name by which the Israelites were known by other peoples. They were the ones who possessed the knowledge of the true God. The term “Hebrew” is racial, while “Israelite” is national. In later days, these words were used as synonyms.

Elam – “High” Persians... [Location of the Ark?]

Aram—In the general division of the earth, the countries of Armenia, Mesopotamia, and Syria, fell to his descendants.

Elamites, descendants of Shem’s first son **Elam**, dwelt in the highlands east of Babylonia. **Asshur** was the name of the region and people of Assyria, where Nimrod, a Hamite, had founded several cities (v. 11). **Arphaxad** resided northeast of Nineveh. **Lud** was the Ludbu of the Assyrians. Perhaps Lud was a shortened form of Ludda, possibly another name for Lydia (in what is now western Turkey). **Aram** was an

ancestor of the Aramean tribes in the steppes of Mesopotamia. His descendants (v. 23) are not well known.

- 25] And unto Eber were born two sons: the name of one *was* Peleg; for in his days was the earth divided; and his brother's name *was* Joktan.
 26] And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,
 27] And Hadoram, and Uzal, and Diklah,
 28] And Obal, and Abimael, and Sheba,
 29] And Ophir, and Havilah, and Jobab: all these *were* the sons of Joktan.

Peleg: that is, "Division." **Ophir** was famed for its fine gold. Solomon sent his men along with Hiram's to extract it and to transport it to Palestine. In addition to gold, they found precious metals and gems in great abundance. Soon Solomon's kingdom rivaled all the surrounding lands in wealth. Ophir was probably a seaport on the coast of Arabia. It has been located as far away as the mouth of the Indus. Much of the gold overlay of the Temple of Solomon came from Ophir.

- 30] And their dwelling was from Mesha, as thou goest unto Sephar a mount of the east.
 31] These *are* the sons of Shem, after their families, after their tongues, in their lands, after their nations.
 32] These *are* the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.

Here is a colophon-type ending, reminding the readers that all families came from Noah, but some were of special interest for the nation Israel. Ethnology makes it evident that neither the sons of Japheth nor the sons of Ham ever comprised what some folk call the lost ten tribes of Israel.

Framework

- | | |
|------------------------------------|---------------------------|
| • <i>Bene</i> ("the sons of"; 12X) | vv.2-4,6-7,20-23,29,31-32 |
| • <i>Yalad</i> ("he begot") | vv.8,13,15,21,25-26 |
| • Canaan's descendants | vv.15-18 |
| • Boundaries of Promised Land | v.19 |

The basic framework of the table is the *bene* ("the sons of") motif (the Heb. *bene* occurs 12 times, in vv. 2-4, 6-7, 20-23, 29, 31-32). Other times, however, the chapter uses *yalad* ("he begot"), which seems to suggest that these were interpretations given to the *bene* table.

The *yalad* sections (beginning in vv. 8, 13, 15, 21, 25-26), in line with the idea of the *toledot*, trace the significant developments of personages within the structure of the table. (The NIV renders the *yalad* verb "was

the father of" in vv. 8, 13, 15, 26, "was the ancestor of" in v. 21, and "were born to" in v. 25.) *Of special note are verses 15-19, in which Canaan's descendants are traced (vv. 15-18) and even the boundaries of the Promised Land are given (v. 19).* The writer was apparently using an ancient table to clarify which of Noah's descendants would experience blessing and which ones would experience cursing. Most of the *yalad* ("he begot") sections pertain to the Canaanites or the Hamites, the tribes close to Israel. To see which neighbors would face blessing and which ones cursing, Israel need only consult this table.

Wars and conflicts inevitably result from this arrangement.

The Table of Nations

- 70 Nations from Noah (Ham, Shem, and Japheth).
- 70 Families entered Egypt (Gen 46:10); bounds set (Deut 32:7, 8). These two are deliberately linked: "bounds of nations set."

Next time: The Tower of Bab-El. Read Genesis 11.

Study Questions

(For the diligent student.)

- 1) Summarize the arguments for a global (not regional) flood.
- 2) Summarize the post-flood changes in the global ecology.
- 3) Summarize the requirements (including non-Jews) for
a) abstaining from blood; b) capital punishment; c) abstaining from wine. Cite authorities.
- 4) Cite *two* places in the Bible that a "bow" is a token of a covenant.
- 5) Highlight the nations, and their Biblical relevance, represented by the following ancient tribal names:

Japheth: Ashkenaz; Togarmah; Magog; Madai; Meshech; Tubal; and Javan

Ham: Cush; Mizraim; Phut; and Canaan

Shem: Elam; Aram; and Arphaxad

Discussion Questions

(“Where two people agree, one is redundant.”)

- 1) Is capital punishment appropriate today?
- 2) Is it Biblically appropriate to eat meat?
- 3) Should grape juice be substituted during Communion?
- 4) Where is the United States represented in Bible prophecy?

Candidate Research Projects

(For the truly dedicated.)

- 1) Develop a map of the regional nationalities summarized in Genesis 10. While many remain problematical, highlight the most significant ones. Highlight the prophetically relevant ones.
- 2) Explore the role (and risks) of wine as portrayed in the Bible. [Is a grape juice substitute really Biblical?]

Preparation for the Next Session:

Read Chapter 11. Also read Isaiah 13 & 14; Jeremiah 50 & 51; and Revelation 17 & 18. Is Babylon in Iraq relevant today? How?

Genesis Session 14

Genesis 11: The Tower of Bab-El

Part 1

Genesis 1, 2	Creation
Genesis 3	Fall of Man
Genesis 4	Cain & Abel
Genesis 5-6	Days of Noah
Genesis 7-8	Flood of Noah
Genesis 9-10	Post-Flood World
Genesis 11	Tower of Babel

Part 2

Genesis 12-20	Abraham
Genesis 21-26	Isaac
Genesis 27-36	Jacob
Genesis 37-50	Joseph

- 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 throughly. And they had brick for stone, and slime had they for mortar.
- 4] And they said, Go to, let us build us a city and a tower, whose top *may reach* unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

The Fertile Crescent



The Land of Nimrod

- Babel
- Accad (Akkad, Agade)
- Erech (Uruk, Sumeria)
- Nineveh (Assyria)
- Sumer (Shinar)
- Calah (20 mi from Nineveh)

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

First World Dictator: Nimrod. “Bab-El,” the Gateway to the Gods...

- 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.

- 9] Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.

Babel: that is, confusion.

- 10] These *are* the generations of Shem: Shem *was* an hundred years old, and begat Arphaxad two years after the flood:
- 11] And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters.
- 12] And Arphaxad lived five and thirty years, and begat Salah:
- 13] And Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters.
- 14] And Salah lived thirty years, and begat Eber:
- 15] And Salah lived after he begat Eber four hundred and three years, and begat sons and daughters.
- 16] And Eber lived four and thirty years, and begat Peleg:
- 17] And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters.
- 18] And Peleg lived thirty years, and begat Reu:
- 19] And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters.
- 20] And Reu lived two and thirty years, and begat Serug:
- 21] And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters.
- 22] And Serug lived thirty years, and begat Nahor:
- 23] And Serug lived after he begat Nahor two hundred years, and begat sons and daughters.
- 24] And Nahor lived nine and twenty years, and begat Terah:
- 25] And Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters.
- 26] And Terah lived seventy years, and begat Abram, Nahor, and Haran.
- 27] Now these *are* the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot.
- 28] And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees.
- 29] And Abram and Nahor took them wives: the name of Abram's wife *was* Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah.
- 30] But Sarai was barren; she *had* no child.
- 31] And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there.
- 32] And the days of Terah were two hundred and five years: and Terah died in Haran.

The Tower of Bab-El

- One Language: Hebrew.
- Godless Confederacy: 1st World Dictator–Nimrod–(“We will rebel”).
- Plain of Shinar: Bab-El “Tower to Heaven”: (astrological temple; zodiac corrupted).
- Tale of Two Cities: Babylon (the City of Man) and Jerusalem (the City of God).

And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there.

Isaiah 13:19-20

Therefore the wild beasts of the desert with the wild beasts of the islands shall dwell there, and the owls shall dwell therein: and it shall be no more inhabited for ever; neither shall it be dwelt in from generation to generation. As God overthrew Sodom and Gomorrah and the neighbour cities thereof, saith the LORD; so shall no man abide there, neither shall any son of man dwell therein.

Jeremiah 50:39-40

The Doom of Babylon

- Destruction of Babylon (Isaiah 13, 14; Jeremiah 50, 51): “Never to be inhabited”; “Building materials never reused”; “Like Sodom and Gomorrah.”
- Fall of Babylon (539 B.C.): Without a battle; Became Alexander's capital; Atrophied over the centuries; Presently being rebuilt.
- “Mystery Babylon?” (Revelation 17-18).

Destruction Literal? Pride of the Chaldeans; city on the Euphrates; etc. **Atrophy and Decay:** The city subsequently underwent a gradual decay, even though the ruins remained occupied. Documents on clay from a school for priests in the city continued at least until 100 A.D. Early in the first century A.D. a colony of merchants from Palmyra brought brief prosperity, but they left about 75 A.D. (Garner, p 7-8.)

The city was visited by Trajan in 115 A.D. Babylon was first reported deserted by Septimus Severus 84 years later. As recently as the 1800s the village of Hillah, containing over 10,000 inhabitants, stood on the site of ancient Babylon. (Rich, p. 157.)

In the late 19th century, the German archeologist Robert Koldewey conducted extensive studies at Babylon and the four Arab villages situated on the site. Babylon had been inhabited for some time even before his arrival.

The great prophecies concerning the city of Babylon in Isaiah chapters 13 and 14 and Jeremiah 50 and 51 *have never been fulfilled*. In Isaiah 13 and 14, the destruction of Babylon is predicted. In vigorous terms, Isaiah describes how Babylon will be destroyed and then will *never again be inhabited*. This identifies the *time* of the destruction as that particular period known as the “Day of The Lord” that is mentioned throughout the scripture and is associated with the final day of God’s vengeance. (Joel 2:10; Mal 4:5; Dan 12:1; Mt 24:21-22.) When God destroys Babylon, he will destroy all the evil in the world.

The destruction of Babylon predicted by both Isaiah and Jeremiah has *never been fulfilled*.

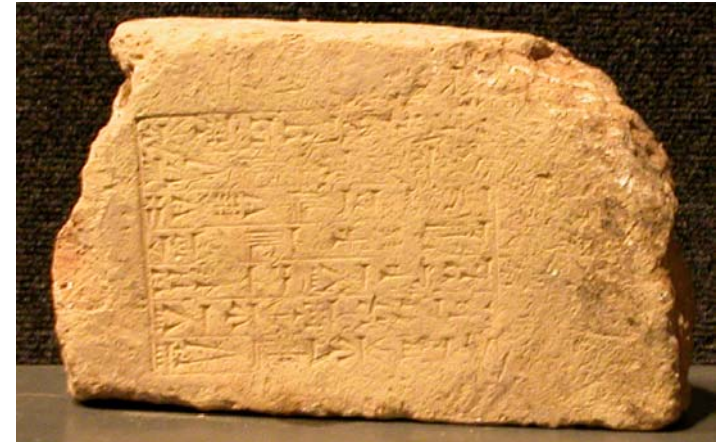
Destruction of Babylon

	Isaiah		Jeremiah		Revelation	
	13	14	50	51	17	18
Many Nations Attacking	4, 5	2, 26	2, 9 41, 46	7	16	
Israel in the Land, Forgiven		1	4, 20			
Like Sodom & Gomorrah	19		40			
Never to be inhabited Bricks never reused	20	23	13, 26 39	26, 29 37		
During “Day of the Lord”	6, 10 11, 13		25		/	/
Literal (Chaldean) Babylon	19	22	50	4, 24 63		
King’s fornication Drunk with wine				7	2	3, 9
Scarlet, purple Golden Cup				7	3, 4	6, 16

Video Clips

On January 17, 2003, the Marines of HMM-165 departed San Diego for Iraq. Seven months later they returned. The Department of Defense has granted us written permission to use these film clips taken by helicopter squadrons during their missions in Iraq.

Babylon Stone



Mystery Babylon: Revelation 17 & 18

- The Great Whore (Rev 17):
 - Rides the Beast with 7 heads, 10 horns
 - Mother of Harlots and Abominations
 - Drunk with the blood of the saints
- Babylon the Great (City) in Rev 18:
 - Kings
 - Merchants
 - Those that trade by sea

The Two Women

	Israel Chapter 12	Woman riding Beast Chapter 17
Where?	In Heaven	Upon many waters
Mother	Of Man-Child	Of Harlots
Clothed with	With sun	Purple, Scarlet , Gold
Identity	Sun, Moon, Stars	Reigns over Kings of the Earth
Enemy	Dragon	10 Kings (Ultimately)
Relationship	Hated by world	Caressed by world
Sustained by	Wings of heaven	Dragon
Headdress	Crown of 12 stars	Mystery Babylon the Great
Status	Widowed, divorced	“Am no widow...”
Final location	New Jerusalem	Habitation of demons

Zechariah 5:5-11: The Woman in the Ephah

- 5] Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what *is* this that goeth forth.
- 6] And I said, What *is* it? And he said, This *is* an ephah that goeth forth. He said moreover, This *is* their resemblance through all the earth.
- 7] And, behold, there was lifted up a talent of lead: and this *is* a woman that sitteth in the midst of the ephah.
- 8] And he said, This *is* wickedness. And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof.
- 9] Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind *was* in their wings; for they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven.
- 10] Then said I to the angel that talked with me, Whither do these bear the ephah?
- 11] And he said unto me, To build it an house in the land of Shinar: and it shall be established, and set there upon her own base.
- Ephah (Woman called “Wickedness”; sealed in with talent of lead)
 - Carried by two women (with wings of a stork; between the earth and heaven; “*To build it a house in the land of Shinar: and it shall be established, and set there upon her own base.*”

Study Questions

(For the diligent student.)

- 1) Who was the first world dictator and where was his capital?
- 2) What was the origin of Babylon? What is its apparent role in the “End Times”?
- 3) What is the distinction between the “fall of Babylon” to the Persians in 539 B.C. and the “destruction of Babylon” as described in Isaiah 13 & 14 and Jeremiah 50 & 51?
- 4) Tabulate the similarities of these chapters with Revelation 17 & 18. How is this all relevant to our eschatological views?
- 5) How does the “woman in the ephah” (Zechariah 5:5-11) impact these views?

Discussion Questions

(“Where two people agree, one is redundant.”)

- 1) Discuss the perspective that the entire Bible is a “tale of two cities”: Babylon and Jerusalem.

- 2) What is the significance of the rebuilt Babylon in Iraq today?
- 3) Is there a relationship between the Vatican and the Woman of Revelation 17?

Candidate Research Projects

(For the truly dedicated.)

- 1) Review the possible relationship between the Vatican and the Woman of Revelation 17. [Cf. Dave Hunt, *The Woman That Rides the Beast*.]
- 2) Explore the view that the 12 tribes are represented in the Hebrew *Mazzeroth*, and profile the God’s plan of redemption.

Preparation for the Next Session:

Read Chapters 12-15, the Call of Abraham and the Abrahamic Covenant.

Genesis Session 15
Genesis 12-15: Abraham

Part 1		Session
Genesis 1, 2	Creation	1-8
Genesis 3	Fall of Man	9
Genesis 4	Cain & Abel	10
Genesis 5-6	Days of Noah	11
Genesis 7-8	Flood of Noah	12
Genesis 9-10	Post-Flood World	13
Genesis 11	Tower of Babel	14
Part 2		
Genesis 12-20	Abraham	15, 16
Genesis 21-27	Isaac	17, 18
Genesis 28-36	Jacob	19, 20
Genesis 37-48	Joseph	21-23
Genesis 49-50	12 Tribes Prophetically	24

Major Topics: Genesis 12 (The Call of Abraham); Genesis 13 (The Separation of Lot); Genesis 14 (The Battle of the Nine Kings); and, Genesis 15 (The Abrahamic Covenant).

Abraham is mentioned 74 times in NT. He is venerated by all three monotheistic religions (Judaism, Christianity, and Islam). He is called “Father of the Faithful” (Heb 11:8) and “Friend of God” (Jas 2:23).

Evidence of Design

“Friend of God”

- Abraham
- Disciples

“Beloved”

- Daniel
- John

Prophetic Privilege

James 2:23; Genesis 18:17

John 15:15

Apocalyptic Privilege

Daniel 7-12

Revelation

Abraham (Highlights)

- Everlasting Covenant
- A struggle between the flesh and Spirit
 - Abraham’s personal life;
 - Ishmael vs Isaac;
 - Sarah vs Hagar (Gal 4:21-31).
- Melchizedek
 - King and Priest of the Most High.
- *Akedah*: Isaac offered (Gen 22).

Genesis 12 The Call of Abraham

Terah’s Family

Terah was an idolater (Josh 24:2). Terah’s youngest son Haran was born and died in Ur (Gen 11:28), capital of Sumer. Gen 20:12: *And yet indeed she [Sarai] is my sister; she is the daughter of my father, but **not the daughter of my mother**; and she became my wife.*

- 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.

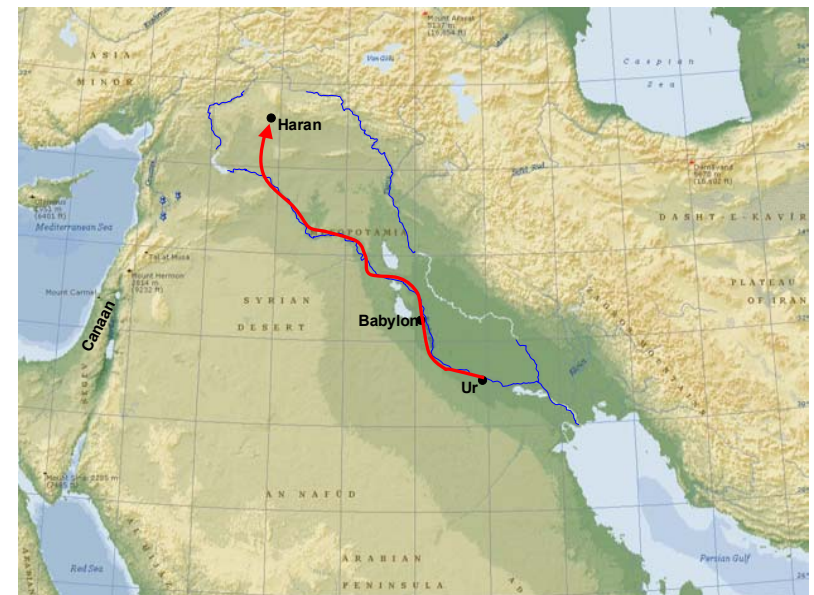
“...had said”... Abram *didn’t leave* “his kindred” and “his father’s house”; he simply moved up river...

“Terah” means “delay”; “Haran” means “parched.” **Abram’s failure seems “hidden** (Cf. Heb 11:8): Heb 8:12; 10:17: “*For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.*” Psalm 103:12: “*As far as the east is from the west, so far hath he removed our transgressions from us.*”

*And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, **before** he dwelt in Charran, And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee. Then came he out of the land of the Chaldaeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.*

Acts 7:2-4

Stephen’s address to the Sanhedrin. (Talk about *Chutzpah!*) **Haran (or Charran)**: An important city in ancient Mesopotamia. It was situated about 550 miles northeast of Ur and 280 miles north of Damascus. Principal routes converged there. Highways to Nineveh, Babylon, and Damascus had their start from it. It was only 60 miles from the stronghold of Carchemish, the capital of the Hittite empire. Haran was one of the chief centers for the worship of *Sin*, the moon-god.



Ur of the Chaldees: An ancient city of the early Sumerian kingdom, located about 125 miles from the present mouth of the Euphrates, 100 miles southeast of Babylon, 830 miles from Damascus, and 550 miles from

Haran. It was the capital of Sumer. In Abram's day it was a thriving commercial city, with unusually high cultural standards. The inhabitants worshiped the moon-god, *Sin*.

- 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.

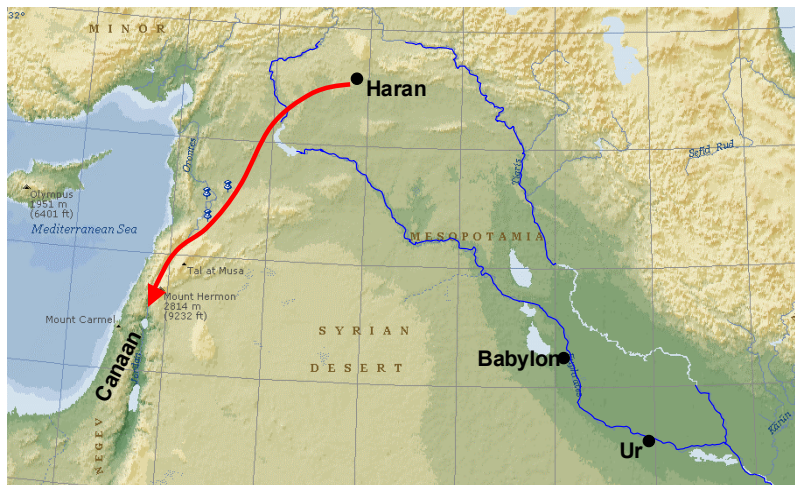
Seven "I Wills" (Genesis 12:2-3)

- 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:
- 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.*

Abrahamic Covenant

God's contract is still intact. Nations will be judged (Matthew 25:31-46). It foresees the blessing of the family of the entire earth (Galatians 3:8) before the Throne of God (Rev 5:9).

- 4] So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram *was* seventy and five years old when he departed out of Haran.
- 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.



Nephew Lot went with him; Abraham 75 years old.

- 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.

Shechem = "shoulder"; first appearance of God (there is no record of Abram receiving any further revelation until His call had been fully obeyed). Abraham is in the land: worship; communion; promise. [Notice: Abraham's "altar-ed" life...]

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

Note the altars. There was no altar for Abram in Ur or Haran. Tents = emblem of a pilgrim. We must be strangers and pilgrims on the earth before acceptable worship is possible. [Note the contrasts in Revelation with the "earth dwellers" ...]

- 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.
- 11] And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou *art* a fair woman to look upon:

Many commentators view this as a failure of faith on Abram's part. This is the first mention of Egypt, symbolizing alliance with the "world." Isaiah 31:1 "***Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the LORD!***"

- 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.

Can something be accurate, yet untruthful? The claim that she is "my sister" occurs three times in the patriarchal narratives (v. 13; 20:2; 26:7). In the second instance Abram explained that this was their policy wherever they went (20:13).

- 14] And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she *was* very fair.

- 15] The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house.
- 16] And he entreated Abram well for her sake: and he had sheep, and oxen, and he asses, and menservants, and maidservants, and she asses, and camels.

She was indeed his sister (actually a half-sister; cf. 20:12), so he conveyed to the Egyptians only what he wanted them to know. His motive was undoubtedly based on society laws (cf. Laban, 24:29-61). In enemy territory a husband could be killed for his wife. But if Abram were known as her brother, someone wanting her would have to make marriage arrangements with him, which would possibly give him time to react in his own interest.

- 17] And the LORD plagued Pharaoh and his house with great plagues because of Sarai Abram's wife.
- 18] And Pharaoh called Abram, and said, What *is* this *that* thou hast done unto me? why didst thou not tell me that she *was* thy wife?

The ironic twist to the story came when someone wanted Sarai, someone who need not bargain for her, namely, **Pharaoh**. The very words of Abram ("so that I will be treated well," v. 13) came back on him for Pharaoh treated Abram well because of beautiful Sarai, and Abram got very wealthy. [Cf. a later Pharaoh's good treatment of Abraham's great-grandson Joseph, 41:41-43, and of Abraham's grandson Jacob, 45:16-20.] But this bound Abram to an obligation from which he was not able to deliver himself. His scheme nearly lost him his wife, *and without Sarai his promised blessing would be doomed*.

- 19] Why saidst thou, She *is* my sister? so I might have taken her to me to wife: now therefore behold thy wife, take *her*, and go thy way.
- 20] And Pharaoh commanded *his* men concerning him: and they sent him away, and his wife, and all that he had.

The world is at enmity with God (1 Cor 10:2-13). Faith is not a single journey to a distant scene, but rather a continual experience with the unseen. Its symbol is the tent; its secret is the altar. (Cf. losing one's first love: Rev 2:4, Letter to Ephesus.)

Anticipatory Parallel?

- The famine in the land (Gen 12:10; 47:13);
- The descent to Egypt to sojourn (Gen 12:10; 47:27);
- The attempt to kill the males but save the females (Gen 12:12; Ex 1:22);
- The plagues on Egypt (Gen 12:17; Ex 7:14-11:10).
- The spoiling of Egypt (Gen 12:16; Ex 12:35-36).

- The deliverance (Gen 12:19; Ex 15);
- The ascent to the Negev (Gen. 13:1; Num 13:17, 22).

The great deliverance out of bondage that Israel experienced was thus already accomplished in her ancestor, and probably was a source of comfort and encouragement to them. God was doing more than promise deliverance for the future nation; it was as if in anticipation He acted out their deliverance in Abram.

Genesis 13

Abram's Separation From Lot

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

Results of backsliding: He picks up Hagar in Egypt; Ishmael, mocking Isaac (Gen 21:9). Abram was rich in earthly possessions, but had strife and many sorrows (1 Tim 6:10).

- 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.
- 7] And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land.
- 8] And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we *be* brethren.

Abram could be "generous" because he knew the prophetic outcome! [So can we (and you) be!] The Perizzites were one of several tribes usually listed with the Canaanites (cf. 34:30; Deut 7:1; Judg 1:4; 3:5).

Abram's cautionary note—**Let's not have any quarreling** (*meribah*, related to the word for "rib")—Cf. Meribah (Ex. 17:1-7). In that wilderness there was no water to drink and the people strove with Yahweh so that Moses smote the rock. Thereafter, Massa ("testing") and Meribah ("quarreling") became ominous names because the people out of unbelief provoked YHWH and were sent to wander in the wilderness until they died (Ps 95:8-10). Their selfishness exhibited unbelief (Ps 95:10) so that they did not enter the land (Ps 95:11).

- 9] *Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left.*
- 10] And Lot lifted up his eyes, and beheld all the plain of Jordan, that it *was* well watered every where, before the LORD destroyed Sodom and Gomorrah, *even* as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar.

“Lifting his eyes”: Satan’s portals (Gen 3:6; Josh 7:21; 1 Jn 2:16; et al.)
[Ears are the portals of the Lord: Rom 10:17; “He that hath an ear...” etc.]

- 11] Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other.
- 12] Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched *his* tent toward Sodom.
- 13] But the men of Sodom *were* wicked and sinners before the LORD exceedingly.
- 14] And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward:
- 15] For all the land which thou seest, to thee will I give it, and to thy seed for ever.

The Lord did not talk to Abram until Lot split.

- 16] And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, *then* shall thy seed also be numbered.
- 17] Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.
- 18] Then Abram removed *his* tent, and came and dwelt in the plain of Mamre, which *is* in Hebron, and built there an altar unto the LORD.

Hebron = “joined together; communion.” A place of separation becomes a place of vision (2 Pet 2:6-7,9; Lk 17:26). This time near the great trees of Mamre; cf. 14:13, at Hebron. An ancient city in southern Judah, Hebron was 19 miles southwest of Jerusalem, at the junction of all the principal highways of the region. It stood out prominently on the landscape, 3,040 feet above sea level. Josephus speaks of it as being more ancient than the city of Memphis in Egypt. The cave of Machpelah, later bought by Abraham for a tomb for Sarah, was very near. It became the burial place not only of Sarah, but of Abraham, Isaac, Jacob, Rebekah, and Leah.

Lot’s Steps

Beheld... Chose... Departed... Dwelt in the plain... Pitched... toward... Dwelt in Sodom... Seated in the gate (Councilman). Sin always occurs in small steps... Lot was saved from abduction (Chapter 14), but he still returns to Sodom. (Still recorded “righteous” in 2 Pet 2:7-8, but vexed...)

Abram “lifted up his eyes”: saw the Land; saw three “visitors” at the Oaks of Mamre; saw the ram substituted at Mt Moriah.

Abram vs. Lot

- Abram walked by faith – Lot by sight
- Abram: generous and magnanimous – Lot: greedy and worldly
- Abram: looked for God’s city – Lot: home in a city destroyed by God
- Abram: “Father of all who believe” – Lot: perpetual infamy
- Abram: “Heir of the world” (Rom 4:30) – Lot: dwelled in a cave (Gen 19:30) All possessions destroyed in Sodom.

Genesis 14

The Separation of Lot

- 1] And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations;
- 2] *That these* made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar.

An example of God’s promise to make Abram great and ***to bless those who blessed him and curse those who cursed him (12:3)***. Why was Amraphel (king of Babylon) mentioned 1st? Mentioned ahead of the obvious leader, Chedorlaomer (king of Persia). Cf. Dan 10.

- 3] All these were joined together in the vale of Siddim, which is the salt sea.
- 4] Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled.

The Battle of 9 Kings

Shemites

Amraphel, king of Shinar
Arioch, king of Ellasar
Chedorlaomer, king of Elam
Tidal, king of nations;

Hamites

Bera, king of Sodom
Birsha, king of Gomorrah
Shinab, king of Admah
Shemeber, king of Zeboiim
King of Bela (Zoar)

- Served Chedorlaomer 12 years; 13th year rebelled.
- Chedorlaomer defeated and spoiled the rebels.
- Took Lot, Abram’s nephew, captive from Sodom.

- 5] And in the fourteenth year came Chedorlaomer, and the kings that *were* with him, and smote the Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim,
- 6] And the Horites in their mount Seir, unto Elparan, which *is* by the wilderness.
- 7] And they returned, and came to Enmishpat, which *is* Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt in Hazezontamar.
- 8] And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same *is* Zoar;) and they joined battle with them in the vale of Siddim;
- 9] With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five.
- 10] And the vale of Siddim *was full of* slimepits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain.

“slimepits”=bitumen; tar. (Oil!)

- 11] And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way.
- 12] And they took Lot, Abram’s brother’s son, who dwelt in Sodom, and his goods, and departed.
- 13] And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these *were* confederate with Abram.
- 14] 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.

First mention of the word “Hebrew” = “crossed over.”

“trained”: or, “instructed.” Should Christians be prepared for battle? Abram’s eldest servant was heir in the absence of his own issue...

- 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.
- 17] And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that *were* with him, at the valley of Shaveh, which *is* the king’s dale.
- 18] And Melchizedek king of Salem brought forth bread and wine: and he *was* the priest of the most high God.

Bread and Wine: prophetically used in *Joseph’s interpretations* in prison; and in the Lord’s *Last Supper* for communion...

- 19] And he blessed him, and said, Blessed *be* Abram of the most high God, possessor of heaven and earth:
- 20] And blessed *be* the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

Abraham gives Melchizedek tithes. Used by the writer of the Epistle of Hebrews to indicate that the Priestly order of Melchizedek higher (earlier) than that of Levi... (Heb 6:20).

The Slaughter of the Kings

- Abram’s army (318 trained servants) rescues Lot, and the people of Sodom
- Melchizedek: King & Priest of Salem; receives Abram’s tithes (Heb 6:20). Allusions (Psalm 110; Hebrews 5, 6, 7). Administers Bread and Wine.

Melchizedek

- “King of Righteousness”;
- King of Salem (Jerusalem) & Priest of the Most High God (received tithes of Abraham);
- Only mention in OT (vs. Levitical Priesthood: unclean; mortal);
- Separation of Priesthood (Levi) and Kingship (Judah); cf. Heb 7:1;
- Two elements *provided by* Melchizedek: Bread & Wine (Cf. Lord’s Supper);

Speculations

- No recorded birth or death (Heb 5:7; Cf. Isa 32:17; Col 1:20; Rom 3; Ps 110);
- Was Melchizedek Shem? No: we know *his* genealogy (Heb 7:3);
- Was Melchizedek Christ? No: His priesthood was “after the order of” (the similitude of) Melchizedek (Heb 7:3, 15);
- Was Melchizedek a celestial being? No: a man (Heb 7:4).;

“Type” of Christ

- Emphasized by the writer to the Hebrews (Heb 7:11);
- King of Righteousness and Peace (Rom 3-5:1; 14:17; Isa 32:17);
Work of righteousness shall be peace (Rom 14:17);
Righteousness, peace, and joy (Col 1:20);
Made peace through blood of Jesus (Rom 5:1);
justified by faith we have peace with God.
- vs. *Adonizedek*, [“Lord of Righteousness”] (Joshua 10:1-3).

21] And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself.

22] And Abram said to the king of Sodom, I have lift up mine hand unto the LORD,

- the most high God, the possessor of heaven and earth,
- 23] That I will not *take* from a thread even to a shoelatchet, and that I will not take any thing that *is* thine, lest thou shouldest say, I have made Abram rich:
- 24] Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion.

Great victories can also yield great tests: Abraham will not take spoil. Abraham does not get involved with the immorality of Sodom. God gives Abraham the whole land. The Lord is Abraham's shield and reward.

Genesis 15

The Abrahamic Covenant

- 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.

First mention of the "Word of the Lord." Vision: "Fear not, I am your Shield (Lord)."

- 2] And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house *is* this Eliezer of Damascus?
- 3] And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir.

Heirship is based upon sonship (Rom 8:16,17; Eph 1:5,11). [The Prodigal Son never lost his sonship...]

- 4] And, behold, the word of the LORD *came* unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.
- 5] And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.
- 6] And he believed in the LORD; and he counted it to him for righteousness.

First mention of the primary condition of salvation (Rom 4:20, 21; Heb 11:12). This foundational truth is repeated three times in the New Testament (Rom 4:3; Gal 3:6; Jas 2:23) to show that righteousness is reckoned in return for faith.

- 7] And he said unto him, I *am* the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.
- 8] And he said, Lord GOD, whereby shall I know that I shall inherit it?
- 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.

Heifer: goat, lamb; 3 years old. (Covenant basis by dividing animal, cf. Jer 34:18, 19.)

The Terms of the Covenant

- Declared eternal and unconditional.
- Re-confirmed by an oath (Gen 22:15-18).
- Confirmed to Isaac and to Jacob: Gen 26:2-5 (*despite their acts of disobedience*).
- NT declares it immutable (Heb 6:13-18).

- 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.
- 11] And when the fowls came down upon the carcases, Abram drove them away.
- 12] And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him.

"Deep sleep," cf. Gen 2. *Shekinah*: Smoking furnace, burning lamp. Unclean birds of prey swooped down on the offering animals—an evil omen. God's announcement of Israel's enslavement (vv. 13-14) clarified the meaning of the attacking birds. The word *afflicted* ('anah, v. 13; cf. 16:6) is the same word used in Exodus 1:11-12 to describe Egypt's oppression of Israel. Egypt, (like the PLO, the UN, and the EU) like birds of prey, oppose the covenant, but ultimately the covenant will be fulfilled.

- 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.

God passes through sacrifice *alone*: unilateral, unconditional. Israel not abandoned. Prophecies yet to be completed. In Egypt: 430 years, afflicted 400 years. Return in the fourth generation (Ex 6:16-26).

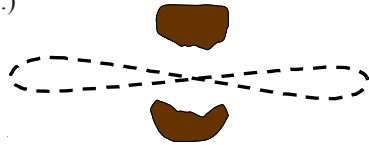
- 16] But in the fourth generation they shall come hither again: for the iniquity of the Amorites *is* not yet full.
- 17] And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces.

"a burning...": Heb. "a lamp of fire."

Unconditional Covenant: Genesis 15

A divinely ordered ritual: *barath*, "To cut a covenant."

(Participants would divide a sacrifice, and together, in a figure “8,” would repeat the terms of the covenant. Adam is in a “deep sleep.” Not a participant. Here God goes it alone.)



- 18] In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:
- 19] The Kenites, and the Kenizzites, and the Kadmonites,
- 20] And the Hittites, and the Perizzites, and the Rephaims,
- 21] And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

10 nations, summarized as
 3 in Ex 23:28;
 6 in Ex 3:17;
 7 in the conquest of Joshua 24:11.

Abrahamic Covenant

- Commitment of the Land to his descendants “from the river of Egypt to the great river, the River Euphrates”;
- Afflicted in Egypt: 400 years (Acts 7:6); in Egypt 430 years (Ex 12:40);
- But will return with great possession.

“West Bank?” Which river?! Satan then has four centuries to lay down a “mine field.” The *Nephilim (Rephaim)* in the land! In Egypt: 430 years, afflicted 400 years. Return in the fourth generation (Ex 6:16-26).

Three Major Promises

- God’s Covenant with Abraham;
 - In his seed all nations shall be blessed.
- God’s Covenant with the Nation Israel;
 - If they faithfully served Him they’d prosper.
 - If they forsook Him they would be destroyed.
- God’s Covenant with David;
 - His family would produce the Messiah who would reign over God’s people forever .

For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

Romans 8:29-30

Basic Paradigm (Romans 8:30): Predestined. Called. Justified. Glorified.

Next Time: Genesis 16 (Separation of Hagar); Genesis 17 (Names Changed); Genesis 18 (Oaks of Mamre); Genesis 19 (Sodom & Gomorrah); Genesis 20 (The Lapse at Gerar). The myths about “sons of Ishmael.” The significance of a “Heh.” Mysterious visitors with several major surprises. The lessons of Sodom & Gomorrah for today.

Study Questions

(For the diligent student.)

- 1) What does the title “Friend of God” signify?
- 2) Sketch Terah’s family tree, and highlight the relevant links impacting the Biblical narrative.
- 3) How did Abraham *fail* to heed God’s call? Why is it not more evident in the text?
- 4) List the ways that Abraham’s events prefigured the bondage and deliverance of Israel generations later.
- 5) List the seven steps of Lot’s backsliding.
- 6) What makes Melchizedek so distinctive? Why has he become a pivotal Biblical topic?
- 7) Why is the unconditional aspects of the Abrahamic covenant so relevant?
- 8) Map the extent of God’s land grant to Abraham. How is that relevant to the geopolitical discussions today?

Discussion Questions

(“Where two people agree, one is redundant.”)

- 1) How is Genesis 12:2,3 relevant to our world today? To the U.S. in particular?
- 2) Should Christians go to war?

- 3) Who was Melchizedek and why is he significant?
- 4) How is the Abrahamic Covenant relevant to the tensions in the Middle East today?

Candidate Research Projects

(For the truly dedicated.)

- 1) Compile the Biblical basis for Israel's right to the land that is being challenged today. [*Betrayal of the Chosen*, Koinonia House.]
- 2) Investigate the legitimacy of the plight of the Palestinians in the land of Israel today. [Joan Peters, *From Time Immemorial*, McMillan & Co.]

Preparation for the Next Session:

Read Chapters 17 – 20.

Genesis Session 16

Genesis 16 - 20: The Walk of Abraham

Part 2:

Genesis 12-20	Abraham	15, 16
Genesis 21-27	Isaac	17, 18
Genesis 28-36	Jacob	19, 20
Genesis 37-48	Joseph	21-23
Genesis 49-50	12 Tribes Prophetically	24

Genesis 16 (Hagar the Egyptian); Genesis 17 (Names Changed); Genesis 18 (Oaks of Mamre); Genesis 19 (Sodom and Gomorrah); Genesis 20 (The Lapse at Gerar).

This cycle of narratives presents the struggle Abram the patriarch underwent while he was waiting for God's promises to be fulfilled. At times he stumbled, but eventually his faith was proved. As Abram's faith was developed and tested, **delay** was seen in the fulfilling of God's promise.

In moments of weakness there are suggestions of alternative plans—plans not characterized by faith. Human efforts to assist in the fulfilling of divine promises complicated the matter.

Genesis 16

Hagar the Egyptian

- 1] Now Sarai Abram's wife bore 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.

Yet Jehovah had been specific in his promise of an heir (cf. 15:4). In the legal custom of that day a barren woman could give her maid to her husband as a wife, and the child born of that union was regarded as the first wife's child. If the husband said to the slave-wife's son, "You are my son," then he was the adopted son and heir. But God often repudiates social customs. God's people are expected to hold themselves to a higher standard.

- 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.

[Sarai still had a way to go in her faith. Giving children to the barren is God's work (Ps 113:9). Later, Leah also knew that God heard her affliction, for she named Reuben and Simeon to reflect that (Gen. 29:32-33).]

- 5] And Sarai said unto Abram, My wrong *be* upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the LORD judge between me and thee.
- 6] But Abram said unto Sarai, Behold, thy maid *is* in thy hand; do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her face.

Abram, who like Adam followed the wrong advice of his wife (3:17), was caught weakly in the middle.

- 7] And the angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur.
- 8] And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai.

The Angel of the Lord found the maidservant in the desert at a spring beside the road to Shur (cf. 25:18) on the way to her homeland, Egypt. When she reached Shur (*the wall*), she paused before crossing the border. Here the Egyptians maintained a wall or strong line of forts to

protect Egypt from invaders from the east. It is mentioned in Egyptian records as early as 2000 B.C.

This is the first reference in the Old Testament to “the Angel of the Lord” (lit., “the Angel of Yahweh”).

“Angel of YHWH”

- Identified with Yahweh (Gen 16:13; 22:11-12; 31:11, 13; 48:16; Judg 6:11, 16, 22; 13:22-23; Zech 3:1-2);
- Yet distinct from YHWH (Gen 24:7; 2 Sam 24:16; Zech 1:12);
- May refer to a theophany of the preincarnate Christ (Cf. Gen 18:1-2; 19:1; Num 22:22; Judg 2:1-4; 5:23; Zech 12:8).

- 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.

“Multitude”: Ishmael will, also, have 12 sons who will be highly prolific.

- 12] And he will be a wild man; his hand *will be* against every man, and every man’s hand against him; and he shall dwell in the presence of all his brethren.
- 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?

פָּרֵה *peh’-reh*, wild ass: Wild man, indeed. The Arabs have never gotten along—even with themselves. Provocative prediction. Her son would become the father of a great tribe of *wild, hostile people* (cf. 25:18), living in the Arabian desert (25:12-18). But they would not be the promised seed; they would only complicate matters. Sarai’s sin sowed a harvest that is still being reaped. In fact Joseph, Sarai’s great-grandson, was later taken to Egypt by the Ishmaelites (37:28).

- 14] Wherefore the well was called Beer-lahai-roi; behold, *it is* between Kadesh and Bered.
- 15] And Hagar bare Abram a son: and Abram called his son’s name, which Hagar bare, Ishmael.
- 16] And Abram *was* fourscore and six years old, when Hagar bare Ishmael to Abram.

Abram was caught up in a chain of causes and effects that would trouble him for years to come. Abraham was 86 when Ishmael was born. Isaac will be born when he is 100.

Flesh vs. Spirit

- Abraham lived 430 years *before* the Law: Promises preceded the Law: cannot be disannulled (Galatians 3:17).
- Ishmael vs Isaac
 - Two sons of two principles: Flesh; Spirit.
 - Ishmael: of the flesh, in unbelief.
- “The son of the bondwoman will not be heir...”
 - Isaac: of promise, in response to faith.
- The Ultimate Triumph of Faith: the offering of Isaac

For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Hagar. For this Hagar is mount Sinai in Arabia, and answereth 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. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free.

Galatians 4:22-31

The lesson was clear for Sarai, Abram, Hagar, Israel, **and for Christians**: God’s servants are to trust His Word and to wait for its fulfillment, enduring patiently till the end. It becomes increasingly clear in Genesis that any person or any nation that owes its existence to divine election should live by faith. Human efforts will not help. But the good news for God’s people is that the living God *sees* and *hears*.

Genesis 17

God is dominant in the first three sections: He instituted the sign. He promised Abram a son and named him Isaac, and He renamed Abram and Sarai to reflect that promise.

- 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,

First OT occurrence of the title “**God Almighty**” [*’el shaddai*], which is used several times in Gen (17:1; 28:3; 35:11; 43:14; 48:3; cf. 49:25). Some scholars suggest that *shaddai* is related to the Assyrian word *sadu* that means breast or mountain or both. Early Jewish scholars claimed that it was derived from *sh-da*, meaning, “He who is sufficient.” The LXX gives us *hikanos*, “sufficient.” Some words describing parts of the body were also used for geographical descriptions; e.g., “mouth” of a river, “foot” of a mountain. So *shaddai*, when used of God, refers either to His ability to supply abundantly [“the Abundant One”] or to His majestic strength [“the Almighty One”].

- 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.

One can well imagine that Abram was hurt by the suppressed smiles on the faces of his men when he told them to call him Abraham, meaning the “father of a multitude of nations”—*when he was 99 years old* (vv. 1, 24).

- 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.
9] And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations.
10] This *is* my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised.
11] And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.
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.
13] He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.

Circumcision

Vitamin K, a clotting element, is not formed until the 5th to the 7th day. Prothrombin is also necessary (3rd day: 30% of normal; 8th day: peaks at

110%, then levels off at 100% of normal). How did Moses know to circumcise on the 8th day? (Gen 17:1).

Moses was schooled in all of “The Wisdom of the Egyptians”... *The Papyrus Ebers*, 1332 B.C., states the following remedies: Embedded splinter? Apply worm’s blood & ass’s dung. Losing Hair? Apply six fats (horse, hippopotamus, crocodile, cat, snake, ibex). Turning Gray? Anoint with blood of black calf which has been boiled in oil or fat of rattlesnake.

The well-stocked medicine cabinet included: lizard’s blood, swine’s teeth, putrid meat, moisture from pig’s ears, milk goose grease, asses’ hooves, animal fats, excreta from animals (human, donkeys, antelopes, dogs, cats, and flies).

Circumcision of the Heart

Moses said that God would circumcise the hearts of His people so that they might be devoted to Him (Deut 30:6). Unbelief is described as having an uncircumcised heart (Jer 9:26; Ezek 44:7-9). Paul wrote that “circumcision of the heart” (i.e., being inwardly set apart “by the Spirit”) evidences salvation and fellowship with God (Rom 2:28-29; cf. Rom 4:11).

- 14] And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.
15] And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah *shall* her name *be*.
16] And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be *a mother* of nations; kings of people shall be of her.

Sarah, “Princess.” It is the feminine form of *sar*, “prince”; and was fitting for one whose seed would produce kings (v. 16; cf. v. 6). Hearing this, Abraham laughed because it seemed incredible that a barren 90-year-old woman could give birth to a son. Abraham had assumed that his descendants would come through Ishmael.

Names Changed: Genesis 17

אַבְרָם	Abram	אַבְרָהָם	Abraham
שָׂרָי	Sarai	שָׂרָה	Sarah

- 17] Then Abraham fell upon his face, and laughed, and said in his heart, Shall *a child* be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?

- 18] And Abraham said unto God, O that Ishmael might live before thee!
- 19] And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, *and* with his seed after him.

Hebrew *sòhahaq* means “to laugh.” It is the root verb from which the word Isaac is derived. [Ishmael was not forgotten, however, for God said he would have many descendants also. Even the number of Ishmael’s sons—12—was predicted. We will review their names in 25:13-15.]

- 20] And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.
- 21] But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year.
- 22] And he left off talking with him, and God went up from Abraham.
- 23] And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham’s house; and circumcised the flesh of their foreskin in the selfsame day, as God had said unto him.
- 24] And Abraham *was* ninety years old and nine, when he was circumcised in the flesh of his foreskin.
- 25] And Ishmael his son *was* thirteen years old, when he was circumcised in the flesh of his foreskin.
- 26] In the selfsame day was Abraham circumcised, and Ishmael his son.
- 27] And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.

Abrahamic Covenant

Genesis 12: 1) Make a great nation 2) Bless you and your name 3) Make you a blessing 4) Bless those who bless you, curse those who curse you 5) Give this land to your seed.

Genesis 15: 1) Covenant to Abraham’s physical seed 2) Land defined: Euphrates to Nile.

Genesis 17: 1) Covenant with physical seed, forever 2) Land of Canaan everlasting possession.

Genesis 18 The Three Visitors

- 1] And the LORD appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day;
- 2] And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw *them*, he ran to meet them from the tent door, and bowed himself toward the ground,

- 3] And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant:

The Lord and two angels. The residence of Abraham was in the immediate vicinity of Hebron. “Plains”: the Hebrew word *elon* can be translated “oak” or “terebinth.”

- 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.

A measure, *se’a*, was one third of an ephah, or about a peck and a half. Two Hebrew words, *gemahò* and *solet*, are used to designate the exceptional character of the flour used in making the rolls for the meal. *Hòema*, “curdled milk” mixed with fresh milk, a refreshing drink served to tired travelers while the more substantial food was being prepared. The calf was a rare and added luxury provided for these distinguished visitors. [“Three measures of meal” becomes the traditional “fellowship offering” in both Jewish and Arabic traditions (Cf. Mt 13:33).]

He Recognized Them

- Abraham hurried to them v.2
 - He hurried back to the tent v.6
 - He ran to the herd v.7
 - His servant hurried v.7
- Abraham bowed low before them v.2
- He got water to wash their feet v.4
- He served them
 - freshly baked bread v.6
 - a choice calf v.7
 - curds and milk (not kosher w/meat?) v.8
- He stood while they were eating v.8; cf. vv. 1-2

- 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.
- 12] Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also?
- 13] And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old?
- 14] Is any thing too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son.
- 15] Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh.
- 16] And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.

A call to believe that God can do the impossible: Luke 1:37, “For with God nothing shall be impossible”

- 17] And the LORD said, Shall I hide from Abraham that thing which I do;
- 18] Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?
- 19] For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.

Amos 3:7, “Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets.”

- 20] And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous;
- 21] I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.
- 22] And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD.
- 23] And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked?
- 24] Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that *are* therein?

A very important principle is laid down here. [Abraham intercedes for the righteous—including Lot.]

- 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.
- 27] And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which *am* but dust and ashes:

- 28] Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for *lack of* five? And he said, If I find there forty and five, I will not destroy *it*.
- 29] And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do *it* for forty’s sake.
- 30] And he said *unto him*, Oh let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do *it*, if I find thirty there.
- 31] And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not destroy *it* for twenty’s sake.
- 32] And he said, Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy *it* for ten’s sake.

A very important principle: *The two angels will spend an entire chapter (19) getting Lot out of there before they can accomplish their assigned mission!* [What does this imply regarding the church and the Tribulation?]

- 33] And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

Genesis 19

The Destruction of Sodom & Gomorrah

- 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;
- 2] And he said, Behold now, my lords, turn in, I pray you, into your servant’s house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night.

Lot is a leader of the community; a judge, for he “was sitting in the gateway of the city” (v. 1; cf. v. 9). Judges usually sat by the city gates, public places (cf. Job 29:7, 12-17) where legal and business transactions were finalized (cf. Gen. 23:18). [While his conduct will shock you, he was deemed “a righteous man” (2 Peter 2:7-8)!]

- 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:

Note the extent of homosexuality: “all the people from every quarter.” It wasn’t simply the sin itself: it was the condoning and the extent of it. . .

- 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.

- 6] And Lot went out at the door unto them, and shut the door after him,
 7] And said, I pray you, brethren, do not so wickedly.
 8] Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as *is* good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof.

He was willing to sacrifice his daughters' virginity to fend off the vice of Sodomite men. [They apparently were betrothed, but not wed yet.] His daughters had no qualms against having sex with their drunk and naked father (vv. 30-35). Notice also that the men of Sodom regarded the angels as (hansom) "men."

- 9] And they said, Stand back. And they said *again*, This one *fellow* came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon the man, *even* Lot, and came near to break the door.
 10] But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.
 11] And they smote the men that *were* at the door of the house with blindness, both small and great: so that they wearied themselves to find the door.
 12] And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring *them* out of this place:
 13] For we will destroy this place, because the cry of them is waxen great before the face of the LORD; and the LORD hath sent us to destroy it.
 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.

mocked (*jested*); and failed to escape. The Angels virtually force the others to safety...Lot did not win anybody for the Lord in this city.

- 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.
 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:
 19] Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die:
 20] Behold now, this city *is* near to flee unto, and it *is* a little one: Oh, let me escape thither, (*is* it not a little one?) and my soul shall live.
 21] And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken.

- 22] Haste thee, escape thither; for I cannot do any thing till thou be come thither. Therefore the name of the city was called Zoar.
 23] The sun was risen upon the earth when Lot entered into Zoar.

Lot wrung a concession out of the angels. He wanted to go to the small town of Zoar, which means "a little one" (vv. 18-22). (Before that it was known as Bela, 14:2.)

- 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.

With burning sulfur the Lord overthrew the wicked cities and the entire plain (vv. 24-25). Some have suggested that deposits of sulfur erupted from the earth (cf. the "tar pits," 14:10), and then showered down out of the heavens in flames of fire (cf. Lk 17:29). Lot's wife gazed back intently and was changed into a pillar of salt, a monument to her disobedience; covered and encrusted with deposits from the raining brimstone. Jesus admonishes us to "remember Lot's wife" (Lk 17:32).

But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed. In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. Remember Lot's wife.

Luke 17:29-32

Jesus refers to all of this regarding His Second Coming...[Incidentally, Babylon is destined to meet a similar fate: Is 13:19 and Jer 50:40.]

And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

Matthew 11:23-24

Jesus also said that if the miracles He did in Capernaum had been done in Sodom, the Sodomites would have repented (Mt 11:23). As it is, "it will be more bearable for Sodom on the day of judgment" than for the cities of Galilee (Mt 11:24). How much more culpable are we! [God judges according to knowledge, "To whom much is given, much will be required." Lk 12:48. God's withholding from unbelievers is an act of mercy!]

- 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.

The cities were about 18 miles from Abraham's home at Hebron. It was possible for him to see the southern end of the Sea from the immediate vicinity of Hebron. It must have been an awful sight, and is frequently alluded to in Scripture (Deut 29:23; Isa 13:19; Judg 1:7). [The plain which is now covered by the Salt or Dead Sea shows in the *great difference of level* between the bottoms of the northern and southern ends of the lake—the latter being 13 feet and the former 1300—that the southern end was of recent formation, and submerged at the time of the fall of the cities]

- 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.
- 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.

Lot had been afraid to flee to the mountains (v. 19) so he went instead to Zoar (v. 22). But now, ironically, he left Zoar for the mountains and lived in a cave (v. 30). [Losers often hide in a caves: Joshua's adversaries (Jos 10:16f); Kings in (Rev 6:15-17).]

- 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.

Perennial enemies of Israel: "Moab" sounds like the words "from father," and "Ben-Ammi" means "son of my kinsman." "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal 6:7).

Genesis 20

The Lapse at Gerar

- 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.

Gerar was near the coast about 12 miles south of Gaza and about 50 miles south of Hebron, in the land of the Philistines (21:34). Later Isaac will do the same thing with another Abimelech (a tribal title, not a proper name)! (26:1-11). God intervenes to preserve His promise for the line of the Redeemer... Gen 3:15 et al.

- 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.

Abraham had prayed that the righteous would not be *destroyed* with the wicked (18:23-32). Now Abimelech's words echoed the same concern: Lord, will You destroy an innocent nation? The rebuke would have been quite forceful for Abraham.

- 6] And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me: therefore suffered I thee not to touch her.
- 7] Now therefore restore the man *his* wife; for he *is* a prophet, and he shall pray for thee, and thou shalt live: and if thou restore *her* not, know thou that thou shalt surely die, thou, and all that *are* thine.

First mention of "prophet" in the OT. Stern warning: God regards adultery as a capital offense.

- 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.
- 10] And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing?
- 11] And Abraham said, Because I thought, Surely the fear of God *is* not in this place; and they will slay me for my wife's sake.

- 12] And yet indeed *she is* my sister; she *is* the daughter of my father, but not the daughter of my mother; and she became my wife.
- 13] And it came to pass, when God caused me to wander from my 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.
- 14] And Abimelech took sheep, and oxen, and menservants, and womenservants, and gave *them* unto Abraham, and restored him Sarah his wife.
- 15] And Abimelech said, Behold, my land *is* before thee: dwell where it pleaseth thee.
- 16] And unto Sarah he said, Behold, I have given thy brother a thousand *pieces* of silver: behold, he *is* to thee a covering of the eyes, unto all that *are* with thee, and with all *other*: thus she was reproved.
- 17] So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maidservants; and they bare *children*.
- 18] For the LORD had fast closed up all the wombs of the house of Abimelech, because of Sarah Abraham's wife.

Next Time: Genesis 21, The Birth of Isaac; Genesis 22, The Offering of Isaac; and Genesis 24, The Bride for Isaac.

Study Questions

(For the diligent student.)

- 1) List the reason that some identify the "Angel of the Lord" with:
 - a) YHWH b) Distinct from YHWH c) Jesus Christ
- 2) Highlight the specific commitments that God gave Abraham in:
 - a) Genesis 12 b) Genesis 15 c) Genesis 17
- 3) Why should a male infant be circumcised on the eighth day? What are the medical implications?
- 4) What was the significance of adding a "*heh*" to the names of Abram and Sarai?
- 5) What was the sin of Sodom?
- 6) What was the prerequisite condition for the angels to levy judgment on Sodom? What does this imply *prophetically*?

Discussion Questions

("Where two people agree, one is redundant.")

- 1) In what ways did Ishmael and Isaac reflect the analogy between the "flesh" and the "spirit"?
- 2) Give examples of a "circumcised" heart.

- 3) What are the *prophetic* implications of the parable of the woman and the leaven in Matthew 13:33? How does this relate to the passage in Gen 18?
- 4) Discuss the implications if only *one* "righteous" was left in Sodom. What does this imply *prophetically*?
- 5) If Jesus could have spared Capernaum (Mt 11:23), why didn't He?

Candidate Research Projects

(For the truly dedicated.)

- 1) Compare the seven kingdom parables (Mt 13) with the Letters to the Seven Churches (Rev 2 & 3).
- 2) Compile a list of commonly held superstitions and scientific errors that are *not* found in the Bible.
- 3) Compile a list of scientific discoveries that are *anticipated* in the Bible.

Preparation for the Next Session:

Read Chapters 21, 22, & 24. How does Hosea 12:10 apply?

Genesis Session 17

Genesis 21, 22, and 24

Major Topics: the Birth of Isaac; the Offering of Isaac; and, the Bride for Isaac.

Genesis 21

The Birth of Isaac

These are a few of the most fantastic chapters in the Bible! Abraham's offering of his son? Why? And why *there*? [Also, an example of the Holy Spirit carefully editing the text for a prophetic implication!]

- 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.
- 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.
- 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.

The name Isaac (“he laughs”): Sarah said that God gave her laughter (v. 6), that is, joy. Her laughter of unbelief (18:12) was now changed to rejoicing through the provision of her son. Everyone who would hear about this would laugh—that is, rejoice, with her. But Ishmael turned her laughter into a ridiculing mockery of God’s work...

- 8] And the child grew, and was weaned: and Abraham made a great feast the *same* day that Isaac was weaned.
- 9] And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking.
- 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.

God used this incident of Ishmael’s mocking Isaac to drive out the child Ishmael and Hagar (v. 10), for they would be a threat to the promised seed. The word “mocking” is מִצְחָק (“laughing or jesting”), from which comes “Isaac” (yisòhòaq). Earlier Sarah had mistreated Hagar (16:6); now Hagar’s son was mistreating Sarah’s son. Earlier Sarah caused pregnant Hagar to flee (16:6); now she caused Hagar and her 16- or 17-year-old son to flee.

Bread includes all sorts of victuals—bottle, a leathern vessel, formed of the entire skin of a lamb or kid sewed up, with the legs for handles, usually carried over the shoulder. Ishmael was a lad of 17 years, and it is quite customary for Arab chiefs to send out their sons at such an age to do for themselves: often with nothing but a few days’ provisions in a bag. When Abraham became distressed because of Sarah’s request to oust Hagar and Ishmael, God assured Abraham that Ishmael would have a future because he too was Abraham’s offspring (vv. 11-13).

Read Galatians 4:22-31: When Christ, the seed, came, the old was done away. Now that the promise has come, believers are co-heirs with the promised Seed by adoption through God’s grace. To go back under the Law would be to undo the fulfillment of God’s promise. Those adopted by the Seed become seeds and are set free from the bondage of the Law (Gal 5:1). Just as Ishmael and Isaac were in conflict (Gal 4:29), so the flesh and the Spirit do not harmonize. The flesh struggles against the Spirit,

often mocking it (Gal 5:16-18). Therefore believers are to “get rid of the slave woman and her son” (Gal 4:30), that is, to remove the threat of the flesh and “live by the Spirit” (Gal 5:16).

- 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.
- 13] And also of the son of the bondwoman will I make a nation, because he *is* thy seed.
- 14] And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave *it* unto Hagar, putting *it* on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beersheba.
- 15] And the water was spent in the bottle, and she cast the child under one of the shrubs.

Beer-sheba, on the border of Egypt, was about 50 miles S of Jerusalem and 27 miles S of Hebron. For those going southward, it was the last point of any significance in Palestine.

- 16] And she went, and sat her down over against *him* a good way off, as it were a bowshot: for she said, Let me not see the death of the child. And she sat over against *him*, and lift up her voice, and wept.
- 17] And God heard the voice of the lad; and the angel of God called 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*.

The Angel of the Lord met Hagar in the desert (vv. 17-18) as before (16:7), and provided water from a well (21:19) as before (16:14).

- 18] Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation.
- 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.
- 20] And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer.
- 21] And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt.

God told Hagar, as He had told Abraham, that from Ishmael would come a great nation (21:18; cf. v. 13). Paran (that is, Arabia), where his posterity has ever dwelt (compare Gen 16:12; also Isa 48:19; 1Pet 1:25).

“...his mother took him a wife”: On a father’s death, the mother looks out for a wife for her son, however young; and as Ishmael was now virtually deprived of his father, his mother set about forming a marriage connection for him, it would seem, among her relatives. Ishmael lived in the desert became an archer and married an Egyptian (21:21).

- 22] And it came to pass at that time, that Abimelech and Phichol the chief captain of his host spake unto Abraham, saying, God *is* with thee in all that thou doest:
- 23] Now therefore swear unto me here by God that thou wilt not deal falsely with me, nor with my son, nor with my son's son: *but* according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.

Here a proof of the promise (Gen 12:2) being fulfilled, in a native prince wishing to form a solemn league with Abraham. The proposal was reasonable, and agreed to..

- 24] And Abraham said, I will swear.
- 25] And Abraham reproved Abimelech because of a well of water, which Abimelech's servants had violently taken away.
- 26] And Abimelech said, I wot not who hath done this thing: neither didst thou tell me, neither yet heard I *of it*, but to day.

Wells were of great importance to a pastoral chief and on the successful operation of sinking a new one, the owner was solemnly informed in person. If, however, they were allowed to get out of repair, the restorer acquired a right to them. In unoccupied lands the possession of wells gave a right of property in the land, and dread of this had caused the offense for which Abraham reproved Abimelech. Some describe four, others five, wells in Beer-sheba (?).

- 27] And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them made a covenant.
- 28] And Abraham set seven ewe lambs of the flock by themselves.
- 29] And Abimelech said unto Abraham, What *mean* these seven ewe lambs which thou hast set by themselves?

The similarity of the Hebrew words *sheba*, "seven," and *shaba*, "swear," seems to indicate that there is a connection between them. Accordingly, Beer-sheba may mean "well of seven" or "well of swearing," or "well of the oath." The reflexive use of the word for "to swear" means "to seven oneself" or to pledge oneself by seven sacred things. Later Israel would learn about the solemnity of oaths and treaties.

- 30] And he said, For *these* seven ewe lambs shalt thou take of my hand, that they may be a witness unto me, that I have digged this well.
- 31] Wherefore he called that place Beersheba; because there they sware both of them.
- 32] Thus they made a covenant at Beersheba: then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines.

The Philistines (Gen 21:32) settled in Palestine en masse around 1200 B.C. However, some sea traders settled on the coast of Palestine as early as Abraham, who lived 2166-1991 B.C.

- 33] And *Abraham* planted a grove in Beersheba, and called there on the name of the LORD, the everlasting God.
- 34] And Abraham sojourned in the Philistines' land many days.

Genesis 22

The Offering of Isaac: The *Akedah*

The test was very real: he was to give Isaac back to God. As a test it was designed to prove faith. Ishmael had been sent away. Now—after a long wait—Isaac was to be given back to God...

I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets.

Hosea 12:10

Figures of Speech

- **Simile:** Resemblance (Gen 25:25; Mt 7:24-27);
- **Allegory:** Comparison by representation (Gen 49:9; Gal 4:22, 24);
- **Metaphor:** Representation (Mt 26:26);
- **Hypocatastasis:** an implied resemblance or representation (Mt 7:3-5; Mt 15:13);
- **Type:** A figure or example of something future (Rom 5:14; Gen 22, 24);
- **Analogy:** resemblance in some particulars between things otherwise unlike.

Cosmic Codes, Appendix A

- 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*.
- 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.

"Only" son? "Love": 1st Mention. Cf. John 3:16.

- 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.

No test could have been more severe than the one God now imposed. And no obedience could have been more perfect than Abraham's.

- 4] Then on the third day Abraham lifted up his eyes, and saw the place afar off.

Why a **three-day** journey? (~50 miles) Why *there*?

- 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.

Isaac was not a child: possibly 30 years of age!... you will see why shortly. “Both of them together” = ***both in agreement***. An image of the Son who said “Father ... not my will, but yours be done” (Lk 22:42).

- 7] And Isaac spake unto Abraham his father, and said, My father: and he said, Here *am* I, my son. And he said, Behold the fire and the wood: but where *is* the lamb for a burnt offering?
- 8] And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.

Who?!! *Himself* (cf. v.14).

- 9] And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.
- 10] And Abraham stretched forth his hand, and took the knife to slay his son.

A true worshiper of God holds nothing back from God but obediently gives Him what He asks, trusting that He will provide.

- 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 any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only *son* from me.

“Young lads”: Armed soldiers; Isaac 32 years old?

Abraham did not withhold his son. Similarly Paul wrote that God “did not spare (*epheisato*) His own Son, but gave [delivered] Him up for us all” (Rom 8:32). A form of the same Greek word is used of Abraham in the Septuagint: “Thou hast not spared (*epheiso*) thy beloved son” (Gen 22:12).

And he shall kill it on the side of the altar northward before the LORD: and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar.

Lev 1:11

...shall he carry forth without the camp unto a clean place...

Lev 4:12

He made his grave with the wicked, and with the rich in his death.

Isa 53:9

“wicked”: Not said of the two thieves: but of the ***location*** of the grave!

Joseph of Arimathea

Joseph of Arimathea was a member of the Sanhedrin, a disciple of Jesus', driven into concealment due to the plots on his life for having defended Jesus before the Sanhedrin openly; his appearance before Pilate may have been a shock to the Jewish leadership.

Golgotha

Joseph's new tomb was hewn out of a rock adjacent to the very spot that criminals were put to death. The stony sides of the tomb—a new tomb, “the clean place” where Jesus was laid—were part of the malefactor's hill. Thus, His dead body is “*with the rich man and with the wicked*” in the hour of His death! His grave is the property of a rich man; yet, the rocks which form the partition between His tomb and that of the other malefactors, are themselves part of Golgotha.

Garden Tomb

General Charles George Gordon was commissioned as 2nd Lt., 1852; served in the Crimean War, 1853-56; and distinguished himself in the Taiping Rebellion against the Manchu Dynasty, 1860. He was sent on diplomatic and military engineering missions in England and Europe, 1864-74; was Governor of the Sudan, 1877; and then served the British government in India, China, Mauritius and South Africa 1880-1883. He discovered the Garden Tomb in Jerusalem in 1883. The summary of the conditions required for the tomb were published by Andrew Bonar in his commentary on Leviticus in 1846—37 years ***before*** the Garden Tomb was discovered! (*Leviticus*, Andrew Bonar, 1846.)

- 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.
- 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.

A name only relevant in a *prophetic* perspective! Abraham knew he was acting out a *prophetic* ritual.

- 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;

God again confirmed His covenant with Abraham (cf. 15:5, 18-21; 17:3-8). His descendants would be numerous like the stars (cf. 15:5; 26:4), like the sand on the seashore (cf. 32:12), and “like the dust of the earth” (cf. 13:16; 28:14). God then added another element: Abraham’s descendants would be victorious over the cities of their Canaanite enemies. This was done by Joshua in the Conquest.

- 18] And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.
- 19] So Abraham returned unto his young men, and they rose up and went together to Beersheba; and Abraham dwelt at Beersheba.
- 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.

Reports came from the East that the family of Nahor, Abraham’s brother (cf. 11:27-29), was expanding. Among those born was Rebekah, the future wife of Isaac (cf. 24:15, 67). She was a daughter of Bethuel, the youngest of Nahor’s eight sons by Milcah (Nahor’s niece).

Genesis 24

A Bride for Isaac

- 1] And Abraham was old, *and* well stricken in age: and the LORD had blessed Abraham in all things.
- 2] And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh:
- 3] And I will make thee swear by the LORD, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell:

Abraham, confident in the Lord’s promise, had his chief servant swear an oath to find a wife for Isaac from Abraham’s native land, 450 miles away. “Eldest Servant”: Ruled over all that Abraham had; would have inherited in the absence of issue. He is unnamed here (Gen 15:2, “Eleazer” = “Comforter.” Eleazer’s putting his hand under the patriarch’s thigh (cf. 47:29) was a solemn sign that if the oath were not carried out, the children who would be born to Abraham would avenge the servant’s unfaithfulness. Notice that the servant appears to be nameless... In 16:13: Will not testify of Himself.

- 4] But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac.
- 5] And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest?
- 6] And Abraham said unto him, Beware thou that thou bring not my son thither again.
- 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.
- 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.
- 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.

At the town of Nahor in Aram Naharaim (NW Mesopotamia) he received a precise answer to his prayer.

- 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*.
- 12] And he said, O LORD God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham.
- 13] Behold, I stand *here* by the well of water; and the daughters of the men of the city come out to draw water:
- 14] And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: *let the same be* she *that* thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master.

Eleazer trusted the Lord to grant him specific leading. He prayed that Isaac’s future bride would give him and his camels water to drink. To water 10 thirsty camels involved much work, for camels guzzle great amounts of water.

- 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.
- 16] And the damsel *was* very fair to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up.
- 17] And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher.
- 18] And she said, Drink, my lord: and she hastened, and let down her pitcher upon her hand, and gave him drink.
- 19] And when she had done giving him drink, she said, I will draw *water* for thy camels also, until they have done drinking.

- 20] And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw *water*, and drew for all his camels.
- 21] And the man wondering at her held his peace, to wit whether the LORD had made his journey prosperous or not.
- 22] And it came to pass, as the camels had done drinking, that the man took a golden earring of half a shekel weight, and two bracelets for her hands of ten *shekels* weight of gold;

“...earring”: or, jewel for the forehead. This was expensive jewelry—a gold weighing a beka (half a shekel, i.e., 1/5 ounce) and two gold bracelets weighing 10 shekels (4 ounces).

- 23] And said, Whose daughter *art* thou? tell me, I pray thee: is there room *in* thy father’s house for us to lodge in?
- 24] And she said unto him, I *am* the daughter of Bethuel the son of Milcah, which she bare unto Nahor.
- 25] She said moreover unto him, We have both straw and provender enough, and room to lodge in.
- 26] And the man bowed down his head, and worshipped the LORD.
- 27] And he said, Blessed *be* the LORD God of my master Abraham, who hath not left destitute my master of his mercy and his truth: I *being* in the way, the LORD led me to the house of my master’s brethren.
- 28] And the damsel ran, and told *them* of her mother’s house these things.
- 29] And Rebekah had a brother, and his name *was* Laban: and Laban ran out unto the man, unto the well.
- 30] And it came to pass, when he saw the earring and bracelets upon his 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.

From what we know of his character, there is reason to believe that the sight of the dazzling presents increased both his haste and his invitation.

- 31] And he said, Come in, thou blessed of the LORD; wherefore standest thou without? for I have prepared the house, and room for the camels.
- 32] And the man came into the house: and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men’s feet that *were* with him.
- 33] And there was set *meat* before him to eat: but he said, I will not eat, until I have told mine errand. And he said, Speak on.
- 34] And he said, I *am* Abraham’s servant.
- 35] And the LORD hath blessed my master greatly; and he is become great: and he hath given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and asses.
- 36] And Sarah my master’s wife bare a son to my master when she was old: and unto him hath he given all that he hath.
- 37] And my master made me swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell:

- 38] But thou shalt go unto my father’s house, and to my kindred, and take a wife unto my son.
- 39] And I said unto my master, Peradventure the woman will not follow me.
- 40] And he said unto me, The LORD, before whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father’s house:
- 41] Then shalt thou be clear from *this* my oath, when thou comest to my kindred; and if they give not thee *one*, thou shalt be clear from my oath.
- 42] And I came this day unto the well, and said, O LORD God of my master Abraham, if now thou do prosper my way which I go:
- 43] Behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw *water*, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink;
- 44] And she say to me, Both drink thou, and I will also draw for thy camels: *let* the same *be* the woman whom the LORD hath appointed out for my master’s son.
- 45] And before I had done speaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew *water*: and I said unto her, Let me drink, I pray thee.
- 46] And she made haste, and let down her pitcher from her *shoulder*, and said, Drink, and I will give thy camels drink also: so I drank, and she made the camels drink also.
- 47] And I asked her, and said, Whose daughter *art* thou? And she said, The daughter of Bethuel, Nahor’s son, whom Milcah bare unto him: and I put the earring upon her face, and the bracelets upon her hands.
- 48] And I bowed down my head, and worshipped the LORD, and blessed the LORD God of my master Abraham, which had led me in the right way to take my master’s brother’s daughter unto his son.
- 49] And now if ye will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left.
- 50] Then Laban and Bethuel answered and said, The thing proceedeth from the LORD: we cannot speak unto thee bad or good.
- 51] Behold, Rebekah *is* before thee, take *her*, and go, and let her be thy master’s son’s wife, as the LORD hath spoken.

In that society a woman’s brother gave his sister in marriage, which explains why Laban, Rebekah’s brother, was the negotiator in this marriage contract.

- 52] And it came to pass, that, when Abraham’s servant heard their words, he worshipped the LORD, *bowing himself* to the earth.
- 53] And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave *them* to Rebekah: he gave also to her brother and to her mother precious things.
- 54] And they did eat and drink, he and the men that *were* with him, and tarried all night; and they rose up in the morning, and he said, Send me away unto my master.
- 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.
- 56] And he said unto them, Hinder me not, seeing the LORD hath prospered my way; send me away that I may go to my master.
- 57] And they said, We will call the damsel, and enquire at her mouth.

- 58] And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.
- 59] And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men.
- 60] And they blessed Rebekah, and said unto her, Thou *art* our sister, be thou *the mother* of thousands of millions, and let thy seed possess the gate of those which hate them.
- 61] And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way.
- 62] And Isaac came from the way of the well Lahairoi; 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.
- 64] And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel.

“Meditate”: Hebrew *suah*: has been rendered “walk about,” “pray,” “wail,” “lament,” or “moan.” [Verse 67 may throw some light on its meaning. Isaac needed comforting. It is possible that Sarah had passed away during the absence of Eleazar (Chapter 23).]

“Lighted off”: Rebekah fell prostrate before; If Isaac were walking, it would have been most unmannerly for her to have continued seated; an inferior, if riding, always alights in presence of a person of rank, no exception being made for women.

- 65] For she *had* said unto the servant, What man *is* this that walketh in the field to meet us? And the servant *had* said, It *is* my master: therefore she took a vail, and covered herself.
- 66] And the servant told Isaac all things that he had done.
- 67] And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's *death*.

A Bride for Isaac

Abraham commissions Eleazar to gather a bride for Isaac. Eleazar qualifies her by a well; she agrees to marry the bridegroom; he gives her gifts...she joins her bridegroom at the well of *Lahai-Roi*.

Typology

Abraham = The Father
 Isaac = The Son
 Eleazar = The Holy Spirit... sent to gather the Bride for the Son

So Abraham returned unto his young men, and they rose up and went together to Beersheba; and Abraham dwelt at Beersheba.

Gen 22:19

Where's Isaac? Isaac is personally “edited out of the record” until he is united with his bride by the well of *LaHai Roi*...two chapters later. (The well of *LaHai Roi*: “the well of Living One [who] sees me.”)

One Integrated Design: The New Testament is in the Old Testament concealed; The Old Testament is in the New Testament revealed.

Marriage Model: Gentile Brides (Eve, Rebekah, Asenath, Rahab, and Ruth—all have *no death recorded*...

The Jewish Wedding

- The *Ketubah*, Betrothal: Payment of the purchase price; set apart (sanctified);
- Bridegroom departs to Father's House; Prepares room addition; Bride prepares for his imminent return
- Surprise gathering; *Huppah*, Wedding
- Seven day Marriage supper

The Marriage Fulfilled

- Covenant established (1 Cor 11:25);
- Purchase price (1 Cor 6:19-20);
- Bride set apart (Eph 5:25-27; 1 Cor 1:2; 6:11; Heb 10:10; 13:12);
- Reminded of the covenant (1 Cor 11:25-26);
- Bridegroom left for the Father's house...
- Escort to accompany Him upon His return to gather His Bride (1Thess 4:16-17).

Next Time: Genesis 23, the Death of Sarah; Genesis 25, Birth of Esau and Jacob; Genesis 26, the Covenant Confirmed; and Genesis 27, the Stolen Blessing.

Study Questions

(For the diligent student.)

- 1) What does the name “Isaac” mean? Why?
- 2) Explain and give examples of Hosea 12:10.
- 3) List the prophetic parallels between Abraham's offering of Isaac and the Crucifixion of Christ on the Cross.
- 4) How do we know that Abraham *knew* that he was “acting out” a prophecy?

- 5) How does a single Greek letter reveal a major insight about Joseph of Arimathea?
- 6) Why did the cross need to be on the *north* side of the city? Why did Jesus' tomb need to be hewn out of a rock?
- 7) Why is the person of Isaac missing from the Genesis record from Gen 22:19 to Gen 24:62?
- 8) How do we know the *name* of Abraham's "eldest servant"? Why is that significant?
- 9) Summarize the *typological* parallels in Genesis 22 and 24.
- 10) What are the *prophetic* implications of the ancient Jewish wedding ceremony to our understanding of the end times?

Discussion Questions

("Where two people agree, one is redundant.")

- 1) Explain the contrasting analogy that Paul makes between the "bondwoman" and the "freewoman." How do we apply this to our own lives?
- 2) What other examples of "types" do we find in the Bible? What are the "dangers" of using "types" for *doctrine*?
- 3) What other examples of "Gentile" marriages are there in the Bible and what might they signify?
- 4) Compare Ruth 3 and 4 to Genesis 24.

Candidate Research Projects

(For the truly dedicated.)

- 1) Make a list of illustrative "types" in the Bible and their significance.
- 2) List the prophetic specifications that were fulfilled in the Crucifixion of Christ.
- 3) List the details that would seem to indicate that the "Garden Tomb" in Jerusalem is, indeed, the actual tomb from which Christ was resurrected.

Preparation for the Next Session:

Read Chapters 23, and 25 - 27.

Genesis Session 18

Chapters 23, 25 - 27

Part 2

Genesis 12-20	Abraham	15, 16
Genesis 21-27	Isaac	17, 18
Genesis 28-36	Jacob	19, 20
Genesis 37-48	Joseph	21-23
Genesis 49-50	12 Tribes Prophetically	24

Major Topics: Genesis 23, the Death of Sarah; Genesis 25, Birth of Esau and Jacob; Genesis 26, the Covenant Confirmed; and Genesis 27, the Stolen Blessing.

Genesis 23

The Death of Sarah

In burying Sarah, Abraham ignored his ancestry, not going back to Paddan Aram for her burial.

- 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.

Sarah passed away, leaving Abraham bowed in grief. His love for her had been genuine and tender. She was to him "the princess." In his sorrow Abraham revealed something of the dignity of soul that characterizes a strong man of God: besides wailing and otherwise loudly manifesting his grief, he broke forth into weeping. The Hebrew words for *mourn* and *weep* carry both ideas. [Sarah is the only woman in Scripture whose age, death, and burial are mentioned, probably to do honor to the venerable mother of the Hebrew people.]

- 3] And Abraham stood up from before his dead, and spake unto the sons of Heth, saying,
- 4] *I am* a stranger and a sojourner with you: give me a possession of a buryingplace with you, that I may bury my dead out of my sight.
- 5] And the children of Heth answered Abraham, saying unto him,

- 6] Hear us, my lord: thou *art* a mighty prince among us: in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead.

Abraham's purchase of a burial cave "near Mamre" (v. 19; cf. 13:18; 14:13; 18:1) was occasioned by the death of Sarah, who lived to be 127. (*Isaac was 37 at the time*, 17:17.)

- 7] And Abraham stood up, and bowed himself to the people of the land, *even* to the children of Heth.
 8] And he communed with them, saying, If it be your mind that I should bury my dead out of my sight; hear me, and intreat for me to Ephron the son of Zohar,
 9] That he may give me the cave of Machpelah, which he hath, which *is* in the end of his field; for as much money as it is worth he shall give it me for a possession of a buryingplace amongst you.
 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,

When Abraham bought this cave, he was renouncing Paddan Aram, that is, NW Mesopotamia (cf. 25:20). Canaan was now Abraham's new native land. There would never be a return to Mesopotamia. But interestingly the only part of the Promised Land Abraham himself ever received he bought, and that was a burial cave. This first property of the patriarchs—a cave—bound them to the Promised Land. This was a real "occupation" of the land.. Later patriarchs would also die and be buried with their ancestors in Canaan. [*Machpelah* = the "double case."]

- 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.
 12] And Abraham bowed down himself before the people of the land.
 13] And he spake unto Ephron in the audience of the people of the land, saying, But if thou *wilt give it*, I pray thee, hear me: I will give thee money for the field; take *it* of me, and I will bury my dead there.

The point of this event was to ensure that the cave and field would be Abraham's possession. He was not presumptuous. In faith he bought the land, taking nothing from these people (cf. 14:21-24). It was important then where people buried their dead; burial was to be done in their native land. Thus there was no going back. Though Abraham was an alien and a stranger among the people (23:4), his hope was in the land. [Hittite Law: If you sold part of your property you still had to pay taxes on all of it. If you sold all of it you were exempt.]

- 14] And Ephron answered Abraham, saying unto him,
 15] My lord, hearken unto me: the land *is worth* four hundred shekels of silver; what *is* that betwixt me and thee? bury therefore thy dead.

- 16] And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current *money* with the merchant.

In this legal transaction Abraham wanted to purchase only the cave owned by Ephron, but Ephron wanted to sell the whole field. When Ephron said he would give the field and the cave (three times in v. 11), he did not mean it was free. This was bedouin bargaining—giving for giving. Though Abraham did not want the whole field, he was willing to take it at a high price (400 shekels of silver) to get the cave. The transaction was then finalized in the presence of all the Hittites at the city gate, the place of legal and business dealings. In this double cave was buried not only Sarah but also Abraham (25:9), Isaac and his wife Rebekah, and Jacob and Leah (49:29-31; 50:13). In later years it became a Moslem possession and a mosque was built over it.

- 17] And the field of Ephron, which *was* in Machpelah, which *was* before Mamre, the field, and the cave which *was* therein, and all the trees that *were* in the field, that *were* in all the borders round about, were made sure
 18] Unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city.
 19] And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre: the same *is* Hebron in the land of Canaan.
 20] And the field, and the cave that *is* therein, were made sure unto Abraham for a possession of a buryingplace by the sons of Heth.

Genesis 25 The Birth of Esau & Jacob

- 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 Ephraim, and Hanoth, and Abida, and Eldaah. All these *were* the children of Keturah.

When Abraham married Keturah is unknown, but the verb "took" and the adjective "another" suggest it was after Sarah's death. (Actually Keturah was a concubine, 1 Chr 1:32.) That would mean there was a maximum span of 37 years for the births of Keturah's six sons. (Abraham was 138 when Sarah died, and he died at 175.) Tribes in Sheba and Dedan, in Arabia, as well as the Midianites (v. 4), came from Abraham. This was in fulfillment of God's promises to Abraham that he would become great since so "many nations" look to him as their ancestor. [Note that Arabian tribes are *not* descended from Ishmael (Hagar), but the concubine Keturah.]

- 5] And Abraham gave all that he had unto Isaac.
- 6] But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country.
- 7] And these *are* the days of the years of Abraham's life which he lived, an hundred threescore and fifteen years.

Abraham loved all these boys: he gave them gifts. But they and their descendants may possibly have posed a threat to Isaac. So Abraham sent them away as he had done with Ishmael. He sent them to the land of the East (Arabia), thus preserving Isaac's primacy and his right as Abraham's heir.

- 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.
- 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.

At the age of 175 Abraham came to the end of his earthly sojourn and expired. *He gave up the ghost*: The expression is derived from Hebrew *gawa*, "to breathe out his breath," "to fail," "to sink." Immediately he was gathered to his father's kin (literally), and took up his residence in Sheol, the place of departed spirits. [Jesus refers to this abode as "Abraham's bosom" in Luke 16...] While Isaac and Ishmael together buried their father in the cave where Sarah was buried, Ishmael's presence may have posed a possible threat to Isaac's rights, now that their father was dead. But God's blessing rested on Isaac.

- 11] And it came to pass after the death of Abraham, that God blessed his son Isaac; and Isaac dwelt by the well Lahairoi.
- 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 had 12 sons, as God had predicted, and died at the age of 137. His sons lived in the Arabian peninsula from Havilah (in north-central Arabia) to Shur (between Beersheba and Egypt). The Ishmaelites lived in hostility toward all their brothers, a fulfillment of God's words to Hagar (16:12).

- 17] And these *are* the years of the life of Ishmael, an hundred and thirty and seven years: and he gave up the ghost and died; and was gathered unto his people.
- 18] And they dwelt from Havilah unto Shur, that *is* before Egypt, as thou goest toward Assyria: *and* he died in the presence of all his brethren.
- 19] And these *are* the generations of Isaac, Abraham's son: Abraham begat Isaac:
- 20] And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padanaram, the sister to Laban the Syrian.
- 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.

After briefly mentioning Ishmael's line, the narrative returns to the chosen line through Isaac. The first section records Isaac's prosperity and Jacob's struggle for the right to it—events within the land of promise. Chapters 29-32 relate Jacob's blessing in his sojourn out of the land of promise, and Chapters 33-35 his return to the land and corruption of the land. Rebekah, Isaac's wife, was also his cousin (cf. 24:15). Similarly Nahor had married his niece (11:29). Isaac's marriage to Rebekah thus tied him to Abraham's native country and family, and to the Arameans in northwest Mesopotamia (cf. 24:10), later known as Syria.

- 22] And the children struggled together within her; and she said, If *it be* so, why *am* I thus? And she went to enquire of the LORD.
- 23] And the LORD said unto her, Two nations *are* in thy womb, and two manner of people shall be separated from thy bowels; and *the one* people shall be stronger than *the other* people; and the elder shall serve the younger.
- 24] And when her days to be delivered were fulfilled, behold, *there were* twins in her womb.

This account of the births of Esau and Jacob is a fitting introduction to the following chapters, for their struggle for supremacy manifested itself even before their births (cf. Hosea 12:3). Two nations, that is, twin progenitors of two nations, were struggling in her womb and the younger would triumph. Indeed the Israelites (Jacob's descendants) and the Edomites (Esau's descendants) fought continuously (under David, Edomites served Israel: 2 Sam 8:14). [Note: *Isaac knew God's will in the matter* (25:23).] God's election of Jacob the younger over Esau the older was against the natural order.

- 25] And the first came out red, all over like an hairy garment; and they called his name Esau.
- 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.

The parents observed the strange situation, and in view of God's oracle they commemorated the event by giving them appropriate names. The first of the twins was red and hairy, like a little animal, so they named him Esau. The mention of "red" anticipated the future rugged nature of Esau (vv. 27-34). [Esau (and Nimrod) were men of the field ("world" in Mt 13).] Fascinating wordplays were used to describe the first twin. The name Esau ('esiaw) has a loose connection with the word "Seir" (sie 'ir), the early name for Edom to the southeast of the Dead Sea, where Esau later lived. The Hebrew word "red" ('admoni) is related to the word "Edom" ('edom; cf. 25:30); and "hairy" (sie 'ar) is similar to "Seir." Those words were carefully chosen to portray in the lad the nature of Edom, a later arch rival of Israel.

Jacob

The name Jacob (ya 'aqob, meaning "may He [God] protect") was selected because of its connection in sound and sense to the noun "heel" ('aqeb). The verb 'aqab means "to watch from behind"; 'aqob means "deceitful, sly, insidious." Thus, "one who grabs the heel" or "one who trips up." But as with Esau, so Jacob's name would take on a different sense later in life as his deceptive nature became evident. So the twins' births had great significance for later events in their lives.

(For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated.

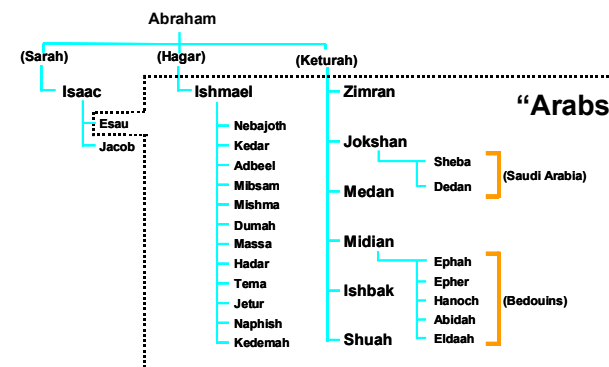
Romans 9:11-13

God's fulfillment of His promise to Abraham was carried out by His election of Jacob (later, the nation Israel). From the outset the birth of the nation of Israel was supernaturally superintended. Paul noted that before the twins' births the younger was chosen over the elder (Rom 9:11-12). God often reverses man's natural order, for His ways are not man's ways.

By-Pass of Firstborn

Seth	Cain
Shem	Japheth
Isaac	Ishmael
Jacob	Esau
Judah, Joseph	Reuben
Moses	Aaron
David	All his brothers

The Descendants of Abraham



Esau took wives including Nebajoth's sister; his descendants, Ishmael's, and Keturah's, all intermarried... no tribal distinctions were maintained...

- 29] And Jacob sold 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.
- 31] And Jacob said, Sell me this day thy birthright.

Jacob and Esau developed in accord with their initial characteristics. Esau, "the red man," was overcome by his physical appetite for red stew and sold his birthright; that is, the rights and privileges of the first-born, which were very important, the chief being that they were the family priests (Ex 4:22) and had a double portion of the inheritance (Deut 21:17). And Jacob, "the heel-grabber," cunningly overtook his brother and gained the birthright. It is probable that pottage was made of Egyptian beans, which Jacob had procured as a dainty; for Esau was a stranger to it. Though Jacob was not righteous, he was not in this instance deceptive. He was open and obvious, but he was unscrupulous. He must be given credit for knowing what was of value and going after it. Esau, however, was totally "godless" ("profane," KJV; Heb 12:16.)

This passage includes several important wordplays. Esau was a skillful hunter; "a man knowing game" (soayid), a man of the open country, but he could not find game this time. His father loved him because of his own taste for wild game. Thus Esau's nature and occupation were favored by Isaac because of the satisfaction of his palate. Both Isaac and Esau made choices because of this. Jacob was loved by Rebekah, partly because of the oracle which she probably mentioned often. And he was a quiet man, staying among the tents. But ironically Jacob was the craftier hunter, baiting his trap for the hungry "animal." One day he was cooking ("boiling," wayyazed) some stew ("vegetable soup," nazid) made of lentils. These words reflect

by sound the word for “game” (*sòayid*). But also the verb *zid* (“to boil”) speaks of Jacob’s presumption, for it means “to be exalted or presumptuous.” Thus the boiling soup portrays a man whelming up over his bounds.

- 32] And Esau said, Behold, I *am* at the point to die: and what profit shall this birthright do to me?
- 33] And Jacob said, Swear to me this day; and he sware unto him: and he sold his birthright unto Jacob.
- 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.

As the firstborn, Esau had the birthright and Jacob had the stew. But in the exchange, Esau received the stew and Jacob the birthright. But Esau despised his birthright, for what could it do for him if he died of starvation? Jacob, the second-born, then had the birthright. The calculating, quiet man who recognized the spiritual value in the birthright manipulated his profane brother into giving it up. Perhaps knowing the oracle, Jacob had been waiting for this opportunity.

Esau is portrayed as emotional: he was fainting and gasping, and then despising. In this instance he was not a skillful hunter; he was more like an animal he had trapped with bait. To live on this base level, to satisfy one’s appetites, inevitably leads to a despising of spiritual things. Jacob, though an indoorsman, was a better hunter than Esau. He too craved—but something worth craving. Once he had grabbed by the heel; now he pressed the matter harder. But danger lies even in such spiritual ambition. Believers should seek things of spiritual value, but they should avoid the devices of the flesh. After Jacob was later purged of his human expedience, however, he became a capable servant, for his priorities were then correct. [Note oath in 25:33.]

Genesis 26

The Covenant Confirmed

- 1] And there was a famine in the land, beside the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines unto Gerar.
- 2] And the LORD appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of:

The Abimelech in 26:1 was probably not the same Abimelech as in Chapter 20, for the events were about 90 years apart. The name may have been a dynastic name of the rulers in Philistia; a title (like Pharaoh or Caesar). Achish (1 Sam. 21:10) was also known as Abimelech.

Isaac was on the verge of deciding to move on to Egypt to seek more plentiful food and pasturage, when Jehovah appeared to him in a special theophany.

- 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 sware unto Abraham thy father;
- 4] And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed;

The obedience of one man brought blessings to his descendants. The Lord *confirmed* the Abrahamic promises to Isaac (God’s presence, His blessing, possession of *the land*, and posterity as numerous as the stars; cf. 12:2-3; 15:5-8; 17:3-8; 22:15-18; 28:13-14).

- 5] Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.
- 6] And Isaac dwelt in Gerar:
- 7] And the men of the place asked *him* of his wife; and he said, She *is* my sister: for he feared to say, *She is* my wife; lest, *said he*, the men of the place should kill me for Rebekah; because she *was* fair to look upon.

Isaac in Gerar, like his father, deceived Abimelech and was rebuked by the pagan king who knew that the penalty for adultery was death (vv. 10-11). This legal note also would remind Israel of the importance of preserving marriage for the future of their nation. When that mainstay goes, a society crumbles (if Isaac’s marriage would have ended, there would have been no Israelite society).

Parallels to Abraham

• A famine	12:10
• A plan to go to Egypt	12:11
• The stay in Gerar	20:1
• Calling his wife his “sister”	12:12-13; 20:2,11
• The wife’s beauty	12:11,14
• Abimelech’s concern about committing adultery	20:4-7
• Abimelech’s rebuke	20:9-10

- 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.
- 12] Then Isaac sowed in that land, and received in the same year an hundredfold: and the LORD blessed him.
- 13] And the man waxed great, and went forward, and grew until he became very great:
- 14] For he had possession of flocks, and possession of herds, and great store of servants: and the Philistines envied him.
- 15] For all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.

Isaac sojourned in the land, enjoying divine prosperity (his crops flourished and he became rich). But the Philistines, envious of his wealth, filled Isaac's wells with dirt. Again wells provide a dominant motif: they are tangible evidence of divine blessing (cf. Abraham's dispute with the Philistines over a well, 21:25, 30).

- 16] And Abimelech said unto Isaac, Go from us; for thou art much mightier than we.
- 17] And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.
- 18] And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them.

No matter where Isaac dug, and no matter how often the Philistines stopped up the wells, he reopened old dirt-filled wells (26:17). God's blessing on Isaac could not be hindered.

- 19] And Isaac's servants digged in the valley, and found there a well of springing water.
- 20] And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water *is* ours: and he called the name of the well Esek; because they strove with him.
- 21] And they digged another well, and strove for that also: and he called the name of it Sitnah.

Driven away by the Philistines, Isaac encamped in the Valley of Gerar, and continued his search for water. He faced opposition there too; the Gerarites claimed that the water from two of the three wells Isaac dug was theirs.

- 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.
- 23] And he went up from thence to Beersheba.

The names he gave the three wells reflect not only his struggle but also his triumph: Esek ("contention") and Sitnah ("hatred or opposition") reflect the

conflict over two wells, and Rehoboth represents the room provided by the Lord. Isaac refused to fight back. He continued to relinquish one well after another until the Philistines in frustration let him alone.

- 24] And the LORD appeared unto him the same night, and said, I *am* the God of Abraham thy father: fear not, for I *am* with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake.
- 25] And he builded an altar there, and called upon the name of the LORD, and pitched his tent there: and there Isaac's servants digged a well.

After Isaac moved to Beersheba, God appeared to him, confirming again the Abrahamic Covenant. Isaac responded as did his father, by building an altar and proclaiming Yahweh's name (cf. 12:7-8; 21:33).

- 26] Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phichol the chief captain of his army.
- 27] And Isaac said unto them, Wherefore come ye to me, seeing ye hate me, and have sent me away from you?
- 28] And they said, We saw certainly that the LORD was with thee: and we said, Let there be now an oath betwixt us, *even* betwixt us and thee, and let us make a covenant with thee;

Once the conflict over the wells was settled, Abimelech requested that he and Isaac make a treaty. Just as an earlier Abimelech acknowledged that God was with Abraham (21:22), so this Abimelech acknowledged that God was with Isaac. Isaac named the well there Shibah ("oath" or "seven") for they made a treaty by an oath similar to the earlier treaty Abraham made when he named the city Beersheba (21:23-24, 31). That treaty was necessarily renewed with Isaac. God's blessing was on the seed of Abraham; Isaac was the rightful heir.

- 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 swore one to another: and Isaac sent them away, and they departed from him in peace.
- 32] And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had digged, and said unto him, We have found water.
- 33] And he called it Shebah: therefore the name of the city *is* Beersheba unto this day.
- 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.

Esau's marriages to two Hittite women (Judith and Basemath) were a grief to his parents. This note demonstrates how unfit Esau was for

God's blessing, and how foolish was Isaac's later attempt to bless Esau (27:1-40). [Marrying a Canaanite was forbidden in the Torah (Deut 7:3).] Esau later married a third wife, Mahalath (28:9).

Genesis 27

The Stolen Blessing

- 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;

Scene 1 (*Isaac and Esau*)—Isaac offered to bless Esau. Note Isaac's weak eyesight and old age (137 years old). Moreover, stress is placed on the love he had for wild game and tasty food. His palate governed his heart.

- 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*.
- 6] And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying,

Scene 2 (*Rebekah and Jacob*)—Rebekah sent Jacob into action to stop Isaac. Her favorite son, Jacob, already had the birthright; she was determined that he should receive the blessing, too, from the lips of the Lord's representative, so that all would be well with the divine inheritance.

- 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.
- 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.

Rebekah seemed certain she could duplicate the taste of meat from wild game with goat's meat. But Jacob was not so sure he could deceive his father. After all, Jacob said, if Isaac touched him, Isaac would know the difference between Esau's hairy skin and Jacob's smooth skin. Jacob had no guilt—

only fear—regarding the plan. But the blessing was in danger and all must be risked, including even the possibility of a curse on Rebekah.

- 13] And his mother said unto him, Upon me *be* thy curse, my son: only obey my voice, and go fetch me *them*.
- 14] And he went, and fetched, and brought *them* to his mother: and his mother made savoury meat, such as his father loved.
- 15] And Rebekah took goodly raiment of her eldest son Esau, which *were* with her in the house, and put them upon Jacob her younger son:

So Jacob did as his mother told him.

- 16] And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck:
- 17] And she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob.
- 18] And he came unto his father, and said, My father: and he said, Here *am I*; who *art* thou, my son?

Scene 3 (*Jacob and Isaac*)—Jacob deceived his father and obtained the blessing.

- 19] And Jacob said unto his father, I *am* Esau thy firstborn; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me.
- 20] And Isaac said unto his son, How *is it* that thou hast found *it* so quickly, my son? And he said, Because the LORD thy God brought *it* to me.
- 21] And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou *be* my very son Esau or not.

Prodded by his mother Jacob lied twice to his father, first, about his identity and second, that God had given him success (in hunting, v. 20).

- 22] And Jacob went near unto Isaac his father; and he felt him, and said, The voice *is* Jacob's voice, but the hands *are* the hands of Esau.
- 23] And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him.
- 24] And he said, *Art* thou my very son Esau? And he said, I *am*.

Three times the old man voiced his suspicion. But deceived by his senses of touch and smell, he blessed Jacob, thinking he was Esau.

- 25] And he said, Bring *it* near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought *it* near to him, and he did eat: and he brought him wine, and he drank.
- 26] And his father Isaac said unto him, Come near now, and kiss me, my son.
- 27] And he came near, and kissed him: and he smelled the smell of his raiment, and

blessed him, and said, See, the smell of my son *is* as the smell of a field which the LORD hath blessed:

- 28] Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine:
29] Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed *be* every one that curseth thee, and blessed *be* he that blesseth thee.

The blessing included prosperity in crops, domination over other nations and his brothers, cursing on those who cursed him, and blessing on those who blessed him.

- 30] And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.
31] And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me.

Scene 4 (*Esau and Isaac*)—When Esau brought in his food, emotions ran high.

- 32] And Isaac his father said unto him, Who *art* thou? And he said, I *am* thy son, thy firstborn Esau.
33] And Isaac trembled very exceedingly, and said, Who? where *is* he that hath taken venison, and brought *it* me, and I have eaten of all before thou camest, and have blessed him? yea, *and* he shall be blessed.

Isaac trembled violently over what had happened and Esau was very bitter and angry. Isaac knew he had been tampering with God's plan and had been overruled; there was no going back now. He recognized that God's will for his sons is better than his own for them. (Heb 11:20: *By faith Isaac blessed Jacob and Esau concerning things to come.*)

- 34] And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, *even* me also, O my father.
35] And he said, Thy brother came with subtilty, and hath taken away thy blessing.
36] And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me?
37] And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto thee, my son?
38] And Esau said unto his father, Hast thou but one blessing, my father? bless me, *even* me also, O my father. And Esau lifted up his voice, and wept.
39] And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above;

- 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.

All that was left was a blessing for a profane person. The Edomites, Esau's descendants, would live in a land less fertile than Palestine. Also Esau would live by force, be subservient to Jacob, and be restless (cf. Ishmael, 16:12). Though Esau was not personally subject to his brother, his posterity were tributary to the Israelites, till the reign of Joram when they revolted and established a kingdom of their own (2Kgs 8:20; 2Chr 21:8–10). [*The descendants of Esau intermarried with those of Ishmael and the sons of Keturah.*]

- 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: and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, *purposing* to kill thee.
43] Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother to Haran;
44] And tarry with him a few days, until thy brother's fury turn away;
45] Until thy brother's anger turn away from thee, and he forget *that* which thou hast done to him: then I will send, and fetch thee from thence: why should I be deprived also of you both in one day?
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?

This passage begins the transition to the Laban stories. Because of his deception Jacob had to flee from home. But the occasion introduced the motif of his taking a wife from his relatives in the East. Whereas Isaac had remained in the land while Abraham's servant had gone to find and fetch his wife (chap. 24), Jacob's journey was necessitated by the imminent danger of being killed by his angry brother (27:41–42). Moreover, God would deal with Jacob severely under the hand of Laban, his uncle. Indeed, the sojourn out of the land in several ways parallels the later sojourn of Jacob's family in Egypt. Rebekah told Jacob about Esau's anger, and urged him to go immediately to her brother Laban in Haran.

Summary

All participants were at fault: Isaac attempted to thwart God's plan by blessing Esau; Esau broke the oath he had made with Jacob; Rebekah and Jacob tried to achieve God's blessing by deception. Their victory

would reap hatred and separation; Rebekah never saw Jacob again. Jacob alone did not destroy the family; parental preference did.

So in a sense Rebekah and Jacob won, though they gained nothing that God would not have given them anyway; and they lost much. Their family life was destroyed, and each had to bear lonely hours of separation, disillusionment, and regret. Rebekah would never see her favorite son again, and Jacob would have to face life without a father, mother, or brother. Yet God would work through their conniving. Their activities only succeeded in doing what God's oracle had predicted. God's program will triumph, often in spite of human activities. Natural senses play a conspicuous part—especially the sense of taste in which Isaac prided himself, but which gave him the wrong answer.

Ways to Study

- Archaeological (Historical)
- Theological (Doctrinal)
- Comparative (Integral with NT, etc)
- Devotional (Personal)
 - Observation (Who, What, Where, When)
 - Interpretation (Why, Primary implications)
 - Application (So what: How about me?)

Jacob received a blessing from his father by hiding behind the name and wearing the garments of his father's beloved firstborn son. **So do we!**

Next Session: Genesis 28, Jacob at Bethel; Genesis 29, Leah and Rachel; Genesis 30, Sons of Jacob; and, Genesis 31, Jacob's Flight.

Study Questions

(For the diligent student.)

- 1) List the people buried in the cave of Machpelah.
- 2) Why are the Saudi Arabians and the Bedouins *not* "sons of Ishmael"?
- 3) In what ways are the descendants of Esau and the descendants of Ishmael similar?
- 4) What does "Jacob" mean? How is it significant?
- 5) List the occasions that God by-passes the role of the "firstborn."

- 6) List the parallels between the narratives of Abraham and those of Isaac.

Discussion Questions

("Where two people agree, one is redundant.")

- 1) What is an "Arab"?
- 2) What are the dangers of parental favoritism in the family?
Of spiritual insensitivity?
Of deceptions?
- 3) Did God accomplish His will through the deceptions within the family or despite them? Were they necessary or were they distractions?
- 4) Discuss the alternative approaches to studying the Word of God and their respective strengths and weaknesses.

Candidate Research Projects

(For the truly dedicated.)

- 1) What is an "Arab"? How does confusion on this issue complicate our understanding of current events in the Middle East?
- 2) Study the role of Edom and its associated region in end time prophecy.

Preparation for the Next Session:

Read Chapters 28 – 31.

Genesis Session 19

Genesis 28 - 31

Part 2:

Genesis 12-20	Abraham	15, 16
Genesis 21-27	Isaac	17, 18
Genesis 28-36	Jacob	19, 20
Genesis 37-48	Joseph	21-23
Genesis 49-50	12 Tribes Prophetically	24

Major Topics: Genesis 28, Jacob at Bethel; Genesis 29, Leah and Rachel; Genesis 30, Sons of Jacob; and, Genesis 31, Jacob's Flight.

Genesis 28

Jacob at Bethel

- 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.
- 2] Arise, go to Padan-Aram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother.
- 3] And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people;

Two factors: 1) Maintain purity of the line of descent in general; 2) The existence of the *Rephaim*, et al. (Gen 6:4, etc.). After the announcement of Gen 15:13-16, Satan had four centuries to lay down a mine field...Joshua was instructed to wipe out all of certain tribes...Josh 11:20-22, et al. Cf. Deut 3:11.

- 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.
- 5] And Isaac sent away Jacob: and he went to Padan-Aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.
- 6] When Esau saw that Isaac had blessed Jacob, and sent him away to Padan-Aram, to take him a wife from thence; and that as he blessed him he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan;
- 7] And that Jacob obeyed his father and his mother, and was gone to Padan-Aram;
- 8] And Esau seeing that the daughters of Canaan pleased not Isaac his father;
- 9] Then went Esau unto Ishmael, and took unto the wives which he had Mahalath the daughter of Ishmael Abraham's son, the sister of Nebajoth, to be his wife.
- 10] And Jacob went out from Beersheba, and went toward Haran.
- 11] And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put *them for* his pillows, and lay down in that place to sleep.

Esau married his cousin: the unchosen Esau joined the unchosen line of Ishmael. [Attempting to please Abraham at the human level; no spiritual regard evident of the Covenant, etc.]

- 12] And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.
- 13] And, behold, the LORD stood above it, and said, *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;

This vision at Bethel (a) confirms that the Lord was also the God of Jacob; and (b) shows how Jacob's outlook was dramatically changed.

- 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.

God was present with Jacob wherever he went; explained in words by God and recognized in faith by Jacob. God *confirms to Jacob the covenant* made with Abraham and Isaac, promising him the land, descendants as numerous as the dust, and universal blessing through him. God also promised to protect and be with Jacob while he was out of the land and to see that he returned.

- 16] And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place; and I knew *it* not.
- 17] And he was afraid, and said, How dreadful *is* this place! this *is* none other but the house of God, and this *is* the gate of heaven.
- 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.
- 19] And he called the name of that place Bethel: but the name of that city *was called* Luz at the first.
- 20] And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,
- 21] So that I come again to my father's house in peace; then shall the LORD be my God:
- 22] And this stone, which I have set *for* a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

First recorded confession of Jacob: a vow and the tithe.

Genesis 29

Leah and Rachel

- 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.

Jacob came to Haran and his adventures with Laban begin...

- 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*.

- 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.
- 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.
- 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.

When Jacob watered Laban's flocks, a note of anticipation seems apparent: subsequent chapters show how Laban and his flocks prospered in Jacob's presence. In contrast with Laban's lazy shepherds Jacob was generous, zealous, and industrious. He had a mission, a quest. That burning goal implanted by previous experience drove him to succeed.

- 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.
- 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*?
- 16] And Laban had two daughters: the name of the elder *was* Leah, and the name of the younger *was* Rachel.
- 17] Leah *was* tender eyed; but Rachel *was* beautiful and well favoured.
- 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.

Jacob's plan was to work seven years to have Rachel as his wife. Those seven years of work passed quickly for Jacob because of his love for her. Interestingly the wives of each of the first three patriarchs were beautiful: Sarah (12:11), Rebekah (24:15-16), and Rachel (29:17).

- 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.
- 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.

Jacob's anger was to no avail. Now, as the object of trickery, he would understand how Esau felt. Laban offered a technicality of local custom: "the younger before the firstborn." Those words must have pierced Jacob! In his earlier days he, the younger, had deceptively pretended before his father to be the older brother: *What a man sows he reaps* (Gal 6:7).

- 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.
- 29] And Laban gave to Rachel his daughter Bilhah his handmaid to be her maid.

Jacob's joyful prospect of marrying Rachel turned, by Laban's deception, into a nightmare. In Laban Jacob met his match and also his means of discipline. Jacob had deceived his own brother and father, and now was deceived by his mother's brother! 20 years of drudgery, affliction, and deception lay ahead. Through Laban he received his own medicine of duplicity. But Jacob's tenacity shows that he counted these as minor setbacks. God took him, developed his character, turned the fruits of his deception into blessing, and built the promised seed, the nation of Israel.

"Week" of years: important to note; re. Daniel 9:24-27.

- 30] And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years.
- 31] And when the LORD saw that Leah *was* hated, he opened her womb: but Rachel *was* barren.
- 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.

Leah named her firstborn **Reuben** (*re'uben*), indicating that the Lord had seen her misery (*ra'ah be'oniyi*). Another wordplay joins it: Now at last my husband will become attached to (*ye'ehabani*) me. This naming showed her hope but also her consolation and faith. [Reuben: that is, See a son?] [Jacob never saw her affliction, but God did (cf. "*Beer Lahai Roi*," lit., "the well of the Living One who sees me," 16:14; 24:62; 25:11).]

- 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.
- 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.

Simeon was so named because the Lord heard (*sama* ') that Leah was not loved. "God heard" was her testimony in faith to His provision (cf. "Ishmael," which means "God hears," 16:15). **Levi** was named for her hope that her husband would become *attached* (*yillaweh*) to her, but it was not to be.

- 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 was her consolation; she would be satisfied to praise (' *odeh*) the Lord, for Judah means "let Him be praised." Leah exhibited genuine faith during her great affliction.

Genesis 30 Sons of Jacob

- 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.
- 2] And Jacob's anger was kindled against Rachel: and he said, *Am* I in God's stead, who hath withheld from thee the fruit of the womb?
- 3] And she said, Behold my maid Bilhah, go in unto her; and she shall bear upon my knees, that I may also have children by her.

Rachel's sons through Bilhah do not reflect the faith Leah had. Rachel felt wronged over her barrenness. Her effort to have children through her maidservant reflects Sarah's similar attempt with Hagar.

- 4] And she gave him Bilhah her handmaid to wife: and Jacob went in unto her.
- 5] And Bilhah conceived, and bare Jacob a son.
- 6] And Rachel said, God hath judged me, and hath also heard my voice, and hath given me a son: therefore called she his name Dan.

The names of the two sons born to Bilhah reflected Rachel's bitter struggle and feeling of victory. The name **Dan** is explained by the word *dananni*, God has vindicated me, that is, He now had corrected Rachel's wrong, her barrenness. Dan: that is, "Judging."

- 7] And Bilhah Rachel's maid conceived again, and bare Jacob a second son.
- 8] And Rachel said, With great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name Naphtali.

The name **Naphtali** reflected her great struggle (*naptule*) which, she said, "I fought" (*niptalti*) with my sister (30:8).

- 9] When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife.
- 10] And Zilpah Leah's maid bare Jacob a son.
- 11] And Leah said, A troop cometh: and she called his name Gad.

Leah responded by offering Jacob her maidservant Zilpah, to whom **Gad** (fortune). [Gad: that is, "a troop, or, company."]

- 12] And Zilpah Leah's maid bare Jacob a second son.
- 13] And Leah said, Happy am I, for the daughters will call me blessed: and she called his name Asher.
- 14] And Reuben went in the days of wheat harvest, and found mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, Give me, I pray thee, of thy son's mandrakes.

Asher ("happy; blessing"): Leah saw that with God's help she was prospering. Reuben, Jacob's firstborn, found some mandrake plants, supposedly aphrodisiacs, and Rachel felt they would work for her.

- 15] And she said unto her, *Is it* a small matter that thou hast taken my husband? and wouldest thou take away my son's mandrakes also? And Rachel said, Therefore he shall lie with thee to night for thy son's mandrakes.
- 16] And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me; for surely I have hired thee with my son's mandrakes. And he lay with her that night.
- 17] And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son.
- 18] And Leah said, God hath given me my hire, because I have given my maiden to my husband: and she called his name Issachar.

Thus Leah hired Jacob with the plants and had a son **Issachar**. Issachar is explained by *siekartika* ("my hire," KJV).

- 19] And Leah conceived again, and bare Jacob the sixth son.
- 20] And Leah said, God hath endued me *with* a good dowry; now will my husband dwell with me, because I have born him six sons: and she called his name Zebulun.

The name of Leah's sixth son **Zebulun**, has the double significance of dowry or "gift" as well as "honor"; Leah said God gave her Zebulun as a gift and her husband would treat her with honor. Thus Leah's hopes never left her. [Zebulun: that is, "dwelling": Gr. *Zabulon*.]

- 21] And afterwards she bare a daughter, and called her name Dinah.
- 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.

Then Dinah, a daughter, was born to her. [Dinah = Judgment.] Finally Rachel gave birth to **Joseph** (*yosep*) but not by the mandrakes. This shows that births are given by God, not manipulated by people. Joseph's name, like Zebulun's, had a double meaning: she said, God has taken away (*'asap*) my disgrace; and she prayed that He would add (*yosep*) another son. Finally Rachel was jubilant, looking in faith for a second child from God. [Joseph = Adding.]

The Patriarchs

In Egypt?

		Moses: Ex 2:25
Reuben	Looked, affliction	looked..affliction 3:7
		"Heard my cry" Ex 3:7
Simeon	Hearing; Heard	When was YHWH "joined?"
Levi	Husband; joined	Passover, Jer 31:31,32
		Ex 5:11; Ps 106:11,12
Judah	Praise	

In Wilderness?

Dan	Judged; judgment	Wilderness: Meribah
Naphtali	Wrestlings; prevailed	At Amalek Ex 17:11

In the Land?

Gad	Troop cometh	Nations oppose Israel
Asher	Happy	Overthrow
Issachar	Hire; service	Occupation
Zebulun	Dwelling	Occupation

Kingdom?

Joseph	Adding
Benjamin	Son of my right hand

- 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.
- 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.
- 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?
- 31] And he said, What shall I give thee? And Jacob said, Thou shalt not give me any thing: if thou wilt do this thing for me, I will again feed *and* keep thy flock:

Jacob agreed that God had blessed Laban (v. 30). Thus Jacob proposed a plan by which (ostensibly) he would gain little.

- 32] I will pass through all thy flock to day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and *of such* shall be my hire.
- 33] So shall my righteousness answer for me in time to come, when it shall come for my hire before thy face: every one that *is* not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me.

Jacob's plan was most risky. Nevertheless he was looking out for his own interests, hoping to prosper from this.

- 34] And Laban said, Behold, I would it might be according to thy word.
- 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.
- 36] And he set three days' journey betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks.

Laban thought this over and quickly closed the deal (v. 34). He could see only advantages for himself. But Laban's ploy added to the risk. For greater advantage, Laban immediately removed all the animals of abnormal color, giving them to his sons and not to Jacob. And as an additional precaution he placed a three-day journey between them. Thus he was seeking to ensure that Jacob would have a difficult time acquiring a large herd.

- 37] And Jacob took him rods of green poplar, and of the hazel and chesnut tree; and pilled white strakes in them, and made the white appear which *was* in the rods.
- 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.
- 39] And the flocks conceived before the rods, and brought forth cattle ringstraked, speckled, and spotted.

God blessed Jacob in an unusual way. Here there is a wordplay on the name Laban for as Jacob peeled back the bark on the sticks and exposed the white (*laban*), he saw his flocks grow. He played the Laban game and won—he outwitted “Whitey.” Clearly, as Jacob later admitted (31:7-12), God intervened to fulfill the expectations Jacob had in the branches. The peeled branches, placed in the watering troughs, appeared to make his animals reproductive as they mated in front of the troughs. It is reported that especially in the case of sheep, whatever fixes their attention in copulation is marked upon the young. Also, lambs conceived in the spring and born in the autumn were stronger than those born in the spring. [For authorities that suggest support of these practices (includ-

ing Bochart, Pliny, Columella, et al) see C. F. Keil & F. Delitzsch, *Commentary on the Old Testament*, Vol 1, p.293-4].

- 40] And Jacob did separate the lambs, and set the faces of the flocks toward the ringstraked, and all the brown in the flock of Laban; and he put his own flocks by themselves, and put them not unto Laban's cattle.
- 41] And it came to pass, whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods.

In addition, Jacob used selective breeding by mating the stronger animals for himself and the weak female goats and sheep for Laban. But this was not the only time God's part in Jacob's success was much greater than it seemed to an observer.

- 42] But when the cattle were feeble, he put *them* not in: so the feeble were Laban's, and the stronger Jacob's.
- 43] And the man increased exceedingly, and had much cattle, and maidservants, and menservants, and camels, and asses.

So Jacob was greatly prospered in fulfillment of God's promise at Bethel, and at the expense of Laban, who now received in part the recompense due him. A fascinating struggle developed between Jacob and Laban. Laban's injustice and artifice preceded Jacob's project, just as Isaac's attempt to bless Esau had earlier prompted Jacob's deception. In both cases the attempt to defraud Jacob was actually overcome by Jacob. Afterward, however, Jacob viewed his real gain as divine blessing, though he had to accept the effects (fear and danger) of his craftiness.

Genesis 31

Jacob's Flight from Haran

- 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. {as before: Heb. as yesterday and the day 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.

Jacob left for Canaan for two interrelated reasons: 1) Animosity by Laban's sons was growing against Jacob, and Laban's mood was dangerous; Perhaps God stirred up the nest. 2) God told Jacob to return to his own land: a divine call to leave for the land of promise.

- 4] And Jacob sent and called Rachel and Leah to the field unto his flock,

- 5] And said unto them, I see your father's countenance, that it *is* not toward me as before; but the God of my father hath been with me.
- 6] And ye know that with all my power I have served your father.
- 7] And your father hath deceived me, and changed my wages ten times; but God suffered him not to hurt me.
- 8] If he said thus, The speckled shall be thy wages; then all the cattle bare speckled: and if he said thus, The ringstraked shall be thy hire; then bare all the cattle ringstraked.
- 9] Thus God hath taken away the cattle of your father, and given *them* to me.
- 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 grisdled.
- 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 grisdled: 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.
- 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.

The response of both women was in faith as well. Laban had exploited his daughters' wealth and had lost their good will. So they were willing to leave their father.

- 17] Then Jacob rose up, and set his sons and his wives upon camels;
- 18] And he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padanaram, for to go to Isaac his father in the land of Canaan.
- 19] And Laban went to shear his sheep: and Rachel had stolen the images that *were* her father's.

Rachel stole Laban's household "teraphim," figurines of deities. This shows the pagan influence in Laban's family. Wordplay shows Rachel to be a true "Jacob," for there were parallel thefts: he stole away and she stole the gods. Perhaps she told herself she deserved them since Laban had turned the tables on her in the name of custom and had deprived her of her right to marry first, but her hardheaded self-interest almost brought disaster.

The Nuzi Tablets

Excavations 1925-1931, American Schools of Oriental Research, with Harvard University Museum. They found written documents yielding

detailed insights into the life and culture of the region in the 2nd millennium B.C. Ex: Teraphim could be used by son-in-law as proof of being principal heir; that's why Laban insisted on a boundary stone at Mizpah, to assure property to his sons; "sisterhood" could be elevated to a superior position even over that of a wife; a Hurrian custom unknown to neither Abimelech nor Pharaoh; thus, possibly a misunderstanding rather merely subterfuge; and, slave-wife practices documented for continuance of male heirship; maid servants a common wedding gift from the father-in-laws, etc.

- 20] And Jacob stole away unawares to Laban the Syrian, in that he told him not that he fled.
- 21] So he fled with all that he had; and he rose up, and passed over the river, and set his face *toward* the mount Gilead.
- 22] And it was told Laban on the third day that Jacob was fled.
- 23] And he took his brethren with him, and pursued after him seven days' journey; and they overtook him in the mount Gilead.
- 24] And God came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou speak not to Jacob either good or bad.
- 25] Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead.
- 26] And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, as captives *taken* with the sword?
- 27] Wherefore didst thou flee away secretly, and steal away from me; and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp?
- 28] And hast not suffered me to kiss my sons and my daughters? thou hast now done foolishly in *so* doing.

In the controversy between Jacob and Laban, legal jargon was used to describe their civil suit. In the first "strife" (*rib*; cf. v. 36) or accusation Laban claimed that Jacob had robbed him (vv. 26-27, 30)—but he presented himself as a hurt father (v. 28) and a baffled avenger (v. 29).

- 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?

This is why Laban pursued Jacob. It was one thing for Jacob to take his flocks and family; but his gods too? Perhaps Jacob would try to steal back to Haran someday and claim all of Laban's estate. (Failing to find the gods, Laban later, vv. 43-53, made a treaty to keep this troublesome man out of his territory.)

- 31] And Jacob answered and said to Laban, Because I was afraid: for I said, Peradventure thou wouldest take by force thy daughters from me.
- 32] With whomsoever thou findest thy gods, let him not live: before our brethren discern thou what *is* thine with me, and take *it* to thee. For Jacob knew not that Rachel had stolen them.
- 33] And Laban went into Jacob's tent, and into Leah's tent, and into the two maidservants' tents; but he found *them* not. Then went he out of Leah's tent, and entered into Rachel's tent.
- 34] Now Rachel had taken the images, and put them in the camel's furniture, and sat upon them. And Laban searched all the tent, but found *them* not.

But Laban was then deceived by Rachel: She put the idols in her camel's saddle and sat on the saddle in her tent.

- 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.
- 36] And Jacob was wroth, and chode with Laban: and Jacob answered and said to Laban, What *is* my trespass? what *is* my sin, that thou hast so hotly pursued after me?

Apparently Laban never dreamed that a woman would dare take a chance to contaminate the idols. [What a blow this was to the teraphim—they became "nothing gods," for a woman who claimed to be unclean sat on them: cf. Lev 15:20].

- 37] Whereas thou hast searched all my stuff, what hast thou found of all thy household stuff? set *it* here before my brethren and thy brethren, that they may judge betwixt us both.
- 38] This twenty years *have I been* with thee; thy ewes and thy she goats have not cast their young, and the rams of thy flock have I not eaten.

Laban, the prosecutor, now became the accused. Ignorant of Rachel's theft of the idols, Jacob angrily made a devastating counterattack.

- 39] That which was torn *of beasts* I brought not unto thee; I bare the loss of it; of my hand didst thou require it, *whether* stolen by day, or stolen by night.
- 40] *Thus* I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes.
- 41] Thus have I been twenty years in thy house; I served thee fourteen years for thy two daughters, and six years for thy cattle: and thou hast changed my wages ten times.
- 42] Except the God of my father, the God of Abraham, and the fear of Isaac, had been with me, surely thou hadst sent me away now empty. God hath seen mine affliction and the labour of my hands, and rebuked *thee* yesternight.
- 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.

Laban suggested they make a covenant for a boundary between them. Laban instigated it, for Jacob neither needed it nor cared for it! Jacob set up a tall stone and then piled a heap of stones around it.

- 47] And Laban called it Jegarsahadutha: but Jacob called it Galeed.
 48] And Laban said, This heap *is* a witness between me and thee this day. Therefore was the name of it called Galeed;
 49] And Mizpah; for he said, The LORD watch between me and thee, when we are absent one from another.

Mizpah = beacon, or, watchtower. Laban called them by the Aramaic name *Jegar Sahadutha*, but Jacob called them the Hebrew *Galeed*. Laban explained that the name means a heap of witness but he added the Hebrew name *Mizpah* (“watchtower”), entrusting God to watch over them.

- 50] If thou shalt afflict my daughters, or if thou shalt take *other* wives beside my daughters, no man *is* with us; see, God *is* witness betwixt me and thee.
 51] And Laban said to Jacob, Behold this heap, and behold *this* pillar, which I have cast betwixt me and thee;
 52] This heap *be* witness, and *this* pillar *be* witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm.
 53] The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob sware by the fear of his father Isaac.
 54] Then Jacob offered sacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount.
 55] And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them: and Laban departed, and returned unto his place.

Both the boundary settlement and the wives’ rights show that Laban and Jacob wanted to confirm the status quo. But the treaty also marked a break with the East for the family of Israel. This border treaty marked out the frontier in the hill country of Gilead. [This account later had great significance for Israel: God would deliver and protect Israel as He brought them back to the land from Egypt. All this became important for later Israelite-Aramean relations (*Laban was an Aramean, or Syrian*, 25:20).]

Next Time: Genesis 32, Jacob’s Wrestling; Genesis 33, Jacob Reconciles with Esau; Genesis 34, Dinah Avenged; Genesis 35, Jacob Returns to Bethel; and, Genesis 36, The Generations of Esau.

* * *

Study Questions

(For the diligent student.)

- 1) Trace the reconfirmation of the Abrahamic Covenant through the sons of Abraham. Why is this important?
- 2) How was there ironic retribution in Laban’s deceiving Isaac?
- 3) Explain the significance of the *Teraphim* and why were they important to Laban.

Discussion Questions

(“Where two people agree, one is redundant.”)

- 1) Explain who the *Rephaim* were. Why were they a danger to God’s plan?
- 2) Are there *teraphims* in our lives?
- 3) Review the ways that the Land Covenant to Israel is being challenged in today’s current events.
- 4) Review the ancient tribal hatreds and why there will not be any real peace in the Middle East until the Prince of Peace comes.

Candidate Research Projects

(For the truly dedicated.)

Trace the listings of the Tribes of Israel in the Bible and their distinctives.

Preparation for the Next Session:

Read chapters 32 – 36.

Genesis Session 20

Genesis 32 - 36

Part 2:

Genesis 12-20	Abraham	15, 16
Genesis 21-27	Isaac	17, 18
Genesis 28-36	Jacob	19, 20
Genesis 37-48	Joseph	21, 22, 23
Genesis 49-50	12 Tribes Prophetically	24

Major Topics: Genesis 32, Jacob's Wrestling; Genesis 33, Jacob Reconciles with Esau; Genesis 34, Dinah Avenged; Genesis 35, Jacob Returns to Bethel; and, Genesis 36, The Generations of Esau.

Genesis 32

Jacob's Wrestling

- 1] And Jacob went on his way, and the angels of God met him.
- 2] And when Jacob saw them, he said, This *is* God's host: and he called the name of that place Mahanaim.
- 3] And Jacob sent messengers before him to Esau his brother unto the land of Seir, the country of Edom.

Mahanaim = "Two Camps." A comparison with Jacob's earlier encounter with angels at Bethel (28:10-22) when he left the land proves most instructive... "The angels of God" occurs only twice (28:12; 32:1); *Zeh* ("this") is used four times (28:16-17). "This is the gate of heaven" (28:17) and "This is the camp of God!" (32:2). In both cases Jacob interpreted what he had seen before naming it (28:17; 32:2); the identical expression is used in the naming of both places (28:19; 32:2). *Halak* and *derek* ("to go on one's way," "to take a journey") are used in 28:20; 32:1.

- 4] And he commanded them, saying, Thus shall ye speak unto my lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now:
- 5] And I have oxen, and asses, flocks, and menservants, and womenservants: and I have sent to tell my lord, that I may find grace in thy sight.

Many key ideas and wordplays are in this section. (The Heb. word for "angels" also means "messengers.") Apparently prompted by the idea in the vision, Jacob sent messengers to Esau in Edom. Jacob had just seen the angels (God's messengers) and now he sent his own messengers to Esau.

- 6] And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him.
- 7] Then Jacob was greatly afraid and distressed: and he divided the people that *was* with him, and the flocks, and herds, and the camels, into two bands;
- 8] And said, If Esau come to the one company, and smite it, then the other company which is left shall escape.

Out of fear of Esau (who was coming toward him with 400 men) he divided his family into two groups or camps (*mahòanot*).

- 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.

Jacob addressed God as the God of my father Abraham and of my father Isaac, and reminded God of His command for him to return to his country and of His promise to bless him. God wants people to remind Him of His word when they pray. This is a motivation to faith. Jacob then confessed his unworthiness of God's kindness and faithfulness and material blessings. He had the correct attitude in prayer—total dependency on God.

- 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.
- 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.
- 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.

He thought these five herds sent separately would impress Esau and pacify him. Jacob had to learn later, however, that God would have delivered him without such gifts. [So too the nation would need to learn that deliverance comes by faith in God, and not by giving tribute to the enemy.]

- 21] So went the present over before him: and himself lodged that night in the company.
- 22] And he rose up that night, and took his two wives, and his two womenservants, and his eleven sons, and passed over the ford Jabbok.
- 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.
- 25] And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.
- 26] And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.

- 27] And he said unto him, What *is* thy name? And he said, Jacob.
 28] And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.
 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.

The word **Israel** can be translated *he who striveth with God*, or *God Striveth*, or *he who persevereth*; or, it may be associated with the word *siar*, “prince.” Both ideas may be combined in the name as the *princely wrestler* with God. [Isn’t that descriptive of us, too?]

- 30] And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.
 31] And as he passed over Penuel the sun rose upon him, and he halted upon his thigh.
 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.

Peniel: = “The face of God”: The *i* and the *u* are mere connecting vowels joining the substantive *pen* and *el*. [Penuel: older form?] Face to face: cf. Genesis 16:13; Exodus 14:11; 33:20; Judges 6:22; 13:22; Isaiah 6:5.

The wrestling occurred when Jacob was at the threshold of the land of promise. Jacob was named Israel; the place name, Peniel, was given in response to Jacob’s new name. This story also results in a dietary restriction for the people of Israel. Orthodox Jews still refuse to eat the tendon of the hindquarter of animals.

The emphasis of the narrative is certainly on the wrestling; but its purpose was the changing of Jacob into Israel. One cannot ignore the context of Jacob’s life here. The connection is strengthened by the plays on the names. At the outset are *ya’aqob* (“Jacob”), the man; *yabboq* (“Jabbok”), the place; and *ye’abeq* (“he wrestled”), the match. These attract the Hebrew reader’s attention immediately, because of the similarity of the consonants *y*, *q*, and *b* in the words. Before Jacob (*ya’aqob*) could cross the Jabbok (*yabboq*) to the land of blessing, he had to wrestle (*ye’abeq*). *He was to try once more to trip up an adversary, for at this point he was met by Someone wishing to have a private encounter with him, and he was forced to struggle.*

Genesis 33

Jacob Reconciles With Esau

- 1] And Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids.

- 2] And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindmost.
 3] And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother.

[He lined them up in order of their importance to him,]

- 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.
 8] And he said, What *meanest* thou by all this drove which I met? And he said, *These are* to find grace in the sight of my lord.
 9] And Esau said, I have enough, my brother; keep that thou hast unto thyself.
 10] And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me.
 11] Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough. And he urged him, and he took *it*.
 12] And he said, Let us take our journey, and let us go, and I will go before thee.

The acceptance of a gift is equivalent to the striking of a covenant of friendship. If your present is received by your superior you may rely on his friendship; if it is declined you have everything to fear. It was on this ground that Jacob was so urgent in pressing Esau to accept his present. Esau took it and so gave Jacob an assurance of his complete reconciliation.

- 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.
 15] And Esau said, Let me now leave with thee *some* of the folk that *are* with me. And he said, What needeth it? let me find grace in the sight of my lord.
 16] So Esau returned that day on his way unto Seir.
 17] And Jacob journeyed to Succoth, and built him an house, and made booths for his cattle: therefore the name of the place is called Succoth.

Succoth (from *saccac*, to entwine): *i.e.* booths.

- 18] And Jacob came to Shalem, a city of Shechem, which *is* in the land of Canaan, when he came from Padanaram; and pitched his tent before the city.

- 19] And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money.
 20] And he erected there an altar, and called it Elelohe-Israel.

Genesis 34

Dinah Avenged

- 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.
 3] And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake kindly unto the damsel.

This action loosened a stone that caused a landslide. Hebrew *laqahò*, *took* (v. 2), indicates that an irresistible force was used. The word *ana*, *defiled* (AV), indicates dishonorable treatment. After a woman was debased in this way, she had no expectancy of ever having a valid marriage. [*Hamor*—that is, “ass”; and it is a striking proof of the very different ideas which, in the East, are associated with that animal, which there appears sprightly, well proportioned, and of great activity. This chief is called Emmor (Acts 7:16).]

- 4] And Shechem spake unto his father Hamor, saying, Get me this damsel to wife.
 5] And Jacob heard that he had defiled Dinah his daughter: now his sons were with his cattle in the field: and Jacob held his peace until they were come.
 6] And Hamor the father of Shechem went out unto Jacob to commune with him.
 7] And the sons of Jacob came out of the field when they heard *it*: and the men were grieved, and they were very wroth, because he had wrought folly in Israel in lying with Jacob's daughter; which thing ought not to be done.

“...in Israel”: This is the first mention of the nation by this name.

- 8] And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife.
 9] And make ye marriages with us, *and* give your daughters unto us, and take our daughters unto you.
 10] And ye shall dwell with us: and the land shall be before you; dwell and trade ye therein, and get you possessions therein.
 11] And Shechem said unto her father and unto her brethren, Let me find grace in your eyes, and what ye shall say unto me I will give.
 12] Ask me never so much dowry and gift, and I will give according as ye shall say unto me: but give me the damsel to wife.
 13] And the sons of Jacob answered Shechem and Hamor his father deceitfully, and said, because he had defiled Dinah their sister:

- 14] And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised; for that *were* a reproach unto us:
 15] But in this will we consent unto you: If ye will be as we *be*, that every male of you be circumcised;
 16] Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people.
 17] But if ye will not hearken unto us, to be circumcised; then will we take our daughter, and we will be gone.
 18] And their words pleased Hamor, and Shechem Hamor's son.
 19] And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and he *was* more honourable than all the house of his father.
 20] And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying,
 21] These men *are* peaceable with us; therefore let them dwell in the land, and trade therein; for the land, behold, *it is* large enough for them; let us take their daughters to us for wives, and let us give them our daughters.
 22] Only herein will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they *are* circumcised.
 23] *Shall* not their cattle and their substance and every beast of theirs *be* ours? only let us consent unto them, and they will dwell with us.
 24] And unto Hamor and unto Shechem his son hearkened all that went out of the gate of his city; and every male was circumcised, all that went out of the gate of his city.
 25] And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males.
 26] And they slew Hamor and Shechem his son with the edge of the sword, and took Dinah out of Shechem's house, and went out.

Why Simon and Levi? Simeon and Levi were Dinah's full brothers.

- 27] The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister.
 28] They took their sheep, and their oxen, and their asses, and that which *was* in the city, and that which *was* in the field,
 29] And all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that *was* in the house.
 30] And Jacob said to Simeon and Levi, Ye have troubled me to make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites: and I *being* few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house.
 31] And they said, Should he deal with our sister as with an harlot?

Jacob rebukes Simeon and Levi for giving him a bad name, but he doesn't rebuke them for the sin that they have committed. For this, Simeon and Levi were passed over in the blessing with the birthright. Moreover, a deceptive covenant was not to be dangled before the pagans. On occasion, however, God used a Simeon and a Levi, and a Jehu (2 Kgs

10:11-14, 17-31), as His instruments of judgment. Cf. “But of the cities of these people, which the LORD thy God doth give thee *for* an inheritance, thou shalt save alive nothing that breatheth...But thou shalt utterly destroy them; ...” Deut 20:16-18.

Genesis 35

Jacob Returns to Bethel

Two themes run through Chapter 35: completion and correction. It is a story of completion because Jacob was back home in the land of promise, with all his family and all his wealth; victory was won, the goal achieved, and the promise fulfilled. But it is also a story of correction, for the family had not completely held to the walk of faith: idols had to be buried and Reuben had to be dealt with.

- 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.
- 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:

God called Jacob to return to the land (28:13-15; 31:3), but his pilgrimage took a long time. God had to remind Jacob of his forgotten vows. [Apparently his indifference to those vows provided the occasion for Dinah’s defilement by Shechem. Jacob should have traveled on to Beersheba, his parents’ home (28:10), without stopping at Shechem.]

- 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.
- 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.

To complete his vows, there had to be a sanctification process. Jacob’s family had to remove all their idols, the foreign gods. God permits no rivals; *He allows only single loyalty* and no magical charms. All this purification (getting rid of idols, washing themselves, and changing their clothes) was instructive for Israel, who later would need such a consecration when they entered the land of promise (Josh 5:1-9).

- 5] And they journeyed: and the terror of God was upon the cities that *were* round about them, and they did not pursue after the sons of Jacob.
- 6] So Jacob came to Luz, which *is* in the land of Canaan, that *is*, Bethel, he and all the people that *were* with him.

- 7] And he built there an altar, and called the place El-Bethel: because there God appeared unto him, when he fled from the face of his brother.
- 8] But Deborah Rebekah’s nurse died, and she was buried beneath Bethel under an oak: and the name of it was called Allonbachuth.
- 9] And God appeared unto Jacob again, when he came out of Padanaram, and blessed him.
- 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.

Interestingly Jacob’s wives’ idols were also buried under an oak, back in Shechem (v. 4). At Bethel God confirmed the promise He had made there earlier. Jacob’s name-change to Israel was proof of the promised blessing.

- 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.
- 13] And God went up from him in the place where he talked with him.

Now that the patriarch was back in the land of promise, the promise of the nation (“seed”), kings, and the land was once again confirmed (cf. 12:2-3; 15:5, 18; 17:3-8; 22:15-18; 28:13-14). Jacob’s actions here are almost identical with those in his earlier Bethel experience: setting up a stone pillar, pouring oil on it, naming the place Bethel (cf. 35:6-7, 14-15; 28:16-19). And both times God promised Jacob many descendants in the land (28:13-14; 35:11-12). But here He added that *kings would be included in Jacob’s offspring*.

- 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.
- 15] And Jacob called the name of the place where God spake with him, Bethel.
- 16] And they journeyed from Bethel; and there was but a little way to come to Ephrath: and Rachel travailed, and she had hard labour.
- 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.
- 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.
- 19] And Rachel died, and was buried in the way to Ephrath, which *is* Bethlehem.
- 20] And Jacob set a pillar upon her grave: that *is* the pillar of Rachel’s grave unto this day.

Benoni = The son of my sorrow; Benjamin = The son of the right hand. Once in the land the family was completed by the birth of Benjamin. (Interestingly, 11 of Jacob’s 12 sons, progenitors of the nation’s 12 tribes, were born out of the land in Paddan Aram, 29:31-30:24.)

- 21] And Israel journeyed, and spread his tent beyond the tower of Edar.
- 22] And it came to pass, when Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine: and Israel heard *it*. Now the sons of Jacob were twelve:
- 23] The sons of Leah; Reuben, Jacob's firstborn, and Simeon, and Levi, and Judah, and Issachar, and Zebulun:

It is possible that Reuben, Jacob's eldest, was trying to replace his father as patriarch prematurely by this pagan procedure. But in so doing, he *lost* his inheritance (his birthright; cf. 49:3-4; 1 Chr 5:1-2).

- 24] The sons of Rachel; Joseph, and Benjamin:
- 25] And the sons of Bilhah, Rachel's handmaid; Dan, and Naphtali:
- 26] And the sons of Zilpah, Leah's handmaid; Gad, and Asher: these *are* the sons of Jacob, which were born to him in Padanaram.
- 27] And Jacob came unto Isaac his father unto Mamre, unto the city of Arbah, which *is* Hebron, where Abraham and Isaac sojourned.
- 28] And the days of Isaac were an hundred and fourscore years.
- 29] And Isaac gave up the ghost, and died, and was gathered unto his people, *being* old and full of days: and his sons Esau and Jacob buried him.

Genesis 36

Generations of Esau

Before recounting the life story of Joseph, the writer of Genesis describes something of the land of Edom and its inhabitants. The original inhabitants of Mount Seir were called Horites or Hurrians. In the course of time, Esau and his descendants took over the territory. Esau became wealthy and possessed much cattle and sheep. The principal cities of the area were Sela, Bozrah, Petra, Teman, and Ezion-geber. The Edomites continued to be hostile to the Israelites throughout OT times (cf. Obadiah).

- 1] Now these *are* the generations of Esau, who *is* Edom.
- 2] Esau took his wives of the daughters of Canaan; Adah the daughter of Elon the Hittite, and Aholibamah the daughter of Anah the daughter of Zibeon the Hivite;
- 3] And Bashemath Ishmael's daughter, sister of Nebajoth.

Since two of these wives' names are not the same as those listed earlier (26:34; 28:9), either the others had died or he favored these three among his six or the two took different names.

- 4] And Adah bare to Esau Eliphaz; and Bashemath bare Reuel;
- 5] And Aholibamah bare Jeush, and Jaalam, and Korah: these *are* the sons of Esau, which were born unto him in the land of Canaan.
- 6] And Esau took his wives, and his sons, and his daughters, and all the persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan; and went into the country from the face of his brother Jacob.

- 7] For their riches were more than that they might dwell together; and the land wherein they were strangers could not bear them because of their cattle.
- 8] Thus dwelt Esau in mount Seir: Esau *is* Edom.
- 9] And these *are* the generations of Esau the father of the Edomites in mount Seir:

The narrative has stressed two elements: 1) Esau's sons were born in the land (Canaan, v. 5) before he moved to Seir (v. 8). This contrasts sharply with Jacob, whose children were born *out of* the land, and who then moved *into* the land. 2) Esau was Edom. Certainly Israel would understand the import of this because she often struggled with the Edomites (cf. Obad), Esau's descendants (Gen 36:43).

- 10] These *are* the names of Esau's sons; Eliphaz the son of Adah the wife of Esau, Reuel the son of Bashemath the wife of Esau.
- 11] And the sons of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz.
- 12] And Timna was concubine to Eliphaz Esau's son; and she bare to Eliphaz Amalek: these *were* the sons of Adah Esau's wife.

This is the beginning of the Amalekites. Down through the centuries those tribes which were there in the desert pushed out in many directions. Many of them pushed across North Africa. All the Arab tribes came from Abraham—through Hagar, the Egyptian, and through Keturah, whom he married after the death of Sarah. And there has been intermarriage between the tribes. They belong to the same family that Israelites belong to.

- 13] And these *are* the sons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: these were the sons of Bashemath Esau's wife.
- 14] And these were the sons of Aholibamah, the daughter of Anah the daughter of Zibeon, Esau's wife: and she bare to Esau Jeush, and Jaalam, and Korah.
- 15] These *were* dukes of the sons of Esau: the sons of Eliphaz the firstborn *son* of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz,
- 16] Duke Korah, duke Gatam, *and* duke Amalek: these *are* the dukes *that came* of Eliphaz in the land of Edom; these *were* the sons of Adah.
- 17] And these *are* the sons of Reuel Esau's son; duke Nahath, duke Zerah, duke Shammah, duke Mizzah: these *are* the dukes *that came* of Reuel in the land of Edom; these *are* the sons of Bashemath Esau's wife.
- 18] And these *are* the sons of Aholibamah Esau's wife; duke Jeush, duke Jaalam, duke Korah: these *were* the dukes *that came* of Aholibamah the daughter of Anah, Esau's wife.
- 19] These *are* the sons of Esau, who *is* Edom, and these *are* their dukes.
- 20] These *are* the sons of Seir the Horite, who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah,
- 21] And Dishon, and Ezer, and Dishan: these *are* the dukes of the Horites, the children of Seir in the land of Edom.
- 22] And the children of Lotan were Hori and Hemam; and Lotan's sister *was* Timna.
- 23] And the children of Shobal *were* these; Alvan, and Manahath, and Ebal, Shepho, and Onam.

- 24] And these *are* the children of Zibeon; both Ajah, and Anah: this *was that* Anah that found the mules in the wilderness, as he fed the asses of Zibeon his father.
- 25] And the children of Anah *were* these; Dishon, and Aholibamah the daughter of Anah.
- 26] And these *are* the children of Dishon; Hemdan, and Eshban, and Ithran, and Cheran.
- 27] The children of Ezer *are* these; Bilhan, and Zaavan, and Akan.
- 28] The children of Dishan *are* these; Uz, and Aran.
- 29] These *are* the dukes *that came* of the Horites; duke Lotan, duke Shobal, duke Zibeon, duke Anah,
- 30] Duke Dishon, duke Ezer, duke Dishan: these *are* the dukes *that came* of Hori, among their dukes in the land of Seir.
- 31] And these *are* the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

It is not certain how the kings of Edom were related to Esau, but they were kings who reigned in Edom, and “Esau is Edom” (v. 8). The organization of the clans in Edom apparently paralleled that in Israel. They ultimately chose a king from one of their tribes and carried on a line of succession from him. Whether or not the line of eight kings mentioned here extends beyond the time of Jacob and Esau is unclear. The point is comparative, though: there were kings in Edom before any Israelite king reigned (v. 31).

- 32] And Bela the son of Beor reigned in Edom: and the name of his city *was* Dinhabah.
- 33] And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead.
- 34] And Jobab died, and Husham of the land of Temani reigned in his stead.
- 35] And Husham died, and Hadad the son of Bedad, who smote Midian in the field of Moab, reigned in his stead: and the name of his city *was* Avith.
- 36] And Hadad died, and Samlah of Masrekah reigned in his stead.
- 37] And Samlah died, and Saul of Rehoboth *by* the river reigned in his stead.
- 38] And Saul died, and Baalhanan the son of Achbor reigned in his stead.
- 39] And Baalhanan the son of Achbor died, and Hadar reigned in his stead: and the name of his city *was* Pau; and his wife’s name *was* Mehetabel, the daughter of Matred, the daughter of Mezahab.
- 40] And these *are* the names of the dukes *that came* of Esau, according to their families, after their places, by their names; duke Timnah, duke Alvah, duke Jetheth,
- 41] Duke Aholibamah, duke Elah, duke Pinon,
- 42] Duke Kenaz, duke Teman, duke Mibzar,
- 43] Duke Magdiel, duke Iram: these *be* the dukes of Edom, according to their habitations in the land of their possession: he *is* Esau the father of the Edomites.

These verses list the names of the chiefs who descended from Esau according to their families, after their places, and by their names. Esau was thus a great, powerful overlord: the father of the Edomites (v. 43) over clans and regions (v. 40), with 11 chiefs descended from him. Isaac’s promises to Esau were thus being fulfilled: and by being away from Jacob he was shaking the “yoke” of his brother from his “neck” (27:39-40).

Next Time: The most remarkable drama in the Bible—the incredible career of Joseph, from being sold into slavery by his brothers to becoming prime minister of the ruling empire of the world! Genesis 37, Joseph’s Dreams; Genesis 38, Judah’s Sin with Tamar; Genesis 39, Joseph Imprisoned. [Also, a review of the Book of Ruth.]

Study Questions

(For the diligent student.)

- 1) Explain the *several* reasons for Jacob’s naming the place “Mahanaim.”
- 2) What did the wrestling event teach you about Jacob?
- 3) What was Jacob’s strategy regarding his impending confrontation with Esau?

Discussion Questions

(“Where two people agree, one is redundant.”)

- 1) What was the real significance of the all-night wrestling match?
- 20 Are there “strange gods” co-existing in our lives? What are we to do with them?

Candidate Research Projects

(For the truly dedicated.)

- 1) Review the destiny of Petra (“Bozrah” in Edom) in the end times. (Cf. The Briefing Pack, *The Next Holocaust and the Refuge in Edom.*)

Preparation for the Next Session:

Read Chapters 37 – 39. [And discover over 100 ways his story appears to prefigure the life of Jesus Christ!]

Genesis Session 21

Genesis 37 - 39: Joseph

Part 2:

Genesis 12-20	Abraham	15, 16
Genesis 21-27	Isaac	17, 18
Genesis 28-36	Jacob	19, 20
Genesis 37-48	Joseph	21, 22, 23
Genesis 49-50	12 Tribes Prophetically	24

Major Topics: The most remarkable drama in the Bible—the incredible career of Joseph, from being sold into slavery by his brothers to becoming prime minister of the ruling empire of the world! Genesis 37, Joseph’s Dreams; Genesis 38, Judah’s Sin with Tamar; Genesis 39, Joseph Imprisoned .

Chapter 37

Joseph’s Dreams

- 1] And Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan.

In dramatic contrast with the expanding, powerful Esau, reviewed in the previous session, Jacob was dwelling in the land of the sojournings of his father, the land of Canaan. Unlike Esau, Jacob had no “chiefs” or kings (35:11) yet, no lands to govern, and no full tribes. He was a sojourner. Delitzsch remarks that secular, worldly greatness comes swifter than spiritual greatness. A promised spiritual blessing demands patience and faith. Waiting while others prosper is a test of one’s faithfulness and perseverance.

- 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.
- 3] Now Israel loved Joseph more than all his children, because he *was* the son of his old age: and he made him a coat of *many* colours.

Joseph is with the sons of Bilhah and Zilpah: oversight or superintendence is evidently implied. This post of chief shepherd might be assigned him either from his being the son of a principal wife or as a “faithful steward” in reporting the scandalous conduct of his brethren.

“Coat of many colours”: probably a multicolored royal tunic, with long, flowing sleeves, which set him out from the group as the favored one; formed in those early days by sewing together patches of colored cloth, and considered a dress of distinction (Jug 5:30; 2 Sam 13:18). [Another possible translation could be the “coat with sleeves,” a long-sleeved robe.]. The natural inference was that Jacob had chosen Joseph to be the one through whom the divine blessings would flow. (*Jesus also possessed a distinctive robe*: Ps 22:18; Mt 2:35; Jn 19:24) [Begin a list of similarities between the narratives of Joseph and Christ. Arthur W. Pink lists over 100.]

- 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.

- 5] And Joseph dreamed a dream, and he told *it* his brethren: and they hated him yet the more.
- 6] And he said unto them, Hear, I pray you, this dream which I have dreamed:

This seems to signify that Jacob favored him above the rest with the intent of granting him all or a larger portion of the inheritance. Yet Jacob should have remembered what parental favoritism does to a family. It had separated him from his loving mother (27:1-28:5), and it would separate Joseph from Jacob. God used dreams when His people were leaving or outside the land, that is, in the lands of pagans: God had announced to Abraham in a dream the Egyptian bondage in the first place (15:13); God promised protection and prosperity for Jacob in his sojourn with Laban (28:12, 15); and, by two dreams God predicted that Joseph would rule over his family.

- 7] For, behold, we *were* binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf.
- 8] And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.

The scene of the first dream was agricultural: This may be a hint of the manner in which Joseph’s authority over his brothers would be achieved (cf. 42:1-3). His ostensible destiny wasn’t missed by the envious brothers.

- 9] And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me.
- 10] And he told *it* to his father, and to his brethren: and his father rebuked him, and said unto him, What *is* this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?
- 11] And his brethren envied him; but his father observed the saying.

The scene of the second dream was celestial. The sun, the moon, and 11 stars bowed down to him. The dream, then, symbolically anticipated the elevation of Joseph over the whole house of Jacob. Jacob himself acknowledged the implied interpretation. [*This becomes especially significant in understanding the imagery employed in Revelation Chapter 12: the woman there is Israel, by Israel’s own interpretation! This also is suggestive evidence that the “signs in the heavens” perceptions have some validity.*]

- 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*.
- 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.

From Jacob's home in the Valley of Hebron north to Shechem was about 50 miles (and Dothan was another 15 miles north). The vale of Shechem was, from the earliest mention of Canaan, blessed with extraordinary abundance of water. That's why they traveled from Hebron to this place, though it must have cost them near 20 hours' travelling—that is, at the shepherd rate, a little more than 50 miles.

- 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*.
- 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.
- 18] And when they saw him afar off, even before he came near unto them, they conspired against him to slay him.
- 19] And they said one to another, Behold, this dreamer cometh.
- 20] Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams.

The brothers devised a plot to kill that dreamer in order to prevent his dreams from being fulfilled. Before, they plotted to kill many Shechemites in revenge for their sister (34:24-29); now, by contrast, they plotted to kill their own brother! Cf. 1 John 3:12-13.

- 21] And Reuben heard *it*, and he delivered him out of their hands; and said, Let us not kill him.
- 22] And Reuben said unto them, Shed no blood, *but* cast him into this pit that *is* in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

Reuben, the first-born, was directly responsible for the lad to his father. Trying to gain an opportunity to restore Joseph to Jacob, Reuben persuaded his brothers not to commit such a crime.

- 23] And it came to pass, when Joseph was come unto his brethren, that they stript Joseph out of his coat, *his* coat of *many* colours that *was* on him;
- 24] And they took him, and cast him into a pit: and the pit *was* empty, *there was* no water in it.
- 25] And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmeelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry *it* down to Egypt.

They are called Midianites (Gen 37:28), and Medanites, in *Hebrew* (Gen 37:36), being a travelling caravan composed of a mixed association of Arabians. Ishmaelites were descendants of Abraham by Hagar (16:15) and the Midianites (37:28) descended from Abraham by his concubine

Keturah (25:2). The term Ishmaelites became a general designation for desert tribes, so that even Midianite traders were also known as Ishmaelites. Their approach could easily be seen on the plain of Dothan: their road, after crossing the ford from the trans-jordanic district, led along the south side of the mountains of Gilboa.

- 26] And Judah said unto his brethren, What profit *is it* if we slay our brother, and conceal his blood?
- 27] Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for *he is* our brother *and* our flesh. And his brethren were content.
- 28] Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty *pieces* of silver: and they brought Joseph into Egypt.
- 29] And Reuben returned unto the pit; and, behold, Joseph *was* not in the pit; and he rent his clothes.
- 30] And he returned unto his brethren, and said, The child *is* not; and I, whither shall I go?
- 31] And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood;
- 32] And they sent the coat of *many* colours, and they brought *it* to their father; and said, This have we found: know now whether it *be* thy son's coat or no.
- 33] And he knew it, and said, *It is* my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces.
- 34] And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.

Jacob was convinced that his favorite son was dead. Ironical retribution here: Jacob had deceived his own father Isaac using his brother's tunic, and the skins of a goat... (Gen 27:16).

- 35] And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.
- 36] And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, *and* captain of the guard.

“Grave”: *Sheol*, *not the grave*: the region of departed spirits; Greek: *hades*. He expects to meet Joseph there (Cf. Luke 16...).

Chapter 38

Judah's Sin with Tamar

- 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.
- 3] And she conceived, and bare a son; and he called his name Er.

This final part of the story provides the significance of the whole account. Judah then left and stayed in Adullam (about 15 miles NW of Hebron) and married a pagan Canaanite woman. This marriage to a Canaanite almost ruined Judah's family. Intermarriage with the Canaanites had been avoided earlier (Ch. 34), but not here.

- 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.
- 6] And Judah took a wife for Er his firstborn, whose name *was* Tamar.
- 7] And Er, Judah's firstborn, was wicked in the sight of the LORD; and the LORD slew him.
- 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.

By the custom of the levirate law of marriage, the second son, Onan, was to marry Tamar, the widow of his brother, and raise up offspring for his brother. However, Onan repeatedly used that law for sexual gratification. He took advantage of the situation, but refused the responsibility that went with it. So God took his life too.

Levirate Marriage: (from Latin *levir*, "husband's brother") was codified in the *Torah* (Deut 25:5-10). The role of the *Goel* (as Kinsman-Redeemer, cf. Ruth 1-4; and the Ultimate Redemption (Rev 5).

- 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.
- 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.

Shelah was not yet grown up (and even later when he was, Judah still refused). Sheep shearer season, which occurs in Palestine towards the end of March, was spent in more than usual hilarity, and the wealthiest masters invited their friends, as well as treated their servants, to sumptuous entertainments. Accordingly, it is said, Judah was accompanied by his friend, Hirah.

- 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.
- 15] When Judah saw her, he thought her *to be* an harlot; because she had covered her face.

Tamar felt she would have to take matters into her own hands if she were to be granted the rights of the levirate custom. Pretending to be one of the *kedeshot* (religious prostitutes), she tricked Judah into having illicit relations with her.

- 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.
- 19] And she arose, and went away, and laid by her vail from her, and put on the garments of her widowhood.

In pledge that he would send a goat for payment, he left his seal (which hung suspended from a cord around his neck) and his staff with her. Bracelets, including armlets, were worn by men as well as women among the Hebrews. But the *Hebrew* word here rendered "bracelets," is everywhere else translated "lace" or "ribbon."

- 20] And Judah sent the kid by the hand of his friend the Adullamite, to receive *his* pledge from the woman's hand: but he found her not.
- 21] Then he asked the men of that place, saying, Where *is* the harlot, that *was* openly by the way side? And they said, There was no harlot in this *place*.
- 22] And he returned to Judah, and said, I cannot find her; and also the men of the place said, *that* there was no harlot in this *place*.
- 23] And Judah said, Let her take *it* to her, lest we be shamed: behold, I sent this kid, and thou hast not found her.
- 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.

Again Jacob's family experienced deception—this time by his *Canaanite* daughter-in-law! Burnt? The crime of adultery was anciently punished in many places by burning (Lev 21:9; Judg 15:6; Jer 29:22).

- 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.

When she proved by the seal, cord, and staff that he was the guilty partner, Tamar had won the right to be the mother of Judah's children, though in a deceitful way. Her action was desperate and risky. [And she thus appears in the Messianic family tree: Mt 1:3.]

- 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.

God gave Tamar twins, and the line of Judah continued because of her. It is as if the oracle concerning Jacob's ruling over his older brother (27:29) was being relived in the line of Judah. What was so significant was the connection with Judah's dealing with Joseph (37:26-28). He and his brothers sold their younger brother into Egypt, thinking they *could thwart God's design* that the elder brothers would serve the younger Joseph. Yet in Judah's own family, despite his attempts to hinder Tamar's marriage, God's will worked out in a poignant confirmation of the principle that the elder would serve the younger.

The Book of Ruth (Synopsis)

"In the days the judges ruled..." The Book of Ruth is the ultimate love story, both at the literary level and at the prophetic, personal level. It is one of the most significant books for *the Church*, giving us insights into the role of the Kinsman-Redeemer, and it's the essential prerequisite to understanding the Book of Revelation.

• Love's Resolve	Chapter 1	Ruth cleaves to Naomi
• Love's Response	Chapter 2	Ruth gleans
• Love's Request	Chapter 3	Threshing Floor
• Love's Reward	Chapter 4	Redemption of both Land and Bride



בעז	Boaz
רות	Ruth
עבד	Obed
ישאי	Jesse
דוד	David

All in 49-letter intervals; &
All in chronological order!

Ruth Cleaving: Chapter 1

Famine drives family to Moab: Elimelech (“God is my King”); Naomi (“Pleasant”...Land?); Mahlon (“Unhealthy”; “to blot out”); Chilio (“Puny”; “to perish”). Naomi deters daughters-in-law from following: Orpah (“Fawn”) [Ultimately returns] and Ruth (“Desirable”) [Remains with Naomi].

And Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: Where thou diest, will I die, and there will I be buried: the LORD do so to me, and more also, if ought but death part thee and me.

Ruth 1:16-17

Ruth Gleaning: Chapter 2

The Law of Gleaning (Lev 19:9,10; Deut 24:19-2) was a provision for the destitute. Ruth “happens” upon the field of Boaz; Boaz = “In Him is Strength” (Temple Pillar); introduced by “Unnamed Servant,” Boaz provides protection + “handfuls on purpose...” *Goel*: Kinsman-Redeemer (Law of Redemption, Lev 25:47-50; Law of Levirate Marriage, Deut 25:5-10).

The Threshing Floor: Chapter 3

Naomi recognizes an opportunity for the redemption of her land and for a new life for Ruth. She instructs Ruth on what to do: Ruth approaches Boaz...

And it came to pass at midnight, that the man was afraid, and turned himself: and, behold, a woman lay at his feet. And he said, Who art thou? And she answered, I am Ruth thine handmaid: spread therefore thy skirt over thine handmaid; for thou art a near kinsman.

Ruth 3:8-9

Ruth approaches Boaz to fulfill the role of a *Goel*; but, there is a “nearer kinsman” in the way . . . (6 measures of barley = a code for Naomi).

The Redemption: Chapter 4

Boaz confronts the “Nearer Kinsman”: he is willing to redeem the property; but, he is not willing to take Ruth as bride. He yields his shoe to relieve the obligation. Boaz steps up: he purchases the land for Naomi and he “purchases” Ruth as his bride. “May your house be like Pharez...” Cf. Deut 23:2.

The Strange Prophecy

Perez, Hezron, Ram, Amminadab, Nahshon, Salmon, Boaz, Obed, Jesse, David.

Typological Analysis

Goel = Kinsman-Redeemer: must be a kinsman; must be able to perform; must be willing; must assume all the obligations. Boaz = The Lord of the Harvest; The Kinsman-Redeemer. Naomi = Israel. Ruth = Gentile Bride.

Observations

In order to bring Ruth to Naomi, Naomi had to be exiled from her land. What the Law could not do, Grace did. Ruth does not replace Naomi. Ruth learns of Boaz’s ways through Naomi. Naomi meets Boaz through Ruth. No matter how much Boaz loved Ruth, he had to await *her* move. Boaz, not Ruth, confronts the “Nearer Kinsman.”

Ruth: Final Remarks

The Book of Ruth always read at the Feast of Pentecost (*Shavout*). You can’t really understand Revelation 5 without understanding the Book of Ruth. *You and I are also beneficiaries of a love story, that was written in blood, on a wooden cross, erected in Judea almost 2,000 years ago.*

Prophetic Undercurrents

David’s lineage encrypted in the Hebrew text of Genesis 38—in 49-letter intervals (see chart on previous page). David’s lineage prophesied (in the time of the Judges) in the Book of Ruth. The 10th generation after Pharez (Ruth 4:12,18-22); bastards excluded until 10th generation (Deut 23:2).

Chapter 39 Joseph Imprisoned

During the Middle Kingdom Age when Joseph went to Egypt, it was a powerful and unified land; a land of peace, effective government, and general prosperity. It was a confident, powerful people who welcomed the little Hebrew family to Egypt, their haven of safety.

- 1] And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites, which had brought him down thither.

- 2] And the LORD was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian.
- 3] And his master saw that the LORD *was* with him, and that the LORD made all that he did to prosper in his hand.

Potiphar was captain of the guard for Pharaoh. This Pharaoh was probably Sesostri II (1897-1879 B.C.).

- 4] And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all *that* he had he put into his hand.
- 5] And it came to pass from the time *that* he had made him overseer in his house, and over all that he had, that the LORD blessed the Egyptian's house for Joseph's sake; and the blessing of the LORD was upon all that he had in the house, and in the field.

[Both Joseph and Daniel rose to responsibility from their merit and character; both were the only two people (other than Christ) of whom no evil is spoken of.]

- 6] And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. And Joseph was *a goodly person*, and well favoured.
- 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;
- 9] *There is* none greater in this house than I; neither hath he kept back any thing from me but thee, because thou *art* his wife: how then can I do this great wickedness, and sin against God?

God tested Joseph with Potiphar's wife to see if he was obedient. When she tempted handsome Joseph, he refused to go to bed with her for that would be a sin against both God and his master. If one is to fulfill God's plan, he cannot sin against the God who will bring it about.

- 10] And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, *or* to be with her.
- 11] And it came to pass about this time, that *Joseph* went into the house to do his business; and *there was* none of the men of the house there within.
- 12] And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out.
- 13] And it came to pass, when she saw that he had left his garment in her hand, and was fled forth,
- 14] That she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice:
- 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.

This was the second time Joseph's clothing was used to bring a false report about him (cf. 37:31-33). In both cases he had been serving faithfully; but in both cases Joseph ended up in bondage.

- 19] And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled.
- 20] And Joseph's master took him, and put him into the prison, a place where the king's prisoners *were* bound: and he was there in the prison.

The circumstantial evidence was strongly incriminating. Potiphar was enraged. However, in spite of the seriousness of the charge, he evidently had some question in his mind about Joseph's guilt, for he did not kill him. Instead, he hurried him off to the prison (the "Round House"). This prison was probably a famous round tower or dungeon where prisoners connected with official life were housed. The Hebrew *sohar*, prison, may be an attempt to translate an Egyptian word.

- 21] But the LORD was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison.
- 22] And the keeper of the prison committed to Joseph's hand all the prisoners that *were* in the prison; and whatsoever they did there, he was the doer *of it*.
- 23] The keeper of the prison looked not to any thing *that was* under his hand; because the LORD was with him, and *that* which he did, the LORD made *it* to prosper.

This chapter shows that Joseph was a faithful servant of God. With the dreams of prosperity in his memory he remained loyal to God rather than yield to temptation at the first glimpse of his rise to power. Wise rulers recognize that allegiance to God is the first requirement of an ideal king. Israel too would learn that she should remain faithful to the Lord in spite of the consequences, which included the suffering of the righteous.

This story is similar to the advice given frequently in Proverbs by King Solomon. It is folly to yield to the temptations of a flattering woman or man and ruin all prospects of a life of service to God. The way of wisdom is to consider the cost of sin. Joseph did not yield to temptation because he was convinced God had something marvelous for him to do. Joseph would not throw away God's blessings for the pleasures of sin. Nor was he troubled because he suffered for his faithfulness. God would ultimately honor him as He had promised. *But he would have to wait 13 years...*

Next Time: Genesis 40, Joseph Forgotten; Genesis 41, Pharaoh’s Dreams; Genesis 42, Brothers 1st Visit to Egypt; Genesis 43, Brothers 2nd Visit to Egypt; Genesis 44, The Testing by Joseph; Genesis 45, Joseph Revealed.

Study Questions

(For the diligent student.)

- 1) How was Joseph’s special coat *prophetic*?
- 2) How does Jacob’s reaction to Joseph’s second dream impact your understanding of Revelation 12?
- 3) Why were the slave traders *not* “Ishmaelites” in the denotative sense?
- 4) List the parallels in the deception of Jacob and the earlier deception of Isaac.
- 5) List the occasions where the order of the “firstborn” is by-passed in God’s plans.
- 6) Contrast the genealogies hidden in Gen 38 with those listed in the Book of Ruth.
- 7) What is the role of the *goel*? What are the requirements for him?
- 8) Where else is the Holy Spirit usually prefigured (in a “type”) as an unnamed servant? Why?
- 9) What *two* times was Joseph’s clothing used to spread a false report about him?

Discussion Questions

(“Where two people agree, one is redundant.”)

- 1) Discuss the many ways that the Book of Ruth is a foreshadowing of God’s program for the *church*.
- 2) Why do we suspect that Potiphar didn’t really believe his wife?

Candidate Research Projects

(For the truly dedicated.)

- 1) Compile a list of the utilization of dreams in the Bible. (What do you conclude?)

- 2) List the reasons that the “woman” of Revelation 12 is Israel and not the church.
- 3) Research the several ways that “levirate marriages” are involved in the genealogy of Jesus Christ.
- 4) Begin a list of ways that Joseph can be viewed as a “type” of Jesus Christ. (Continue in the subsequent chapters...)

Preparation for the Next Session:

Read the entire story of Joseph: Chapters 37–49. Also, read Psalm 105.

Genesis Session 22

Genesis 40 - 45 Joseph in Egypt

Part 2

Genesis 12-20	Abraham	15, 16
Genesis 21-27	Isaac	17, 18
Genesis 28-36	Jacob	19, 20
Genesis 37-48	Joseph	21, 22, 23
Genesis 49-50	12 Tribes Prophetically	24

Major Topics: Genesis 40, Joseph Forgotten; Genesis 41, Pharaoh’s Dreams; Genesis 42, Brothers 1st Visit to Egypt; Genesis 43, Brothers 2nd Visit to Egypt; Genesis 44, The Testing by Joseph; Genesis 45, Joseph Revealed.

Chapter 40

Joseph Forgotten

- 1] And it came to pass after these things, *that* the butler of the king of Egypt and *his* baker had offended their lord the king of Egypt.
- 2] And Pharaoh was wroth against two *of* his officers, against the chief of the butlers, and against the chief of the bakers.
- 3] And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph *was* bound.

The butler (*mashgeh*), or *drink-giver*, was a valued member of Pharaoh’s household. In Neh 1:11 the word is translated “cupbearer.” Nehemiah, who bore that title, was a trusted official in the palace of the Persian monarch. The baker (*opeh*) was the superintendent of the bakery, responsible for seeing to it that the monarch’s food was safe and palatable. These two high officials in the royal household had offended Pharaoh. Pending investigation, they were confined in the same prison

to which Joseph had been committed. These would also “tasters” to assure the absence of poison, etc.

- 4] And the captain of the guard charged Joseph with them, and he served them: and they continued a season in ward.
- 5] And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which *were* bound in the prison.
- 6] And Joseph came in unto them in the morning, and looked upon them, and, behold, they *were* sad.
- 7] And he asked Pharaoh’s officers that *were* with him in the ward of his lord’s house, saying, Wherefore look ye *so* sadly to day?
- 8] And they said unto him, We have dreamed a dream, and *there is* no interpreter of it. And Joseph said unto them, *Do* not interpretations *belong* to God? tell me *them*, I pray you.

That Joseph did not lose faith in God’s promise is proved by his willingness to interpret dreams. He was still convinced that God’s revelation in his two previous dreams would be fulfilled; now he was confronted with two more opportunities.

- 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:
- 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.

The dream of the three vine branches of ripening grapes signified that Pharaoh would lift up the head of this man, that is, restore him to service within 3 days. [“Three days” occurs frequently in Scripture: the trek to Mt. Moriah; Jonah in the great fish; Jesus in the tomb, etc.]

- 14] But think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house:
- 15] For indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon.

To this, Joseph added the request that the man remember him and seek his release from prison. (But 2 years will elapse...)

- 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:
- 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.
- 18] And Joseph answered and said, This *is* the interpretation thereof: The three baskets *are* three days:
- 19] Yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee.

The language of Joseph describes minutely one form of capital punishment that prevailed in Egypt; namely, that the criminal was decapitated and then his headless body gibbeted on a tree by the highway till it was gradually devoured by the ravenous birds.

- 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.

Yet the significant fact for Joseph was that he was correctly interpreting dreams. He did not misunderstand God’s revelations to him by dreams. He might not have understood his imprisonment, but he was encouraged in his faith. However, the cupbearer forgot him, *but God did not*. In this hope Joseph had a persistent faith. His faith was not destroyed by his circumstances.

Bread and Wine: First mentioned as Melchizedek administers to Abraham (Gen 14); the Baker and Wine Steward (Gen 40); The Lord’s Last Supper (Mtt 26); and, Communion (1 Cor 11).

Chapter 41

Pharaoh’s Dreams

- 1] And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river.
- 2] And, behold, there came up out of the river seven well favoured kine and 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.

Pharaoh’s two dreams caused him great distress, especially since none of the wise men of Egypt could explain them. God used an Israelite slave

to confound the wisdom of Egypt. (Later in the days of Moses another Pharaoh would be at the mercy of God's power.)

- 4] And the ill favoured and leanfleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke.
- 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.
- 8] And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but *there was* none that could interpret them unto Pharaoh.

The magicians (*hòartummým*) belonged to a guild expert in handling the ritual books of occult and priestcraft. However, they could not interpret Pharaoh's dreams. A later guild of wise men in Babylon also would be unable to interpret a king's dream, and God would use another Hebrew slave, Daniel, to show that no matter how powerful a nation might be, it is still not beyond God's sovereign control.

- 9] Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day:
- 10] Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, *both* me and the chief baker:
- 11] And we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream.
- 12] And *there was* there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret.
- 13] And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged.
- 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.
- 15] And Pharaoh said unto Joseph, I have dreamed a dream, and *there is* none that can interpret it: and I have heard say of thee, *that* thou canst understand a dream to interpret it.
- 16] And Joseph answered Pharaoh, saying, *It is* not in me: God shall give Pharaoh an answer of peace.
- 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:

Yet when Joseph stood before Pharaoh (shaved, as was the Egyptian custom, and in a fresh change of clothes) he declared that the interpretation was with God alone.

- 19] And, behold, seven other kine came up after them, poor and very ill favoured and leanfleshed, such as I never saw in all the land of Egypt for badness:
- 20] And the lean and the ill favoured kine did eat up the first seven fat kine:
- 21] And when they had eaten them up, it could not be known that they had eaten them; but they *were* still ill favoured, as at the beginning. So I awoke.
- 22] And I saw in my dream, and, behold, seven ears came up in one stalk, full and good:
- 23] And, behold, seven ears, withered, thin, *and* blasted with the east wind, sprung up after them:
- 24] And the thin ears devoured the seven good ears: and I told *this* unto the magicians; but *there was* none that could declare *it* to me.
- 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.
- 33] Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt.

Joseph explained that because the dream came in two versions it signified that it was of God, and would be carried out soon. During God's dealings with him several things must have been on Joseph's mind: his own *two dreams*, his *two imprisonments* (37:36; 39:20), the *two dreamers* in prison, and now Pharaoh's *two dreams*.

- 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.

Joseph advised Pharaoh to choose a wise man who would oversee storing 20 percent of the grain during each of the years of plenty for the coming years of famine. Wisely planning ahead is a basic principle of practical living.

- 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.
- 37] And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.
- 38] And Pharaoh said unto his servants, Can we find *such a one* as this *is*, a man in whom the Spirit of God *is*?

- 39] And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, *there is* none so discreet and wise as thou *art*:
- 40] Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou.

Joseph had been faithful over all the little things God sent him; now he would become ruler over all the land of Egypt under Pharaoh.

- 41] And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.
- 42] And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck;
- 43] And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him *ruler* over all the land of Egypt.

The challenging words of Mordecai to Esther might well have been spoken to Joseph: "Who knoweth whether thou art come to the kingdom for such a time as this?" (Est 4:4).

- 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.
- 45] And Pharaoh called Joseph's name Zaphnathpaaneah; and he gave him to wife Asenath the daughter of Potipherah priest of On. And Joseph went out over *all* the land of Egypt.

Zaphnathpaaneah, in the Coptic, according to some scholars = "A revealer of secrets," or, "The man to whom secrets are revealed." As a token of Joseph's new status, Pharaoh gave him a wife, Asenath, from the priestly family of On (a city which was a center of sun worship 7 miles north of Cairo and also known as Heliopolis).

- 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.

From the prison to the palace in one day! Joseph was 30 at the time of his installment, 13 years after he was sold by his brothers (cf. 37:2). Joseph's position gave him opportunity to travel extensively across Egypt.

- 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.

Psalms 105:16-22 speaks of Joseph's imprisonment, release, and rise to power...

- 50] And unto Joseph were born two sons before the years of famine came, which Asenath the daughter of Potipherah priest of On bare unto him.
- 51] And Joseph called the name of the firstborn Manasseh: For God, *said he*, hath made me forget all my toil, and all my father's house.
- 52] And the name of the second called he Ephraim: For God hath caused me to be fruitful in the land of my affliction.

In spite of his success, he did not abandon his Israelite heritage. He gave his two sons characteristically Hebrew names. *Manasseh* (forget) signified that God had made him forget the misery of his separation from his family. *Ephraim* (fruitful) signified that God had made him fruitful in the land of Egypt.

- 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.
- 55] And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do.
- 56] And the famine was over all the face of the earth: And Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt.
- 57] And all countries came into Egypt to Joseph for to buy *corn*; because that the famine was *so* sore in all lands.

Chapter 42

The Move to Egypt: Brother's First Visit

The following narratives show that God used the famine to bring Israel into Egypt under the rulership of Joseph. The nation would remain there some 400 years, as God had prophesied to Abram (Gen 15:13).

- 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.
- 6] And Joseph *was* the governor over the land, *and he it was* that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him *with* their faces to the earth.
- 7] And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food.

- 8] And Joseph knew his brethren, but they knew not him.
 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.

Recognizing his brothers, Joseph tested them by accusing them four times of being spies. His language, his dress, his official bearing, and his position did their part in disguising him. He *was* handling them roughly, but underneath his severity was affection, as the later reunion makes clear. Ironically the brothers were speaking to a person they thought was dead (v. 13). Their presence in Egypt confirmed the truth of his dreams, but not their fulfillment. Joseph knew that all the family must come to Egypt *under his rulership*.

- 10] And they said unto him, Nay, my lord, but to buy food are thy servants come.
 11] We *are* all one man's sons; we *are* true *men*, thy servants are no spies.
 12] And he said unto them, Nay, but to see the nakedness of the land ye are come.
 13] And they said, Thy servants *are* twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest *is* this day with our father, and one *is* not.
 14] And Joseph said unto them, That *is it* that I spake unto you, saying, Ye *are* spies:
 15] Hereby ye shall be proved: By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither.
 16] Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether *there be any* truth in you: or else by the life of Pharaoh surely ye *are* spies.

He demanded that one of them bring their little brother as proof that they were not spies.

- 17] And he put them all together into ward three days.
 18] And Joseph said unto them the third day, This do, and live; *for* I fear God:
 19] If ye *be* true *men*, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses:
 20] But bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so.
 21] And they said one to another, We *are* verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us.
 22] And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required.
 23] And they knew not that Joseph understood *them*; for he spake unto them by an interpreter.

A taste of retribution began to awaken feelings in the brothers, feelings that Joseph's cries for mercy (v. 21) and Jacob's tears (37:34-35) had failed to awaken. They sensed that having to bring Benjamin back to Egypt against the wishes of their father would be punishment for their having sold Joseph.

- 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.
 25] Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them.
 26] And they laded their asses with the corn, and departed thence.
 27] And as one of them opened his sack to give his ass provender in the inn, he espied his money; for, behold, it *was* in his sack's mouth.
 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?

"What is this that God has done to us?": This was a fruitful reaction to trouble. They apparently felt that Joseph would accuse them of theft, which would support his contention that they were spies.

- 29] And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them; saying,
 30] The man, *who is* the lord of the land, spake roughly to us, and took us for spies of the country.
 31] And we said unto him, We *are* true *men*; we are no spies:
 32] We *be* twelve brethren, sons of our father; one *is* not, and the youngest *is* this day with our father in the land of Canaan.
 33] And the man, the lord of the country, said unto us, Hereby shall I know that ye *are* true *men*; leave one of your brethren *here* with me, and take *food for* the famine of your households, and be gone:
 34] And bring your youngest brother unto me: then shall I know that ye *are* no spies, but that ye *are* true *men*: so will I deliver you your brother, and ye shall traffick in the land.
 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.
 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.

It was necessary that the brothers be tested before they could participate in God's blessing. Joseph's prodding had to be subtle; the brothers must perceive the hand of God moving against them so that they would acknowledge their crime against Joseph and their previous unbelief in his dreams. But one test was not enough; there must be *two*.

Chapter 43

The Brother's Second Visit

- 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:
- 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?

Jacob was, of course, reluctant; his scolding (“why did you tell the man you had another brother?”) was an effort to escape the decision he dreaded to make. Yet he must release Benjamin so they could return to Egypt. Otherwise they would all die from starvation.

- 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.

Interestingly *Judah* was the one who had come up with the plan to sell Joseph to Egypt (37:26-27). Now he had to negotiate with his father in order to get Benjamin to see Joseph.

- 11] And their father Israel said unto them, If *it must be* so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds:
- 12] And take double money in your hand; and the money that was brought again in the mouth of your sacks, carry *it* again in your hand; peradventure it *was* an oversight:
- 13] Take also your brother, and arise, go again unto the man:
- 14] And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved *of my children*, I am bereaved.
- 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.

Jacob resigned himself to the high risk involved in possibly losing a third son—first, Joseph; then Simeon; and now perhaps Benjamin too. Before

sending his sons away, Jacob prayed that God Almighty (*El Shaddai*) might keep them and supply every need.

- 16] And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring *these* men home, and slay, and make ready; for *these* men shall dine with me at noon.
- 17] And the man did as Joseph bade; and the man brought the men into Joseph's house.
- 18] And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses.
- 19] And they came near to the steward of Joseph's house, and they communed with him at the door of the house,
- 20] And said, O sir, we came indeed down at the first time to buy food:
- 21] And it came to pass, when we came to the inn, that we opened our sacks, and, behold, *every* man's money *was* in the mouth of his sack, our money in full weight: and we have brought it again in our hand.
- 22] And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks.
- 23] And he said, Peace *be* to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: I had your money. And he brought Simeon out unto them.
- 24] And the man brought the men into Joseph's house, and gave *them* water, and they washed their feet; and he gave their asses provender.
- 25] And they made ready the present against Joseph came at noon: for they heard that they should eat bread there.
- 26] And when Joseph came home, they brought him the present which *was* in their hand into the house, and bowed themselves to him to the earth.

A noon meal was prepared for Joseph's 11 guests. When they presented their gifts to Joseph they bowed down before him in fulfillment of Joseph's dream (37:7).

- 27] And he asked them of *their* welfare, and said, *Is* your father well, the old man of whom ye spake? *Is* he yet alive?
- 28] And they answered, Thy servant our father *is* in good health, he *is* yet alive. And they bowed down their heads, and made obeisance.
- 29] And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, *Is* this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son.
- 30] And Joseph made haste; for his bowels did yearn upon his brother: and he sought *where* to weep; and he entered into *his* chamber, and wept there.

Joseph, seeing his brother Benjamin, could not hold back his tears of joy. Benjamin, of course, was his full brother; the others were half brothers. As before, when he talked with the 10 (42:24), he went aside and wept.

- 31] And he washed his face, and went out, and refrained himself, and said, Set on bread.

- 32] And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that *is* an abomination unto the Egyptians.
- 33] And they sat before him, the firstborn according to his birthright, and the youngest according to his youth: and the men marvelled one at another.
- 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.

At the dinner, Joseph demonstrated something ominous to them: the mysterious accuracy of the seating (from the firstborn to the youngest) would increase their uneasy sense of exposure.

Chapter 44

The Testing By Joseph

- 1] And he commanded the steward of his house, saying, Fill the men's sacks *with* food, as much as they can carry, and put every man's money in his sack's mouth.
- 2] And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken.
- 3] As soon as the morning was light, the men were sent away, they and their asses.

Joseph's master stroke: He tested their concern for Benjamin in order to get them to recognize their evil. (If they had no compassion for this second son of Rachel, then they would have no part in the fulfillment of the promises. God could start over again and make Joseph into a great nation if the others proved unworthy.) The test involved the men's silver in their sacks (as had been done on the first return trip) and placing Joseph's own silver cup in Benjamin's sack and then pursuing them to arrest Benjamin.

- 4] *And* when they were gone out of the city, *and* not *yet* far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good?
- 5] *Is* not this *it* in which my lord drinketh, and whereby indeed he divineth? ye have done evil in so doing.
- 6] And he overtook them, and he spake unto them these same words.
- 7] And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing:
- 8] Behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold?
- 9] With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen.
- 10] And he said, Now also *let it be* according unto your words: he with whom it is found shall be my servant; and ye shall be blameless.
- 11] Then they speedily took down every man his sack to the ground, and opened every man his sack.

- 12] And he searched, *and* began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack.

When the steward caught up with them and accused them of theft, he deliberately created tension among them by opening the sack of the oldest first and ending with the youngest. He knew, of course, that the silver cup was in Benjamin's sack. The sudden threat to Benjamin was like a sword thrust through their hearts (cf. Solomon's plan, 1 Kgs 3:16-28). All the conditions were present for another betrayal when Benjamin was accused.

- 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?

Yet this time their response shows how well the chastening had done its work. They tore their clothes in grief, a response which they had earlier caused their father to make over Joseph's loss (Gen 37:34). The brothers returned and bowed again before Joseph. Joseph did not actually use divination in discovering their treachery (44:5, 15). He simply referred to it to enhance his brothers' awe of him.

- 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.
- 17] And he said, God forbid that I should do so: *but* the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father.
- 18] Then Judah came near unto him, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou *art* even as Pharaoh.
- 19] My lord asked his servants, saying, Have ye a father, or a brother?

Judah interceded for the boy; his lengthy plea to be imprisoned in place of Benjamin is among the finest and most moving of all petitions. It demonstrated his concern for his father who would surely die if Benjamin did not return with them.

Judah's intercession was remarkable, one of the sublime utterances of literature: He offered no excuse, made no denial, but simply pled with the mighty Egyptian official for the life and freedom of Benjamin. Sir Walter Scott called this plea "the most complete pattern of genuine natural eloquence extant in any language." The spirit of self-sacrifice, once so foreign to Judah, shone forth with rare beauty. By his references to his father's suffering, Judah revealed himself as one now keenly aware of sacred values and relationships.

- 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 *be* not with us; seeing that his life is bound up in the lad's life;
- 31] It shall come to pass, when he seeth that the lad *is* not *with us*, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave.
- 32] For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever.
- 33] Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren.
- 34] For how shall I go up to my father, and the lad *be* not with me? lest peradventure I see the evil that shall come on my father.

Jacob and Joseph Compared

Both begin with the father being deceived and the brothers being treacherous (Gen 27; 37); both include a 20-year period of separation, with the younger brother in a foreign land. Jacob (31:38); Joseph—13 years in Potiphar's house and prison from age 17 to age 30 (37:2; 41:46) after 7 years of abundance his brothers came to Egypt, (41:53-54; 42:1-2); both conclude with a reunion and reconciliation of the brothers (33:1-15; 45:1-15).

Chapter 45 Joseph Revealed

- 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.
- 3] And Joseph said unto his brethren, I *am* Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence.
- 4] And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I *am* Joseph your brother, whom ye sold into Egypt.
- 5] Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life.
- 6] For these two years *hath* the famine *been* in the land: and yet *there are* five years, in the which *there shall* neither *be* earing nor harvest.

“God did send me before you to preserve life”: He quickly took from their shoulders all the blame for an ugly deed, as he sought to interpret to them the plan and purpose of God. It was his way of centering their attention on the one supreme consideration: *The providential purpose was more significant than any minor act of mortal man*. That purpose involved preserving alive a remnant who could be used to work out the Lord's will in the earth.

- 7] And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.
- 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.

He who is spiritual can perceive the hand of God in every event, and therefore is able to forgive those who wrong him.

- 9] Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not:
- 10] And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast:
- 11] And there will I nourish thee; for yet *there are* five years of famine; lest thou, and thy household, and all that thou hast, come to poverty.

They could settle in the land of Goshen, which was about 40 miles from the site of present-day Cairo. [The district of Rameses (Gen 47:11; cf. Ex 1:11)]. Situated in the delta of the Nile, this eastern section was the best of the land for herds and flocks. It was also near On and Memphis, where Joseph himself lived.

- 12] And, behold, your eyes see, and the eyes of my brother Benjamin, that *it is* my mouth that speaketh unto you.
- 13] And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither.
- 14] And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.

- 15] Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him.
- 16] And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well, and his servants.
- 17] And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan;

Finally the brothers were reunited, first Joseph and Benjamin, then all of them. Those were emotion-filled moments, filled with weeping and then conversation. Their previous hatred and jealousy of Joseph was now gone.

- 18] And take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land.
- 19] Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.
- 20] Also regard not your stuff; for the good of all the land of Egypt *is* yours.
- 21] And the children of Israel did so: and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way.
- 22] To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred *pieces* of silver, and five changes of raiment.
- 23] And to his father he sent after this *manner*; ten asses laden with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way.
- 24] So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way.
- 25] And they went up out of Egypt, and came into the land of Canaan unto Jacob their father,
- 26] And told him, saying, Joseph *is* yet alive, and he *is* governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not.
- 27] And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived:
- 28] And Israel said, *It is* enough; Joseph my son *is* yet alive: I will go and see him before I die.

This royal invitation to Jacob, the old patriarch near the end of hope, and to the 10 brothers burdened with guilt, was a turning point in their lives and a fulfillment of God's prediction (15:13-16) that they would go into isolation in a foreign country ***and multiply without losing their identity.***

Next Session: Genesis 46, Jacob Journeys to Egypt; Genesis 47, Jacob's Family Honored; Genesis 48, Ephraim & Manasseh Blessed.

* * *

Study Questions

(For the diligent student.)

- 1) Contrast the details of the two dreams that Joseph interpreted while in prison.
- 2) What is the possible significance of the detail that the bread in the baker's dream may have had "holes" in it?
- 3) How long did he have to wait after the butler was released?
- 4) Why do we suspect that Joseph had been held in the cistern for three days?
- 5) Compare the careers of Joseph and Daniel: similarities and differences.
- 6) Compare the narratives of Jacob and Joseph: similarities and differences.

Discussion Questions

("Where two people agree, one is redundant.")

- 1) What may be the significance of *two* in
 - a) the number of dreams in his childhood;
 - b) the number imprisonments;
 - c) the number dreamers in prison;
 - d) the number of Pharaoh's dreams?
- 2) Was it appropriate for Joseph to *charge* for the dispensation of food to the hungry?
- 3) Why do we suspect that Jacob had his suspicions about the fate of Joseph?
- 4) Discuss the manner in which Joseph handled his brothers on their 1st and 2nd visits to Egypt. Why did he do what he did, and what was accomplished?

Candidate Research Projects

(For the truly dedicated.)

- 1) Trace the use of bread and wine throughout the entire Bible.
- 2) Trace the use of "three days" throughout the Scripture.

- 3) Trace the use of birds as adversatives in the Scripture.
- 4) Continue compiling your list of possible parallels between Joseph and Jesus Christ.

Preparation for the Next Session:

Re-read the career of Joseph, and focus on chapters 46 – 48. Also read chapter 50. (We will defer chapter 49 until our final session.)

Genesis Session 23

Genesis 46 - 48, 50: The Family in Egypt

Part 2

Genesis 12-20	Abraham	15, 16
Genesis 21-27	Isaac	17, 18
Genesis 28-36	Jacob	19, 20
Genesis 37-48	Joseph	21, 22, 23
Genesis 49-50	12 Tribes Prophetically	24

Major Topics: Genesis 46, Jacob Journeys to Egypt; Genesis 47, Jacob's Family Honored; Genesis 48, Ephraim & Manasseh Blessed. Genesis 49 (Final Session); Genesis 50, Death of Jacob.

Chapter 46

Jacob Journeys to Egypt

- 1] And Israel took his journey with all that he had, and came to Beersheba, and offered sacrifices unto the God of his father Isaac.
- 2] And God spake unto Israel in the visions of the night, and said, 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.
- 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:

The Lord reiterated the promise that He would make his family a great nation there in Egypt, and He also stated that He would bring that nation back again. God had told Isaac not to go to Egypt (26:2), but now He told

Jacob to go. This vision, which comforted the patriarch, would also encourage the nation of Israel when Moses would exhort them to leave the land of Egypt and return to Canaan to receive God's promises.

- 7] His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.
- 8] And these *are* the names of the children of Israel, which came into Egypt, Jacob and his sons: Reuben, Jacob's firstborn.
- 9] And the sons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi.
- 10] And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman.
- 11] And the sons of Levi; Gershon, Kohath, and Merari.
- 12] And the sons of Judah; Er, and Onan, and Shelah, and Pharez, and Zerah: but Er and Onan died in the land of Canaan. And the sons of Pharez were Hezron and Hamul.
- 13] And the sons of Issachar; Tola, and Phuvah, and Job, and Shimron.
- 14] And the sons of Zebulun; Sered, and Elon, and Jahleel.
- 15] These *be* the sons of Leah, which she bare unto Jacob in Padanaram, with his daughter Dinah: all the souls of his sons and his daughters *were* thirty and three.
- 16] And the sons of Gad; Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli.
- 17] And the sons of Asher; Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister: and the sons of Beriah; Heber, and Malchiel.
- 18] These *are* the sons of Zilpah, whom Laban gave to Leah his daughter, and these she bare unto Jacob, *even* sixteen souls.
- 19] The sons of Rachel Jacob's wife; Joseph, and Benjamin.
- 20] And unto Joseph in the land of Egypt were born Manasseh and Ephraim, which Asenath the daughter of Potipherah priest of On bare unto him.
- 21] And the sons of Benjamin *were* Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard.
- 22] These *are* the sons of Rachel, which were born to Jacob: all the souls *were* fourteen.
- 23] And the sons of Dan; Hushim.
- 24] And the sons of Naphtali; Jahzeel, and Guni, and Jezer, and Shillem.
- 25] These *are* the sons of Bilhah, which Laban gave unto Rachel his daughter, and she bare these unto Jacob: all the souls *were* seven.

Reconciliation

(verse)	
(15) Leah's children and grandchildren	33
(18) Zilpah's children and grandchildren	16
(22) Rachel's children and grandchildren	14
(25) Bilhah's children and grandchildren	<u>7</u>
	70
(15) Dinah	<u>+ 1</u>
	71
(12) (Er and Onan died in Canaan)	
(20) Joseph & his two sons, already in Egypt	- 5
(26) Those who went to Egypt with Jacob	<u>66</u>
(27) Joseph, Manasseh, Ephraim, Jacob	<u>+ 4</u>
(27) Jacob and his progeny in Egypt	70

- 26] All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls *were* threescore and six;
- 27] And the sons of Joseph, which were born him in Egypt, *were* two souls: all the souls of the house of Jacob, which came into Egypt, *were* threescore and ten.

In verse 26 the number of descendants is **66**, whereas the number in verse 27 is **70**. The first number represents those who traveled *with* Jacob to Egypt, and the second number includes the children and grandchildren already in Egypt.

- 28] And he sent Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen.
- 29] And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while.
- 30] And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou *art* yet alive.

Finally, after 22 years Joseph and Jacob were reunited. The last time Joseph saw his father was when Joseph was 17 (37:2).

- 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.

Joseph encouraged them to stress before Pharaoh that they were cattle raisers, not sheepherders, because the Egyptians detested the latter. Joseph, as usual, was eager not to upset Egyptian custom and preference (cf. 41:14; 43:32). However, five of the brothers did not respond with the same diplomacy (47:3).

- 33] And it shall come to pass, when Pharaoh shall call you, and shall say, What *is* your occupation?
- 34] That ye shall say, Thy servants' trade hath been about cattle from our youth even until now, both we, *and* also our fathers: that ye may dwell in the land of Goshen; for every shepherd *is* an abomination unto the Egyptians.

Chapter 47

Jacob's Family Honored

- 1] Then Joseph came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they *are* in the land of Goshen.
- 2] And he took some of his brethren, *even* five men, and presented them unto Pharaoh.

- 3] And Pharaoh said unto his brethren, What *is* your occupation? And they said unto Pharaoh, Thy servants *are* shepherds, both we, *and* also our fathers.
- 4] They said moreover unto Pharaoh, For to sojourn in the land are we come; for thy servants have no pasture for their flocks; for the famine *is* sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen.
- 5] And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee:
- 6] The land of Egypt *is* before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell: and if thou knowest *any* men of activity among them, then make them rulers over my cattle.
- 7] And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh.
- 8] And Pharaoh said unto Jacob, How old *art* thou?
- 9] And Jacob said unto Pharaoh, The days of the years of my pilgrimage *are* an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.
- 10] And Jacob blessed Pharaoh, and went out from before Pharaoh.
- 11] And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded.
- 12] And Joseph nourished his father, and his brethren, and all his father's household, with bread, according to *their* families.
- 13] And *there was* no bread in all the land; for the famine *was* very sore, so that the land of Egypt and *all* the land of Canaan fainted by reason of the famine.
- 14] And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house.
- 15] And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence? for the money faileth.
- 16] And Joseph said, Give your cattle; and I will give you for your cattle, if money fail.
- 17] And they brought their cattle unto Joseph: and Joseph gave them bread *in exchange* for horses, and for the flocks, and for the cattle of the herds, and for the asses: and he fed them with bread for all their cattle for that year.

In selling food to the people during the famine that was severe, Joseph accepted money and livestock (horses, sheep, goats, cattle, and donkeys) as payment, and finally the entire land of Egypt itself (except the land of the priests).

- 18] When that year was ended, they came unto him the second year, and said unto him, We will not hide *it* from my lord, how that our money is spent; my lord also hath our herds of cattle; there is not ought left in the sight of my lord, but our bodies, and our lands:
- 19] Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give *us*

- seed, that we may live, and not die, that the land be not desolate.
- 20] And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's.
- 21] And as for the people, he removed them to cities from *one* end of the borders of Egypt even to the *other* end thereof.
- 22] Only the land of the priests bought he not; for the priests had a portion *assigned them* of Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they sold not their lands.
- 23] Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh: lo, *here is* seed for you, and ye shall sow the land.
- 24] And it shall come to pass in the increase, that ye shall give the fifth *part* unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.

Once the land belonged to Pharaoh, Joseph instructed the people to plant seed, which he gave them. His only stipulation was that Pharaoh must receive a fifth of all the produce. In a word, the people survived but they (except the priests) were *in bondage to Pharaoh*. [Joseph's 20% tax is less than half of ours!]

- 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.
- 27] And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and multiplied exceedingly.
- 28] And Jacob lived in the land of Egypt seventeen years: so the whole age of Jacob was an hundred forty and seven years.
- 29] And the time drew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt:
- 30] But I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their buryingplace. And he said, I will do as thou hast said.
- 31] And he said, Swear unto me. And he sware unto him. And Israel bowed himself upon the bed's head.

Jacob exhorted Joseph to swear that he would bury him where his fathers had been buried. He referred, of course, to the Cave of Machpelah which had been purchased by Abraham (Ch. 23). Jacob desired to be buried in the land that God had promised him. He never possessed the land; looks forward to resurrection.

Chapter 48

Jacob Blesses Ephraim and Manasseh

- 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.
- 3] And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me,
- 4] And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee *for* an everlasting possession.
- 5] And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, *are* mine; as Reuben and Simeon, they shall be mine.
- 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.

Jacob gave the birthright to Joseph by "adopting" Ephraim and Manasseh to the rank of his firstborn sons, thus giving a double portion to Joseph. They thus replaced Reuben and Simeon, Jacob's first two sons, born to Leah (cf. 1 Chr 5:1-2). The recognition of Joseph's sons would have an effect on the apportioning of the land of promise years later in the days of Joshua (Josh 16-17). [This provides for a total of 13 to choose from and permits various listings to omit one (for various reasons) and still have a list of "Twelve" Tribes.]

- 7] And as for me, when I came from Padan, Rachel died by me in the land of Canaan in the way, when yet *there was* but a little way to come unto Ephrath: and I buried her there in the way of Ephrath; the same *is* Bethlehem.
- 8] And Israel beheld Joseph's sons, and said, Who *are* these?
- 9] And Joseph said unto his father, They *are* my sons, whom God hath given me in this *place*. And he said, Bring them, I pray thee, unto me, and I will bless them.
- 10] Now the eyes of Israel were dim for age, *so that* he could not see. And he brought them near unto him; and he kissed them, and embraced them.
- 11] And Israel said unto Joseph, I had not thought to see thy face: and, lo, God hath shewed me also thy seed.
- 12] And Joseph brought them out from between his knees, and he bowed himself with his face to the earth.
- 13] And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought *them* near unto him.
- 14] And Israel stretched out his right hand, and laid *it* upon Ephraim's head, who *was* the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh *was* the firstborn.
- 15] And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day,
- 16] The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.

Out of Jacob's long career, the Book of Hebrews selects this blessing of Joseph's sons by the patriarch as his great act of faith (Heb 11:21). It was his reaching out for the continuation of God's promise in the face of death. Ironically *this is the very thing he had once accomplished by deception* (Gen 27). Once more the blessing would be given to the younger, but this time there was not scheming or bitterness. It was an act of faith.

- 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.
- 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.

For *four consecutive generations* this reversed pattern was followed: Isaac over Ishmael, Jacob over Esau, Joseph over Reuben, and Ephraim over Manasseh. Years later Ephraim became a leading tribe in the Northern Kingdom, much superior to the tribe of Manasseh, as Jacob had predicted.

- 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.

Chapter 50

Death of Jacob

- 1] And Joseph fell upon his father's face, and wept upon him, and kissed him.
- 2] And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel.
- 3] And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the Egyptians mourned for him threescore and ten days.

Embalming required 40 days! The Egyptians mourned for Jacob 70 days—2 1/2 months—just two days short of the normal time of mourning for a Pharaoh. This showed the great respect the Egyptians had for Joseph.

- 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.
- 6] And Pharaoh said, Go up, and bury thy father, according as he made thee swear.
- 7] And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt,
- 8] And all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen.

This was Joseph's first time back in his homeland in 39 years (he had been in Egypt 22 years before Jacob moved there and Jacob had lived there 17 years). Centuries later the children of Israel would leave Egypt again, taking with them the bones of a patriarch, Joseph himself.

- 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.
- 12] And his sons did unto him according as he commanded them:

Along the way the mourning of the bereaved for seven days at a threshing floor near the Jordan River gave rise to naming the place Abel Mizraim, meaning "meadow (*'abel*) of Egyptians," but by a wordplay it suggests "mourning (*'ebel*) of Egyptians."

- 13] For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a buryingplace of Ephron the Hittite, before Mamre.
- 14] And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father.
- 15] And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.
- 16] And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying,
- 17] So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him.
- 18] And his brethren also went and fell down before his face; and they said, Behold, we *be* thy servants.
- 19] And Joseph said unto them, Fear not: for *am* I in the place of God?
- 20] But as for you, ye thought evil against me; *but* God meant it unto good, to bring to pass, as *it is* this day, to save much people alive.

- 21] Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.

God does not want us to retaliate for wrongs done to us. Vengeance belongs to Him (Deut 32:35; Rom 12:19). The plots of his brothers, and even Potiphar's wife, turned out for good for "those who love God, who the called according to His purpose" (Rom 8:28).

- 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.

Placing them on his knees at their birth was a gesture signifying they belonged to him (cf. Job 3:12).

- 24] And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob.

- 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.

- 26] So Joseph died, *being* an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

Joseph died at 110 and, like Jacob, was embalmed. (Abraham lived to be 175; Isaac, 180; and Jacob, 147 .) The Book of Genesis closes with the promise of the land yet unfulfilled but with the expectation of a visitation from on high. The words of Joseph, *given twice*, amazingly summarize the hope expressed throughout the Old Testament as well as the New: *God will surely come to your aid* . The Book opens with "In the Beginning God..." It closes "...in a coffin in Egypt." Man's failure brought a curse. God's Plan of redemption will be presented through a nation that will be born in the caldron of Egypt...

JOSEPH AS A TYPE OF CHRIST

(After A.W. Pink; see bibliography)

<u>Genesis</u>	<u>Type</u>	<u>Fulfillment</u>
1) 30:24 41:45	Meaning of his name: Joseph ("adding") Zaphnathpaaneah ("Revealer of Secrets") [Heart of God, Jn 1:18; Heart of brethren]	Jn 12:24; 14:3 Lk 2:34, 35
2) 37:2	Occupation: Shepherd (Abel, Jacob, Joseph, Moses, David...)	Ps 23
3) 37:2	Opposition to evil	Jn 7:7
4) 37:3	His father's love	Mt. 3:17

(Solomon: Prov 8:22,30)

Son:

Name:

5) 37:3

Relation to his father's age

Jesus: Son of Father's Eternity

6) 37:3

Coat of many colors (distinction)

Long robe with sleeves

7) 37:4

Hatred of his brethren

Because of Who He Was

8) 37:4,5,8

Hated because of his words

9) 37:11

Prophetic future

10) 37:7, 9

Future sovereignty foretold

Earthly & Heavenly

11) 37:4, 11

Envied by his brethren

12) 37:13

Sent forth by his father

13) 37:14

Seeks welfare of his brethren

Definite object of mission

14) 37:14

Sent forth from the vale of Hebron

Servant; fellowship, communion

15) 37:14

Came to Shechem

Shoulder, saddleback

(divide waters: Jordan and Mediterranean)

Place of sin (34:25-30)

16) 37:15-16

Became a wanderer in the field

(No place to lay his head)

17) 37:17

Seeks until he finds his brethren

(in Dothan = law, custom)

18) 37:18

Conspired against

19) 37:19-20

Words disbelieved

20) 37:23

Insulted; stripped

21) 37:24

Cast into a pit (no water)

22) 37:28

Bodily lifted up out of the pit

23) 37:25-27

Hypocrisy mingled with hatred

(Brothers heard cries: 42:21)

24) 37:28

Sold (Judah negotiates bargain)

(Judas = Anglicized Greek equivalent)

25) 37:31-32

Blood presented to father

Sin offering. Cf. Deception of Isaac

Chapter 38: In Canaan.

Chapter 39: In Egypt.

Cf. Hos 11:1;

26) 39:1

Becomes a servant

Bondsman (Ex 21:5,6)

27) 39:2, 3

Prosperes as a servant

Mt 17:5

Jn 10:17

Phil 2:9; Rev 3:21

Jn 17:5

Col 2:9; 1 Tim 3:16

Mic 5:2

Judg 5:30

2 Sam 13:18

Jn 1:11

Jn 5:18; 6:41;

10:30,31; 1 Cor

16:22; Ps 2:12

Jn 7:7; Jn 8:40

Isa 9:6,7; Lk1:31-33

Mt 26:64

Rev 12:1, 5; 2 Pet 3:4

Mt 27:17, 18; Mk

12:6, 7; Jn 12:18,

19; Acts 7:9

1 Jn 4:10; Heb 10:7

Jn 1:11

Mt 15:24; Jn 3:17

Rom 15:8

Phil 2:6, 7

Gal 4:4

Mt 13:38

Jn 7:53; 8:1

Mk 9:8

Mt 12:14

Mt 27:39-43

Jn 3:18, 36

Mt 27:27,28;

Jn 19:23

Zech 9:11; Mt 12:40

1 Cor 15

Mt 27:35, 36

Jn 18:28

Zech 11:12, 13

Mt 26:14-16

Heb 9:12, 23

Mt 2:15

Phil 2:6, 7

Ps 40 (ears digged)

Ps 1:3; Isa 53:10;

52:13

28) 39:4	Master was well pleased with him	Jn 8:29
29) 39:5	Made a blessing for others	
30) 39:6	A goodly person, well favored	Mt 27:54
31) 39:7-12	Sorely tempted, yet sinned not In Egypt (world). 2 Tim 2:22	Lk 4
32) 39:16-19	Falsely accused	Ps 105:19
33) 39:19	No defense presented	Mt 16:59, 60
34) 39:20	Cast into prison, without verdict	Isa 53:7
35)	Suffers though innocent	Jn 18:38 Acts 7:9,10; Ps 105:17,18; Isa 53:7-9
36) 39:20	Suffers at the hands of Gentiles	Acts 4:26, 27
37) 39:21	Won respect of his jailor Potiphar = Captain of the guard	Lk 23:47
38) 40:1-3	Numbered with the transgressors (Two)	Isa 53:12
39) 40:13, 19	Means of blessing to one; judgment to the other 3 days; hung on tree as cursed	Gen 49:10-12 Gal 3:13
40) 40:8	Knowledge of future from God Every believer obligated to set forth the truth he has	Jn 12:49 1 Jn 1:3 1 Pet 4:11
41) 40:20-22	Predictions came true	Mt 5:18
42) 40:14	Desired to be remembered This do in remembrance of me.	Lk 22:19
43) 41:14 :20	Delivered from prison, in due time Pharaoh's birthday; 3rd day	Jn 20:6, 7 Acts 2:24 2 Cor 1:9
44) 45:7-9	Delivered by the hand of God 2 years later: patience	Acts 2:24, 32 Acts 10:40
45) 45:16, 25 45:28	Seen as a Revealer of Secrets [Whole counsel of God, Acts 20:27]	Jn 12:49 Jn 8:28; Isa 46:10; Amos, John 17:8; Rev 1:1
46) 41:25-36 :32	Warnings of Danger: urged provisions Doubling: Verily, Verily; Amen, Amen	Mt 24 & 25 Gal 1:8,9
47) 41:33-36	Wonderful Counselor "Discrete": only here in OT	Col 2:3
48) 41:37-39	Counsel commended to officers	Mt 7:28, 29; 13:54 Jn 7:46
49) 41:39, 40	Exalted and set over all Egypt	1 Pet 3:22; Rev 5, 20
50) 41:40-43	Seated on the throne of another [Distinction between Father & Son's thrones]	Rev 3:21
51) 41:38	Exalted because of personal worthiness	Phil 2:6-9
52) 41:42	Invested in positional insignia	Acts 5:31; Heb 2:9 Rev 1:13
53) 41:43	Authority and glory publicly owned	Acts 2:36; Phil 2:10
54) 41:45	Received a new name	Phil 2:9, 10; Mt 1:21; Rev 3:12
55) 41:45	Has a wife (Gentile) given to him Tamar - Canaanite; Rahab - Amorite Ruth - Moabite; Bathsheba- Hittite	Rev 19:7, 8
56) 41:45	Marriage arranged by Pharaoh (Cf. Jer 3:14,20; Ezek 16:3, 31,32; Jer 2:3) Two sons: "forgetting" N. Kingdom, past	Mt 22:2 Jer 31:31-34 Ezek 16:62, 63

	"fruitful" S. Kingdom, future	Hos 2:19-23
		Isa 54:5-8
57) 41:46	Thirty years old when began work	Lk 3:23
58) 41:46	Went forth from Pharaoh's presence	Lk 3:22
59) 41:46	Service was active and itinerant	Mt 4:23; 9:35
60) 41:47-49	Exaltation followed by season of plenty	2 Cor 6:2; Jn 12:24
61) 41:53	Exaltation followed by season of famine [7 years: Jacob's Trouble: Jer 30:7; Dan 12:1; Mk 13:19,20; Isa 55:6; Jer 8:20; Amos 8:11,12; Isa 55:6; Jer 8:20; Rev 3:10]	Rom 11:25
62) 41:55	Dispensing to a perishing world	Jn 14:6; Rom 11:11
63) 41:55	Alone dispenses the Bread of Life	Acts 4:12; Jn 6:26-59; 14:6 Jn 3:16 Rev 5:9
64) 41:57	A Savior to all peoples [Every tribe...]	
65) 41:49	Unlimited resources to meet the need	Eph 1:7; 2:7; 3:8 Col 2:9; Rom 10:12
Dispensationally Considered:		
66) 42:1-3, 5	Brethren driven out of own land	Gen 15:13; Deut 28:63-68
67) 42:6, 8	Unknown & unrecognized by brethren [20 years later]	Jn 1:11 Rom 11:25
68) 42:7	Brethren seen & recognized	Jer 16:17; Hos 5:3 Ps 103:14
69) 42:7, 17	Brethren punished [v13: thought dead, but still in family] [Simeon ringleader? Gen 49:15]	Hos 9:17 Mt 23:38
70) 42:17-19 42:24	Made known to them a way of deliverance through substitution	Mt 23:35,36 Acts 2:21-41;
71) 42:25	Made provision for his brethren while they were in a strange land	Jer 30:11; Ezek 11:16
72) 45:1	Made known to his brethren at the 2nd time [Always at 2nd time:] Moses Ex 2:11,12/Ex 2:14 Joshua Num 13/Deut 34:9 David 1 Sam 17:17-18/1 Sam 17:28	Acts 7:13; Isa 65:1
73) 44:16	Brethren confess in the sight of God [Israel to repent before He returns]	Lk 19:14 Ezek 20:42,43 Hos 5:15
74) 45:3	Brethren initially troubled in his presence	Acts 3:19, 20 Zech 12:10
75) 45:4, 5	Demonstrated marvelous grace	Zech 13:1; 45:15 Isa 54:7, 8
76) 45:1-2	Revealed as a man of compassion Wept seven times: When brethren confessed When he beheld Benjamin When he made himself known When brethren reconciled Over his father, Jacob At the death of his father When his love was questioned	Jn 11:35 42:24 43:30 45:1,2 45:15 46:29 50:1 50:15-17
77) 45:1	Revealed to Judah & brethren before rest	

	of Jacob's household	Zech 12:7
78) 45:18	Jacob then sent for	Isa 66:20
79) 45:9, 13	Brethren go forth to proclaim his glory	Isa 66:19; Mic 5:7
80) 46:29	Goes forth in his chariot to meet Jacob	Isa 66:15
81) 47:27	Settles brethren in land of their own	
47:6	(The best land)	Ezek 48
82) 50:18-19	Brethren prostrate themselves before him as a representative of God	Isa 9:6,7; 25:9 Phil 2:10,11

Evangelically Considered:

83) 42:5	Brethren dwelt in a land of famine...	Jn 6:33, 35
42:2	That we may live and not die...	
84) 42:3	Brethren wished to pay for what they rec'd.	Gal 2:16
85) 42:7-11	Brethren assume a self-righteous attitude before the lord of Egypt	Gal 2:20, 21
86) 42:17	Cast into prison 3 days	Isa 42:6, 7; 61:1; Ps 142:7
87) 42:21	Smitten of conscience (Cf. Ex 9:27, Ezra 9:6; Ps 40:12, Dan 5:6)	Jn 8:9
88) 42:25	Makes known that deliverance is by grace	Eph 2:8, 9
89) 42:26	Enjoys a brief respite	
90) 42:27-28	Superficial peace disturbed (Replenished: 43:1, 2)	Heb 12:6-11
91) 43:11,15	Brethren continue to manifest legal spirit (Doubled the money)	Gal 3:3 Lk 14:17
92) 43:16	Brethren dine with him and make merry	
43:33, 34		Mt 13:20, 21
93) 44:1, 2	Joseph to bring brethren into the light	Jn 1:4,7-9; 2Pet 3:9
94) 44:4, 16	Brethren take their true place before God	1 Jn 1:7-9
95) 45:1	Makes himself known (alone)	1 Cor 13:12
96) 45:4, 7	Invites brethren to come near to him	Mt 11:28-30
97) 45:10, 11	Brethren told of full provision for them	Phil 4:19
98) 45:15	Gives proof he is fully reconciled to them	Rom 8:31-39
99) 45:16	Joy shared by others	Rev 5:9-13
100) 45:9-13	Brethren now go forth seeking others ("Haste" twice)	Acts 1:8
101) 45:24	Admonition as they go forth	2 Tim 2:24

* * *

King Merenptah

13th son of Ramses II; on the "Victory Stela" there are 28 lines of metered poetical hymn celebrating victories over a Lybian coalition, which also *includes reference to Israel as a tribe* (Official Catalogue, Egyptian Museum, Cairo, Item 212, Gnd flr, Rm 13). Incidentally, King Merenptah's lungs contained salts indicating death by drowning in salt water...

Next Time: Read Genesis 49 and Deuteronomy 33...

Study Questions

(For the diligent student.)

- 1) Reconcile the numbers of Jacob's family traveling to Egypt (Gen 46:26,27).
- 2) What was the significance of Jacob's adoption of Joseph's two children as his own?
- 3) What might have been the impact if Jacob had *not* adopted Joseph's two sons?

Discussion Questions

("Where two people agree, one is redundant.")

- 1) Review Joseph's stewardship for Pharaoh and the impact on subsequent Egyptian history.
- 2) Contrast the bypassing of the firstborn for four generations.

Candidate Research Projects

(For the truly dedicated.)

- 1) Complete your list of the ways that the narrative of Joseph can be viewed as a prefiguring of Jesus Christ. (A.W. Pink lists over 100, but that may be stretching things a bit!)

Preparation for the Next Session:

Read (carefully) Chapter 49 and *also* Deuteronomy 33. And also be prepared for some surprises...

Genesis Session 24

Chapter 49: The Tribes Prophetically

The 12 Tribes

Gen29:32	Reuben	"Behold a son"
Gen29:33	Simeon	"Heard"
Gen29:34	Levi	"Joined to"
Gen29:35	Judah	"Praise"
Gen30:6	Dan	"Judge"
Gen30:8	Naphtali	"Wrestling;" "Struggles"

Gen30:11	Gad	“Troop;” “fortune”
Gen30:13	Asher	“Happy”
Gen30:18	Issachar	“Recompense”
Gen30:20	Zebulun	“Exalted”
Gen30:24	Joseph	“YHWH has added”
Gen35:18	Benjamin	“Son of the right hand”

Chapter 49

Jacob’s Final Prophecies

- 1] And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you *that* which shall befall you in the last days.
- 2] Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father.

Patriarchal blessings: (Cf. Gen 27:26-29; Gen 49:1-28; and later Moses will do likewise, Cf. Deut 33.) The words of a dying father to his sons were considered to be an irrevocable testament, acceptable as decisive evidence in court cases. Beyond any legal recognition, these patriarchal blessings also had the supernatural aspect of the spirit of prophecy, whereby these men of God spoke what was divinely revealed to them.

- 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 defilest thou *it*: he went up to my couch.

Jacob heaped praise upon Reuben, his firstborn, but this collapsed when he announced that Reuben had defiled his father’s couch, clearly a reference to Reuben’s adultery with Jacob’s concubine Bilhah (35:22). Reuben was entitled to leadership and a double inheritance, but because he had the ungoverned impulse of boiling water (turbulent as the waters) he would fail in leadership. In the time of the Judges (Judg 5:15-16), the tribe of Reuben was characterized by irresolution.

Let Reuben live, and not die; and let not his men be few.

Deut 33:6

Reuben

The firstborn of Jacob by Leah (Gen 29:32), his name is connected with the phrase, “the Lord has looked upon my affliction.” He is noted for his incestuous act with Bilhah, his father’s concubine (Gen 35:22). It was Reuben who advised his brothers not to kill Joseph, and returned to the

pit to release him (Gen 37:21, 29). Reuben’s forfeited birthright given to Joseph (1 Chr 5:1,2). The tribe of Reuben was involved in the rebellion in the wilderness (Num 16:1).

By-Pass of Firstborn: Seth—Cain; Shem—Japheth; Isaac—Ishmael; Jacob—Esau; Judah, Joseph—Reuben; Moses—Aaron; David—All his brothers.

Reuben forfeited his natural rights: His place as the favored *first-born* was given to Joseph. His privileges as *priest* were to pass to the sons of Levi. His right to be the head of the tribes of Israel, i.e., his *kingly right*, would go to Judah.

“Unstable as water, thou shalt not excel, have preeminence” (Gen 49:4). Reuben’s tribe, as not aiming to excel, unfortunately chose a settlement on the other side Jordan. Prophecy of Moses: “Let not his men be few” (Deut 33:6): 1st numbering, 46,500 (Num 1:21); 2nd numbering, 43,730 (Num 26:7); most others increased. No judge, prophet, nor prince, is found of that tribe.

- 5] Simeon and Levi *are* brethren; instruments of cruelty *are* in their habitations.
- 6] O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their selfwill they digged down a wall.
- 7] Cursed *be* their anger, for *it was* fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel.

And of Levi he said, Let thy Thummim and thy Urim be with thy holy one, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah; Who said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children: for they have observed thy word, and kept thy covenant. They shall teach Jacob thy judgments, and Israel thy law: they shall put incense before thee, and whole burnt sacrifice upon thine altar. Bless, LORD, his substance, and accept the work of his hands: smite through the loins of them that rise against him, and of them that hate him, that they rise not again.

Deut 33:8-11

Levi

Levi’s name לֵוִי is linked with the root, “to join.” He avenged the seduction of Dinah (Gen 34; 49:5-7). His zeal against idolatry was a cause of the tribe’s priestly appointment (Ex 32:26-28; Deut 33:9,10; Mal 2:4,5). This tribe was exempt from enrollment for military duty (Num 1:47-54, with 1 Chr 12:26) and subordinate to the sons of Aaron (Num 3:9; 8:19; 18:6). They were teachers of the law (Deut 33:10; 2 Chr 17:8,9; 30:22; 35:3) and were judges (Deut 17:9; 1 Chr 23:4; 26:29; 2 Chr 19:8-11). They guarded the king’s person and house in times of danger (2 Kgs 11:5-9; 2 Chr 23:5-7).

Simeon

Simeon is the second son of Jacob by Leah (Gen 29:33) and is associated with Levi in the terrible act of vengeance against Hamor and the Shechemites (Gen 34:25,26). He was detained by Joseph in Egypt as a hostage (Gen 42:24). His father, when dying, pronounced a malediction against him; to be “divided and scattered” (Gen 49:5-7); decreased in the wilderness by 2/3 (Num 1:23 26:14); dwindled in number; sank into insignificance. Moses pronounces no blessing on this tribe. They didn’t lose their identity: e.g., 13 Simeonite princes in days of Hezekiah (1 Chr 4:34-38).

- 8] Judah, thou *art he* whom thy brethren shall praise: thy hand *shall be* in the neck of thine enemies; thy father’s children shall bow down before thee.
- 9] Judah *is* a lion’s whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?
- 10] The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him *shall* the gathering of the people *be*.

The term “scepter” refers to their tribal identity and the right to apply and enforce Mosaic Laws and adjudicate capital offenses: *jus gladii*. It is significant that even during their 70-year Babylonian captivity (606-537 B.C.) the tribes retained their tribal identity [Josh MacDowell, *Evidence that Demands a Verdict*, pp. 108-168.] They retained their own logistics, judges, etc. (Ezek 1:5,8) The term “Shiloh” was understood by the early rabbis and Talmudic authorities as referring to the Messiah. (*Targum Onkelos, Targum Pseudo-Jonathan, and Targum Yerusahmi, The Messiah: An Aramaic Interpretation; The Messianic Exegesis of the Targum*, Samson H. Levy, Hebrew Union College Jewish Institute of Religion, Cincinnati, 1974.)

[The Hebrew word *shiloh* should be rendered “whose it is,” that is, the scepter will not depart from Judah until He comes to whom it belongs.]

In A.D. 6-7, King Herod’s son and successor, Herod Archelaus, was dethroned and banished to Vienna, a city in Gaul. Archelaus was the second son of Herod the Great. The older son, Herod Antipater, had been murdered by Herod the Great, along with other family members. (It was quipped at the time that it was safer to be a dog in that household than a member of the family!) After the death of Herod (4 B.C.?), Archelaus had been placed over Judea as “Entharch” by Caesar Augustus. Broadly rejected, he was removed in A.D. 6-7. He was replaced by a Roman procurator named Caponius. The legal power of the Sanhedrin was immediately restricted and the adjudication of capital cases was lost. This was normal Roman policy (Josephus, *Wars of the Jews*, 2:8. Also,

The Jerusalem Talmud, Sanhedrin, folio 24.) The scepter had, indeed, been removed from Judah, **but Shiloh had come**. While the Jews wept in the streets of Jerusalem, a young son of a carpenter was growing up in Nazareth. He would present Himself as the *Meshiach Nagid*, Messiah the King, on the very day which had been predicted by the Angel Gabriel to Daniel five centuries earlier (Dan 9:24-27).

- 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.

And this is the blessing of Judah: and he said, Hear, LORD, the voice of Judah, and bring him unto his people: let his hands be sufficient for him; and be thou an help to him from his enemies.

Deut 33:7

Judah

Judah’s name means “praised,” root יהרי, “to praise” (Gen 49:8). He Intercedes for Joseph’s life when brethren were about to slay him; proposes sale to the Ishmaelites (Gen 37:26,27). He has incest with Tamar, his daughter-in-law (Gen 38:12-26). His tribe is loyal to the house of David at the time of the revolt of the ten tribes (1 Kgs 12:20); led first division of Israel in their journeys (Num 10:14); commissioned of God to lead in the conquest of the promised land (Judg 1:1-3; 4-21) and made David king (2 Sam 2:1-11; 5:4,5).

- 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.

And of Zebulun he said, Rejoice, Zebulun, in thy going out; and, Issachar, in thy tents. They shall call the people unto the mountain; there they shall offer sacrifices of righteousness: for they shall suck of the abundance of the seas, and of treasures hid in the sand.

Deut 33:18-19

Zebulun

Zebulun would be enriched by seaborne trade, between the Sea of Galilee and the Mediterranean (though it did not actually border the Mediterranean; cf. Josh 19:10-11). In area of Galilee, to the north of Issachar and south of Asher and Naphtali, between the Sea of Galilee and the Mediterranean (Jos 19:10-16), according to ancient prophecy was to enjoy a large share of our Lord’s public ministry (Isa 9:1,2 Mt 4:12-16).

- 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.

Issachar

The word *hòamor gerem*, literally, *bony ass*, designates a powerful beast of burden that submits himself to the galling yoke without complaint in order that he may be free to lie quietly in ease and comfort. Issachar, located in the fertile broad pleasant plain of Esdraelon, was often subject to invading armies. Jacob was predicting that the tribe of Issachar would submit to the Canaanite invader, who would fasten the yoke upon them. Instead of fighting, the men of this tribe would submissively allow themselves to become slaves of the peoples of the land. They would prefer shame and slavery to courageous action.

Issachar was Jacob's 9th son, by Leah, *sekhari*, "my hire" (Gen 30:18). The prophetic blessing pronounced by Jacob corresponds with that of Moses (Gen 49:14,15; Deut 33:18,19); only Judah and Dan were stronger (64,300, Num 26:25 to 87,000, 1 Chr 7:5). Issachar got the richest portion: Jezreel Valley (1 Chr 12:40).

- 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. {an adder: Heb. an arrow snake}
18] I have waited for thy salvation, O LORD.

And of Dan he said, Dan is a lion's whelp: he shall leap from Bashan.

Deut 33:22

Dan

Dan shows another disparity between calling and achievement (cf. vv. 3-4). Dan was to provide justice ("Dan" means "judge"), but the tribe chose treachery, like a snake by the roadside. Hebrew *nahòash* signifies not only a snake in the grass, but a venomous reptile with deadly fangs. In the time of the Judges the first major practice of idolatry appeared in the tribe of Dan (Judg 18:30). In 931 B.C. Jeroboam set up a golden calf in Dan to provide opportunity for pagan worship. The omission of Dan in Rev 7 is commonly attributed to this.

This tribe was the first to fall into idolatry (Judg 18:30); slighted in genealogies: names of his sons omitted (Gen 46:23; Num 26:42); name blotted out (1 Chr 1-10; Rev 7); mentioned last (Num 10:25; Jos 19:47-49; 1 Chr 27:16-22).

- 19] Gad, a troop shall overcome him: but he shall overcome at the last.

And of Gad he said, Blessed be he that enlargeth Gad: he dwelleth as a lion, and teareth the arm with the crown of the head. And he provided the first

part for himself, because there, in a portion of the lawgiver, was he seated; and he came with the heads of the people, he executed the justice of the LORD, and his judgments with Israel.

Deut 33:20-21

Three of the six Hebrew words in verse 19 are a play on the name Gad ("attack"): **Gad will be attacked by a raid of attackers, but he will attack.** The verb *gadad* means "to break into" or "to attack." Border raids were often experienced by the tribes settled east of the Jordan River (1 Chr 5:18-19).

Gad

Gad was Jacob's 7th son, by Zilpah, Leah's handmaid and the full brother of Asher (Gen 30:11-13; 46:16,18). His name means "fortune; luck." This tribe was fierce and warlike; they were "strong men of might, men of war for the battle, that could handle shield and buckler, their faces the faces of lions, and like roes upon the mountains for swiftness" (1 Chr 12:8 5:19-22). Elijah was of this tribe (1 Kgs 17:1).

- 20] Out of **Asher** his bread *shall be* fat, and he shall yield royal dainties.

And of Asher he said, Let Asher be blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil. Thy shoes shall be iron and brass; and as thy days, so shall thy strength be.

Deut 33:24-25

Asher

Asher would be fertile and productive, providing rich food. That tribe settled along the rich northern coast of Canaan: Mt. Lebanon to Mediterranean (Josh 19:24-31). "Royal Dainties" = workmen and materials: to David (2 Sam 5:11) and Solomon (1 Kgs 5:1-10). This tribe kept Passover under Hezekiah (in contrast to others); 2 Chr 30:1,10,11 and to this tribe belonged the prophetess Anna (Lk 2:36).

- 21] Naphtali *is* a hind let loose: he giveth goodly words.

And of Naphtali he said, O Naphtali, satisfied with favour, and full with the blessing of the LORD: possess thou the west and the south.

Deut 33:23

Naphtali

Naphtali, like a doe, would be a free mountain people. Deborah sang of the people of Naphtali risking their lives "on the heights of the field" (Judg 5:18). That tribe settled northwest of the Sea of Kinnereth (Galilee).

He was the 5th son of Jacob, the 2nd born to him by Rachel's handmaid, Bilhah. He was full brother of Dan (Gen 30:7). At his birth Rachel is said to have exclaimed, "wrestlings of God"—i.e., "mighty wrestlings"—"have I wrestled."

- 22] Joseph is a fruitful bough, *even* a fruitful bough by a well; *whose* branches run over the wall:
 23] The archers have sorely grieved him, and shot *at him*, and hated him:
 24] But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty *God* of Jacob; (from thence *is* the shepherd, the stone of Israel:)

Jacob took up the promise of fruitfulness from the name of Joseph's son Ephraim ("fruitful") and lavished the promise of victory (Gen. 49:23-24a) and prosperity (v. 25b) on Joseph's two tribes. Victory in battle was experienced by Joshua, Deborah, and Samuel, all of the tribe of Ephraim, and by Gideon and Jephthah, both of Manasseh's tribe.

- 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.

And of Joseph he said, Blessed of the LORD be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, And for the chief things of the ancient mountains, and for the precious things of the lasting hills, And for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh.

Deut 33:13-17

Joseph

Jacob bestowed on Joseph the greater blessings because he was the prince among his brothers (cf. 41:41). His name means "may he (God) add sons" (Gen 30:24). He was the firstborn of Rachel, Jacob's loved wife; favored, despised, sold, exalted (Gen 37-50) cf. over 100 ways a "type" of Christ.

Ephraim

He was the second son of Joseph (Gen 41:52) and was adopted by Jacob; blessed before Manasseh (Gen 48:5); became the leading tribe of the

Northern Kingdom (of "Israel"); Isa 7:2-17; Jer 31:9,20. Later, sometimes used as a synecdoche for the Northern Kingdom.

Manasseh

His name means ("Making to forget"): First son of Joseph and Asenath (Gen 41:50,51; 46:20). Also adopted by Jacob, this tribe was renowned for its valor: Gideon in the W (Judg 6:15); Jephthah in the E (Judg 11:1). Their inheritance was ½ tribe east of Jordan (Num 32:33,39-42) and ½ tribe west of Jordan (Josh 16:9; 17:5-11).

- 27] Benjamin shall ravin *as* a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.

And of Benjamin he said, The beloved of the LORD shall dwell in safety by him; and the LORD shall cover him all the day long, and he shall dwell between his shoulders.

Deut 33:12

"...between his shoulders": that is, on his sides or borders. Mount Zion, on which stood the city of Jerusalem, belonged to Judah; but Mount Moriah, the site of the sacred edifice, lay in the confines of Benjamin.

Benjamin

The youngest son of Jacob, called "son of the right hand" by his father. The old English word *ravin* means "to prey with rapacity." It speaks of fierce cruelty, which describes a tribe violent in spirit: a ravenous, devouring wolf (cf. the cruel Benjamites in Judg 20, and Saul, a Benjamite, in 1 Sam 9:1-2; 19:10; 22:17). Notable heroes include: Ehud, who delivered Israel from the Moabites; Saul, the first king (& Jonathan); Queen Esther; and the Apostle Paul. The tribe earned a high reputation for bravery and skill in war, and was noted for its slingers with their traditional left-handed action (Judg 3:15).

- 28] All these *are* the twelve tribes of Israel: and this *is it* that their father spake unto them, and blessed them; every one according to his blessing he blessed them.
 29] And he charged them, and said unto them, I am to be gathered unto my people: bury me with my fathers in the cave that *is* in the field of Ephron the Hittite,
 30] In the cave that *is* in the field of Machpelah, which *is* before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite for a possession of a buryingplace.
 31] There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah.
 32] The purchase of the field and of the cave that *is* therein *was* from the children of Heth.
 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.

Listing of the 12 Tribes

Genesis:	
29-35	Origin; natural order of Jacob's 12 sons
46	Entering Egypt
49	Jacob's Prophetic Blessing
Exodus:	
1	Entering Egypt (Joseph omitted, being in Egypt.)
Numbers:	
1:1-15	Leaders (Levi omitted)
1:20-43	1st Census (Levi omitted)
2	Order of the camp (Only order given three times: 2, 7, 10)
7	Offerings
10	Order of March
13	Spies (Levi omitted)
26	2nd Census (Levi omitted)
34	Dividing the Land (Eastern tribes omitted)
Deuteronomy:	
27	Blessings and cursings
33	Blessing of Moses (Simeon omitted). Order is geographical: Benjamin is before Joseph.)
Joshua:	
13-22	Allocation of territories. (In four groups to furnish cities for four classes of priests.)
Judges:	
5	Song of Deborah. (Judah and Simeon omitted.)
1 Chronicles:	
2:1,3-8	Genealogies. (Zebulun omitted; Dan in v.7?)
12, 27	Officers under David (Gad and Asher omitted in 1 Chr 27.)
Ezekiel:	
48	Kingdom Divisions, Millennium
Revelation:	
7	Sealing of 12,000 from each tribe. (Dan omitted)

Revelation 7

Judah	Praise the Lord,
Reuben	He has looked on my affliction (and)
Gad	granted good fortune.
Asher	Happy am I,
Naphtali	my wrestling
Manasseh	has made me forget my sorrow.
Simeon	God hears me;
Levi	has joined me,
Issachar	purchased me, (and)
Zebulun	exalted me (by)
Joseph	adding to me
Benjamin	the Son of His right hand.

Leah:	Gen 29:32 Reuben "Behold a son"
	Gen 29:33 Simeon "Heard"
	Gen 29:34 Levi "Joined to"
	Gen 29:35 Judah "Praise"
Bilhah:	Gen 30:6 Dan "Judge"
(Rachel)	Gen 30:8 Naphtali "Wrestling;" "Struggles"
Zilpah:	Gen 30:11 Gad "Troop;" "fortune"
(Leah)	Gen 30:13 Asher "Happy"
Leah:	Gen 30:18 Issachar "Recompense"
	Gen 30:20 Zebulun "Exalted"
Rachel:	Gen 30:24 Joseph "YHWH has added"
	Gen 35:18 Benjamin "Son of the right hand"

* * *

Supplemental Studies: The Camp of Israel (Num 2) and Signs in the Heavens (Mazzaroth)

Study Questions

(For the diligent student.)

- 1) List the sons of Jacob chronologically, with mother, and significance of their name.
- 2) What *three* forfeitures did Reuben lose, and to whom?
- 3) List each of the tribes, and their distinctives, and how prophecies were fulfilled in them.
- 4) When did the "Sceptre depart," and "Shiloh come"?
- 5) What *two* tribes are not mentioned by name in Rev 7 and why?
- 6) Between what two "shoulders" did Benjamin dwell?

Discussion Questions

("Where two people agree, one is redundant.")

- 1) What were the main lessons *you* learned in this tour through Genesis?

- 2) How has it impacted your life?
- 3) What is the most compelling reason you regard the Bible is true?
- 4) What is the most compelling reason to take Jesus Christ seriously?
- 5) *How* do you “take Jesus Christ seriously”?

Candidate Research Projects

(For the truly dedicated.)

- 1) Make a detailed study of the *Mazzeroth* as a portrayal of God’s plan of redemption.
- 2) Construct a model of the Camp of Israel, with the Tabernacle and its furnishings, etc.
- 3) Explore the ostensible validity (or rebuttals) to the notion of the “Ten Lost Tribes.” Where does this concept come from? Is it Biblically sound?

Preparation for the Next Session:

Choose the next book for study.

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