**The Book of Genesis**

Table of Contents

[Chapter 1 3](#_Toc162509090)

[Chapter 2 9](#_Toc162509091)

[Chapter 3 20](#_Toc162509092)

[Chapter 4 37](#_Toc162509093)

[Chapter 5 47](#_Toc162509094)

[Chapter 6 50](#_Toc162509095)

[Chapter 7 58](#_Toc162509096)

[Chapter 8 61](#_Toc162509097)

[Chapter 9 65](#_Toc162509098)

[Chapter 10 73](#_Toc162509099)

[Chapter 11 77](#_Toc162509100)

[Chapter 12 81](#_Toc162509101)

[Chapter 13 86](#_Toc162509102)

[Chapter 14 88](#_Toc162509103)

[Chapter 15 93](#_Toc162509104)

[Chapter 16 96](#_Toc162509105)

[Chapter 17 101](#_Toc162509106)

[Chapter 18 106](#_Toc162509107)

[Chapter 19 109](#_Toc162509108)

[Chapter 20 116](#_Toc162509109)

[Chapter 21 118](#_Toc162509110)

[Chapter 22 121](#_Toc162509111)

[Chapter 23 125](#_Toc162509112)

[Chapter 24 126](#_Toc162509113)

[Chapter 25 136](#_Toc162509114)

[Chapter 26 140](#_Toc162509115)

[Chapter 27 144](#_Toc162509116)

[Chapter 28 149](#_Toc162509117)

[Chapter 29 153](#_Toc162509118)

[Chapter 30 158](#_Toc162509119)

[Chapter 31 162](#_Toc162509120)

[Chapter 32 165](#_Toc162509121)

[Chapter 33 168](#_Toc162509122)

[Chapter 34 171](#_Toc162509123)

[Chapter 35 174](#_Toc162509124)

[Chapter 36 178](#_Toc162509125)

[Chapter 37 180](#_Toc162509126)

[Chapter 38 185](#_Toc162509127)

[Chapter 39 189](#_Toc162509128)

[Chapter 40 193](#_Toc162509129)

[Chapter 41 196](#_Toc162509130)

[Chapter 42 200](#_Toc162509131)

[Chapter 43 203](#_Toc162509132)

[Chapter 44 206](#_Toc162509133)

[Chapter 45 208](#_Toc162509134)

[Chapter 46 211](#_Toc162509135)

[Chapter 47 213](#_Toc162509136)

[Chapter 48 217](#_Toc162509137)

[Chapter 49 220](#_Toc162509138)

[Chapter 50 227](#_Toc162509139)

# **Chapter 1**

Verse 1: God created the heaven and the earth. It wasn’t a big bang. It wasn’t a random act of the universe or “mother nature”. It wasn’t evolution. It wasn’t aliens. It was God. The Alpha and Omega, the Beginning and the End, the One who has always been, who is, and who always will be. Before the heaven and the earth, God had created the whole universe. The stars, the galaxies, the nebulas, all the heavenly bodies – they were in place long before God spoke this one, tiny planet and its solar system into existence. (Psalm 102.25[[1]](#endnote-2), Isaiah 40:21[[2]](#endnote-3), John 1:1-3[[3]](#endnote-4), Hebrews 1:10[[4]](#endnote-5))

There is no gap between Genesis 1:1 and 1:2. The plain reading of the text makes it clear that verse 1 describes the final, finished product and verses 2 – 31 describe the process and the order of events whereby God created that final, finished heaven and earth. Strong’s concordance of the Hebrew word for “replenish” states that it is “to fill” or “be full”. This verb has a wide application and many forms throughout the Old Testament, but the primary meaning here in Genesis 1:22, when God commands the fish to “…fill the waters in the seas…” and, in verse 28, commands Adam and Eve to “Be fruitful and multiply, and replenish the earth…”, He is telling his creation to fill the earth for the first time. This is not a reference to a former, completed planet earth that was already populated by mankind and then destroyed by Lucifer’s fall.

There is no gap between verses 1 and 2.

All three persons of the trinity were present at the beginning of creation. Verse 2: “…And the Spirit of God moved upon the face of the waters.” Verse 26: “…Let us make man in our image…” (John 1:1-3, Colossians 1:15-17[[5]](#endnote-6))

God saw that it was good. Every single element of creation – light, dark, sun, moon, stars, the sea, dry land, plants, animals, mankind – was good. God declared it so. God does not create anything that is not good and pure and just and perfect. For He is all of those things. (James 1:13[[6]](#endnote-7))

The order of creation:

Day 1: Light (2 Corinthians 4:6[[7]](#endnote-8), Hebrews 11:3[[8]](#endnote-9)); day and night (Job 37:18[[9]](#endnote-10), Psalm 19:2[[10]](#endnote-11), 33:6[[11]](#endnote-12), 74:16[[12]](#endnote-13), 104:20[[13]](#endnote-14), 136:5[[14]](#endnote-15), Jeremiah 10:12[[15]](#endnote-16), John 1:4-5[[16]](#endnote-17)) Notice that light was created before the sun, moon and stars.

Day 2: The firmament (sky) (Job 38:8-11[[17]](#endnote-18), Psalm 19:1[[18]](#endnote-19), Proverbs 8:27-29[[19]](#endnote-20), 2 Peter 3:5[[20]](#endnote-21))

Day 3: Dry land and seas. Then grass, trees, and other vegetation. (Job 26:10[[21]](#endnote-22), Psalm 24:1-2[[22]](#endnote-23), 33:7[[23]](#endnote-24), 95:5[[24]](#endnote-25), 104:6-9[[25]](#endnote-26), Jeremiah 5:22[[26]](#endnote-27))

Day 4: Sun, moon and stars (Deuteronomy 4:19[[27]](#endnote-28), 17:3[[28]](#endnote-29), Psalm 8:3[[29]](#endnote-30), 74:16[[30]](#endnote-31), 104:19[[31]](#endnote-32), 136:5-9[[32]](#endnote-33), Isaiah 40:26[[33]](#endnote-34))

Day 5: The fish and the birds (Psalm 104:25-26[[34]](#endnote-35))

Day 6: The rest of the animal kingdom and then man (Genesis 9:1[[35]](#endnote-36), Leviticus 26:9[[36]](#endnote-37), Psalm 8:6-8[[37]](#endnote-38), 100:3[[38]](#endnote-39), Ecclesiastes 7:29[[39]](#endnote-40), Matthew 19:4[[40]](#endnote-41), Mark 10:6[[41]](#endnote-42), Ephesians 4:24[[42]](#endnote-43), 1 Timothy 4:4[[43]](#endnote-44), James 3:9[[44]](#endnote-45))

Day 7: God rested

The earth was created in literally six, 24-hour days. This is scientific fact. Genesis 1 is not a metaphorical description or an allegory, and it wasn’t a period of thousands or millions of years. It was six literal days. Period. Everything that was created in this first week was fully formed and complete. The trees were fully grown and already bearing fruit. The land animals, fish, and birds were all fully formed adults, not eggs or infants, and Adam and Eve were a mature, complete adult man and woman. The age of the earth and the universe beyond it is less than 10,000 years old. We know this because of Genesis 1. God created everything in our physical realm fully formed, complete and perfect. And He called it “very good”. (v.31)

Notice that God commanded the sea and the earth to “bring forth” the animals that would populate those regions, but in verse 26 He says, “Let us make man in our image, after our likeness.” Mankind is the only inhabitant of the earth that was made in the image and likeness of God. Doctrinal footnote in my Bible: *“The terms image and likeness are used synonymously and refer primarily to man’s spiritual resemblance (rationally and morally) to his Maker. God placed a great chasm between man and the beast, for only man has the capacity for eternal life, fellowship, moral discernment, self-consciousness, speech, and worship. Even after the Fall, man has retained the image of God Genesis 9:6, James 3:9), though it has been marred.”*

God commanded Adam and Eve to have dominion over the earth and all that is in it. (v.28) Because the world was perfect, and because Adam and Eve were perfect, the only food they required for sustenance was the fruit of the trees and the herbs of the field. (v.29) Mankind was a vegetarian. There was no need to eat meat, for there was no death yet in this perfect paradise that God had created. Man and beast lived in perfect harmony, and man communed with God in perfect union.

# **Chapter 2**

On the 7th day God rested. This doesn’t mean that God was tired or “worn out” from all the “work” He had done. He is perfect, and He is spirit. He is incapable of being tired or physically exhausted like you and me. The verb *rested*, as it used here, means simply that God ceased from the process of creation. It was finished. All that He had desired to make was done, and He had declared it to be “very good”. (Genesis 1:31[[45]](#endnote-46))

The description of God resting in verse 2 is given as an example to us. God, in His infinite knowledge of the future, knew that man would fall, knew that he would need a day of rest, and so God instructed Moses when he was writing Genesis to describe God as “resting” on the 7th day as a precursor to the law of the sabbath for the nation of Israel. (Exodus 20:8-11[[46]](#endnote-47))

Also, this verse is the first place in the Bible in which the Hebrew word “Jehovah” is used to describe God. “…in the day that the Lord God made the earth and the heavens…” Strong’s concordance gives the Hebrew word for “Lord” as the transliterated word meaning “Jehovah”. That word means “self-existent or eternal”. It is the Jewish name for God. “Jehovah” means “the existing one”. God has always been and always shall be. He has no end and no beginning.

Verse 7: Man did not become a living *soul* until God breathed into him the breath of life. From my Bible commentary: “In the OT, the word *soul*, among other uses, refers to the whole person. It identifies something that cannot be defined materially and is therefore distinct from the body. The soul is that part of us that is life. It is incorporeal existence. Death is described as the soul’s departing from the body (Genesis 35:18[[47]](#endnote-48)).” Just as God is three distinct beings in one, so are we, mankind, three distinct parts of one being: body, spirit and soul. (Isaiah 10:18[[48]](#endnote-49)). (See Figure 1 at the end of this chapter for illustration of this.)

Something interesting to also note here: the proper name, Adam, is not even mentioned until verse 19 of this chapter. According to Strong’s concordance, the Hebrew word for ‘man’ is transliterated as ‘Adam’. The proper name literally means ‘mankind’, referring to all of the human race that he was to eventually father.

Verses 8-14: Eden was not the proper name of the garden. The garden was only a small part of a much larger region of land known as Eden, somewhere to the east. (v.8) Moses then goes into some detail about the river that originated outside the garden elsewhere in Eden and which split into four riverheads that most likely divided the garden into four quadrants. Moses also notes that there was no such thing as rainfall in this new world. Instead, “…there went up a mist from the earth, and watered the whole face of the ground.” (v.6)

Moses also notes in verse 9 that God made all kinds of fruit bearing trees in the garden. Two of these trees are given proper names: the tree of life and the tree of knowledge of good and evil.

Why did God create the latter one? Why command Adam and Eve to not eat of it? Isn’t this a form of entrapment? Wouldn’t it have been simpler and easier to just not have that specific tree in the garden at all? If there was no temptation in the first place, then there would be no Fall, no sin, no broken world, and all of Adam and Eve’s descendants would have lived in paradise in perfect and holy communion with God forever and forever.

The answer is actually quite simple. God created Adam and Eve with free will. He wanted them to *choose* to worship and commune with Him. If there was no other choice but God, then that is not actually free will. That is not true worship and love. God commanded Adam and Eve to not eat of the tree of knowledge of good and evil, not as an elaborate entrapment scheme, nor was it just a test of their obedience. Rather, it was a way to exercise their free will by giving them a choice. God desired genuine, real communion and fellowship with Adam and Eve, but the only way to have that was for them to *choose* to follow and obey God. Remember, they were created in *the image and likeness of God*. That means that Adam and Eve possessed the same type of self-consciousness, the same free will, the same capacity for moral and rational discernment as God. Adam and Eve were created in the same pattern of a trinity as God. Mankind is made of three distinct parts: body, spirit and soul. No other creature in God’s creation has these three elements. That is what separates us from the animal kingdom. That is the true definition of the statement in 1:26 – “…Let us make man in our image, after our likeness…” Just as God is three distinct beings in one, so we, mankind, are three distinct parts of one whole. God “…breathed into his nostrils the breath of life; and man became a living soul.” (v.7)

Therefore, Adam and Eve needed to have a choice in order to properly exercise their capacity for free will as well as moral and rational discernment. They needed to think for themselves, not just as biological robots. Mankind is the only sentient being on earth that has the consciousness and imagination from which to create all manner of many things: art, music, literature, architecture, civilization, etc. That’s what God meant when He instructed Adam and Eve to have dominion over the earth and all the animals. They needed that ability to not only create and imagine in order to keep and maintain the garden, but also in order to properly commune and fellowship with God.

But the *only* way to have that perfect, pure communion and worship was for Adam and Eve to make a choice *every day*! That tree stood at the very center of the garden and was very likely the tallest and most beautiful of all the trees. Its fruit very likely glistened and glowed in the sunlight and the morning dew, brighter than any of the other fruit in the garden. But God commanded them to leave that tree and its fruit alone. Adam and Eve made a choice every day to obey God and, thus, savor those evening times when they would walk and talk with God.

Commentary in my study Bible on verse 17: *“In the Bible there are 3 deaths: (1) physical death, separation of body and spirit; (2) spiritual death, separation of the individual from God; and (3) eternal death, the final estate of the lost person in the “lake of fire” (Revelation 20:10[[49]](#endnote-50), 14[[50]](#endnote-51); termed the “second death”, separation from God forever).”* God was clear from the very start: if Adam was to eat of the fruit of this forbidden tree he would die. Adam was free to eat of all the other trees, which shows the freedom bestowed by a loving and gracious God, but not this one. God’s warning and command was clear.

The tree of life: very little is said of this tree other than its location at the center of the garden next to the tree of the knowledge of good and evil. See my notes for chapter 3 for more discussion of this tree.

Chapter 2 of Genesis goes into more detail of the sequence of creation events that was summarized in Genesis 1:24-27[[51]](#endnote-52). Here is the exact order of what was created on the 6th day:

1. Adam.
2. All the land animals (the cattle, creeping things, beasts of the earth, etc).
3. God sees that Adam has no “help-meet” and says this “…is not good…”
4. God brings all the animals to Adam for him to name.
5. God causes Adam to fall asleep and removes one of his ribs from which He creates Eve.
6. God brings Eve unto Adam, and Adam recognizes her as his companion.
7. God commands Adam and Eve to “…Be fruitful, and multiply, and replenish the earth, and subdue it…” (1:28)

In chapter 1, verses 24-27, it seems that all the land animals were created first and then God created Adam. But chapter 2 reveals that, in fact, Adam was created first on that day and *then* God commanded the earth to bring forth all manner of beasts, and creeping things and cattle, etc.

The reason this sequence is important is because the whole point of Adam naming every land animal and every bird was so that Adam would see that there was a pair of each kind: male and female. God wanted Adam to see that every animal had a companion, but for him there was no *help meet*. (v.20) God then created Eve and presented her unto Adam, and Adam recognized immediately that she was his companion. (1 Corinthians 11:8-9[[52]](#endnote-53), 1 Timothy 2:13[[53]](#endnote-54)) In verses 23 and 24, Adam states, “This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and mother, and shall cleave unto his wife: and they shall be one flesh.”

There is much said, much implied, and much significance in just these two verses. First of all, Adam was never born of a woman. He had had no earthly parents. Up to this point he had known only God. Yet Adam stated clearly and succinctly the foundation of the institution of marriage and family. If we go back to chapter 1, verse 28, and pair that with these two verses, we can safely assume that God explained to Adam and Eve the basic concept of marriage, family and exactly how Adam and Eve would create offspring of their own.

The last verse of chapter 2 also says much in one simple, declarative sentence. Verse 25: “And they were both naked, the man and his wife, and were not ashamed.”

Put all together, these last three verses of chapter 2, combined with verses 28 and 31 from chapter 1, form a complete picture of the following:

1. The specific roles of man and woman in God’s perfectly designed world.
2. The institution of marriage and family.
3. The picture of innocence in a perfect world.
4. The roles of man and woman:

God created Adam first. God commanded Adam to care for the garden, and God also explained to Adam what was acceptable to eat for sustenance and what was forbidden. Adam was not allowed to eat the fruit of the tree of knowledge of good and evil. (v.17) As Paul notes in 1 Corinthians 11: 8-9, there was significance to Adam being created first, as well as his specific gender. “For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man.” As I said earlier, God recognized that Adam shouldn’t be alone. He needed a *help meet*.

That phrase, *help meet*, is a unique term, found only here in Genesis 2. Strong’s Concordance lists the Hebrew origin of the word *meet*, azar, as the same root word for *aid*, or *succor*. ‘Azar’ is defined as “to help, assist, aid”. The footnote in my KJV study Bible points out that the word *help* is often used in reference to God, especially throughout the Psalms. God saw that Adam being alone was “not good” (v.18). Adam needed a *help meet* in order to fulfill God’s command of dominion over the earth. *Help meet* also conveys the idea that Adam needed something he could not provide himself.

God created the woman as a complement and a help to the man. Adam saw in Eve his equal and his opposite: she was made, like him, in the image of God, thus she was different from all those of the animal kingdom that Adam has just finished naming and categorizing. But she was also different from him, both in physical appearance and in spirit (for lack of a better word). God’s grand, holy design for man and woman was that they complement one another, each possessing what the other lacked. It’s hard to imagine what this relationship would have looked like in Eden before the Fall; before sin corrupted this perfect, holy design. Today, we know that men are physically stronger than women, more rational and less emotional, driven more by reason and logic, than by feeling. Women, in contrast, are more empathetic and relational, driven more by the need to connect with others, to nurture and care, more sensitive to needs and emotions than the men.

That is what makes men better leaders, especially of whole communities, than women. That’s what makes women better caregivers and mothers. Masculinity and femininity are two distinct categories, each with its own set of strengths and weaknesses. What the masculine category possesses in strengths is exactly what the feminine category is weakest in, and vice versa. This is precisely how God designed it! Men and women *need* each other! Together, they form a perfect union!

1. The institution of marriage and family:

That brings us to verses 23 and 24. Marriage is a holy and sacred institution created by God. He made the man and woman as companions for each other, the two of them fitting neatly together to form one, perfect whole. “…they shall be one flesh.” Not only are the man and woman fit together because of what I explained in point one, but even just physically, sexually, God designed the man and woman to go together. This is why homosexuality doesn’t work, and why it goes against God’s good and perfect design. The only way for mankind to procreate is for the man to inseminate the woman. The woman’s body is designed to receive the man’s seed and her womb is designed to grow and nurture the new child until he or she is ready to be born. Two men or two women cannot, of themselves, make a baby. God designed it that way on purpose.

Not only that, children need two parents – a father *and* a mother. Those same qualities and characteristics that make masculinity and femininity unique to each gender also work in the parenting roles. Each gender contributes something different to the care, and rearing, and instruction of their children. In order for the child to grow and develop in the best possible way into a normal, healthy adult, he/she must have a loving, stable home that is built and maintained by a father and a mother who love each other and love God. This is the way God designed it from the beginning!

Adam recognized in Eve that which “corresponded to” him. The woman was his *help meet*, the one made for him! His act of naming her further illustrates another facet of God’s design for marriage: the man has leadership and authority over the woman and all his household. Just as God brought all the land animals and the birds to Adam to name – illustrating God’s command for mankind to have dominion and authority over all the earth – so Adam also named the woman, both her gender and her proper name later on (Genesis 3:20[[54]](#endnote-55)).

God’s good and perfect design for mankind in the garden of Eden was that man would never be alone. He created the woman to be the ideal companion for the man, for the two of them to be the perfect mate for each other. God’s plan from the beginning was for Adam and Eve to procreate, to fill the earth with their offspring. “…be fruitful and multiply…” (Genesis 1:28) Even after the Fall, God did not change that directive. After wiping out the entire human race, save for Noah and his family, God’s first instruction to them after they left the ark was, again, “…be fruitful and multiply…” (Genesis 9:1[[55]](#endnote-56)) God designed human sexuality to be enjoyed only within the boundaries of marriage, not only as the primary way for man and woman to have children and to “…replenish the earth” (9:1), but also as a way for the husband and wife to physically express their love for each other.

Sexuality is the one thing that has been most corrupted by sin and our sin nature in the aftermath of the Fall. Our sin nature has twisted and corrupted our natural sexual desire, spawning such depravity as homosexuality, bestiality, incest, adultery, pedophilia, and all other manner of sexual lust. (Romans 1:24-28[[56]](#endnote-57), emphasis on 26-27) None of this was ever in view when God created Adam and Eve. That is why God’s original design for human sexuality within the bond of marriage is more important after the Fall than it was before. A man and woman who are both virgins on their wedding night, who have waited to share their bodies with one another until marriage, just as God meant it to be, will be free of all the emotional, psychological and physical side effects that premarital sex can cause. Whereas two people who have had multiple sexual partners before marriage will come to the wedding night with a lot of excess baggage – especially the emotional and psychological kind – that will only make their new life together that much more difficult. I’m not saying that a Christ-centered marriage and a godly home are impossible for a couple that was once unsaved and lived accordingly to their lusts but is now redeemed and desires a Christian marriage. My testimony and my current life are evidence that God *can* and *will* change a corrupt, deviant sin nature into a good, holy, natural desire that is His original design. But my future marriage will be more difficult because of my wicked past and the homosexuality that once dominated it than if I had surrendered to God much earlier in life and saved myself for my future wife.

God does not give us rules and instruction to make our lives miserable and kill our joy. We are fallen, broken creatures that have a wicked and depraved nature, and we need the Holy Spirit to help us battle our flesh every day. God gives us rules and structure for our own good. The boundaries he sets are there for our own protection! This is especially true in all matters related to sexuality. The institution of marriage as laid out by God in verses 23-25 is designed to give us true joy, happiness and fulfillment in this life. If we follow God’s blueprint we can’t go wrong! That doesn’t mean that once we’re married that life is suddenly perfect and nothing goes wrong. Quite the contrary, marriage is hard work. We are still sinful and fallen creatures, but if both husband and wife enter into marriage with their primary focus on God and their secondary focus on each other, then God will bless that union, and the couple will know the joy and fulfillment of physical and emotional intimacy as God intended for marriage to be from the very beginning.

(On a more personal note: I am currently as Adam was in verse 20. I look around at all the people in my life, and almost all of them are happily married. Almost all the strangers I meet in my daily life are married. Yet, for me, God has not brought to me my Eve. I am still waiting for the *help meet* that He has chosen for me.)

1. The picture of innocence in a perfect world.

Verse 25: “And they were both naked, the man and his wife, and were not ashamed.” God included this last point in chapter 2 for one very good reason: it summed up perfectly the picture of the innocence of mankind and the world around him before the Fall. There was no death, no disease, no inclement weather, no fear of any kind, no hunger, no war, no poverty – none of adverse side effects that were brought about by sin. Adam and Eve had no need of clothes because there was no need to ward off cold (the climate was warm and tropical), no need for physical protection (such as a mosquito bite or scratches from an animal’s claw), and, in a picture of true innocence, there was no shame. Adam and Eve were created for each other, to enjoy each other physically, and there was no need to hide their nakedness from each other. (This is, incidentally, still true today for a married couple. There is no shame in nakedness together on the wedding night.)

God wanted to show what the world was like before man sinned, before the fall of Lucifer and the temptation of Eve. The nakedness of Adam and Eve as they walked and talked with God, as they ate of the sweet, delicious fruit and herbs and plants of the beautiful, luscious garden, and as they explored the new and exciting world around them, gives us a glimpse of what heaven will be like for us in the New Jerusalem after the old heaven and the old earth have been wiped away (Revelation 21 – 22).

Figure 1: Soul, Spirit & Body of Man

A paper with a diagram of a person

Description automatically generated

# **Chapter 3**

The serpent was one of the beasts of the field created by God. It was used by Satan to tempt Eve. We know from Ezekiel 28:13-15[[57]](#endnote-58) that Lucifer was in the garden of Eden. He was “…the anointed cherub…” and was “…upon the holy mountain of God…”. He was beautiful to behold, covered in all manner of precious stones. We also know from Isaiah 14:12-15[[58]](#endnote-59) that Lucifer was called “…son of the morning…”. Lucifer was among the highest of all the angels of heaven, always in the presence of God Himself at His throne.

Lucifer’s sin of pride and his fall from heaven occurred sometime *after* the creation of the heaven, the earth, Adam and Eve, in the gap between chapters 2 and 3. It is impossible to know with any certainty how much time passed between the completion of creation and the temptation of Eve. It could have been only days or weeks, or possibly months, or maybe even a few years. The logical assumption is that it wasn’t very long, though, because it seems reasonable that Adam and Eve would have begot children after even a brief period of time because that’s what God had commanded of them (Genesis 1:28[[59]](#endnote-60)).

In verse 1 of chapter 3, Satan is described as “subtil”, which has two meanings. It can refer to prudence or wisdom (Proverbs 1:4[[60]](#endnote-61) & elsewhere in that same book) or craftiness, as in the intent to deceive in order to do wrong. Why did he choose the serpent? And, for that matter, in the verses that follow, why does Eve not seemed shocked or afraid of a talking animal? Is it possible that when Lucifer was in the garden of Eden before the Fall that he, too, interacted with Adam and Eve just as God did? That would seem to be the reasonable conclusion since neither Adam nor Eve seem the slightest bit disturbed – nor even wary – of the serpent and his words.

But there’s an even deeper theological question here. If Lucifer – and, presumably, the other angels and hosts of heaven – came down to earth and Eden to interact with mankind, why did God not lock up Satan and all the other fallen angels after the rebellion? Why did God not prevent Satan from spoiling the newly created world and further tempting Adam and Eve to sin? After all, God’s command to not eat of the tree of knowledge of good and evil would have been enough of a test of obedience for Adam and Eve. It wasn’t until Satan came along and further tempted Eve that she and Adam finally gave in. So it stands to reason that if Satan had not been there at all, then Adam and Eve would have very likely enjoyed paradise and lived forever in the garden, walking and talking with God.

In the world after the Fall, God has left Satan free to roam about (Job 1:6[[61]](#endnote-62), 1 Peter 5:8[[62]](#endnote-63), Jude 9[[63]](#endnote-64)), battling God and the hosts of heaven for the souls of mankind. This is, again, due to the fact that the only worship of – and fellowship with – God worthy to Him is that of our own free will. We must actively choose to follow and worship and obey Him, or it’s all meaningless to God. We are not just biological robots. (This is, incidentally, also related to why God will bind Satan for a thousand years following the defeat of the antichrist at the end of the Tribulation. Sin and death will still be around during the millennial reign of Christ on earth, but Satan and his angels will not be present to tempt mankind as he is today. This will be the final, convicting truth for mankind that his own depraved and fallen nature is the cause of sin in this world and not because, as the old adage goes, “the devil made me do it”.) But way back at the beginning, after Lucifer was cast out of heaven for his sin of pride, wouldn’t it have been a wiser choice to give Satan his final comeuppance then and there? If Adam and Eve would have sinned eventually, at least then they would have no one else to blame but themselves, and God’s whole plan of salvation – the birth of Christ, His death on the cross, and his resurrection from the grave – would still have happened just the way it did.

There is no definitive answer to this question, obviously. The best that I can say is that there seems to be some greater significance to the connection between Satan, Christ the Messiah, and us as fallen mankind than God has allowed us to see. (Look at verse 15 of this chapter.) This is one of those mysteries that will very likely be fully known to us only after the rapture or possibly not even until after the old heaven and earth are passed away, and we are all together with the triune God in New Jerusalem for all eternity.

The serpent (1 Chronicles 21:1[[64]](#endnote-65), Revelation 12:9[[65]](#endnote-66), 20:2[[66]](#endnote-67), 10[[67]](#endnote-68)) came to Adam and Eve, but instead of talking directly to them both, he shrewdly focused on just Eve. Demonstrating the clever subtlety of his newly fallen, wicked, deceiving nature, he asked, “Yea, hath God said, Ye shall not eat of every tree of the garden?” (v.1) Notice the careful wording of this one sentence.

Satan posed a question: “Hath God said?” It was not, “God has said” – a declarative with a period at the end. That’s a very *subtle* but very key difference. And this is a question that Satan has posed again and again and again to every generation of mankind ever since the Fall. “Did God really say in the Bible \_\_\_\_\_\_\_?” “Does the Bible *really* condemn homosexuality?” “Was Jesus *really* God?” “How could a loving and merciful God send anyone to hell?” This has been the oldest and most effective weapon of deception for Satan. The best way to make sure the lost never come to a saving knowledge of Christ is to twist scripture and doctrine by deceiving the hearts of men and thus creating hundreds of false religions.

Satan directly lied about what God really said. “Ye shall not eat of every tree in the garden?” That’s not at all what God told Adam in chapter 2, verse 16: “…Of every tree in the garden thou mayest freely eat.” Again, note the *subtle* difference here. Satan purposely misquoted God to Eve, shifting her focus from what God had expressly said they could do to what He had also expressly stated was off limits. After planting the seed of doubt with the first part of the sentence, he then built on that deception by changing only one key word from God’s first command of permission to Adam to thus make that same command say something else entirely. So many of Satan’s false teachers do the same today. They either omit single words or, more often, whole verses from various Bible translations or completely twist the meaning of verses by taking them completely out of context in order to justify outright heresy. (This is the primary reason I do not read – or trust – any other translation except the authorized 1611 King James Version of the Bible.)

Eve’s response to Satan was exactly what he predicted. She repeated God’s command, but she, too, didn’t get it exactly right. Her focus was already diverted by Satan, so she misquoted God by saying, “We may eat of the fruit of the trees of the garden…” She left out the key word, *every*. “Of every tree of the garden thou mayest freely eat…” (2:16)She then further misquoted God by adding, “God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.” God hadn’t said anything about touching the fruit or, for that matter, even looking at it! This demonstrated the extent of the rapid growth of the seed of doubt that Satan had planted in his question to her in verse 1. Satan’s clever questioning of God’s words led Eve to then twist and add to God’s command, thus sharpening her focus on the one tree of the garden that God had forbidden. And that was exactly what Satan wanted. Adam and Eve were free to eat of all the other trees in the garden except that one! They had no reason to even think about that one, single tree in the midst of all the others. The garden of Eden was huge! There was so much else to see, and taste, and explore, so much that was not forbidden, yet Satan cleverly turned Adam’s and Eve’s whole attention to that one tree from which God had expressly and clearly told them they could not eat.

Is this not what the devil does to mankind today? Going back to the institution of marriage from chapter 2, God has told us that husband and wife may freely enjoy all forms of physical pleasure with one another in the bounds of marriage. That’s a lot of freedom, especially for a couple that is married when young and, as they grow in life and in their relationship together, their physical and emotional intimacy also deepens and strengthens over time, becoming even more rewarding and fulfilling as they mature. This is exactly what God intended for marriage to be. So what’s the best way to subvert and destroy the sacred institution that God created? Satan convinces the husband that he’s no longer in love with his wife. He’s still young and virile and he wants a more exciting relationship. Why should he be restricted to just one woman for the rest of his life? That doesn’t seem fair, after all. True freedom is being able to do whatever he wants, whatever makes him feel good. Satan convinces the man that he’s being trapped by the wedding vows, and so the husband divorces his wife so that he’s “free” to pursue his own selfish pleasures with no consequences.

In the end, of course, we all discover that a life of doing whatever we want is not actually freedom at all. Sin has many and varied consequences, most of which we never discover until it’s too late. That is the great deception. In my example mentioned above, that husband discovers twenty years later – after a lifetime of multiple sexual partners, failed relationships, and most likely one or two STDs – that he is middle aged, living alone, suffering both physical and emotional scars that never seem to fully heal. He realizes only too late just how good he had it when he was married to his high school sweetheart, and he longs to go back in time and change his original choices.

Eve’s third misquote of God’s words was in the last clause of verse 3. “…lest ye die.” The conjunction, *lest*, is such a small word with such a huge significance! God didn’t say, “You *might* die.” He said, “…thou shalt surely die.” (Genesis 2:17[[68]](#endnote-69)) There was no question about the consequences of eating the forbidden fruit. God was clear about that from the beginning. Disobedience = death! But now that Satan had successfully prompted Eve to start questioning God’s command, Eve was starting to wonder if God *had* really said what He said. Would they *really* die if they ate of the fruit? And that’s exactly what Satan was waiting for. His next words pushed even further, grooming the doubt in Eve’s mind to finally bear deadly, disastrous fruit. Verses 4 and 5: “…Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.” Satan claimed that God was holding back from Adam and Eve. Once again, he kept their focus on what God had said not to do, which was one small thing, instead of showing them all that God had said they could do: eat of every other tree in the vast and luscious garden.

That was all the final prompting that Eve needed. Verse 6 shows Eve’s thought process as she considered Satan’s words. Here, too, is another lesson: Adam and Eve were listening to the serpent instead of turning away and calling for God. Eve experienced all three facets of sin’s deadly allurement as described in 1 John 2:16: “For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.” Verse 6 says Eve “…saw that the tree was good for food…” (lust of the flesh), “…it was pleasant to the eyes…” (lust of the eyes), “…and a tree to be desired to make one wise…” (the pride of life). This is the essence of sin. It appeals to our flesh, not the spirit. Sin causes us to focus on ourselves, on what *we* want, what *we* think *we* need, and all the means by which God denies *us* that which seems good because of all his rules and restrictions.

Adam and Eve should have said ‘No’ and turned away. They should have remembered what God said, that they were free to eat of all the other trees and herbs of the beautiful and plentiful garden. They should have looked around and thought of all the things they were permitted to do, all the ways in which God had provided for their pleasure and happiness, especially His daily communion with them. Until Satan’s arrival, Adam and Eve had never given that one tree in the midst of the garden a second look, or even a second thought. They were too focused on all the other pleasurable tasks and activities that God had laid out for them. Life was simple, pleasant, and sweet.

But, sadly, both of them quickly forgot God as they listened to the serpent.

Something, also, to note in verse 5: “…as gods…” Satan does not say that Adam and Eve will be like God, but, rather, “as gods”, meaning that they will be their own gods! Satan is completely dismissing the one true God, implying that Adam and Eve will be even better than God because they will be their own gods. Once again, this is an appeal to the self. It is the sin of pride. Almost all the other sins that have plagued mankind since this day have their root in pride. For sin is all about the self. It turns our focus inward and away from God. Satan hates God and all His creation, including us, and he’s been doing his best to destroy us ever since he first convinced Eve to tase the forbidden fruit.

What Satan told Adam and Eve was technically correct. Once they ate of the fruit of the tree of the knowledge of good and evil their eyes would indeed be opened, and they would know good and evil. But he didn’t tell them the whole truth! Once again, the serpent’s cunning and subtle nature is revealed here. The best and most convincing lie is the one that always cloaked in just a little bit of truth. God had told Adam and Eve nothing more about the fruit of this tree except that they would die as soon as they ate it. That’s all that mattered, and that’s all they needed to know. Satan used that against them by revealing just enough about the *other* side effect of eating that fruit: they would possess the knowledge of good and evil. They would be “…as gods…” And because he shifted their focus to that one alluring piece of information, they forgot about the other piece of information that they *already knew* about this forbidden fruit: *“…thou shalt surely die.”*

Throughout all of this, Adam says not a word. That’s why Adam is just as guilty as Eve in the fall of mankind. Adam should have stepped in as soon as the serpent opened its mouth. He knew his role as Eve’s husband: that he was to guide her and protect her. He should have recognized immediately the harm of the serpent’s words, and he should have stepped between Satan and Eve. There is a natural tendency to blame Eve for listening to the serpent and for tasting the forbidden fruit first. But verse 6 makes it clear that Adam was *right there with Eve the whole time!* He, too, was beguiled by Satan’s lie and the appeal of sin. He could have refused his wife’s offer of the fruit, but he wanted the same thing she did: to be as a god. So it is not just Eve who is to blame for our fallen and wicked nature. Both Adam and Eve share equal responsibility for getting themselves cast out of paradise and bringing the curse of sin upon all their descendants.

However, in 1 Timothy 2:14, the apostle Paul writes, “And Adam was not deceived, but the woman being deceived was in the transgression.” This would appear to directly contradict Genesis 3:6. For why else would Adam have taken the fruit unless he, too, was deceived? I don’t have an immediate answer on this, but my reading of Genesis 3 thus far seems to indicate that Adam was indeed present with Eve the whole time she was talking with the serpent.

Verse 7 is damning. “And the eyes of them both were opened, and they knew that they were naked…” I have often wondered exactly what kind of fruit was on this tree. The Bible gives no other details except what is in verse 6. The common belief among many scholars and Biblical historians is that it was an apple of some form or another. But I imagine it looked and tasted even sweeter and more luscious than an ordinary apple as we know it today. It must have tasted like no other fruit in the garden, and I imagine that Adam and Eve must have felt joy and ecstasy as never before in that first bite. And then, in the very next moment, as their eyes were indeed opened to the truth, that one second of pure bliss and joy turned to extreme sorrow and bitter regret. I imagine that that initial bite of the fruit that was still in their mouths, a trickle of sweet nectar still dribbling down their chins, suddenly turned into an extremely bitter, foul taste. I imagine them both spitting out the fruit, aghast and ashamed, horrified by the knowledge of the truth of their disobedience.

“…they knew that they were naked…” Adam and Eve had, indeed, become like gods, but not in the way that Satan led them to believe. First of all, they became like God, singular, in that they did now know the difference between good and evil. And, secondly, they recognized that the method by which they obtained this knowledge was by disobeying their creator. From this moment on, mankind would know good and righteousness, but would be unable to do it. They would also know evil & wickedness, but would be unable to resist it. This is the essence of a sin nature.

Because of this new, fallen state, Adam and Eve became ashamed of their nakedness. The innocence was gone. The shame and remorse they felt about their disobedience caused them to make every effort to cover their nakedness. This is why the last verse of chapter 2 is so important. In their previous, perfect state, before they had knowledge of sin, Adam and Eve had no need to cover their nakedness. Now, their new, corrupt nature made them aware of guilt and shame, and this led to their desire to sew together fig leaves to make themselves aprons.

And then they heard the voice of God calling to them, and their guilt and shame made them hide. It wasn’t just the knowledge of right and wrong that tasting the forbidden fruit had brought to Adam and Eve; it also brought the knowledge of the consequences of their disobedience. They knew that God would punish them for violating his command to not eat of the fruit of that one tree. This is the first, clear evidence in the Bible of man’s conscience. (Romans 1:32[[69]](#endnote-70)) Even in our fallen state, mankind knows subconsciously what is right and wrong. He knows his deeds are sinful and wicked, and thus he craves the darkness rather than the light. (John 3:19[[70]](#endnote-71)) Adam’s and Eve’s consciences were awakened for the first time the moment they tasted of the forbidden fruit, and they knew that God would punish them for their disobedience. So they “…hid themselves from the presence of the Lord God amongst the trees of the garden.” (v.8) (Note again that term “Lord God” from the previous chapter.)

God called out to Adam, asking “Where art thou?” (v.9) This question doesn’t mean that God didn’t know exactly where Adam and Eve were. He was omniscient and omnipresent, and He knew precisely where they had tried to hide themselves. Rather, this was the question of a loving parent to His children. He wanted them to come to Him, and He also wanted them to recognize and admit the reason that they had tried to hide in the first place.

From my Bible commentary: *“The cool of the day (v.8) may be understood as the ‘spirit of the day’, as the Hebrew word for cool is the same for spirit. The day is a judgment day in this context. No small wonder that Adam and Eve actively hid themselves from His presence, acknowledging that their intimate fellowship was broken.” (Psalm 139:7[[71]](#endnote-72))* God could have come making accusations. He had every right to be angry with His children, but that is not the picture here. God was calling out to His fallen creation who were now separated from Him by sin. Just as He still calls today, God who is love, who is longsuffering, who is “…not willing that any should perish…” (2 Peter 3:9[[72]](#endnote-73)), calls out and beckons to sinful, wicked man every day. (Romans 5:8[[73]](#endnote-74)). God felt a keen loss and heartbreak when Adam and Eve could no longer fellowship and commune with Him as they had before this day.

Adam said to God, “…I was afraid, because I was naked; and I hid myself.” (v.10) Mankind has always been trying to hide from God. Our conscience always tells us when we do wrong, but, more often than not, we ignore it and pretend that God can’t see our sin. (Exodus 3:6[[74]](#endnote-75), Deuteronomy 9:19[[75]](#endnote-76), 1 John 3:20[[76]](#endnote-77)) God’s reply: “…Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?” (v.11) Again, God is not asking because He doesn’t know. Rather, He is coaxing Adam to recognize his sin of disobedience and acknowledge it before God.

But instead of acknowledging his own choice to sin and accept responsibility for it, Adam blames God and Eve. “…The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.” Our sin nature, so full of pride, doesn’t want to admit that we did wrong. Instead, we shift the blame to others. Eve blamed the serpent when God turned to her and asked, “…What is this that that thou hast done?” (v.13)

God is a holy, righteous and just God. He cannot allow sin to go unpunished. All three of them – the serpent, Eve and Adam – as well as the whole of creation fell under the curse of the consequences of sin. For the animal kingdom, it was fear of man. God may have been speaking directly to the serpent, cursing it to forever crawl on its belly and eat dust for the rest of its life (a metaphor of perpetual subservience), but it was all the animals that were affected from this day forward for all generations until the new heaven and new earth are finally established after the millennial kingdom and the final battle with Satan and his armies. (Isaiah 65:25[[77]](#endnote-78))

Verse 15, however, is directed to Satan, the one who inhabited the serpent and who was the true deceiver. Satan is the enemy of all of God’s creation, especially the human race. (…“I will put enmity between thee and the woman, and between thy seed and her seed…”) (John 8:44[[78]](#endnote-79), Acts 13:10[[79]](#endnote-80), 1 John 3:8[[80]](#endnote-81)) But this verse is also the first messianic prophecy in the Bible. (Isaiah 7:14[[81]](#endnote-82), Luke 1:31[[82]](#endnote-83), 34-35[[83]](#endnote-84), Galatians 4:4[[84]](#endnote-85)) God had planned from the very beginning a way of salvation for fallen man. The curse of sin for mankind was physical *and* spiritual death. Physical death would come first, and then the death of the soul by way of eternal separation from God. (Romans 3:23[[85]](#endnote-86), 6:23[[86]](#endnote-87)) But the last sentence of verse 15 gives a ray of hope: “…it (the woman’s seed) shall bruise thy head, and thou shalt bruise His heel.” God is referencing the death of His only son, Jesus, on the cross. (…thou shalt bruise his heel.) Jesus, in turn, would conquer death. (…it shall bruise thy head…) (Romans 16:20[[87]](#endnote-88), Revelation 12:7[[88]](#endnote-89), 17[[89]](#endnote-90))

Verses 15-19 describe the new Adamic covenant set in place by God to replace the Edenic covenant that was broken by Adam’s and Eve’s disobedience. (See Figure 2 for a breakdown of all eight dispensations found in the Bible.) The Edenic covenant was the first dispensation, Innocence, and that covenant was laid out simply with just one command: don’t eat of the fruit of the tree of knowledge of good and evil. Now, the new Adamic covenant ushered in the dispensation of Conscience. God laid it out in verses 15-19: the serpent was cursed; redemption of mankind was promised through the seed of the woman; the woman would experience great sorrow and pain during childbirth; all of the earth – including the animal kingdom – was cursed; sorrow, pain, and physical death became a daily part of life experience, and the labor of mankind became burdensome. Eventually, all of mankind utterly failed under this covenant, degenerating to the point that God judged the whole human race with the Flood. (Genesis 6:5-7[[90]](#endnote-91))

Verse 16: In addition to the increased pain and sorrow in childbirth, the woman would also be placed under the submission and authority of her husband. (I Corinthians 11:3[[91]](#endnote-92), Ephesians 5:22[[92]](#endnote-93), 1 Timothy 2:12[[93]](#endnote-94)) “…thy desire shall be to thy husband, and he shall rule over thee.” Because of her sin nature, however, the woman will always naturally rebel against this command of God. She will desire, instead, to control her husband, or to bend him to *her* will instead. This is one reason that, even when obeying and God and complying with his holy design of marriage, husband and wife will not always find it easy to submit and fill their respective roles within the marriage relationship. Our sin nature is always getting the way!

Verse 17-19: The word “sorrow” in verse 17 is the same one used for Eve’s curse in verse 16. Adam and Eve shared equally the punishment for their disobedience. God cursed the soil and the ground. Thorns and thistles and weeds would now grow alongside the good and necessary food, and man would forever be cursed to till and work the ground – as well as hunt and kill the animals – in order to supply food and shelter and clothing for him and his family. And, at the end of his life, he would return to the same dust of the earth from which he was created. “…for dust thou art, and unto dust shalt thou return.”

The other part of the curse specific to Adam and his male descendants with regard to their role in the institution of marriage was that they must be in authority over their wife. The husband is tasked with being the leader in his home, as spelled out by the apostle Paul in his letters to the Corinthians and the Ephesians. But the curse of sin causes men to abuse and take advantage of this role, ruling their wives and children in a violent, unloving and/or selfish manner. That is why Paul specifically commands us men in Ephesians 5:25 – “Husbands, love your wives, even as Christ also loved the church, and gave himself for it.” Just as the woman’s sin nature will give her a desire to rebel against submission to her husband, so the man’s sin nature will cause him to desire to take advantage of his authority and position as head of the home.

Up to this point in the book of Genesis, Eve has never been called by her proper name. She is referred to simply as “the woman”. It is unclear from the text whether Adam waited until now to actually give his wife a proper name, or if she had been named Eve all this time and the text only mentions it now because of what her name means in light of the new curse upon them and the world around them. The name “Eve” means “life” or “living” in the original Hebrew. If Adam did, in fact, wait until now to give his wife a proper name, then it’s likely he was acknowledging God’s new promise of hope that would come for them and their descendants from her seed.

Verse 21: God made coats of animal skins for Adam and Eve, indicating the death of animals, which means the introduction of blood sacrifice in the newly fallen world. From my Bible commentary: “It is His way of demonstrating that He acknowledges their act of faith in verse 20.” That act of faith in God was Adam naming his wife “Eve”.

Verses 22-23: as stated above, Satan’s prediction in verse 5 was, technically speaking, true. Adam and Eve had become like God in that they now knew of good and evil, of right and wrong. Banishing them from the garden of Eden was both an act of judgment and grace on the part of God. “…and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever…” It can be assumed from the reading of this verse, paired with verse 9 of chapter 2 where the tree of life is first mentioned, that eating of this tree was unnecessary for Adam and Eve before the Fall. Yet Revelation 2:7[[94]](#endnote-95) and 22:2[[95]](#endnote-96) speak of the tree of life in the new Jerusalem, the fruit of which will be enjoyed by the saved and redeemed for all eternity. This naturally begs the question: is the fruit of the tree of life somehow necessary for those of us already sanctified and glorified in order to maintain our immortality? Or will it be merely for our pleasure and culinary enjoyment? After all, what need does a perfect, spiritual body have of sustenance? It’s implied that Adam and Eve hadn’t eaten this fruit before the Fall, but that, too, begs the question: why then was this particular tree put in the garden in the first place? Verse 22 makes it clear that this tree’s presence in the garden is the primary reason God banished Adam and Eve from the garden, placing Cherubims at the entrance to guard it. (v.24)

Perhaps the tree of life in the garden of Eden was not the same tree that will be present in heaven at the end of all time. Or perhaps there is more to heaven and our eternal, spiritual existence than God has chosen to reveal to us right now in His word. In either case, could you imagine if Adam and Eve *had* partaken of the fruit of tree of life and lived forever in a fallen, sinful state, as verse 22 implies would have happened had God not mercifully and graciously intervened?

It's also interesting – and important – to note that God did not simply kill Adam and Eve for their disobedience, wipe out the earth and the heaven, and just start over with a new heaven, new earth, and a new, perfect Adam and Eve. God would have been well within His right to punish Adam and Eve with a sentence of death for their act of rebellion. But the fact that He didn’t proves His love. He loved His creation – even though it was only just two of them – so much that He had already planned a way of salvation for them and their descendants. He wasn’t willing to just condemn their souls to eternal separation from Him for all eternity. God went out of His way to redeem fallen man! *That* is real love! (John 3:16[[96]](#endnote-97), 15:13[[97]](#endnote-98), Romans 5:8, 8:38-39[[98]](#endnote-99), 1 John 4:19[[99]](#endnote-100), 2 Timothy 2:13[[100]](#endnote-101))

Verse 24: Cherubims (Exodus 25:18[[101]](#endnote-102), Psalm 104:4[[102]](#endnote-103), Ezekiel 10:1[[103]](#endnote-104), 15[[104]](#endnote-105), Hebrews 1:7[[105]](#endnote-106)) are one of the many types of angelic beings which serve as messengers and servants of God throughout scripture. Two other types of angels mentioned in the Bible are the Seraphim (Isaiah 6:2, 6[[106]](#endnote-107)) and the beasts that circle the throne of God as described in Revelation 4:6-9[[107]](#endnote-108). Despite the popular renderings in many religious art and stories throughout history, angels, in fact, do not look like human men or women with wings and halos. Though they often take the form and appearance of men, their actual, spiritual form and appearance are radically different from anything we are familiar with or can even imagine. Also, you will notice that whenever angels are mentioned in scripture, both when taking human form as well as in their spiritual state, they are always male, never female. For example, the angel Gabriel (Luke 1:19[[108]](#endnote-109)) and the archangel Michael (Daniel 10:13[[109]](#endnote-110), Jude 9, Revelation 12:7).

One final note for this chapter: what do you suppose happened to the garden of Eden between this point and the Flood four chapters later? For all those hundreds of years, was the garden and its supernatural guardians present the whole time? Or did God, at some point after the death of Adam and Eve, remove the two trees at the center of the garden – as well as the Cherubims – and leave the thorns, weeds and thistles to swallow up the once luscious and beautiful paradise? It’s clear from chapter 6 that all of mankind was so desperately and continuously wicked that it’s reasonable to assume that no one cared to know God, much less visit the garden that was the birthplace of all humanity.

In any case, the Great Flood wiped out Eden and all traces of the garden where Adam and Eve had once walked and talked with God in perfect, pure union. And, sadly, mankind has been trying his best to get back to that perfect, utopian state ever since.

Figure 2: The Dispensations

A diagram of the bible

Description automatically generated

# **Chapter 4**

Verse 1: “And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the Lord.”

Adam and Eve obeyed God’s command to “…be fruitful and multiply…” (Genesis 1:28). They also demonstrated faith in God’s promise of a savior through Eve’s seed, which is why her statement at the end of that verse was one of thanksgiving. Eve recognized the gift of childbearing that God had given her. From my study Bible: “…Eve sees her generative power as part of the sharing of divine power. ‘Yahweh formed man; I have formed the second man.’” This is perhaps the reason for Cain’s name, as it means “acquired” or “possession”, according to Strong’s concordance.

Childbearing is indeed a gift from God and one of the greatest strengths and unique abilities of the female sex. It is not something to be shunned or abhorred or despised, as so many women have done throughout the ages and especially today. One of the primary arguments for abortion and “women’s rights” is that children and family are obstacles to one’s career and personal goals. In the last year since the supreme court overturned Roe vs. Wade, the pro-choice movement has significantly ramped up all the despicable and vile excuses for murdering the unborn, going so far as to fight for the right to murder the baby right up to the moment of delivery at the end of the full nine month term. They claim that a woman’s body is her own, that she is free to have sex without the consequences of getting pregnant, and that the “fetus” – they refuse to label it as a sentient human being – is just an inconvenience that can be easily disposed of. Childbearing and child rearing are labeled “traditional” and “outmoded” and no longer relevant for today’s modern feminist. The pro-choicers will rant and rave about overpopulation and the dangers of mankind to the environment. They will promote abortion as an act of mercy, and that it’s better for everyone all around, especially for the “health” of the mother.

Once again, Satan has succeeded in twisting and perverting God’s beautiful, ideal design for all of mankind. Marriage, childbirth and the family unit were all created by God to not only replenish the earth, but to also honor and glorify Him. The institution of marriage is a reflection and a type of the future marriage between Christ and His church at the end of time. Parenthood is an earthly picture of God’s relationship to us, his beloved creation. Satan hates all of that, and he uses any form of lie and deception that he can to twist, pervert and destroy God’s grand, holy design.

This is why gay marriage is an abomination, and also why homosexuals should not be legally allowed to adopt or rear children. That is not the family unit that God designed. This is why divorce is also a violation of God’s design, while also sometimes necessary in this fallen, broken world; for example, to protect the innocent wife and children from a violent, abusive husband, or when one spouse cheats on the other via a sexual affair and is unwilling to repent and seek forgiveness from God and the other spouse. This also is why single parent homes are not God’s ideal. As I said in chapter 2, God designed the man and woman to each be a completely different, unique half of one whole. That whole being is needed to properly rear and “…train up a child in the way he should go…” (Proverbs 22:6). When only one half of a complete parent being is present, or when the parents are divorced and sharing custody, the child rearing suffers irreparably, no matter how well intentioned or organized the custody arrangement – or just the single parent – may be.

And sadly, because of sin and this fallen world, not everyone – even godly, Christian couples – are capable of having children naturally. God will sometimes choose a different path for them – perhaps adoption or surrogacy, or even no children at all. But in those situations He will give grace and mercy to comfort those couples while they, ideally, rely on and trust in Him to know what is best. My point is that pregnancy and childbirth, as designed by God, was something unique and wonderful and precious for Eve, and she rejoiced in that gift and in the birth of Cain, Abel, Seth and all other children with whom she and Adam were blessed. All women today, and their husbands, should do the same.

Verse 2: Abel’s name means literally “breath” or “nothing”. According to Strong’s it also means “keeper”, as in “a keeper of the flock”. Abel was a shepherd, and the fact this is mentioned so soon after God’s messianic prophecy to Satan seems, to me, to be a foreshadowing and type of Christ as the Great Shepherd. (And, like Christ, Abel was unjustly killed by sinful mankind.)

This verse also notes that Cain was a tiller of the ground.

There is an interesting parallel between Cain and Abel and, later in Genesis, Esau and Jacob. In both accounts, it is the younger brother who is favored by God and the older brother who doesn’t obey – or does something foolish that costs him greatly – and is punished or “hated” by God. (Malachi 1:2-3[[110]](#endnote-111), Romans 9:13[[111]](#endnote-112)) This parallel also holds true with the story of Joseph and his ten older brothers. God seemed to favor Joseph, the youngest, thus causing jealousy and bitterness among his siblings, who then did wrong to Joseph by selling him into slavery. Yet, in the end, Joseph was rewarded greatly by God for his faith, trust and obedience. (Genesis 50:20[[112]](#endnote-113))

Verses 3-5: Cain and Abel brought their respective offerings unto the Lord: Abel the firstlings of his flock and Cain the fruit of his harvest. But God was pleased only with Abel’s offering. Even though these three verses do not go into any great detail, we can conclude from this passage, as well as that of Job 1, that God had instructed Adam and Eve – and many others both before and after the Flood – how to give proper offerings and sacrifices. (Genesis 8:20[[113]](#endnote-114), Job 1:5[[114]](#endnote-115)) Long before He instituted the Levitical law and priesthood for the nation of Israel, God had given mankind the necessary instruction for obedience and atonement of sin by means of a blood sacrifice.

Abel’s sacrifice was acceptable to God not only because Abel obeyed God’s instructions, but his heart was right as well. This was Cain’s primary problem: it wasn’t just that he tried to offer God what he thought should be an acceptable sacrifice, but that that action was a symptom of a much deeper issue. Cain was being rebellious which was, in turn, caused by pride. He didn’t want to submit to God’s authority and do what God had commanded. Instead, Cain expected God to be satisfied with what *he* brought to the altar. Thus, God was understandably displeased, and this made Cain angry.

Verses 6-8: Instead of responding with righteous anger, God once again displays the demeanor of a loving, patient parent. He asks Cain, “…Why art thou wroth? and why is thy countenance fallen?” (v.6) Just as He did with Adam and Eve, God was asking Cain questions that would prompt Cain to think about what he’d done wrong and then admit his sin. God did not come as an accuser. From the very beginning, He reached out to fallen, sinful man with love, longsuffering and kindness first. God has always been slow to anger (Nehemiah 9:17[[115]](#endnote-116), Psalm 103:8[[116]](#endnote-117), 145:8[[117]](#endnote-118), Joel 2:13[[118]](#endnote-119), Jonah 4:2[[119]](#endnote-120), Nahum 1:3[[120]](#endnote-121)) and quick to forgive (2 Chronicles 7:14[[121]](#endnote-122), Psalm 85:2[[122]](#endnote-123), 86:5[[123]](#endnote-124), 130:4[[124]](#endnote-125), Jeremiah 31:34[[125]](#endnote-126), 1 John 1:9[[126]](#endnote-127)). But only if we come to Him in a spirit of true contrition, humility and repentance! God was giving Cain a second chance to correct his attitude and make a proper, right sacrifice.

Then God gave Cain a warning in verse 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.” If Cain repented of his sin and then offered the correct form of blood sacrifice, God would accept it, and Cain would have victory over his sin nature. But if Cain persisted in his rebellion and pride, sin would control him. Notice the phrasing of that last sentence. It very closely parallels the same phrase that God stated to Eve in chapter 3, verse 16: “…thy desire shall be to thy husband, and he shall rule over thee.” In the same way that the marriage roles of husband and wife were adversely affected by the Fall, so was our perfect, pure human nature spoiled and corrupted by the disease of sin. (Romans 6:12-14[[127]](#endnote-128), 8:13[[128]](#endnote-129), 1 Corinthians 6:19-20[[129]](#endnote-130), Galatians 5:16-17[[130]](#endnote-131), Ephesians 2:1[[131]](#endnote-132)). God was making it clear to Cain that he had a choice: serve sin or serve God.

Cain chose to reject God, and instead went to Abel, luring him out to the field and then killing him in a jealous rage. (Matthew 23:35[[132]](#endnote-133), Luke 11:50-51[[133]](#endnote-134), 1 John 3:12[[134]](#endnote-135), Jude 11[[135]](#endnote-136).)

Verses 9-12: Yet again, God comes to Cain, asking him about Abel. Cain is even more stubborn and petulant than before. “…I know not: Am I my brother’s keeper?” And, yet again, God does not directly accuse Cain. Instead He asks, “What hast thou done? The voice of thy brother’s blood crieth unto me from the ground.” God was still trying to get Cain to recognize his sin and to admit what he had done wrong. But since Cain remained unrepentant, God cursed him as punishment for his crime of murder. Because Cain was a tiller of the ground (v.2) God warned him that the earth would no longer be hospitable to his efforts of planting and harvesting. Furthermore, Cain was sentenced to a life of exile and wandering, forced to find other means of sustenance since he could no longer be a farmer.

Verses 13-14: Cain had just murdered his brother but now has the audacity to blame God for being too harsh??? Notice, also, that Cain still possesses a hardened and unrepentant heart. He still shows no sign of true remorse or submission to God’s authority. All he’s concerned with is how his punishment will affect *him*! “…and from thy face shall I be hid…” The judgment of Cain is a picture of all sinful and wicked mankind. After the Fall, Adam and Eve and all their descendants were – and are – separated from God by sin. In a way, all of us are born as lost and wandering fugitives, just as Cain would be for the rest of his life. We are “hidden” from God in the sense that we cannot have the type of communion and fellowship that Adam and Eve had in the garden before the Fall. Not until after the end of time, in the new heaven and new earth, after all tears have been wiped away (Revelation 21:4[[136]](#endnote-137)), will those of us who have been redeemed be able to finally share and enjoy true worship, communion and fellowship with our beloved God and creator!

Verse 15: As another demonstration of His infinite mercy and grace, God set a mark upon Cain to protect him in his wanderings. (Genesis 9:6[[137]](#endnote-138), Ezekiel 9:4, 6[[138]](#endnote-139)) Cain was fearful of vengeance from his family for Abel’s murder, and God’s action in this verse is further evidence of his love and longsuffering. Even when Cain remained selfish and prideful and unrepentant, God still showed mercy and grace instead of the full wrath and judgment that Cain deserved.

As for the mark itself, the exact appearance or type is unknown. My study Bible says that it wasn’t a literal mark but, rather, a personal sign for Cain, like that for Gideon in Judges 6:39-40[[139]](#endnote-140) and Elisha in 2 Kings 2:9-10[[140]](#endnote-141). Those verses, however, speak of a physical mark upon the foreheads of Israelites that were to be spared God’s judgement. Whatever the case, Cain was allowed to live only by God’s mercy and protection.

Verses 16-17: Cain does marry and have children. But, as usual, he shows no sign of appreciation or thankfulness for God’s mercy. Instead he builds a city and names it after his son, Enoch. (Obviously not the same Enoch from Genesis 5:21-24[[141]](#endnote-142).) This is a foreshadowing of the tower of Babel after the Flood. Mankind has always striven to build monuments to himself, evidence of the persistent and deadly sin of pride.

Verses 18-22: What follows is a brief genealogy of Cain’s descendants. The record pauses at Lamech. (Not the same Lamech who was the father of Noah.) The purpose of these verses is to show how mankind multiplied on the earth and how they conquered it by learning trades and crafts as well as mastering agriculture and animal husbandry. Adam and Eve had many other sons and daughters besides Cain, Abel and Seth. The brothers and sisters married one another and had many offspring by the time that Cain murdered Abel. It was the vengeance of Abel’s sons that Cain was afraid of, and now, five generations later, the human population has grown considerably.

It's important to pause here and note two things: 1) the state of the earth before the Flood and 2) the intermarrying of direct siblings and cousins.

Remember from Genesis 1:6-7[[142]](#endnote-143) that God had created a special canopy above the sky that was mostly water. This trapped the earth’s heat, creating a greenhouse effect that provided a uniformly tropical climate over the entire globe. It was this canopy – as well as “…the fountains of the great deep…” that was the source of all the water that caused the great Flood (Genesis 7:11[[143]](#endnote-144)). One of the side effects of this pre-flood climate was longevity of human life. In concert with a far more robust and genetically superior human genome than what we know today, mankind was able to both live longer and produce healthy offspring despite intermarrying their own direct family members.

It's that last point that many people have a hard time grasping and understanding given that God condemns incest more than three millennia later when giving the law to Moses for the Israelites. The best way to reconcile this is to think logically. If Adam and Eve were the only two people alive at the time of the Fall, and if their offspring were prevented from marrying one another, the human race would have become extinct in only a few hundred years. The population would never have grown beyond Adam, Eve, and however many children they bore. God commanded Adam and Eve and their descendants to “…be fruitful and multiply, and replenish the earth, and subdue it…” (Genesis 1:28). Therefore, the only way that they could fulfill God’s command was for brother and sister to marry and have children and for those siblings and cousins to marry and produce offspring. And God blessed that.

Only several hundred years after the Flood, when mankind was sufficiently plentiful on the earth, and there was no longer any need for intermarrying among immediate family members, did God state specifically in the Levitical law that incest of all forms was forbidden. Also, as a side effect of the Flood, and as a further consequence of sin, the human genome had changed dramatically due to the new planetary environment. That canopy of water vapor was gone, and this radically affected not only the average lifespan of mankind, but also the genome as well. That’s why there’s so many deadly medical side effects from too much interbreeding among immediate family members today, and why God forbids it. As with almost everything else, the rule is there for our own protection in a fallen and broken world. (For more detailed information on this, as well as other topics related to this Biblical period, visit [www.answersingenesis.org](http://www.answersingenesis.org).)

Something else to note here as well: polygamy. Even before the Flood, this was never part of God’s plan. (Genesis 2:24[[144]](#endnote-145)) The mention here of Lamech taking two wives is, once again, to show man’s corrupt, prideful nature. He ignored God’s instruction to Adam and Eve about the sacred institution of marriage, and throughout the Bible, especially in the OT, polygamy has always resulted in disastrous consequences for God’s people. God has never ever endorsed or blessed polygamy. (He has, however, blessed the *offspring* of polygamy. I’ll discuss this more when we get to the saga of Jacob and God’s formation of the twelve tribes of Israel later in Genesis.)

Verses 23-24: Lamech boasts about murdering two men who had wronged him. The implication from the wording in verse 23 is that these wrongs were not life threatening or deserving of death. Lamech slew them for the same reason that Cain slew Abel: anger and pride. Lamech refers to Cain in verse 24 because he believes he will also escape judgment and vengeance, essentially getting away with doing whatever he wants to his fellow man without any punishment from God. The point of these two verses was to show how depraved and wicked mankind had become in just a few generations. There was no law and order, and “…every man did that which was right in his own eyes.” (Judges 17:6) This establishes the reason for God’s judgement of the Flood in Genesis 6-9.

Verses 25-26: This chapter closes with a note of hope. Adam and Eve welcome the birth of another son, Seth, whose name means “appointed” in the original Hebrew. Eve believed God “…hath appointed me another seed instead of Abel, whom Cain slew.” (v.25) Seth, in turn, had a son named Enos. The last part of verse 26, “…then began men to call upon the name of the Lord”, is significant for two reasons.

1) Even in the midst of all the sin and wickedness of Adam’s and Eve’s descendants, there was a remnant in every generation that believed in God and worshiped and obeyed Him.

2) The name “Lord” is translated in the original Hebrew as either “Yahweh” or “Jehovah”, both being the proper name of God. Long before He called Abraham and his descendants to set aside as His chosen people, God introduced Himself to mankind with the same name that He would use with Moses in Exodus 3:14[[145]](#endnote-146): “I AM that I AM.” Even though Genesis was first written by Moses after the Israelites’ salvation from Egypt, and thus Moses was already familiar with the name Yahweh, it doesn’t diminish the significance of the use of that proper name here, only a few generations into human history, so soon after the Fall of Adam and Eve and more than a millennia before the birth of Abram. Remember that all scripture was given by inspiration of God (2 Peter 1:21[[146]](#endnote-147)), meaning that God instructed Moses via the Holy Spirit – and all the others after him throughout human history – in what He wanted them to write down. So Moses wasn’t just using the proper name of Yahweh or Jehovah here in Genesis 4:26 because that’s the name for God that he already knew. He purposefully used it because God told him that that was what these early generations of mankind actually called Him.

From the very beginning, God has revealed Himself to his creation. He walked and talked with Adam and Eve in the garden before the Fall. Yet even after their perfect communion with God was broken by sin, God continued to reveal Himself to their descendants, and they called Him by His proper name: Yahweh. (Genesis 12:8[[147]](#endnote-148), 26:25[[148]](#endnote-149), 1 Kings 18:24[[149]](#endnote-150), Psalm 116:17[[150]](#endnote-151), Joel 2:32[[151]](#endnote-152), Zephaniah 3:9[[152]](#endnote-153), 1 Corinthians 1:2[[153]](#endnote-154))

# **Chapter 5**

Chapter 5 is the first of several genealogy chapters in the Bible. God is a being of order and detail. The Bible is a complete book of human history, compiled and passed down through the ages, miraculously preserved by God despite man’s many attempts to destroy it or corrupt it. Here in chapter 5, God gives us a detailed list of Adam and Eve’s descendants, ending with the introduction of Noah and his three sons: Shem, Ham and Japtheth.

This chapter starts with a reminder that God created man in His image, and, like all the other plants and animals on the earth, man begets man in his likeness, after his kind. But because of the Fall, man’s likeness is corrupted by sin. (Contrast this with Genesis 1:26[[154]](#endnote-155).) What then follows is a long list of the first patriarchs of the human race after Adam. The most notable feature of this genealogy is the average lifespan of these men and women. Seven of the ten men listed here lived more than nine hundred years, including Methuselah, the grandfather of Noah. Remember that the earth was still in a greenhouse effect because of the canopy of water vapor suspended above the sky. There was no such thing as rain, and the whole earth was a lush, tropical climate. This, among other factors, contributed to mankind’s lengthy life.

It could also be argued that God Himself had something to do with the longevity of men’s lives at this time. It is very possible that the human genome interacted with the pre-Flood natural environment to give the human race a more robust immune system, among other things. These long lifespans are a sign of God’s mercy and grace even after the Fall and the corruption of sin. One can’t help but wonder what would have happened had mankind not become so wicked and depraved that God needed to send the Flood? Would we still be living such long lives today? Would we have as many environmental problems and/or issues as we do now, especially in the wake of the industrial and technological revolutions of the 19th and 20th centuries? Interesting to think about.

Another reason for this genealogy is to show that God’s promise of the consequences of Adam and Eve’s disobedience was true. Satan lied. God warned Adam and Eve that if they ate the fruit of the tree of knowledge of good and evil, they would die. God is a being of truth, and He is perfect. That means He cannot lie. God is showing us here in Genesis 5 that what He promised came true. Mankind suffered physical death as a consequence of sin. (Romans 6:23[[155]](#endnote-156)) Yes, their lifespans were significantly longer than ours today (or even those of the generations of Job and Abraham after the Flood), but death was still the end for all men and women, with only the extremely rare exception.

Verses 23-24: Enoch was a special man. In much the same way that Adam and Eve walked and talked with God (Genesis 3:8[[156]](#endnote-157)), Enoch also “…walked with God…” (v.24) Jude 14-15[[157]](#endnote-158) state that Enoch also had a prophetic ministry among men, warning them of God’s displeasure with their sin and wickedness and His coming judgment. (Though not scriptural canon, and thus not directly inspired by God, there does exist the writings of Enoch which are considered by scholars and historians today to be part of the Apocrypha and in the same category as the Dead Sea Scrolls. These “lost books” are of interesting study and scholarship but should not be taken as the direct, inspired word of God, and thus should not be believed as inerrant truth. The writers of the New Testament were very likely aware of Enoch’s teachings and writings, as Jude 14-15 clearly shows, yet God chose to leave the books of Enoch out of His holy word.)

Verse 24 ends with the statement “…and he was not; for God took him.” Of the whole Bible, only one other man besides Enoch is recorded as having been taken by God in this same manner: Elijah. (2 Kings 2:11[[158]](#endnote-159)) God translated Enoch and Elijah from this mortal life into their perfect, spiritual bodies, thus bypassing physical death entirely. Enoch was so beloved of God, and walked so close to Him in as perfect a communion as one can get in this fallen, sinful world, that God simply took Enoch home at the appointed time. Also of note here is Enoch’s age when God took him: 365 years, the youngest – by more than half, in fact – of all the patriarchs listed in this chapter.

The brief bio of Enoch reveals God’s mercy and grace. In every generation since the Fall He has found a way to reveal Himself to sinful man and call the lost to repentance. At the end of time, when all the unsaved will stand before God at the Great White Throne judgment, there will be no excuse for those who rejected God in this life. God has always made – and is making – Himself known through various means: some direct, some indirect. (Romans 1:20[[159]](#endnote-160)) Today, we have God’s complete and holy word, complete with genealogies, that reveal to us how much God loves His creation, and how we can be saved from His coming wrath and eternal damnation.

Verse 29: Lamech begat Noah, whose name meant “rest”. Whether through some divine revelation or just because he followed God as his grandfather Enoch had done, Lamech named his son Noah because he believed, “…This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed.” This entire genealogy shows the lineage of Noah that originated with Seth. Another significance of this chapter is to show mankind’s value to God. Each name and the total years of their life are meticulously recorded here, preserved for all future generations and history until the end of this heaven and earth. The same God that created the universe, planet earth, the hosts of the heaven, and you and I, has His eye not only on the sparrow (Matthew 10:29[[160]](#endnote-161)), but has also numbered every hair on our heads (Luke 12:7[[161]](#endnote-162)). He knows each of us before we are even conceived (Psalm 139:16[[162]](#endnote-163)), and He cares deeply about us and our ordinary lives.

As with the previous two preceding chapters, chapter 5 reveals God’s love, mercy, grace and longsuffering towards His fallen creation.

# **Chapter 6**

Verses 1-4: Mankind fulfilled the command of God in 1:28. They “…began to multiply on the face of the earth, and daughters were born unto them…” (v.1) Those daughters of men caught the attention of the “…sons of God…” (v.2) because of their physical beauty (“…they were fair…”), and the sons took to them wives of those daughters. But exactly who were the “sons of God”? There are a couple different interpretations on this from Biblical scholars.

The first is that the sons of God are fallen angels, the same crowd that followed Lucifer in his rebellion and were thus cast out of heaven. The primary reason for this view is taken from the book of Job. In chapter 1, verse 6 and chapter 2, verse 1, we are told that “…the sons of God came to present themselves before the Lord, and Satan came also among them.” In addition to this, in Job 38:7 God says to Job, “When the morning stars sang together, and all the sons of God shouted for joy?” God was asking Job if he had been there at the beginning of all creation, before even the foundation of the earth was laid. Those verses reveal that the sons of God were once part of the hosts of heaven, the angels and other beings that were witnesses to God’s creation of the universe, the heaven, and the earth. But, after Lucifer’s fall and exile from heaven, those who had followed him were also cast out, but they are still referred to as the “sons of God” throughout the OT.

Thus, Genesis 6: 2 and 4 are describing the fallen angels who possessed the bodies of men and married human women which, in turn, produced giants (a.k.a the “Nephilim” as translated from the original Hebrew) that verse 4 goes on to describe as “…mighty men which were of old, men of renown.” It is very likely that this was Satan’s attempt to thwart God’s plan of mankind’s salvation through the seed of the woman. (Genesis 3:15[[163]](#endnote-164))

The second interpretation is that the “sons of God” refers not to fallen angels, but instead to the godly line of Seth whose genealogy was listed in the previous chapter. This view holds that verses 2 and 4 are referring to Seth’s descendants that intermarried with Cain’s ungodly and heathen descendants, and that the “giants” were merely great men of both physical stature and fame. This is the view espoused by my Thomas Nelson KJV study Bible. The commentator in this passage refers to Matthew 22:30 where Jesus states, “For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.” This was during one of Jesus’ many debates with the Sadducees who did not believe in resurrection after death. Jesus was explaining to them that when we who are the redeemed die and go to heaven, we receive our glorified, perfect, spiritual bodies, and there will be no more need for us to marry or produce offspring. We will be as the angels in that regard.

The scholars and theologians that hold this view believe that Jesus is also stating that angels are incapable of sexual intercourse because they are spiritual beings, thus the interpretation of Genesis 6:2 and 4 could not possibly be referring to fallen angels. But this second view ignores the very simple explanation that fallen angels, a.k.a. demons, are spirits which are perfectly capable of possessing men and thus causing all sorts of wickedness and mayhem. This is demonstrated repeatedly throughout the Bible, especially the NT.

I, personally, believe the first interpretation is the correct one. It makes more sense given what is revealed in Job about the spiritual war between God and Satan. It also makes sense that Satan would do something like this to corrupt mankind in every way possible in order to prevent the birth of the messiah.

(And, incidentally, the phrase “sons of God”, when it appears in the NT, refers only to us who have believed in Jesus Christ, accepted his death on the cross as atonement for our sins, and are thus redeemed for all eternity. Only in the OT does “sons of God” refer to the fallen angels that became demons.)

Verses 3-7: Once again, God’s patience and longsuffering with sinful man is on display. The word “strive” in this verse means to act as a judge or to plead a cause, as in a court of law. Mankind had sinned against God, and God, as the aggrieved party, was calling men to repentance, using His righteous remnant such as Enoch and, later, Noah, to deliver the message. God set a deadline in this verse: 120 years. After that, the judgment would fall. God saw that man’s imagination was continually wicked, his heart always turning to evil with a desire to sin. (Genesis 8:21[[164]](#endnote-165), Psalm 14:1-3[[165]](#endnote-166), 53:2-3[[166]](#endnote-167), Proverbs 6:18[[167]](#endnote-168), Jeremiah 17:9[[168]](#endnote-169), Matthew 15:19[[169]](#endnote-170), Romans 1:29-31[[170]](#endnote-171), 3:10-11[[171]](#endnote-172)) Because of Adam’s and Eve’s disobedience there is no good within us. We are born with a corrupt, vile nature, and our natural desire is to sin and rebel against God. The humanists and philosophers and artists would have us believe that mankind is improving, that we are getting better with each generation at handling problems like world hunger and poverty and disease and learning to work together for a greater good. That is all hogwash. From the days of Adam, even until now, we have always been wicked and depraved and dead in our sins (Ephesians 2:1-3[[172]](#endnote-173)), blinded by the god of this world (2 Corinthians 4:4[[173]](#endnote-174)). Only through God’s infinite, matchless grace, mercy and love can we find any hope of redemption or eternal life.

God was sorry that He had created man, His heart grieved by His creation’s sin and wickedness. (v.6) While God is perfect, incapable of making a mistake, He can experience sorrow and regret, same as you and me. God was grieved because His children had rejected Him. They had chosen instead to follow the lust of their flesh, to reject worship of – and communion with – their holy Creator in order to pursue worldly pleasures and selfish desires. Just because God is omniscient, knowing both past, present *and* future, all at the same time, doesn’t mean that He isn’t saddened and heartbroken when we choose to do wrong or sin against Him. Don’t forget that we were made in His image and His likeness. Just as we are grieved when our own children disobey and rebel against our authority, so is our heavenly Father grieved when we do the same to Him.

But just because God is longsuffering, merciful and loving doesn’t mean that He neglects His own holiness and justice. His perfect nature demands punishment for sin. His patience will last only for so long before His righteous judgment must be executed. (1 Samuel 15:11, 29[[174]](#endnote-175), 2 Samuel 24:16[[175]](#endnote-176), Jeremiah 18:7[[176]](#endnote-177), Zechariah 8:14[[177]](#endnote-178)) Thus God declared in verse 7 that He would destroy mankind from “…the face of the earth…”. But not only mankind: the beast and fowls of the air as well. Only those pairs of animals that He brought to Noah were preserved in the ark. The inclusion of the animal kingdom in the pronouncement of coming judgment is a reminder that all of creation – the ground, the animals and man – was corrupted by the Fall.

Verse 8: “But Noah found grace in the eyes of the Lord.” Because of the godly line of Seth that was listed in the previous chapter, there was a remnant of men that believed in God and taught their sons and daughters about God. Verse 9 says that “Noah was a just man and perfect in his generations, and Noah walked with God.” The word “just” in this context means that Noah adhered to a specific moral and ethical standard. When all others at this time were giving in to every evil and sinful desire of their flesh, Noah and his family were doing the opposite. (Ezekiel 14:14, 20[[178]](#endnote-179)) “Perfect” means “blameless” or “upright”. The same adjective was used of Job. (Job 1:1[[179]](#endnote-180)) Noah had 3 sons: Shem, Ham and Japheth. Even though Japheth was the eldest, Shem is listed first because through him was the lineage of Christ. Every time these three are listed here in Genesis, Shem always comes first.

Verses 11 and 12 give yet another reminder of the wickedness, violence and depravity of sinful man. “…all flesh had corrupted his way upon the earth.” (v.12) (Psalm 53:2-3[[180]](#endnote-181)) God is making it clear here that it wasn’t just a single group of people or a small population that was wicked. It was all mankind! Except for Noah, his wife, and their three sons and their wives, all mankind of the whole earth at that time was violent and corrupt and did not worship or follow God. (Deuteronomy 31:29[[181]](#endnote-182), Judges 2:19[[182]](#endnote-183), Psalm 14:1[[183]](#endnote-184), Isaiah 28:8[[184]](#endnote-185), Ezekiel 8:17[[185]](#endnote-186), Romans 1:29-31) Something interesting to note here is that it was only the wives of Noah and his sons that were also godly and upright. The rest of the family of these four women were sinful, rebellious and wicked. How hard this must have been for them to forsake their fathers and mothers and sisters and brothers in order to obey and submit to their husbands and Noah and follow God! (Matthew 19:29[[186]](#endnote-187))

Verses 13-21 are God’s declaration to Noah of 1) His intention to destroy all mankind for their sin and wickedness, 2) His plan to spare Noah and his family from the coming judgment, and 3) His instructions for building the ark that would be the instrument of their salvation. (Isaiah 34:1[[187]](#endnote-188), Jeremiah 51:13[[188]](#endnote-189), Ezekiel 7:2-3[[189]](#endnote-190), Amos 8:2[[190]](#endnote-191), 1 Peter 4:7[[191]](#endnote-192), 2 Peter 2:4-5[[192]](#endnote-193))

Note from my study Bible: *“The dimensions of the ark given in verse 15 indicate it was more like a barge than a ship. It was about 450 feet long, 75 feet wide, and 45 feet high. It had about 95,700 square feet on three decks, 1,400,000 cubic feet, and a gross tonnage of 13,960. It was fully large enough to carry its prescribed cargo. Its carrying capacity equaled that of 522 standard railroad stockcars, which can carry 125,000 sheep. Thus, the ark was about the size of an oil tanker and was of proper seagoing dimensions for an ocean voyage.”* For more details about this magnificent structure, go to [www.answersingenesis.org](http://www.answersingenesis.org).

Verses 19-20: It’s easy to forget how easily God has command over every single part and particle of His creation. From the single blade of grass to the cloud in the sky to the smallest sparrow and the largest lion, as well as you and me, God has the power to move and command every atom and molecule of this world and its creatures with merely a spoken word or even just a single thought. Noah and his sons didn’t have to go out and trap or bait the animals and then bring them to the ark. Instead, when the ark was completed and it was time to start gathering the animals, God reached down from heaven and, with his unseen hand, herded the animals to the ark in what I’m sure was a neat and orderly fashion. (Genesis 7:9[[193]](#endnote-194)) Not only that, but God carefully controlled and quieted every beast and predator during the entire voyage of the ark. The only animals that may have died during the Flood were those specifically brought unto Noah for the regular and necessary blood sacrifices he offered unto God for himself and his family.

Note, also, that God made no mention of the fish of the sea in his instruction to Noah regarding the animals. This was, of course, because all marine life would easily survive the Flood since water was their natural home! All species of aquatic life, from the great whales to the smallest minnows, were preserved and provided for by God during the Flood with the same care and attention that He gave to Noah and everyone aboard the ark. God never misses a detail, and just because something isn’t specifically mentioned by name or listed on the page in the Biblical narrative doesn’t mean that God forgot about it or it wasn’t important. Neither is any omission of some detail or a name in a genealogy a contradiction of scripture. Instead, if we simply think about it, and study, and – logically *and* spiritually – read between the lines, everything in the Bible will *always* come together and make perfect sense!

Verse 22: “Thus did Noah; according to all that God commanded him, so did he.” Such a beautiful, simple verse with such profound meaning. Hebrews 11:7 says, “By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.” Noah, like Abraham, Isaac, Jacob and so many others down through the ages of human history, simply believed God. There was no doubt, no questioning, no hesitation, no grumbling or complaining. When God described the Flood to Noah, Noah must have been bewildered and confused. Rain? What was that? He had never seen any such thing! (Genesis 2:5-6[[194]](#endnote-195)) It must have been hard for Noah and his family to imagine rainfall , much less a flood of water so great that it would cover the entire earth! Yet Noah didn’t ask or demand from God any further explanation. God told him what he needed to know to build the ark, how to arrange the animals once they were aboard, and how much food he would need to store up for the coming voyage. Noah obeyed without question or hesitation.

Not only that, but Noah and his family also worked tirelessly and consistently despite what must have been daily ridicule and derision from their friends and extended family in that region where they had begun to build the ark. Where Noah’s faith compelled him to obey, those who had rejected God mocked Noah and his family for their faith. Rain?? What a ridiculous idea! There had never been so much as a drop of water from the sky in the hundreds of years that mankind had been on the earth! I’m sure Noah, Shem, Ham and Japheth were constantly scorned and made fun of as they tried to compel others to believe in God and His coming judgment and be saved with them in the ark. But, when the 120 years was accomplished, it was only Noah, his wife, their three sons and their wives that were shut up in the ark when the rain began to fall.

Oftentimes, in our own lives, God asks us to do something or calls us to a specific task that might seem out of the ordinary or crazy to us. He lays a burden on our hearts for a mission field or a huge career change that compels us to uproot our entire life and take a step of faith into the unknown. Like Noah, we should simply say, “Yes, Lord,” and set to work right away on our assigned task. We do not need a lengthy discourse of detailed explanation in a conference call with God. All we need is the slight direction from the Holy Spirit and God will tell us what we need to know for each step as we take it. It must have been hard for Noah to imagine what the ark would look like when finished. Even as he drew up the blueprints according to God’s instructions, he still must have wondered what the end product would look like or exactly how it would float upon the water.

But, as the construction moved along, as each stage was completed and the massive barge began to physically take shape, Noah must have understood better what final goal God had in mind. It was in the act of obedience, instigated by a leap of faith, that greater understanding came as Noah and his family neared the end of construction. And so it goes for us today. God almost never shows us the goal line. Instead, he purposely keeps us in the dark, showing us only what we need for the next step or two, so that we learn to rely fully on Him as we go. That is what it means to walk by faith, not by sight. By doing so, we become the “…heirs of righteousness which is by faith.” (Hebrews 11:7) Noah and his family was saved only by faith in God, believing that what He said would come to pass, and then following His instructions for salvation from that future judgment. God, in turn, honored their faith and fulfilled His promise of both judgment on sinful mankind as well as salvation for those who trusted and believed in Him. (Matthew 24:38-39[[195]](#endnote-196), Luke 17:26-27[[196]](#endnote-197), Hebrews 11:7, 1 Peter 3:20[[197]](#endnote-198), 2 Peter 2:5, 3:6[[198]](#endnote-199))

# **Chapter 7**

God gave Noah further instruction regarding the animals that he was to bring into the ark. The extra pairs of clean beasts were for the blood sacrifice after the Flood. (Genesis 8:20[[199]](#endnote-200), Leviticus 10:10[[200]](#endnote-201), Deuteronomy 14:3[[201]](#endnote-202), Ezekiel 44:23[[202]](#endnote-203)) This was yet another sign from God to Noah that he and his family would indeed survive the Flood, that there would be life beyond the judgment. This was also a foreshadowing of the law that was to be given to the Israelites after their exodus from Egypt.

Verse 5: “And Noah did according unto all that the Lord commanded him.” Yet another reminder of why God chose to spare Noah and his family. Noah did all that God instructed him, obeying without question, and following those instructions to the letter. Noah didn’t try to improve on God’s plans for the ark by adding another level, or changing the basic design and dimensions, nor did Noah try to gather any more animals than the number and kind that God specified. When God gives us a task to complete, all He expects from us is trust and obedience; nothing more, nothing less. As long as we follow His guidance and direction, we will prosper. (Proverbs 3:5-6[[203]](#endnote-204))

Verses 10-12: The Flood was universal. The rain that fell for 40 days and 40 nights was what comprised the canopy of water vapor that had been suspended above the earth. (Genesis 1:7[[204]](#endnote-205)) That, combined with the underground reservoirs (Genesis 2:6[[205]](#endnote-206)), was more than enough to cover the entire earth with water, extending well above even the tallest mountain peak by at least 22 ½ feet. (v.17-20) Every man, woman, child, land animal and fowl of the air perished. Only those in the ark were saved. (v. 21-24) God’s judgment on proud, wicked, and sinful mankind was universal and complete. All these verses emphatically state that this was not just a localized flood or a brief rainstorm. The entire earth was one vast ocean by the end of the 40-day deluge. God, through the hand of Moses, makes it crystal clear in this chapter that His judgment and wrath was absolute, complete and universal. None except for Noah, his wife, Shem, Ham, Japheth and their wives were spared.

Verses 13-16: God rewarded Noah’s faith and obedience. “…the Lord shut him in.” (v.16) God supernaturally sealed the door from without after Noah and his family went into the ark. Those last five words of verse 16 are both joyously reassuring and heartbreakingly ominous. For Noah, God’s sealing of the door meant that no water would get into the ark. He and his family and all the animals could rest in the comfort of the assurance that they would be kept safe and sound during the Flood. But for all the people outside, God’s sealing of the door meant that His time of grace and mercy was at an end. They had had their chance to repent, to join Noah and his family inside the ark, but, time and again, they had only laughed and mocked and derided Noah when he tried to warn them of God’s coming judgment. They were very likely still laughing and mocking when they suddenly felt the first few raindrops.

And then, as the clouds burst, and as the fountains of the deep exploded upwards, their laughter must have quickly turned to panic and fear. The crowds must have surged forward, banging against the wall of the ark, shouting and pleading with Noah to let them in. But it was too late. God had kept His word, and His judgment was final.

Jesus warned his disciples in Matthew 24:38-39[[206]](#endnote-207) that His second coming would be in much the same manner as the sudden onset of the Flood here in Genesis. One of the signs of the last days, of the time just before God’s judgment on sinful mankind once more, will be much the same as it was in Noah’s day. Men today are going about their lives, deliberately rejecting God, living selfishly and proudly in wickedness and sin. Anyone who dares to stand for what is right, who preaches God’s coming judgment, who tries to warn the lost and call them to repentance is ignored, or mocked, or ridiculed and scorned.

And yet God, in His mercy and compassion and love, stays His hand, waiting for just one, or two, or three more to come to Him before it’s too late. But his mercy and grace and longsuffering will not last forever. There is quickly coming a day, when we who have accepted the blood of Jesus as payment for our sins and been sealed with the Holy Spirit will suddenly, instantly – in the twinkling of an eye – disappear from this world. Those that remain behind will be stunned, confused and bewildered. There will be much chaos, and even many will still be laughing and mocking, claiming that the world will be a better place without those “fascist, intolerant, Christians”.

But this time, the judgment will be much longer than just 40 days and forty nights.

Verse 24 is further evidence of just how great the volume of water was that covered the whole earth. It did not begin to recede until about six months *after* the 40 days of rainfall. This is also one last, clear statement that confirms the death of every man, woman, child, land animal and fowl. Nothing could have survived for those six months except those in the ark and the aquatic animals.

God’s judgment upon the earth and upon the wicked was whole and complete.

# **Chapter 8**

Verse 1: God remembered Noah. The word “remember” here doesn’t mean that God forgot about His faithful servant during the six months of the Flood. Quite the opposite, in fact. It means that God paid special attention to Noah and his family. The same way that He remembered Abraham (Genesis 19:29[[207]](#endnote-208), Psalm 105:42[[208]](#endnote-209)), the nation of Israel (Exodus 2:24[[209]](#endnote-210)), Samson (Judges 16:28[[210]](#endnote-211)), Hannah (1 Samuel 1:11, 19[[211]](#endnote-212)), and the repentant thief on the cross (Luke 23:42-43[[212]](#endnote-213)). Many of David’s prayers contained the phrase, “Remember me, O Lord.” (Psalm 106:4[[213]](#endnote-214)) Part of the awesomeness and majesty of God is that He is so omniscient and omnipotent as to keep the vast and unknowable universe running like clockwork, yet He never forgets His children. He knows every hair on our head (Luke 12:6-7[[214]](#endnote-215)), sees every action we do, knows every thought and intent of our heart (Psalm 139:1,4[[215]](#endnote-216)), and He cares about our every burden and need (Matthew 11:28[[216]](#endnote-217)). Of the many promises and assurances found in God’s word, I believe the phrase “God remembered” to be among the sweetest.

God called upon Noah, gave Him a specific mission and a task to complete, provided him and his family guidance and direction every step of the way, spared them from His wrath and judgment upon the wicked, and then remembered them afterwards, sending a strong wind to rapidly evaporate the waters, and, finally, guiding the ark to a suitable resting place among the peaks of Mount Ararat. God was with Noah and his family and all the animals in the ark the whole time. He never forgot about them, and His mighty hand covered that ark the entire journey, guiding it safely over the waters and keeping it afloat.

There is such a mighty lesson in all of this for us today. God does not call us to salvation, redeem us the moment we accept His free gift as well as lordship over our lives, and then just send us on our merry way. Instead, He puts His hand upon us, guides us and protects us, gives us a specific task and/or calling, provides the desire within us and the external means for us to fulfill that calling, and then brings us safely through all the storms and the rains of life to our final rest at home with Him. If we are humble, faithful and obedient like Noah, Abraham, Joseph, David, and all the others throughout history that knew and trusted God, He will always bring us safely through whatever trials and testing and storms He sees fit to cross our paths.

Verses 2-14: these verses describe the slow process of the waters receding and Noah sending out a raven and a dove to test whether there was yet any dry land. The flood itself lasted for 150 days, and it was another 74 days after that before the water had abated enough to allow Noah and his family to exit the ark. Something interesting I find in these verses is that, rather than just ask God if it was time to leave the ark, Noah sent out first a raven and then a dove. Neither found any dry land on their first two excursions. The dove did bring back a freshly plucked olive leaf on her second trip, and then on her third time leaving she never returned, which meant that she had found a suitable tree in which to build a nest and make a new home. Only then does it say in verse 15 that God tells Moses it’s time to leave the ark.

The application for me that I find in these verses is that God does not always speak directly to us. Sometimes He wants us to test the waters, so to speak, to send out proverbial doves and ravens of our own when we are trying to decide on a path or course in this life. It’s ok for us to ask God to show us a sign, the same way Gideon did with his fleece. (Judges 6:39[[217]](#endnote-218)) God had instructed Noah to take aboard the ark a dove and a raven, among other fowl, for this specific purpose. In much the same way, God provides us different means in our daily lives by which we can accurately determine the steps He has laid out for us: His word, for example; or a trusted brother or sister in Christ; or our pastor. This is much the same principle as the old saying that says, “God helps them that help themselves.” In other words, we shouldn’t be sitting like bumps on a log, just waiting passively for a word from God. Noah actively searched for signs of the flood abating by sending out the raven and the dove rather than just sitting and waiting to hear from God. We should be just as diligent in our daily lives while we wait upon God and look for a sign from Him.

Verses 15-22: God told Noah it was time to leave the ark. The first thing that Noah did was to build an altar and offer a sacrifice unto God. This is what the clean beasts and the clean fowl were for. (Genesis 7:2-3[[218]](#endnote-219)) And God accepted the sacrifice. Verse 21 says it was a “…sweet savour…” (Exodus 29:18, 25[[219]](#endnote-220), Leviticus 1:9[[220]](#endnote-221), Ezekiel 20:41[[221]](#endnote-222), 2 Corinthians 2:15[[222]](#endnote-223), Ephesians 5:2[[223]](#endnote-224)) God then promised that, as long as this earth remains, the cycles of the seasons and years will not cease. He would not judge mankind in this same manner ever again. (This promise and covenant is further expounded upon in chapter 9.) Verse 22 is a clear argument against the modern environmental movement that says the human race is doomed if we do not do everything we can to halt global warming and “climate change”. Scientists and activists are always crying about how mankind is destroying the planet, and that we should be recycling more, and switching to electric cars, and stop having children, and stop eating meat because it’s cruel to the animals, yadda, yadda, yadda.

All of that is hogwash. God made it clear in verse 22 that He will allow the planting and harvest, the summer and winter, and the day and the night for as long as this earth remains. Therefore, climate change is not real. Global warming is not a big deal. This planet will continue to be hospitable to the human race until the end of the millennial reign of Christ after the seven years of tribulation, which comes after the rapture of the New Testament church. Therefore, if I do not recycle my plastic water bottles and instead choose to throw them in the trash with everything else, it doesn’t matter one rat’s whisker in the long run. Now does that means I should be careless and throw my trash wherever I want or dump my used engine oil in the gutter or chop down all the forests without replanting just because I feel like it? No, not at all. God instructed Adam and Eve – and, later, Noah and his family in chapter 9 – to be fruitful and multiply and subdue the earth. That means that we should be good stewards of what God has given us, and we should set an example for the unsaved. But neither should we fall into the trap of idolatry by worshiping the created instead of the Creator.

In the long run, God will not allow man’s selfish actions to irrevocably harm or destroy this planet until He decides it’s time to wipe away the old heaven and old earth.

# **Chapter 9**

Verse 1: God reiterates His instruction for mankind: “…be fruitful, and multiply, and replenish the earth.” As before, the word “replenish” here means “to fill”, same as it did in 1:28. God also blessed Noah and his family. They had been faithful and obedient, and God recognized that.

Verse 2-4: God lays down some new instruction for Noah and his descendants. A new relationship now exists between man and beast. There is fear and dread of mankind by the animals, and man is free to eat of the animal flesh as well as of the herbs and plants of the ground. The only exception is the consumption of blood from the flesh. (Leviticus 7:26[[224]](#endnote-225), 17:10[[225]](#endnote-226), 19:26[[226]](#endnote-227), Deuteronomy 12:16, 23[[227]](#endnote-228), 15:23[[228]](#endnote-229), 1 Samuel 14:33-34[[229]](#endnote-230), Acts 15:20, 29[[230]](#endnote-231)) God would go into greater detail on this when giving the law to the Moses for the Israelites after their exodus from Egypt.

These verses are a clear argument against the vegetarian and vegan health fads of our modern world. There is nothing wrong with eating meat, but, as with everything in this life, moderation is key. Yes, the Bible warns us in multiple passages to abstain from the sin of gluttony. But neither are we to refrain completely from eating meat just because “the human diet was never meant for meat” or “it’s cruel to animals to slaughter them for food”. Again, this is horsepuckey and hogwash. God made it clear right here, from the beginning, that it’s okay for us to barbecue meat on the grill for Sunday dinner that was cut from slaughtered cows and chickens. As always, we need to be careful about worshiping the created instead of the Creator. What God says takes precedence over man’s foolish “wisdom” any day of the week and twice on Sunday.

Notice here the emphasis on blood and God’s specific warning against man’s consumption of any blood from the flesh of the animals. (v.4) What God meant by this command was that, after killing an animal, the blood was to be drained from the body before it could be cut up. It’s okay for us to cook a steak to the point of medium rare when there is still some blood that oozes from that flesh along with the other juices from the meat. But to eat or drink of the blood of the animal, either before or after it has been drained from the body, is forbidden. This is in part because the drinking of blood – both animal and human – would become an integral part of the heathen rituals and idolatry of sinful mankind later on. This rule is also a preventive health measure. Consuming raw flesh or drinking blood can cause all sorts of food poisoning and other sicknesses. So, once again, God, in His abundant love and kindness for fallen man, is laying down some new ground rules to help protect his creation from the consequences of sin.

Not only that, blood carries great significance throughout the Bible, culminating in Christ’s death on the cross as payment for the sins all mankind – past, present *and* future. Of all the parts and pieces of our wonderfully and marvelously created human bodies, our blood – its makeup, the way it functions, and it’s ultimate purpose – seems to be of special importance to God. (I may expound on this theme at a later point in these notes and commentary.) This is even further emphasized in His next command to Noah.

Verses 5-6: God establishes here the basic law of human government, including capital punishment. The execution of murderers by the state is a God-given right and command. Every single one of us is a unique and beautiful creation by God in His image. (Genesis 1:26-27[[231]](#endnote-232)) Therefore, to willfully, deliberately kill a fellow human being is a crime against God that demands the life of the murderer as punishment and retribution for that transgression. This applies also to the murder of the unborn in the womb. There are countless doctors and mothers who will stand before almighty God one day and answer for the precious, innocent lives they slaughtered in the womb.

Verse 7: The command, once again, to be fruitful and multiply. God repeats this instruction right after informing Noah of the rule for capital punishment. Procreation is a God-given directive and blessing. Not only are we created in His image, but He delights in us fulfilling this command through marriage and bearing children. God’s intention from the very beginning when he first breathed into Adam the breath of life was for Adam and Eve to procreate, to bear offspring that were also created in the image of God. God did not want just Adam and Eve for the rest of eternity. He created the whole earth for the specific purpose of Adam and Eve to fill it with a human race that desired to know and worship God. God created within Adam and Eve the unique ability to combine their respective genetic makeup to create a wholly new and distinct human being – *and* to do that more than once!

Think about the significance of this! No matter how many times the same man and woman create a new baby, that child is a completely unique and distinct genetic code that is different from his or her siblings and parents. But, at the same time, that child bears a familial resemblance to his or her parents and siblings! Coded within our DNA is all the God-given programming that kicks in at the moment of conception when a new life is made in the image of God. That life is unique and precious to God, and God desires for us “…to be fruitful and multiply…” and fill this earth. But He also commands us to love one another, to respect and protect human life, and to raise our children to love, honor and obey Him. Only God has the power and authority to end human life, and when we, as His sinful, wicked and fallen creation, usurp that authority – whether still in the womb or any time after that child is born – we commit a gross and particularly heinous sin against our almighty Creator.

Verse 8-17: God establishes the Noahic covenant. Under this new covenant, according to the commentary in my study Bible, *“…man’s relationship to the earth and to the order of nature was confirmed (v.2-11), human government was established, and God promised never again to use a universal flood to judge the world (v.11-17). The failure of man under this dispensation culminated in the building of the tower of Babel and resulted in the judgment of the confusion of tongues (11:1-3, 7).”* The rainbow is God’s sign of this new covenant. (v.16) (Genesis 17:13, 19[[232]](#endnote-233), 2 Samuel 23:5[[233]](#endnote-234), Isaiah 55:3[[234]](#endnote-235), Jeremiah 32:40[[235]](#endnote-236), Hebrews 13:20[[236]](#endnote-237).) Our world today, through the manipulation of Satan, the god of this world, has tried to twist and pervert this token of God’s covenant as a symbol of their sinful, wicked, and rebellious homosexual lifestyle. But for us as believers, we preserve the true meaning of this token, and we rest in the promise that God will never bring upon the earth a universal Flood such as the one in the days of Noah.

The rainbow is yet another sign of the truth of the Bible. God is true to His word and His promises *are* everlasting! It has been approximately eight to nine thousand years since that great Flood, and that rainbow has *always* appeared in the sky, everywhere on this earth, after any rainfall or great storm. The way it is created by the bending and refraction of light, in concert with other atmospheric phenomena immediately following a rainstorm, is yet another wonderful piece of evidence of intelligent design instead of just a random result of natural evolution.

Verses 18-19: Noah and his family left the ark for good. It’s interesting to note here that there is no mention of what God did with the ark itself. Something that large, and specifically designed and constructed to withstand all forms of inclement weather, would have surely remained intact for quite some time, so why wasn’t this preserved for Noah’s descendants as yet one more sign from God of His providence and protection, as well as proof of the global catastrophe of the Flood itself? Why is there no further mention whatsoever in scripture of the fate of the ark?

The simple answer is that there’s no definitive answer to this question. For reasons unknown to us, God chose to not only completely remove from human history the ark itself, but also didn’t reveal how He did this. The simplest – and most logical – explanation is that God supernaturally made the ark disappear some time after Noah, his family, and all the animals had completely disembarked. Perhaps God was more concerned that the children of Shem, Ham and Japheth – all the way down to us today – would accept on faith, rather than physical evidence, the historical fact of the ark that preserved eight souls and all the animals of that time. God says in His holy, perfect and preserved word that there was a man named Noah, that he believed in and trusted God, that he built and ark, and that God judged the entire world with a global flood. No other evidence, physical or otherwise, is necessary for our belief, even though there is also ample geological evidence today of a global flood. And perhaps that, too is the point: there is so much other evidence available to us, aside from our faith in the Genesis account, that the presence of the ark itself is not necessary for us to believe.

There is also the simple and stated fact in these two verses that the entire human race descended from just three men and their wives. (Genesis 10:32[[237]](#endnote-238), I Chronicles 1:4[[238]](#endnote-239)) As with the story of Adam and Eve after the Fall, we accept this fact today because it was necessary *and* blessed by God that the immediate children of Shem, Ham and Japheth married each other, and their children did the same, until there was a sufficiently large enough gene pool that God decreed incest to be a forbidden act for His chosen people. It’s as simple as that. Once again, the sheer miracle and divine ingenuity of the human genetic code is a marvelous thing to behold, especially in the time before – and immediately following – the great Flood!

There is also mention here that Ham is the father of Canaan.

Verses 20-27: Noah took up husbandry after leaving the ark. (Genesis 3:19, 23[[239]](#endnote-240), 4:2[[240]](#endnote-241), Proverbs 12:11[[241]](#endnote-242), Jeremiah 31:24[[242]](#endnote-243)) Husbandry is the work of tilling the land & growing crops. In the incident described in these eight verses, Noah chose to grow grapes which he then turned into wine. He drank the wine and became so intoxicated that he passed out, naked, in his tent. (v.21) (See also Proverbs 20:1[[243]](#endnote-244), Ephesians 5:18[[244]](#endnote-245)) “And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.” (v.22) Doctrinal footnote from my study Bible: *“While many explanations have been suggested for this phrase, it is best to take it to mean merely what it says. There is no indication of any gross violation. The phrase is not the same as in Leviticus 20:17[[245]](#endnote-246), where it is parallel to another term used exclusively for sexual violations. The phrase indicates that this violation of privacy was merely the beginning of eventual sexual degradation.”* It’s best to read this verse exactly as it is stated: Ham looked into Noah’s tent, saw his father naked, and then told Shem and Japheth. There is no other indication that Ham sexually molested his father while he was passed out.

However, the fact that this verse once again includes the reminder that Ham was the father of Canaan does suggest that something else may have occurred regarding Canaan and Noah. Verse 24 says that Noah “…knew what his younger son had done unto him.” The term used for “younger son” in the original Hebrew, according to Strong’s concordance, actually means “youngest son”, which Ham was not. Shem was the youngest. Canaan, however, was Noah’s youngest grandson, according to my Moody Institute Bible commentary. The Hebrew word for “son” is often used in the OT for “son” or “grandson”. And the fact that Noah curses the descendants of Canaan clearly indicates that something else occurred here, perhaps between the time Ham left to tell his bothers and when they came to the tent to cover their father’s nakedness. (v.23)

There seems to be a theory among some Biblical scholars and pastors that the descendants of Ham and Canaan were black; that Noah’s curse was their skin color because of the sin of homosexuality that they claim was committed by Ham in verse 22. However, I can find no credible evidence of this theory in any of the Biblical commentaries that I have read in the last 3 years. Doctrinal footnote from my Thomas Nelson study Bible: *“The Canaanites were white. In no way is this to be interpreted as a curse on the black race. The Canaanites inhabited Palestine and were first subjugated by Joshua and later by Solomon. They were partly exterminated by the Israelites, and their western colonies (such as Carthage) were finally conquered by the Japhetic Romans. They practiced ritual prostitution, homosexuality, and various orgiastic rites, and were the center of God’s prophecy of judgment in Genesis 15:16[[246]](#endnote-247), to be carried out by Israel after their sojourn in Egypt. But the curse did not preclude individual salvation, for Rahab joined Israel, and Hiram, king of Tyre, gave materials for the temple.”*

The main reason that God instructed Moses to make special note here in Genesis 9 that Ham was the father of Canaan was because at the time that the book of Genesis was written and then given to the Israelites, they would fully understand why God had pronounced His righteous judgment against the Canaanites that currently inhabited the promised land. The people, as a whole, were extremely heathen, practicing all forms of sexual immorality and idolatry, including child sacrifice. God wanted His chosen people to remember the origin of the sin and wickedness of the Canaanites, and to use them as an example for the Israelites of what they were to abstain from as His chosen people.

The other reason for God including this account of Noah and his drunkenness was to show that even the greatest man of God stumbles and falls from time to time. Noah was not perfect. Yes, he served God faithfully, and he taught his children to love and obey God also. But Noah was a sinner, same as you and me. Throughout the Bible, God has always been careful to show both the strengths and the weaknesses of His chosen servants. He makes it clear in the stories of Abraham, Isaac, Jacob, Joseph, David, and all the others – including the disciples of Jesus – that even the most godliest man is still a sinner and still makes mistakes by exercising poor judgment or makes wrong choices. In this case, Noah allowed himself to drink too much, which, in turn, lowered his inhibitions and caused him to take off all his clothes. It can be presumed from verses 21-22 that, while Noah was in his tent, the door of the tent was most likely not closed, and therefore Noah was naked for anyone to see who happened to be passing by the tent.

Noah curses Canaan, declaring that he and his descendants would be slaves to the descendants of Shem and Japheth. (Joshua 9:23, 27[[247]](#endnote-248)) Just because Noah made the mistake of getting drunk, removing his clothes and then passing out does not excuse Canaan’s choice to sin by lusting after his grandfather when he saw Noah’s nakedness. This is the most likely reason for the curse. Each of us is still responsible for our own actions and choices, regardless of the sinful actions and choices of others. Noah then blesses Shem and Japheth. It’s the descendants of Shem that will eventually become the nation of Israel.

This chapter closes with the death of Noah. He lived 350 years after the Flood, making his total lifespan 950 years. He is the second oldest man recorded in scripture.

# **Chapter 10**

This chapter is the second official genealogy of the Bible. Once again, it’s significant to note here that the entire human race – black, white, red, yellow, and every skin shade in between – descended from Noah, his wife, Shem, Ham, Japheth and their wives. There is only one race: the human race. (Acts 17:26[[248]](#endnote-249)) God does not see skin color. All human blood is red. Nowhere in scripture is there a command for us to only marry within our same skin color. Nor is there any credible basis for any other form of racism anywhere in the Bible. Once again, it is Satan that has put man’s focus on skin color in an effort to twist and pervert doctrine and the truth of God’s word. God made it clear here in chapter 10 that ALL of mankind descended from the three sons of Noah.

Verse 2: One of the sons of Japheth is Magog. That name is also found in the genealogy of 1 Chronicles 1 (v.5[[249]](#endnote-250)), as well as in Ezekiel 38:2[[250]](#endnote-251), 39:6[[251]](#endnote-252), and Revelation 20:8[[252]](#endnote-253). That last reference is the great, final battle between good and evil, after the millennial reign of Christ, when Satan is loosed upon the earth for one last time. We, the redeemed, will fight alongside Jesus as He obliterates the armies of Gog and Magog, and then casts Satan into hell once and for all. It’s interesting to see that the name of Magog is found in both the first and last books of the Bible. God is a God of precise order and even the smallest details such as a proper name are never placed at random in scripture. They are listed where they are for a specific reason.

Verses 5-12: Verse 5 is a foreshadowing of the events of chapter 11. Verse 6 lists the sons of Ham, two of which are notable because of their descendants: Cush and Canaan. Cush is later referenced not only in the genealogy of 1 Chronicles 1 (v.8-10[[253]](#endnote-254)), but also in Isaiah 11:11[[254]](#endnote-255).

Take note of the descendants of Cush. Some of the names in this branch of the genealogy should be familiar to us from later books in the OT. Sheba (Genesis 25:3[[255]](#endnote-256), 1 Kings 10:1[[256]](#endnote-257)), Shinar (Genesis 11:2[[257]](#endnote-258), 14:1, 9[[258]](#endnote-259), Isaiah 11:11[[259]](#endnote-260), Daniel 1:2[[260]](#endnote-261), Zechariah 5:11[[261]](#endnote-262)); Asshur, the second son of Shem, whose descendants would form the Assyrian Empire and whom God would use to judge and punish Israel for its disobedience (Numbers 24:22, 24[[262]](#endnote-263), 1 Chronicles 1:17[[263]](#endnote-264), Ezekiel 27:23[[264]](#endnote-265), 32:22[[265]](#endnote-266), Hosea 14:3[[266]](#endnote-267)); Babel, the root word of “Babylon” which is a well-known name and place throughout the Bible, a synonym of all that is sinful, wicked, and rebellious against God (Genesis 11:9[[267]](#endnote-268); all the other cross references of the verses in scripture that contain the word “Babylon” are too numerous to list here); Nineveh (2 Kings 19:36[[268]](#endnote-269), Isaiah 37:37[[269]](#endnote-270), Jonah 1:2[[270]](#endnote-271), 3:2[[271]](#endnote-272), 4:11[[272]](#endnote-273), Nahum 1:1[[273]](#endnote-274), 2:8[[274]](#endnote-275), 3:7[[275]](#endnote-276), Zephaniah 2:13[[276]](#endnote-277), Matthew 12:41[[277]](#endnote-278)); and, finally, Nimrod, who is described in verses 8 and 9 as “…a mighty one in the earth…” and “…a mighty hunter before the Lord…” Verse 10 goes on to say that “…the beginning of his kingdom was Babel…in the land of Shinar…” The events of the Tower of Babel are described in chapter 11.

Verse 13-19: The descendants of Mizraim (v.14) included the Philistines (1 Chronicles 1:12[[278]](#endnote-279)). The descendants of Canaan settled in and populated the region that later included the cities of Sodom and Gomorrah. This verse is the first mention in the Bible of these twin cities, and we well know from Genesis 13-19 that the men of these cities practiced homosexuality and pedophilia. (Genesis 19:4[[279]](#endnote-280)) The fact that this verse specifically mentions these two cities in connection with Canaan, the son of Ham, is further proof that something sexual must have occurred between Canaan and his grandfather, Noah, in the previous chapter.

Verse 22-32: Doctrinal footnote from my study Bible: *“Shem was the forefather of the Semitic peoples, including the Hebrews, who descended from this son of Noah. He was one of eight people who survived the Flood. His progeny has been generally identified as Persia, Assyria, Chaldea, Lydia and Syria – most of whom shared various Semitic dialects. Shem is listed in Luke 3:36[[280]](#endnote-281) as one of the ancestors of Jesus Christ.”*

Verses 25 and 32 are another reference to the division and dispersion of the peoples of the earth by God at the Tower of Babel.

# **Chapter 11**

All the descendants of Shem, Ham and Japheth were speaking the same language and dialect. The phrase “one language” in verse 1 is translated literally as “one lip” from the original Hebrew. God had commanded Noah and his sons in chapter 9 to replenish the earth, to be fruitful and multiply, and, while the descendants of Noah’s three sons did indeed multiply, they did not separate to fill the whole earth. Instead, they all migrated and settled in the land of Shinar (v.2). Furthermore, the people, filled with the sin of pride and under the direction of Nimrod, as referenced in chapter 10, decided to build “…a city and a tower…” (v.4) whose top would reach as high as heaven. “…Let us make a name, lest we be scattered abroad upon the face of the whole earth.” (v.4) This is clearly the sin of pride. These people had no interest in serving or worshiping the one, true God. They cared only about making a name for themselves and serving only their own interests and imaginations of their sin nature.

Verse 5: it’s not exactly clear what is meant by the phrase “the Lord came down to see the city and the tower”. Although it sounds as if God walked among the men and women in physical form, the more likely reading of this verse is that God simply looked down from heaven to observe mankind’s rebelliousness and wickedness.

Verses 6-8: Once again, the pronoun “us” is used as God speaks here. (Genesis 1:26[[281]](#endnote-282)) God observed that mankind was exceedingly wicked, and that they were in danger of creating the same prideful and rebellious and sinful society that had existed in Noah’s lifetime before the Flood. Up to this point in human history, starting with Adam and Eve, mankind had spoken only one language. There was only one distinct culture. And, because of the long lifespan of men and women, both in the time before the Flood and for many generations after, the human race had rapidly multiplied to fill this whole region of the earth in just a few decades after Noah and his family disembarked from the ark. God could see where the sin of pride and rebellion was going to take them, and so He directly intervened here in a different form of judgment.

Verse 9: the name “Babel” is the root word for “Babylon” whose name means “confusion”. Such a fitting name for all that Babylon has come to represent throughout human history. God is not the author of confusion (1 Corinthians 14:33[[282]](#endnote-283)). Satan is. Babylon will play a prominent role in the last days, primarily in the seven years Tribulation that will immediately follow the rapture of the NT church. Forcing mankind to scatter by confusing their spoken language is not an act of chaos or confusion. God is still a God of order and precision, but, from time to time throughout human history, He has purposefully intervened in the affairs of men to bring about His divine will, and sometimes that can appear as if He’s causing chaos or confusion.

Babylon has always represented the sin of pride and rebellion against God, from which all the other sins of mankind spring forth. The Tower of Babel was just a foreshadow of what will come in the last days. Man’s heart has always been and always shall be full of wickedness and vile imaginations (Jeremiah 17:9[[283]](#endnote-284), Matthew 15:19[[284]](#endnote-285)), and God’s judgment here by confounding the speech of Nimrod and his followers was an act of mercy. By scattering the descendants of Shem, Ham and Japheth, and by giving them all dozens of different languages and dialects – which today has expanded to more than three thousand – God ensured that not only would there be many different distinctly spoken languages throughout the earth, but also just as many diverse and distinct cultures, each with their own separate histories, beliefs, traditions, etc.

One of the goals of the Babylonian empire has always been to unite the world. Mankind throughout history, and especially in the last one hundred years or so, has always sought to come back together in a one-world utopia. Gene Rodenberry, the creator of *Star Trek* and an outspoken humanist, was famous for his vision of a future where the earth was a utopian paradise, where mankind had evolved beyond greed, jealousy, prejudice, and hatred to create a society that was totally free of war, disease, poverty and all other forms of evil and selfishness. This, of course, will never happen until after the rapture and the appearance of the antichrist on the world stage. But that one-world government and its “peace” will only be temporary. Yet that is what all men have been seeking ever since God first split up the human race here at Babel.

God has always been in control of human events. (Psalm 2:1-5[[285]](#endnote-286)) There is nothing that has happened or will happen that is not allowed or directly orchestrated by Him. This is a great comfort to us, His children and the redeemed, and a great source of fear and loathing by the stubbornly proud and rebellious that refuse to repent and be saved. Satan, the god of this world, knows his end, and so he will use the Babylonian empire in all its many forms and ideals to blind and deceive the hearts of the lost. This is especially true now in our present age than ever before, and is yet another sign that Christ’s second coming is close at hand!

Verses 10-32: The remainder of this chapter is a continuation of the genealogy begun in chapter 10. Although the list starts once again with Shem, the focus narrows here to the descendants of the branch that starts with Peleg, in whose lifetime God split up everyone by confounding their spoken language at the Tower of Babel. The latter part of chapter 10 had focused on Peleg’s brother, Joktan, and his descendants. Now, the genealogy resumes here with the descendants of Peleg, ending with the introduction of Abram and his wife, Sarai. (v. 27, 29-30) Chapter 11 closes with Abram, Sarai, his nephew Lot, and Abram’s father, Terah, departing from Ur of the Chaldees, headed towards Canaan. (Genesis 15:7[[286]](#endnote-287), Nehemiah 9:7[[287]](#endnote-288), Acts 7:4[[288]](#endnote-289)) Abram was the oldest of Terah’s three sons, and Terah died along the way, in Haran, a region which was named for his youngest son who had died some decades earlier before they began their migration towards Canaan.

Thus, at the close of chapter 11, Abram is the family patriarch, but has no male heir. He is a migrant in a foreign land, and God is getting ready to directly intervene in human history once more in order to bring about his ultimate plan of salvation for all mankind.

NOTE: if you would like to dive even deeper into these first 11 chapters of Genesis, I highly recommend the book titled “Creation to Babel: A Commentary for Families” by Ken Ham. You can purchase it by [clicking here](https://answersingenesis.org/store/product/creation-babel/?sku=10-1-875).

# **Chapter 12**

Verses 1-3: God chose Abram. Of all the people of the lands at that time, God spoke to a seventy-five year old man from Ur of the Chaldees whose father and grandfather and great grandfather had not known God. They worshiped idols. (Joshua 24:2[[289]](#endnote-290)) There is no other explanation given for why God chose Abram, and perhaps that is the point. There is nothing that we can do of our own will, no achievement of our own merit, no work of our own strength, to earn any special favor or recognition from God. From the beginning, God has always looked down upon sinful, lost and wicked man, and, for reasons known only to Him, selected someone that He decides is worthy of a special promise or blessing.

In the case of Abram, God made a promise and a new covenant. He instructed Abram to leave his country, his kinsmen, and all that he knew, and set out for a land that God would eventually show him. God promised to make a great name of Abram (v.2), to bless him, and Abram, in turn, would be a blessing to all those he encountered in his travels. The irony here is that God would accomplish with Abram precisely that which Nimrod and all his followers had attempted to do themselves in building the Tower of Babel. This is yet another example of how God debases the proud and lifts up the humble. (Psalm 119:21[[290]](#endnote-291), Proverbs 15:25[[291]](#endnote-292), 16:19[[292]](#endnote-293), Isaiah 13:11[[293]](#endnote-294), Luke 14:11[[294]](#endnote-295), James 4:6[[295]](#endnote-296), 1 Peter 5:5[[296]](#endnote-297)) He also promised Abram that He would bless those who were friends of Abram and his family and curse anyone who stood against Abram or tried to harm him and his family.

The last sentence of verse 3 is another foreshadowing of the coming Messiah. “…in thee shall all families of the earth be blessed.” God would send to earth His only son, Jesus, born of the virgin Mary, from the line of David, of the tribe of Judah, of the nation of Israel of whom Abram was the forefather. Through Jesus and the sacrifice of His life on the cross, and then, through His resurrection from the dead three days later, would all of mankind finally have a way of salvation from death and the judgment of hell.

Verse 4: Abram believed God. There is no indication here of doubt, or worry, or questioning God. Abram simply believed, and he obeyed God’s instruction. God, in turn, credited Abram’s faith, counting it as righteousness. (Romans 4:3[[297]](#endnote-298), Galatians 3:6[[298]](#endnote-299)) Just as He had done with Noah, God instructed Abram to embark on a monumental task – in this case, a journey to an unknown destination – that would test Abram’s faith. And Abram, like Noah, simply and completely trusted and obeyed God. He packed up his family, including his nephew Lot, and all his belongings and set out in the direction that God pointed. He must have had some fear or anxiety, some small seed of misgivings, perhaps wondering in the back of his mind just what kind of land or destination God had in mind. But his faith was greater than his doubt, and his belief in God was absolute.

Verses 5-9: Abram ended up in the land of Canaan which was populated by all the descendants of Ham. These were a particularly sinful and wicked people, practicing all forms of idolatry, sexual immorality, and child sacrifice. How ironic that the promised land for a man of God was full of sinners and all forms of pride and rebellion against God! This is further proof that God does not call His children to a life of ease and paradise here on this earth. The moment we accept Christ and become redeemed children of God, we are like Abram: pilgrims in a foreign land. We are mocked by the citizens of Babylon, derided for our faith, ridiculed for believing and trusting in what the world claims is a fairy tale. Yet Abram did not turn and flee. Instead, he settled upon “…a mountain on the east of Beth-el…” and “…there he builded and altar unto the Lord…” (v.8) God appeared to him once more, promising Abram that his descendants would one day inherit this land. (v.7) Some time later, Abram continued his journey, moving southward. (v.9)

Verse 10: Here is the first mention in the Bible of Egypt. Doctrinal footnote from my study Bible: *“Egypt is the great civilization of northeastern Africa. It is identified as Mizraim in Hebrew. By the time Abram arrived in Egypt during the First Intermediate Period, the great pyramids of the Old Kingdom Period (2700-2200 B.C.) had already been standing for some 500 years! The subsequent rise of the Middle Kingdom Period (2040-1786 B.C.) parallels the arrival of Jacob and Joseph. Extensive archeological excavations at various sites throughout Egypt reveal an advanced culture expressed in architecture, agriculture, literature, music, military prowess, and religion. The Pharaoh was considered to be a god incarnate whose word was law. This probably accounts for the complete absence of any law codes in ancient Egypt and supports the uniqueness of the Mosaic Law.”*

From this first mention onwards, God’s attitude and view of Egypt is never a favorable one. Mizraim, remember, descended from Ham. (Genesis 10:6[[299]](#endnote-300)) Ham’s progeny were exceedingly sinful, wicked and rebellious towards God. They were cursed by Noah. (Genesis 9:25[[300]](#endnote-301)). Egypt, along with the Canaanites to the north, was a very heathen nation, practicing many forms of idolatry which included occult rituals and worship of the spirit world. (Exodus 7:11-12[[301]](#endnote-302)) Egypt, along with Assyria and Babylon, was often used by God throughout the OT to punish the Israelites. The Israelites were repeatedly warned by the prophets of God never to forge alliances or have any dealings with Egypt or her allies. (This was ignored by King Solomon who took a daughter of Pharaoh as one of his many wives. [1 Kings 11:1-2[[302]](#endnote-303)]) Even in the future, during the Tribulation, the proper name of Egypt, along with Sodom, is used as a spiritual synonym for great evil and wickedness. (Revelation 11:8[[303]](#endnote-304))

Notice here the wording of verse 10. It doesn’t say that God directed Abram to go down to Egypt. There was a grievous famine in the land, and, instead of trusting God to take care of him and his household, Abram fled to Egypt. This shows a weakness in his faith. God had provided and cared for him for his whole journey from Ur up to this point, yet in the moment of a great crisis, Abram’s faith suddenly disappeared. He panicked and made a decision on his own without consulting God for guidance or direction.

Verses 11-13: Abram then compounded one sin with another. He told Sarai, who was quite beautiful and fair to look upon, to tell everyone who asked that she was Abram’s sister instead of his wife. Abram, afraid that her beauty would compel the Egyptian men to kill him and take Sarai if they found out she was married, believed that he could save himself and protect his family through his own machinations and strength. But that last sentence of verse 13 shows that he really was thinking only of himself: “…that it may be well with me for thy sake; and my soul shall live because of thee.”

Verses 14-16: Exactly what Abram had feared happened. The Egyptian princes responded to Sarai’s beauty, and told the Pharaoh about her. The Pharaoh took her into his house and compensated Abram and all his household with livestock and servants. God allowed Abram’s worst case scenario to be played out. So often, when we do the same in our own lives, when we make a decision or choose a course to avoid a particular outcome instead of simply waiting and trusting in the Lord, He allows that very consequence that we feared to come about. Then, of course, God directs events to show us our error and bring us back to Him on our knees.

Verses 17-20: God plagued Pharaoh and all his household because of Abram and Sarai. Though verse 17 doesn’t go into specifics, it can be safely assumed from the rest of the passage that God revealed Himself to Pharaoh and explained the truth of Abram and Sarai. Pharaoh then rebuked Abram for his deception. Verse 19 reveals that Sarai had not yet fully become the Pharaoh’s wife. God intervened before the actual vows and consummation had taken place. Pharaoh commanded Abram to take Sarai and leave Egypt. Abram obeyed.

The latter half of this chapter is a foreshadowing of the events at the beginning of Exodus. God will once again plague Egypt and the Pharaoh for their wickedness and rebellion, putting His power and majesty on full display for all the world at that time to see and marvel at. God is always directing and controlling mankind for His honor and glory, whether they are His own wayward children or the heathen who rage against Him.

# **Chapter 13**

Verses 1-2: Abram left Egypt a very wealthy man. Even though he had displayed a lack of faith by going there in the first place, and then sinned even further by convincing Sarai to lie to the Egyptians about her marital status, God still blessed him with livestock, servants, gold and silver. God demonstrated great love, patience and mercy toward Abram in spite of Abram’s selfishness, disobedience and lack of faith. There is great comfort for us, His children, in knowing that God’s love and faithfulness are not dependent on us always being faithful and holding up our end of the covenant. Even when we err, or backslide, or give into temptation and sin, God is still faithful and is always ready to forgive. He never goes back on His word. (2 Timothy 2:13[[304]](#endnote-305))

Abram returned to Beth-el where he had built an altar unto God. (Genesis 12:8[[305]](#endnote-306)) Because of his sojourn in Egypt, he and Lot both now had so much livestock that there wasn’t enough land in that immediate region to support them both. (v.6) There was constant strife and bickering between Abram’s herdsmen and Lot’s. (v.7) So Abram gave his nephew the first choice of all the land, both there in Canaan and beyond it to the plains of Jordan. Lot chose Jordan, pitching his tent close to the city of Sodom. (v.11-12) Verse 13 makes it clear for the reader that Sodom was not a good place. Its men were exceedingly wicked.

Verses 14-17: God once again promised Abram all of the land that his eyes could see in all directions. Abram’s descendants would be as innumerable as the dust of the earth, and God would give them this land. God rewarded Abram for his trust and obedience. Abram, as the patriarch of the family, could have given himself first choice of all the land instead of deferring to Lot. But Abram trusted God and thus gave Lot the first pick of all the choice land. God rewarded Abram for his humility and faith.

Lot, for his part, did not consult God for guidance and direction. And the fact that he was allured by Sodom, a great and wealthy city established in the equally rich and fertile plains of Jordan, is an indication that Lot was more interested in worldly pleasures and fulfilling the lusts of the eyes and the flesh than he was in obeying and trusting the God of his Uncle Abram.

Verse 18: Abram again took God at His word. He migrated to the plain of Mamre in Hebron and built another altar unto the Lord. He was not ashamed to publicly worship God in the midst of all the heathen nations.

# **Chapter 14**

This chapter opens with a bit of backstory of some of the political shenanigans of the kings of the various cities in the plains of Jordan and Canaan where Abram and Lot had just resettled after their return from Egypt. The first eleven verses throw a lot of new names of people and places at the reader, so that it might seem, at first, a bit confusing as to why the sudden shift in narrative and backstory. But there is a good reason for this.

First of all, remember who was writing Genesis and what time it was being written. God was dictating to Moses all of these events and history: from the creation of the world up to the arrival and settlement in Egypt by Jacob and all his family, including Joseph. The names of people and places at this time of Abram and Sarai would have meant something to the Israelites whom God has just delivered from their 430 years of slavery in Egypt, and to whom God had once again promised the same land that He had promised their forefather Abraham. So this bit of history at the beginning of Genesis 14 is relevant not only to the story of Abram and Lot, but also connects to the current mission of the new nation of Israel whom God has commanded to invade and conquer the promised land.

Secondly, this bit of backstory in the first eleven verses introduces us, the modern reader, to a couple names that have great significance in the next few chapters. Sodom and Gomorrah were very large, powerful and wicked, heathen cities at this current time in Biblical history. Verses 8 and 9 give a brief summary of the two sides: 5 kings that rebelled against 4 other kings, led by Chedorlaomer (v.1), and their armies, and the forces of Sodom and Gomorrah were overrun and conquered. (v.10) Chedorlaomer and all his forces then proceeded to raid Sodom and Gomorrah, taking captive many men, women and children as well as much spoil of goods and wealth.

Verse 12 finally brings us back to the story of Abram and Lot. Among the prisoners of war taken by Chedorlaomer was Lot and all his family. Note here the fact that the last time Lot was mentioned in chapter 13 he had just pitched his tent *toward* Sodom, meaning that he hadn’t yet actually taken up residence in the city. Now, only a few verses later, we learn that he had moved into the city and settled his whole family there. Clearly, it hadn’t taken long for Lot to give in completely to the allure of the sinful pleasures of this vile city and its depraved citizens.

One could also look upon the defeat of Sodom and Gomorrah described here as an early form of judgment by God for the sin of the people of these cities. As I was re-reading this chapter, I was reminded of the numerous times that the Israelites were invaded and taken prisoner by the Philistines or some other enemy as punishment by God for idolatry or other forms of disobedience. In light of what we know is to come later in chapter 19, it seems very likely that God was directing these events here as a possible warning to Lot of what would come later if these wicked men did not repent of their sin and perversions.

Two other notable names are mentioned here for the first time in verse 7: the Amalekites and the Amorites. These two nations, the former being the future descendants of Esau, would have been very well known to the Israelites by the time Moses was writing the book of Genesis. These two nations, along with the Philistines, were very prominent in the promised land of Canaan and Jordan, and they are very likely mentioned here to show the Israelites just how long these heathens had not only inhabited this land but also languished in their sin and rebellion against God. These two names appear many times throughout the OT and are a persistent thorn in the side of Israel for a very long time due to their disobeying God’s original directive to utterly wipe out all the heathen nations of the promised land after the death of Moses.

However, it seems a bit odd that, since Esau isn’t yet born at the time that these events of chapter 14 are taking place, Moses would refer to this group of people who were defeated by Chedorlaomer as “Amalekites”. Strong’s dictionary and concordance tells me that this name refers to the people of Canaan who were the descendants of Isaac’s oldest son, Esau, the twin brother of Jacob, and the grandson of Abram. There is perhaps an explanation buried deeper in the annals of Middle Eastern history and Biblical archeology, but I don’t have time to delve into all that here. Suffice it to say, that this chapter is the first mention of these people that will be a constant enemy of Israel throughout the OT.

Verses 13-16: Abram receives news of his nephew’s capture and he forms an army of his own from the servants that were born among his own household. This is an indication of just how greatly God had blessed Abram. The size of this army is three hundred and eighteen, and verse 15 says that Abram and his forces soundly defeated the armies of Chedorlaomer by night, pursuing them as far north as Damascus. He rescued Lot and all his household, as well as all the other citizens of Sodom, and brought them back to the city.

Verses 17-20: The king of Sodom comes out from the city to meet Abram in the valley of Shaveh. Verse 18 contains the first mention in the Bible of a man named Melchizedek, one of the few genuine mysteries of scripture that extra-curricular study of Biblical history and archeology have never been able to fully explain. There are only two other books that reference Melchizedek by name: Psalms and Hebrews. I did some Googling of this name and found very little factual information – but a lot of speculation – on this man that Hebrews 7:1[[306]](#endnote-307) identifies as the “…king of Salem, priest of the most high God…”. Psalm 110:4[[307]](#endnote-308) says “…thou art a priest forever after the order of Melchizedek.” (That chapter of Psalms, incidentally, is the only chapter in that entire book that is a messianic prophecy. It describes the royalty of Jesus Christ, foreshadowing his future return as a conquering Lord that will judge the heathen and avenge the righteous.)

The writer of Hebrews also states that there is almost nothing known of this high priest. “Without father, without mother, without descent, having neither beginning of days, nor end of life…” (Hebrews 7:3[[308]](#endnote-309)) Some Biblical scholars have interpreted this to mean that Melchizedek was a theophany, which is a supernatural appearance of Christ to mankind before his actual birth and life in the New Testament. But there is no other evidence in scripture or otherwise to support such a claim. The OT does make it clear where theophanies have indeed taken place (see Genesis 18:1-15 and 32:24-30 for two examples), so that’s how we know that Melchizedek was not one such occurrence. God would have made that clear in this passage where this particular high priest was first mentioned.

The writer of Hebrews is merely stating that Melchizedek’s lineage was not recorded in scripture, and thus, *in that sense*, he was a type of the messiah Jesus Christ, who is actually eternal. No, Melchizedek was a real, flesh and blood man, who was the king of Salem, and to whom Abram paid tithes. (v.20) This little information, combined with Job 1:5[[309]](#endnote-310), tells us that God not only communicated regularly and directly with other men before the time of Abram, but also instituted among mankind an order of ritual that included the sacrifice of burnt offerings by a high priest hundreds of years *before* He gave Moses and the Israelites the Levitical law and the official instructions for the Aaronic priesthood.

Put simply, Melchizedek is a man that makes only one appearance in the Bible in this scene in Genesis 14 and then is never heard from again, and is only referenced twice more in the whole of scriptural canon. Just another example of the treasure trove of wonderful and curious mysteries that abound within the pages of God’s word!

Verses 21-24: the king of Sodom offers Abram a reward for returning the captives and spoils that were seized by Chedorlaomer. But Abram refuses, stating he won’t accept so much as a thread or a shoelace, lest the king be able to say later on, “I made Abram wealthy.” Abram wisely abstained from having any connection to Sodom or its people save for that of his nephew Lot and his family. Abram also testified to the king about whom was the true source of his wealth and well-being: “…the Lord, the most high God, the possessor of heaven and earth…”. All that Abram would allow the king to give him was a reimbursement of the food that the king’s people had eaten during their journey back to the city, as well as that which Abram’s men had consumed. But even then, Abram passed it directly on to his men and kept none for himself.

There is a powerful spiritual lesson here in these last four verses for us today. We should not, where possible, have any real ties or obligations to this world, especially any people or institutions that blatantly serve or promote sin and wickedness. Abram knew full well what kinds of sexual immorality and gross perversions were going on within the walls of Sodom and Gomorrah, and that’s why he wisely abstained from receiving any material gifts from the Sodomite king. It must have vexed his heart and soul to have to go rescue Lot, only to have his nephew eagerly return to that awful place.

As Christians, we are called to walk separate from the world, to live in it, but no longer be *of* it. (Romans 12:2[[310]](#endnote-311)) As an example, a Christian should abstain from any employment at a bar, nightclub or a liquor store. Here in Las Vegas, where recreational marijuana use has been legal in the state of Nevada for a few years now, there are numerous dispensaries all over the city, and the whole industry – from cultivation to harvesting to sales at the storefront – is a wealthy one. But a Christian should never work in a dispensary or in a grow warehouse, or have any other material connection to such places. Our testimonies before the unsaved must be flawless and upright at all times, for how else are we to be the light of salvation in this dark and lost world?

Abram was not afraid to testify about God and His goodness, majesty and power to the king of Sodom and all the others from that city. We, too, should be just as bold in our daily walk among the men and women of this present day Sodom and Gomorrah.

# **Chapter 15**

God reaffirmed his original promise to Abram when He first called Abram to leave Ur of the Chaldees. Here in verse 1, God reminded Abram that He was Abram’s shield and “exceeding great reward”. This is especially significant since Abram had just refused a great reward from the king of Sodom. But now Abram questioned God’s promise, reminding Him that he, Abram, had no heir except for his manservant, Eliezer of Damascus, whom Abram referred to as “…the steward of my house…” This was the custom in those days when a patriarch had no sons or any other male relatives upon whom he wished to bestow his lands and wealth. (Once again, Abram is showing wisdom in not choosing his nephew Lot as his heir.) Abram reminds God in verse 3, “Behold, to me thou has given no seed: and, lo, one born in my house is mine heir.”

God promptly responded, assuring Abram that Eliezer would not be his heir. “…he that shall come forth out of thine own bowels shall be thine heir.” (v.4) God then told Abram to step outside his tent and look up toward heaven. “Tell the stars, if thou be able to number them,” the Lord said to Abram. “So shall thy seed be.” (v.5)

Verse 6: “And he believed in the Lord; and He counted it to him for righteousness.” Abram simply, completely believed. Doctrinal note from my study Bible: *“This was not his [Abram’s] original act of faith, but further evidence of his confidence in God. In light of Hebrews 11:8-10[[311]](#endnote-312), Abram had clearly already experienced saving faith at the time of his original call. (Genesis 12:1-3[[312]](#endnote-313)) Romans 4:6 and 22[[313]](#endnote-314) cite instances of God imputing righteousness to the account of those who were already believers. Romans 4:18[[314]](#endnote-315) refers to Abram’s believing God’s promise that he would have a posterity. Thus, the doctrine of imputation is based upon man’s faith. The fact that Abram was justified by God 14 years before he was circumcised is the basis for Paul’s argument in Romans 4:9-12 that faith, not works (e.g. circumcision), is the means of our justification. Therefore, the Old Testament as well as the New Testament teaches salvation by faith, not works.”*

Notice in these verses that God is not upset or angry with Abram for questioning Him or His promise. Once again, God shows his attribute of a loving, patient father. God understands and sympathizes with Abram’s doubt, and, rather than chastise him for it, He lovingly reassures Abram that his seed will be as innumerable as the stars of the heaven. God then goes on to remind Abram in verse 7 that the land in which Abram now dwells will be inherited by his seed. To which Abram asks, “Lord God, whereby shall I know that I shall inherit it?” Again, Abram’s doubt is understandable, and God doesn’t rebuke him for it. Abram’s faith, like that of all new believers, is new and, thus, weak. It’s hard for us to accept something that seems utterly impossible and improbable from our limited, finite point of view, especially when all physical, tangible evidence and life experience point to something completely opposite of God’s promises or calling.

In response to Abram’s question God instructs him to get a heifer, a female goat, a ram, a turtledove and a young pigeon. (v.9) He then tells Abram to kill the first three animals and cut the carcasses in half. Note from my study Bible: *“Ancient covenants were sometimes confirmed by the halving of the sacrificial victims and the two parties to the covenant passing between them (Jeremiah 34:18-19[[315]](#endnote-316)). In this case, however, God alone passes between the animal pieces, in the form of a smoking furnace from which torch-like flames shoot out (see Exodus 19:18[[316]](#endnote-317)), because this covenant with Abram is unconditional, and can be carried out only by God Himself.”* Once Abram had properly laid out the halved carcasses of the animals, God caused a deep sleep to fall upon him. (Genesis 2:21[[317]](#endnote-318), 28:11[[318]](#endnote-319), Job 33:15[[319]](#endnote-320))

Verses 13 – 17: God gives a specific prophecy to Abram, telling him of the future captivity of the Israelites in Egypt. God tells Abram that He will judge the Egyptians and that Abram’s seed would come out of Egypt with great wealth. He goes on to promise Abram, “Thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.” (v.15) God then passed through the animal pieces in the form of a smoking furnace and a burning lamp.

Verses 18 – 21: God reiterates his promise to Abram that his seed will inherit the land in which Abram now dwells, from the Nile river in Egypt to the Euphrates river in northern Canaan. The last 3 verses of this chapter is a list of all the heathen nations that currently inhabit this land that God has promised to Abram and his descendants. God will use His chosen people to bring judgment and punishment upon those wicked peoples.

# **Chapter 16**

Ten years have passed since Abram and Sarai returned from Egypt and God reaffirmed His promise to them of an heir. In verses 1-3, Sarai now takes center stage, and she convinces Abram to sleep with her Egyptian handmaid, Hagar, because, in Sarai’s words, “…the Lord hath restrained me from bearing…” (v.2). Sarai believed that, through Hagar, she and Abram would have the male heir promised to them by God. This custom of the barren wife of a patriarch giving her husband a handmaid through which offspring may be produced was a common marriage law and custom of the Middle Eastern peoples of this time period. Verse 3 states that Hagar became Abram’s second wife.

Many things are made clear from just these three verses:

1) Had Abram trusted God to take care of him and all his household during the famine, there would be no handmaid from Egypt for Sarai to give to him now. As we’ll see later in this chapter, this union between Abram and Hagar had consequences that affected not only all of Abram’s descendants, but all the people and nations of the world to this present day. So often in our lives, one choice, or one decision, or one action on our part can have far-reaching consequences that we could never have anticipated. This is why it’s so vital and important that we trust God and walk by faith because He *can* see so much farther down the road than we can.

2) Abram didn’t fulfill his role as patriarch and leader of his house. He made the same error in judgment as Adam did in the garden of Eden. Instead of remaining faithful to God and His promise and waiting on Him and His timing, Abram listened to his wife and allowed her to make a bad choice that only brought them both conflict and grief later on. Abram should have told Sarai ‘No’ and remained firm in his commitment to the Lord. As was the case a decade earlier during the great famine, Abram displayed a lack of trust in God and His providence.

3) Because of his lack of leadership and his weak faith, Abram bowed to his wife’s cajoling and faulty reasoning, and the two of them decided to take matters into their own hands. Notice Sarai’s words in verse 2. She blames God for her barren womb! Instead of just admitting that she’s tired of waiting for God to give them a son, she blames God for her own poor choice and the resulting action. How often have we done the same in our own lives? I have even done this myself over the past year, complaining to God why He’s given me a specific calling and then not yet fulfilling that desire so that I am forced to give into sin and temptation because I’m too weak to fight it on my own. We can’t judge Abram and Sarai too harshly, for we have all committed this same error at some point in our lives – and more than once, I’m sure. Abram was now 85 years old, and Sarai was also well past the normal age of conception for women of this era, so it’s hard to be upset with them for trying to act on their own to rush God’s timing. From their point of view, having a baby at this stage of their lives was an impossibility, even for God.

4) Polygamy is never part of God’s plan. God made it clear from the very beginning, in the garden of Eden with Adam and Eve, that the proper, correct, and holy way of marriage was only one man and one woman. Period. Starting with Abram, Sarai, and Hagar, every single instance of polygamy in the Bible, and especially when it involves God’s chosen people, has always had disastrous consequences. Not once throughout scripture is there ever a record of a polygamous marriage of the man of God that God has ever blessed or approved of.

(This includes even the story of Hannah and her firstborn son, Samuel. Even though the first chapter of 1 Samuel says that Elkanah worshipped the Lord and obeyed the Levitical law by going up to Shiloh every year to offer sacrifices in the temple, that doesn’t mean that God approved of this man having two wives. Verse 6 of that chapter clearly states that there was much conflict between Hannah and Peninnah. One wonders if Hannah would have been as much troubled and vexed about her barrenness had she been the only wife of Elkanah.)

God can – and often does – bless *individuals* of a polygamous marriage. (See the stories of King David and King Solomon.) But never once is it ever written in scripture that God specifically blesses the actual institution of polygamy. What *is* recorded instead is all the disastrous consequences of such sin. In other words, just because everyone is doing it doesn’t make it right. In the case of Abram and Sarai in Genesis 16, their second major mistake was giving into a marriage custom and a tradition of the heathen nations around them instead of following God and His divine plan. This was a grievous error committed by the children of Israel so often throughout the OT.

Verses 4-6: As planned, Hagar conceives, and this causes strife and tension between her and Sarai. The wording of verse 4, “…her mistress was despised in her eyes…”, implies that Hagar acted proud and smug in Sarai’s presence, lording the pregnancy and its implication as a gift from God over the much older and barren matriarch of the household. This, of course, led to anger, jealousy and resentment from Sarai who, in turn, demanded that Abram do something about it. And again, Abram, rather than stepping up as the man of the house and telling Sarai that this was her plan from the beginning and she should just live with it, instead chooses the cowardly option: he tells her that Hagar is hers to do with as she pleases. So Sarai acts harshly towards Hagar, punishing her so severely that the handmaid flees from their presence into the nearby wilderness.

Verses 7-14: When taking rest by a spring of water, Hagar receives a visit from the angel of the Lord. When comparing this title to other instances of the same use in the OT (Genesis 18:1-2[[320]](#endnote-321), 22:11-12[[321]](#endnote-322), 31:11[[322]](#endnote-323), Judges 5:23[[323]](#endnote-324), 6:11[[324]](#endnote-325), 13:3[[325]](#endnote-326), 2 Samuel 24:16[[326]](#endnote-327), Zechariah 1:12[[327]](#endnote-328), 3:1-2[[328]](#endnote-329), 12:8[[329]](#endnote-330)), we can safely conclude that this was a theophany: a preincarnate appearance of Jesus Christ. (This is why the character of Melchizedek cannot be a theophany. His description and the instances of his appearance in the OT do not match any of the above listed references to known appearances of Christ.)

What stands out the most to me in these verses is God’s visit to Hagar, a completely unknown character to us in the saga of Abram and the origins of the nation of Israel. It seems at first that God is focused on Abram and Sarai because He has chosen them to be the parents of a great nation. But because of Abram and Sarai’s sin, this poor handmaid, who very likely had no choice in the matter of marriage to Abram, was suddenly thrust in the middle of a marriage squabble between Abram and Sarai, and now finds herself all alone in the desert, pregnant with a child that is despised by Sarai, and very far from her homeland of Egypt.

It's tempting for us to be unsympathetic towards Hagar, especially since she provoked Sarai by acting proud and haughty due to the pregnancy, and especially since we today know what became of Hagar and Ishmael’s descendants. But God doesn’t react that same way. Quite the opposite, in fact. Here he comforts her, telling her that she will give birth to a son, and that she will call his name Ishmael, which means “God hears”. This was to be a reminder to Hagar of God’s special intervention on her behalf. God’s attributes of love, grace and mercy are, once again, on full display. Over and over throughout the Bible and human history, God has always reached out to the poor, the downtrodden, the distressed, the destitute and the weak, even – and especially – if such circumstances may be the results of their own poor decisions and actions!

God also gives Hagar a warning of what would come of Ishmael and his descendants. The description and idiom given in verse 12 indicate that there would be strife and conflict between Ishmael and the future son of Abram and Sarai. This is a prophecy of the present day conflict that has always existed between the Jewish and Arab nations throughout human history. Had Abram and Sarai waited upon God and not taken matters into their own hands, things might have turned out very differently for Israel and all the other nations of the world.

Hagar calls the name of the well “Beer-lahai-roi”, which means “The One who lives and sees me”. (v.13-14) She then returns to Abram and Sarai, presumably refreshed and humbled by her experience. She gives birth to Ishmael in Abram’s 86th year.

# **Chapter 17**

Thirteen years have passed since the birth of Ishmael. It’s been twenty-four years since God first made His new covenant with Abram, promising him a son. Abram is now 99, Sarai is 89. (v.17) Both are well past childbearing years, even in this time when many men and women still lived to be almost 200 years old.

Verse 1: God appears once again to Abram, identifying Himself as “the Almighty God”, which in the original Hebrew is translated as “El Shaddai”. God tells Abram to walk before Him and “…be thou perfect.” That doesn’t mean that Abram shouldn’t sin ever again. What God is saying here is that Abram should walk upright and blameless before God. This is the same description given of Noah and Job. (Genesis 6:9[[330]](#endnote-331), Job 1:1[[331]](#endnote-332))

Verses 2-8: God again reaffirms His convenient with Abram, telling him, “…thou shalt be the father of many nations.” (v.4) Notice the plural of that last word. Abram was indeed the father of more than one nation. Perhaps the only founding tenet that is true of the Islamic religion is that Abraham is, in fact, their forefather, the same correct claim made by the Jews. However, God selected the nation of Israel as His chosen people, not the Nation of Islam.

And, just as He did in chapter 15, God gave Abram another sign of this covenant. But this time, in place of an animal sacrifice, God instead changed Abram’s name to Abraham. (v.5) In the original Hebrew, ‘Abram’ meant ‘exalted father’, according to Strong’s concordance and dictionary. ‘Abraham’ translates as ‘father of multitude’. God goes on to say that He will make Abraham exceedingly fruitful, that even kings would come out of his lineage, and that all his descendants would inherit the land in which Abraham and all his household currently dwelt. God even goes as far as using the phrase “everlasting possession” in verse 8.

This is a prophecy that has yet to be fulfilled, even in our present day. Not until after the tribulation, when Jesus Christ returns as the conquering king and judge and establishes His millennial kingdom here on earth, will the nation of Israel finally and completely inherit the promised land in the Middle East and the city of Jerusalem as its capital.

Verses 9-14: God then does something new. He commands Abraham to circumcise himself and all the males born in his house, both present and future progeny, as well as all the male servants and foreign slaves bought by him for his household. All sons who are at least eight days old must have the foreskin of their flesh cut off as a sign of this covenant between God and His chosen people. Any who refuse to do this would be cut off from God and His people. Doctrinal footnote in my study Bible: *“Abraham’s part in the covenant-making process was circumcision, which God established as a sign of the covenant to indicate that his offspring were uniquely dedicated to God. (Exodus 4:24-26[[332]](#endnote-333), Romans 4:11[[333]](#endnote-334), Acts 7:8[[334]](#endnote-335)) A Hebrew who failed to observe this rite would be cut off from the covenant community. Circumcision was to serve as an outward sign of inward dedication to God. In itself, it was neither efficacious, nor unique to Israel.”*

Verses 15-16: God also changes Sarai’s name to Sarah. He promises Abraham that a son would be born of her womb, and that she, too, “…shall be a mother of nations; kings of people shall be of her.” (v.16)

Verses 17-19: Considering that Abraham’s father was 130 when Abraham was born; and also considering that God had, thus far, more than proven Himself to Abraham by first calling him out of his homeland and then bringing him and all his household safely into Canaan as well as blessing Abraham with great material wealth; *and* especially considering that Abraham had just fathered a child by Hagar, it seems odd – and more than a little disrespectful – that Abraham laughed at God’s pronouncement regarding Sarah. Perhaps he was thinking that Sarah was too far past childbearing age. Verse 18 indicates that this laughter was one of doubt, because he asks God to consider Ishmael as the promised male heir from which the nations and kings would come.

But God rejected Abraham’s offer, and rather than get angry with Abraham for his doubt, patiently assured him that Sarah would, indeed, bear a son and that Abraham would call him ‘Isaac’, a name that means “He laughs”. The name would serve as a constant reminder to Abraham of God’s providence as well as his and Sarah’s reaction (Genesis 18:12[[335]](#endnote-336)) to the promised miracle. God also adds that He would establish this same everlasting covenant with Isaac and all of his descendants as well.

God is the God of the impossible. Over and over again throughout human history, He has delighted in bringing about the impossible for His children, thereby proving His power, might, glory and infinite love. In order to get us to a place where we must depend solely on Him, He has to strip us of all our own might and ability. Sarah had been barren for her entire life, and Genesis 18:11 confirms that she was well past the childbearing years typical for women of this time. Until Isaac, no other child had been born of her womb. Perhaps God selected Abraham and Sarah as the parents of a new nation of chosen people for the very fact that Isaac’s birth was to be a genuine miracle from God himself. Abraham and Sarah would realize once and for all that God was the one, true God and that if He could accomplish something as wonderful and miraculous as opening Sarah’s womb, then He could do anything for His chosen people, and He would never fail them!

Verses 20-21: God tells Abraham that He has not forgotten about Ishmael; that He will indeed bless Ishmael and that he, too, will be the father of a great nation. The 12 princes prophesied here are listed by name in Genesis 25:13-16 and 1 Chronicles 1:29-31. Among those names is Kedar, whose descendants are mentioned in Psalm 120:5[[336]](#endnote-337), Song of Solomon 1:5[[337]](#endnote-338), Isaiah 21:16-17[[338]](#endnote-339), 42:11[[339]](#endnote-340), 60:7[[340]](#endnote-341), Jeremiah 2:10[[341]](#endnote-342), 49:28[[342]](#endnote-343) and Ezekiel 27:21[[343]](#endnote-344). All of these mentions imply a nation of sheepherders that dwell in tents and are enemies of Israel. (Isaiah 21:16-17) It was into the hands of the Ishmaelites who were headed to Egypt that Joseph was sold by his brothers. (Genesis 37:27[[344]](#endnote-345)) Furthermore, as is well known from human history, the descendants of Ishmael eventually settled and populated the region that is known today as Saudi Arabia, and from whom was also born the nation and religion of Islam. The Arabs and the Jews have been bitter enemies ever since the days of Ishmael and Isaac here in Genesis. Islam today is a false religion that preaches violence and destruction against Western Civilization and Christianity. God did indeed keep His promise to Abraham and Hagar, but He chose the descendants of Abraham and Sarah as His special people (v.21), called by His name, and whose history and genealogy has been carefully and accurately recorded in the pages of scripture for all time.

Verses 22-27: Abraham does as God commands, circumcising himself, his son Ishmael, and then all the males of his household, whether they were born of his servants or purchased by Abraham as slaves of from other nations. (v.27)

While the account of Abraham is a literal history and genealogy of the birth of the Hebrew nation, it is also an allegory of the New Testament Christian whom God calls to come out from the world, to accept Him as Lord and savior, and to begin a new journey from an old life of sin and pride to a new life of humility, service and redemption in God. The moment that we believe and we accept Jesus’ death on the cross as the payment for our sins, God – via the Holy Spirit that now dwells within us – performs a spiritual circumcision of our soul, separating it forever from the flesh of our old man. (Colossians 2:10-11[[345]](#endnote-346)) From that moment on, our soul cannot be touched by sin, even though we may still commit sin because we are still living in the flesh. Just as He did with Abraham, God makes a covenant with every new believer, promising us that He will never leave us, nor forsake us, and that one day we will be called home to our promised land of heaven when this life is over. In the meantime, we – like Abraham – are strangers in a strange land, sojourners who are just passing through, serving God and witnessing for Him as we go along our way.

God has a unique plan and purpose for every single one of His children. At the moment of salvation we are given new life and new purpose, and the journey of discovering God’s calling for us, while we also undergo a lifetime of constant, gradual sanctification and spiritual growth in Him, is an adventure like no other in this present world. God will bless us just as He blessed and cared for Abraham, even when we sometimes go astray in disobedience to His will, or we doubt His promises that seem impossible to us.

In the story of Abraham, we find a God who is loving, patient, kind, faithful, longsuffering and merciful. He is also a just and righteous judge, punishing pride, rebellion and wickedness while preserving His own children, even the ones who have fallen away from Him back into sin. (Genesis 19) The entire Bible is, at its core, a story of an omniscient, omnipotent God who loved His creation so much that He called out from them a chosen people from whom His son, Jesus, was born so that He could die for our sins, rise from the dead, and thus give all of humanity – past, present and future – a way of eternal salvation.

The story of Abraham here in Genesis is the foreshadowing and the archetype of the story of all of us throughout human history – and all who are still yet to be born – who are saved by grace and made heirs of eternal life with God!

# **Chapter 18**

Shortly after his meeting with God in the previous chapter, Abraham is visited again by the Lord, who is also accompanied by two angels. (We know that this is a theophany, a visitation of the preincarnate Christ, because of verse 13. Only God could know what is said and thought in the hearts of men and women.) The three men came to Abraham in the heat of the day, as he sat in the door of his tent. So close was his walk with God that Abraham knew immediately that these three men were messengers of the Lord. He quickly greeted them, bade them sit down in the shade of a nearby tree, and then had his servants fetch water to wash their feet while Sarah prepared some cakes on the hearth. Abraham also had one of his servants kill and roast a young calf. He then set before the visitors a sumptuous meal and urged them to eat.

This whole chapter is the reason for why Abraham was called the “friend of God”. (2 Chronicles 20:7[[346]](#endnote-347), Isaiah 41:8[[347]](#endnote-348), James 2:23[[348]](#endnote-349)) God had come down to make a house call on one of His chosen saints, and Abraham was deeply honored and humbled by the visit. Furthermore, God allowed Abraham a glimpse behind the scenes, so to speak, as God considered the manner of the great wickedness of Sodom and Gomorrah. This was truly a great honor indeed for an upright and perfect man such as Abraham!

As they are eating, the one who is Christ asks Abraham, “Where is Sarah thy wife?” (v.9). Abraham answers, “Behold, in the tent.” Christ then reaffirms what He had told Abraham in the previous visit, that Sarah will soon bear a son. Sarah, who is just inside the door of the tent and can hear the whole conversation, laughs within herself. (v.12) Jesus then asks Abraham, “Wherefore did Sarah laugh?” (v.13). No mere angel could have known the thought and intent of Sarah’s heart, and that’s how we know that this was the preincarnate Christ, God Himself in the flesh. He then goes on to say, “Is any thing too hard for the Lord?” (v.14) He confirms that Sarah will, indeed, have a son. Sarah then comes out of the tent and, out of fear, denies that she laughed. But Christ corrects her. “Nay, but thou didst laugh.” (v.15)

The three men finish their meal and arise and look toward Sodom, presumably walking a short distance away from the tent. Abraham goes with them to bid farewell and send them on their way.

Verses 17-19: God decided to allow Abraham to witness His deliberation regarding the great sin and wickedness of Sodom and Gomorrah. Since the same phrase is used in both verse 17 and 20 (“And the Lord said…”) we can’t be sure if these three verses were actually spoken aloud for Abraham’s benefit or not. If aloud, it was another welcome reassurance for Abraham that his seed would be greatly blessed by God.

Verses 20-22: the sins of the people of Sodom and Gomorrah were grievous in the eyes of God, and His holy, perfect nature was demanding justice. God is patient and longsuffering, but even His divine mercy has its limits. The men and women of Sodom and Gomorrah had been given ample opportunity to repent, but they remained proud and stubborn in their wickedness and depravity. They had even corrupted Lot and his family.

While the Lord remained with Abraham, the two angels went down into the city of Sodom to survey with their own eyes if there any righteous left within the city walls. (v.21-22)

Verses 23-33: Again, we are given an example of just how great Abraham was esteemed in the eyes of the Lord. Knowing the awesome power and devastation of God’s wrath, and fearing for his nephew and his family, Abraham pleaded with God to spare the city if just 10 righteous could be found there. In the same way that Moses would later intercede on behalf of the children of Israel before God, Abraham served as intercessor for Lot and any others that were still righteous before God in a city of great sin and wickedness.

Abraham demonstrated the truth of Hebrews 4:16[[349]](#endnote-350). He came boldly before the Lord, pleading with God for the souls of Lot and his family. This is another example of the power of prayer. Abraham had the rare privilege of talking with God face to face, but we have the same privilege today when we pray. We are not face to face with God physically, but we have full access to the throne of grace at any time to plead with God on behalf of those whom we love who are lost. Abraham could have been content with just 50 or 45. But he humbly persisted, knowing how truly sinful and depraved the whole city of Sodom had become. He convinced God to spare the city if only just 10 righteous could be found within it, but we know from the next chapter what God knew then as He spoke with Abraham.

Lot, his wife, and two of his daughters were the only righteous people left in Sodom.

# **Chapter 19**

It is evening when the two angels arrive at the gate of Sodom. Verse 1 states that Lot rose to meet them. The fact that he is sitting at the city gate means that he had become more than just a citizen of Sodom. He is a leader, possibly even a judge. It was the custom in those days for men of important stature in the community to sit at the city gates during the day. Lot, like Abraham, recognizes that these two men are not merely men. They are angels of the most high God, and he bows himself to them, entreating them to stay the night with him.

But the angels refuse. They tell Lot that they will spend the night in the street. Lot, knowing the great wickedness that will befall them if they do so, pleads with them to stay in his house instead. So the angels relent and Lot takes them home. He prepares a feast for them, including unleavened bread.

Verses 4-5: As Lot’s family and the visitors are preparing to bed down for the night, the wicked and carnal men of Sodom, both the old and young, surround the house and demand that Lot bring out the two men that are with him. The Sodomites desire to have sex with the men. (v.5) The word “know” here is used in the same context as Genesis 4:1. It means carnal or sexual knowledge, and this term is used often throughout the Bible in this manner. Notice too, the phrase “…both old and young…” from verse 4. The depth of depravity and wickedness in this city is so great, that even multiple generations are participating together in homosexual gang rape and other such perversions!

God, through His holy word, clearly and explicitly condemns homosexuality as sin. (Leviticus 18:22, 30[[350]](#endnote-351), 20:13[[351]](#endnote-352), Romans 1:24-27[[352]](#endnote-353), 1 Corinthians 6:9-10[[353]](#endnote-354), 1 Timothy 1:9-10[[354]](#endnote-355), Jude 7[[355]](#endnote-356)) Anyone today, especially any clergyman or pastor, who says that homosexuality is normal, that God created men and women this way and that gay marriage is acceptable to Him, is lying through their teeth. This is one of Satan’s greatest and most powerful deceptions. Nowhere in scripture will you find any justification whatsoever for this wicked and immoral lifestyle, despite the desperate efforts of “gay Christians” today who try to twist and mangle verses such these two here in Genesis 19 and the other references mentioned above. They claim that the writers of these passages in the Bible were not referring to homosexuality as we know it today, or that what was being condemned here in these two verses was just gang rape, not consensual sex between two adults of the same gender. They will often refer to many outside sources such as the writings of secular historians of this time period or other academic and scholarly linguistic works of this time in a vain attempt to prove that what the Apostle Paul meant in the original Greek when he wrote Romans was not homosexuality as it is practiced in our present day. The list of excuses goes on and on.

But all one needs is the plain and simple truth of the King James Bible, A.V. 1611, translated in perfectly clear and simple modern English. God hates **ALL** sin, and homosexuality **is** sin! Period! When God created the institution of marriage in Genesis 2:23-24[[356]](#endnote-357), He made it absolutely clear what was acceptable to Him in the matter of human sexuality: one man, one woman, married for life, sharing and experiencing the joy of sexuality with *only* each other, and *only after* they are married. **ANYTHING** outside of that – adultery, group sex, homosexuality, pedophilia, sex between unmarried singles, incest, bestiality, etc, etc – **is** **sin**. Plain and simple. Period!

Verses 6-8: Lot goes outside, shutting the door behind him, pleading with the Sodomites to leave the visitors alone. He then offers them two of his daughters who are still virgins, telling the men that they may do with them as they please. (v.8) This is an utterly bizarre and astounding alternative for any man, let alone someone who is supposed to be a man of God! This shows just how far Lot has fallen in his spiritual walk with the Lord! (2 Peter 2:7-8[[357]](#endnote-358)) The contrast here with his uncle Abraham in the previous chapters, is quite sharp and remarkable.

Verses 9-11: The Sodomites refuse Lot’s offer, becoming even more agitated and angry in their perverted lust. They begin pressing towards Lot, threatening to break down the door. They tell Lot, who only recently was just a traveler and is now a judge in their city, that they’ll deal worse with him when they are done raping the visitors. At this point the angels directly intervene, pulling Lot back into the house, and then striking all the men outside with blindness.

Verses 12-14: The angels warn Lot to flee the city, explaining that “…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.” (v.13) As was often the case in the OT, God used angels as executioners of His judgment and righteous wrath upon sinful mankind. This is also another foreshadowing of the events in Revelation where the angels will be used again as both messengers of destruction and the actual agents of judgment upon the world.

Lot then goes to the rest of his family who are, presumably, living in the same house and implores them to flee with him, his wife, and two youngest daughters. “But he seemed as one that mocked unto his sons in law.” (v.14) Lot’s testimony had degenerated so far that even his own family don’t believe him. What’s even more astounding is that they stubbornly hold on to their unbelief in the presence of what was a clearly divine miracle when the angels struck the men outside with blindness!

Verses 15-17: At dawn, the angels urge Lot to hasten and go! They once again emphasize that they are about to destroy the whole city. But Lot still lingers! This is truly baffling and tragic! A man of God is so backslidden and mired in such great wickedness and depravity that he is reluctant to leave his wealth and prestige that he had gained in Sodom! As he continues to linger, deliberating with himself, the angels physically take hold of him, his wife and daughters and supernaturally transport them outside the city walls. They instruct Lot to “Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.” (v.17)

Verses 18-22: But Lot, in an astounding act of incredible audacity, actually stops and protests. After finally acknowledging God’s grace and mercy for saving him, he goes on to plead with the angels that he be allowed to flee to a nearby city that is much smaller than Sodom, instead of the desolate mountains where he is afraid some other great evil might befall him! Even more surprising is the fact that not only do the angels relent to his request, but they also agree to spare that city, called Zoar (v.22) from the same judgment that will very soon rain upon Sodom and Gomorrah!

Doctrinal note from my study Bible: *“That God not only spared Sodom until Lot was safe, but also spared another city (Zoar) permanently because of his prayer, is one of the strongest Old Testament illustrations of eternal security for backslidden believers. In spite of Lot’s deep apostasy, the NT assures us that he was a “righteous man” (redeemed), and that his “righteous soul” was daily vexed with the unlawful deeds of his Sodomite neighbors. (2 Peter 2:7-8) Doubtless, Lot will be among those who “shall suffer loss: but he himself shall be saved; yet so as by fire.” (1 Corinthians 3:15[[358]](#endnote-359))*

Verses 23-26: The sun is now fully risen by the time Lot and his family arrive at Zoar. God rains down from heaven fire and brimstone, utterly consuming Sodom and Gomorrah, destroying even the earth and all vegetation around the cities. Referring back to verse 13, it’s logical to conclude that the angels swept through the cities as the fire and brimstone fell, ensuring that no man, woman or child could flee before the fire devoured them. (Compare this to Exodus 12:23 & 29[[359]](#endnote-360).)

Even though verse 23 says that Lot entered Zoar, verse 26 makes it clear that his wife didn’t make it that far. She was not redeemed. Only Lot and his daughters were righteous, though severely backslidden and apostate. Lot’s wife paused and turned back, looking longingly at the burning city, desiring the worldly wealth and status that she was forced to leave behind. Jesus used her as an example in Luke 17:28-32[[360]](#endnote-361) when describing the last days before His return at the battle of Armageddon at the end of the Tribulation. He also indirectly referenced her in Luke 9:62[[361]](#endnote-362). In looking back, Lot’s wife disobeyed the direct order of the angels in verse 17. Lot and his family were clearly told not to look behind them as they fled, nor remain in the plains outside the city. For her rebellious disobedience, which was only further evidence of her lack of saving faith, Lot’s wife was judged and destroyed by God along with the rest of the sinners of Sodom and Gomorrah.

Verses 27-29: Early the next morning, Abraham arises and returns to the same place where he had stood two days before with the Lord. Verse 28 describes the incredible scene that greeted him: “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.” So large were those twin cities that whole plain was still on fire a day later, the smoke billowing into the sky in great, rolling clouds that must have surely dimmed the sun.

Verse 29 is the key verse of this whole chapter. God remembered Abraham and heard his prayer of intercession for his nephew Lot. It’s not that Abraham changed God’s mind. Lot was already saved and redeemed. God had already chosen to save Lot and his family before Abraham interceded. Instead, the verb “remembered”, as it is used in this verse, is identical to the same word used in Genesis 8:1, and conveys the same meaning here as it did there. Note from my study Bible regarding that verse: *“The verb ‘remember’ refers to the special attention or personal care that God gives to his own. The verb is used the same way concerning Samson (Judges 16:28[[362]](#endnote-363)); Hannah (1 Samuel 1:11[[363]](#endnote-364)); Abraham, for Lot’s benefit (Genesis 19:29); on behalf of Israel (Exodus 2:24[[364]](#endnote-365)); and for the repentant thief on the cross (Luke 23:42-43[[365]](#endnote-366)).”*

One way that I look at this verse – as well as the overall story of Lot, especially in connection with the salvation and divine calling of Abraham as the father of a chosen people – is that God, in his omniscience, knowing Abraham’s future and what He had in mind for him, also called Lot. We can safely conclude from Genesis 12:4-5[[366]](#endnote-367) that God called not only Abram but his immediate family as well. Though not stated directly, in can be naturally assumed from a close reading of those verses, as well as the rest of Abram/Abraham’s story up to this point, that Lot and his family were saved, called and redeemed too. Thus, even though Lot failed to obey God and walk as close with Him as his uncle did, God still honored Lot’s initial saving faith of belief, just as He did Abraham’s! And thus, God remembered Abraham and gave special attention to his intercession on behalf of Lot and his immediate family, even though that act of intercession did not affect the already divinely determined choice to save Lot. (And yes, I know how that sounds. The debate of how exactly human free will fits into the overall design of God’s omniscience and providence, especially in regards to the act and process of salvation via the initial saving faith, is one that we will never truly resolve or understand this side of heaven. Just let it go for now and stay with me as we move on to the rest of this chapter.)

Verses 30-38: Lot chooses to obey the initial directive of the angels and flees Zoar with his two daughters into the mountains beyond the plains. The ending of his story here in Genesis is a sad one which, unfortunately, is fitting for how he lived his life thus far. Rather than join his uncle Abraham, fall at his feet and repent for his life of sin, rebellion, wickedness, and apostasy, Lot chooses instead to hide out in the mountains with his daughters, very likely bemoaning and mourning the loss of his worldly wealth and former status in Sodom. And, of course, his daughters do what comes naturally for them. Having been raised in the depravity and extreme perversion of Sodom, they decide to get their father drunk and sleep with him since they have no husbands of their own, and they desire children.

In the closing verses of this chapter, we learn the fate of this offspring: two nations that will plague the children of Israel many generations later. The Moabites and the Ammonites will become two of the most wicked and depraved peoples of Canaan. Lot’s story is the saga of every believer who, of their own free will, falls away from God, rejecting His will for their life, and backslides into sin. Yes, they are still saved, and thus they will go to heaven when they leave this life, but there will be very little – if any – rewards waiting for them. There will be sorrow and regret as they stand before Jesus Christ and answer for their foolish choices and disobedience in this life. As mentioned earlier, these are the ones of whom Paul is speaking in 1 Corinthians 3:13-15[[367]](#endnote-368).

Lot’s story is a sobering warning for all believers today of the consequences of disobeying God and stubbornly refusing his chastening. Not only do we forfeit many of God’s blessings in this life, but we also lose much – if not all – of the treasures and inheritance that God waits to bestow on His children as an eternal reward for all of our good works and obedience to Him here on earth *after* our salvation.

# **Chapter 20**

Once again, Abraham displays an amazing lack of faith and trust in God’s ability to protect and sustain him and his family. Once again, he and his household leave their current homestead, and this time they “…journeyed thence toward the south country, and dwelled between Kadesh and Shur, and sojourned in Gerar.” (v.1) The text doesn’t say why Abraham and Sarah leave the plain of Mamre, but whatever the case, Abraham falls back into his old habit of lying about his marriage to Sarah because he fears for his life should any of the foreign men take a liking to Sarah because of her beauty.

It should be noted here that Sara was almost 90 years old. Either Abraham was still so much in love with his wife that she was as beautiful now to him as she was several decades earlier when they were first married, which is often the case with married couples who have been together this long; or Sarah truly was an unusually beautiful woman who appeared to be many years younger than her actual age.

Whatever the case, the king of Gerar, Abimelech, saw Sarah and, believing Abraham’s lie, took her to be his wife. Once again, the very thing Abraham had feared came to be true. We should also remember that Abraham’s status and wealth is consistently growing, due to God’s promise to bless him and his household, and, as a consequence, his name is known among the nations and peoples of Canaan. The is especially true after the events of chapter 14. Perhaps this is why Abraham was so afraid of the foreign kings capturing Sarah. Though he was a relatively wealthy and somewhat famous man in this region, he may not have had a large enough army to adequately defend Sarah and his household from any king or nobleman that decided to take Sarah – as well as any other goods or money – by force. But this only reinforces the fact that Abraham should have trusted in God to protect him and his household wherever they sojourned.

Just as He did in Egypt, God directly intervened here, this time by appearing to Abimelech in a dream and revealing the truth of Sarah’s marriage to Abraham. (v.3) Abimelech, who had not yet slept with Sarah, defends himself, pointing out that she told him Abraham was her brother. (v.5) God does not punish the king for his error, telling Abimelech that it was for that reason that He had withheld the king’s sexual desire. (v.6). He tells Abimelech that He will not punish him or his house if he restores Sarah to Abraham immediately. (v.7) For the first time in scripture, God uses the title of “prophet” when referring to Abraham, telling Abimelech that Abraham will pray on his behalf if the king returns Sarah to him. But if the king refuses, he and all his house will surely die.

(Verse 4 has an interesting phrase, a question from Abimelech: “Lord, wilt thou slay also a righteous nation?” Once again, we are given a hint that God has appeared to – and regularly speaks with – other men besides Abraham in this time period.)

Early the next morning, Abimelech summons all his household and tells them of Abraham’s deception. All the servants become frightened at the prospect of God’s wrath, and Abimelech orders them to bring Abraham before him immediately. (v.8) Abimelech demands of Abraham an explanation for why he brought such trouble to his household and kingdom. “How have I offended you?” he asks, and then rightly points out that Abraham has greatly offended *him* by bring upon his kingdom this great sin. (v.9)

Abraham claims, “Because I thought, Surely the fear of God is not in this place; and they will slay me for my wife’s sake.” (v.11) He then goes on to say that Sarah is indeed his sister, but only by half. They have the same father but different mothers. (v.12) He then concludes by saying he was afraid for both their lives if it was known that they were married. (v.13)

While Abraham’s defense is weak, Abimelech seems to accept this reasoning, and though scripture doesn’t record his verbal response, it does say in verses 14-16 that he gives Abraham livestock, servants, and a thousand pieces of silver. He also gives his permission for Abraham to settle anywhere he chooses in the king’s land. Verse 16 also confirms that Sarah was vindicated and all shame removed from her by the king’s actions.

The last two verses of this chapter reveal something else that God had done to Abimelech and his household as a consequence of Abraham’s deception. The wombs of all the women had been closed up, and Abraham now prays to the Lord on their behalf. Verse 17 states, “God healed Abimelech, and his wife, and his maidservants; and they bare children.”

And so, once more, Abraham stumbles in his walk with God, displaying weak faith, and God corrects him while also graciously blessing him and all his house.

# **Chapter 21**

God delivers on His promise to Abraham and Sarah. Sarah conceives and bares a son whom Abraham names Isaac, per the instructions of the Lord. (Genesis 17:19[[368]](#endnote-369)) Isaac’s name means “laughter” because both Abraham and Sarah had reacted with laughter at the impossibility of Sarah conceiving. (Genesis 17:17[[369]](#endnote-370), 18:12[[370]](#endnote-371)) At the time of Isaac’s birth Abraham is 100 and Sarah is 90. Sarah is especially joyful. (v. 6-7) When Isaac is eight days old, Abraham circumcises him according to the instructions of the covenant given to Abraham by God. And, some weeks later, Abraham hosts a great feast for all his household in honor of Isaac as soon as the boy is weaned. (v.8)

Verses 9-13: But now the consequences of Abraham’s and Sarah’s sin regarding Hagar bears full fruit. Ishmael, now 14, mocks Isaac, scoffing and deriding him. (v.9) Ishmael has good reason to be jealous and resentful. Because of Isaac, he has lost his status and inheritance as Abraham’s firstborn and heir. (The fact that verse 9 uses the word “mocking”, which is a derisive and scornful form of laughter, is to point out the irony of this in relation to Isaac’s name.) Sarah witnesses Ishmael’s behavior and immediately goes to Abraham and demands that he cast out Hagar and Ishmael from their household. Now that she has a son of her own, she refuses to allow Ishmael to be the heir.

Abraham takes the matter to God, who assures him that Isaac is the chosen son through whom God will make a blessed and chosen nation. He tells Abraham to do as Sarah instructed, and that He will also make a great nation of Ishmael because he, too, is of Abraham’s seed. (v.13) This is an interesting aspect of God’s original promise to Abraham. Even though Abraham and Sarah sinned by trying to fulfill God’s promise through their own ways and means, God still chooses to honor Hagar’s seed. And the way that verse 13 is worded strongly suggests the *only* reason God will make a great nation of Ishmael is because Abraham is his father. Yet, ironically, the nation that results from Ishmael’s seed becomes a bitter and vicious enemy of the children of Israel, causing nothing but strife and all kinds of conflict with God’s chosen people, even up to this present day.

Paul uses this whole situation as an example of the war between the flesh and the Spirit after salvation in his letter to the Galatians. In chapter 4, starting in verse 22[[371]](#endnote-372), he compares us of the NT church age, the redeemed, to the seed of Isaac. Our flesh, the old man, is like the seed of Ishmael. In order to walk upright before God and to always be striving for holiness, we must cast out the old man as Abraham cast out Hagar and Ishmael.

Verses 14-21: Abraham rises up early the next morning, gives Hagar some water and food and then sends her away into the desert. She wanders through the wilderness of Beersheba until the water and food are gone. She has no shelter, no one to taker her and Ishmael in, and she finally comes to the end of herself. In utter despair, Hagar leaves Ishmael, who has very likely fainted from lack of bread and water and the heat of the day, under a shrub and then goes off on her own because she doesn’t want to witness the death of her only child. (v.16)

But Ishmael wakes up and he cries out for his mother. God hears the boy’s cry and visits Hagar, telling her to not be afraid and to go back to her son. An angel appears to show Hagar a nearby well from which she fills up her water bottle and gives to Ishmael to drink. God then provides for the two of them, sustaining them in the desert, until they end up in the region of Paran. Ishmael, who is now of age, takes himself a wife whom Hagar selects from her home country of Egypt.

Verses 22-34: Because of the incident in the previous chapter regarding Sarah, Abimelech recognized that God was with Abraham, and now he meets with Abraham to ask that he always deal kindly and truthfully with the king and his progeny. Abraham agrees. But then Abraham tells Abimelech of an incident regarding the king’s servants and a well that Abraham’s servants had been using. (v.25) Abimelech was unaware of the actions of his servants, so Abraham makes a covenant with the king for future use of the well. The place where this treaty is made is called Beersheba (v.32), which means “Well of the Oath”. Abraham plants a grove there and then calls “…on the name of the Lord, the everlasting God.” (v.33)

Verses 32 and 34 reveal that Abimelech is a Philistine king. The historical note in my study Bible says that the coastal plain where Abimelech ruled and where Abraham is now living would later become fully occupied by the Philistines from 1200 B.C. onward. Thus, Abimelech and his seed would eventually become that nation with whom the children of Israel would have many ongoing conflicts and strife.

# **Chapter 22**

After all that God had promised Abraham and then delivered unto him, the Lord now asks of Abraham something that seems directly contrary and out of character for everything that we know of God and His covenant with Abraham to this point. Verse 1 of this chapter uses the word “tempt”, but it doesn’t mean what we typically think of when we read that word in scripture. God cannot tempt mankind to sin. He is incapable of that because He is perfect. (James 1:13[[372]](#endnote-373)) Instead, what that word means in this context is “prove” or “test”. God was about to test Abraham’s faith, as He has done with all of His children from the beginning, and even today with you and me. (James 1:2-4[[373]](#endnote-374), 1 Peter 1:6-7[[374]](#endnote-375)) God commands Abraham to take Isaac, his only son whom he loved, and travel to the land of Moriah. Once there, Abraham is to offer up Isaac as a blood sacrifice. (v.2)

The first point of interest about this verse is the name of Moriah. 2 Chronicles 3:1[[375]](#endnote-376) tells us that Solomon built the temple of the Lord in Jerusalem hundreds of years later on that same mountain where Abraham would soon build his altar upon which to sacrifice Isaac. It’s also the same location where King David “…prepared the threshing floor of Ornan the Jebusite…”, according to that same verse. This particular land and region has been of significance to God ever since He first called Abraham to leave Ur of the Chaldees and be the father of a chosen people. This same land, which was promised to the nation of Israel after their exodus from Egypt; where King David and King Solomon reigned during the blessed years of Israel’s obedience and prosperity; where the temple will one day be rebuilt again; where God will one day gather again His chosen people; and from which Jesus Christ will reign for a thousand years here on earth; has been preserved by God for all of human history, despite all the heathen nations which have possessed – and even now attempt to possess – it. Of all the geographical regions on earth, this specific land of Canaan where Abraham currently dwells is as special to God as Abraham’s seed would soon be.

The second point of interest is verse 3. There is absolutely no reaction from Abraham except immediate obedience. He rises early in the morning, saddles his donkey, cuts the wood necessary for the sacrifice, and then sets out with Isaac and two of his servants. There is no protest from Abraham, no questioning of God’s command, not even a delay of one or two days while he thinks carefully about God’s directive. There isn’t even a discussion with Sarah, which tells us that she, too, had faith as strong as Abraham’s. Both of them simply, completely obeyed. For all of their weaknesses and faults displayed in the previous chapters, Abraham and Sarah had come to understand God’s perfect will for them, and that even in a matter such as this, He was in control. He had a plan.

Verses 4-8: After 3 days of travel Abraham sees the mountain in the distance, and he tells his servants to wait here. Notice the wording of that last sentence in verse 5: “…I and the lad will go yonder and worship, and come again to you.” Abraham’s faith in God was so great that he knew for certain that Isaac would be returning with him. Hebrews 11:17-19[[376]](#endnote-377) tells us why Abraham was so sure of this. He knew that God could resurrect his only son from whom God had promised Abraham would come the chosen nation. Abraham knew God’s character well enough by now to know that He could not contradict himself. If He had made a promise and a covenant with Abraham, then He could not go back on His word. To do so would prove that He wasn’t God.

Therefore, Abraham knew, one way or another, he and Isaac would be returning together. He didn’t know any of the specifics, but that didn’t matter. His response to Isaac’s question in verse 7, “…where is the lamb for a burnt offering?”, is a perfect summation of Abraham’s faith. “My son, God will provide Himself a lamb for a burnt offering.” It was that simple.

Verses 9-10: Abraham and Isaac arrive at the designated spot, and Abraham builds the altar. He then binds Isaac and lays the boy on the altar. Abraham draws his knife and prepares to slay his only son.

Take note of Isaac’s trust and faith in his father. He doesn’t fight, doesn’t struggle, doesn’t try to run away. Just as Abraham simply and completely trusts and obeys God, so Isaac simply and completely trusts and obeys Abraham. This is evidence that Abraham has taught his son well. Isaac believes and trusts in God because Abraham has passed onto him all that he has learned of God and His special covenant with Abraham.

Verses 11-14: The angel of the Lord calls out to Abraham, telling him not to kill Isaac. As we know from other references in the OT where this title is used, as well as the wording of verse 12, this is Jesus Himself speaking to Abraham. “I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.” Abraham had passed God’s test of his faith and obedience, and God was well pleased. The whole point of this test was for Abraham to prove to God that God had first place in Abraham’s life. Absolute trust, faith and obedience to God was more important to Abraham than *anything else* in his life, even the life of his only son.

Abraham at this point turns to see a ram caught by his horns in a nearby thicket, and he offers up the animal in a burnt sacrifice in place of Isaac. Furthermore, Abraham names this place Jehovah-jireh, which means “God will provide”.

Verses 15-18: Jesus then speaks again to Abraham when the sacrifice is done. “By Myself I have sworn, saith the Lord…” is a powerful statement. God can swear upon His own name and upon Himself because He *is* God! He is immutable, unchanging and eternal. He has no beginning and no end. He is Alpha and Omega, He has always been and always shall be. And because He is perfect, He cannot go back on His word. Therefore, when He swears by Himself, Abraham can be assured that God will do what He has promised!

Because Abraham obeyed without question and with absolute faith and trust, God promises to bless him and to multiply his seed upon the earth. Abraham’s seed would “…possess the gate of his enemies…” (v.17) and all the nations of the earth would be blessed through them “…because thou hast obeyed my voice,” says the Lord.

Verses 19-24: This chapter closes with a bit of genealogy. We learn that Abraham’s brother, Nahor, had eight sons, one of whom – Bethuel – is the father of Rebekah. Nahor also had four more children from his concubine, Reumah.

# **Chapter 23**

Sarah is a hundred and twenty-seven years old when she dies in Kirjath-arba (Hebron). After a period of mourning, Abraham goes to the sons of Heth, who are the inhabitants of this region of Canaan, and he asks to purchase from them a suitable burial site for Sarah. The reason for this is because he is a “…stranger and a sojourner…” in this land. (v.4)

Heth, as you’ll recall from Genesis 10:15[[377]](#endnote-378), was the firstborn of Sidon who was the son of Canaan, who was the son of Ham. Furthermore, Genesis 15:20[[378]](#endnote-379) lists the Hittites as one of the people groups whom God tells Abraham is currently living in the land that He has promised to Abraham and his seed. The Hittites are the descendants of Heth, and in the nearly seventy-five years that Abraham and all his house have been dwelling in Canaan, he has become a “mighty prince” among all the peoples of this land. (v.6) This is part of God’s blessing to Abraham for his faith and obedience.

The rest of this short chapter is a dialogue of negotiation between Abraham and Ephron, one of the Hittite leaders. In the presence of the other important men of the city (v.10), the two of them agree on a price of 400 shekels of silver for the field and the cave which is to be the sepulcher for Sarah and the rest of Abraham’s family later on. (Genesis 49:29-30[[379]](#endnote-380)) The name of that land is Machpelah, and it became the burial site for Sarah, Abraham, Isaac, Rebekah, Leah and Jacob. (Rachel is the only notable absence from that list, but that is because she was buried on the outskirts of Bethlehem. (Genesis 35:19[[380]](#endnote-381)).

# **Chapter 24**

At the time of Sarah’s death, Isaac is 37 years old and Abraham 137. Verse 1 says that Abraham was “well stricken in age”, and we learn in Genesis 25:20[[381]](#endnote-382) that Isaac is 40 years old when he takes Rebekah as his wife. That means that Abraham is 140 at the time of the events which take place in this chapter.

Verses 2-9: The “eldest servant” mentioned in verse 2 is most likely Eliezer of Damascus, first mentioned in Genesis 15:2[[382]](#endnote-383). Like Abraham, Eliezer loved and worshiped God, and he was devoted to Abraham. And as we learn in these verses what Abraham asks Eliezer to do for him, Eliezer’s loyalty to Abraham and Isaac – the heir that displaced him – as well as his love & obedience to God is even more striking and remarkable.

One other note regarding verse 2: according to my study Bible, the word “thigh” in this sentence is an ancient middle eastern euphemism for the male reproductive organ. When Abraham asks Eliezer to put his hand under Abraham’s thigh and swear the oath that Abraham gives him in verse 3, the act either symbolizes that the yet-unborn children would avenge any violation of the oath, or solemnizes the oath in the name of the God who gave circumcision as the sign of the covenant. (The only other mention of this specific phrase and type of oath in the entire Bible is in Genesis 47:29[[383]](#endnote-384).)

The reason Abraham can’t fulfill this task himself is because of the distance and travel time involved. Remember that he is still just a sojourner here in Canaan, and he is surrounded by heathen nations that do not worship, love and obey God as he does. As we have seen in the previous chapter, some of these neighbors might respect Abraham as a wise leader and a “mighty prince”, and they might also acknowledge God’s existence because of Abraham’s testimony, but that’s a far cry from actually accepting God as Lord and bowing to His divine will.

Abraham’s desire to find a wife for Isaac from among his own kindred instead of the Canaanites is also an indication to us that Abraham understood that God had not called the peoples of Canaan in the same way that He had singled out Abraham and made a covenant with him. When God told Abraham that He would bless him and multiply his seed upon the earth, Abraham understood not only what God stated clearly, but also what was *not* clearly stated, namely that God did not want Abraham’s progeny to intermarry with the heathen nations around him. God would expressly state this a few hundred years later to Moses and the nation of Israel, but the principle was also made clear here to Abraham, even if God didn’t explicitly say so. That’s how close Abraham was to the Lord in his walk with Him!

So Abraham directs Eliezer to return to Abraham’s country and his kindred “…and take a wife unto my son Isaac.” (v.4) Verse 5 shows just how devoted and obedient Eliezer was to Abraham. He doesn’t question his master’s decision, or balk at traveling such a great distance, and he doesn’t even question whether or not there will be a suitable woman available! He, like Abraham, walks by faith, simply trusting that this is God’s will for his master and son, and so he just obeys. Thus, his first question is a logical one: if the woman is not willing to leave her home and family to journey back with him, should Eliezer take Isaac back to Abraham’s homeland?

Abraham’s response in verses 6-8 indicates his God-given wisdom as well as the depth of his trust and faith in God. Abraham is well aware that His family does not believe in and worship God as he does. This was part of the reason of God’s initial calling for Abraham to leave Haran, to separate from his father’s house and make the rest of the journey to Canaan with just his immediate household. (See Genesis 31:19, 30[[384]](#endnote-385) and 35:2, 4[[385]](#endnote-386) for evidence of idolatry among Nahor’s descendants.) He knows that if Isaac leaves Abraham’s household and returns to the land and family of his father that he will be corrupted and will very likely fall away from his walk with God. Therefore, Abraham tells Eliezer that not only will God send His angel ahead of Eliezer to arrange his meeting with the right woman, but also that Eliezer is freed from his oath is the woman refuses to come back with him. Abraham then emphasizes once more that Eliezer is not to take Isaac back to Abraham’s homeland under any circumstance.

Eliezer puts his hand under Abraham’s thigh and swears accordingly to all his master has asked of him for this specific task.

Now let’s pause here for a moment, and go back to verse 1. Abraham waits until three years after the death of Sarah, and after their only son, Isaac, has just turned 40 (!), to finally begin looking for a wife for Isaac??? Doesn’t that strike you as odd, given everything we’ve read about Abraham up to this point? God had promised him that his seed would be as the number of stars in the heaven and the sands on the seashore. If I was Abraham, I’d have started looking for a potential bride for Isaac as soon as he was born. I’d have sent my chief servant back to my homeland to begin setting up betrothals and drawing up marriage contracts so that as soon as Isaac turned eighteen – or whatever number was the customary marrying age back then – then he’d be hitched and ready to start a family of his own!

But that’s not what we read anywhere in these chapters. The last we saw of Isaac was at the end of chapter 22, when he and Abraham were coming back down from the mountain in Moriah. Now, he’s 40 years old and still single. And only just now is Abraham sending Eliezer back to the homeland to meet the damsel that God has already chosen to be Isaac’s wife.

Here's what we can reasonably deduce from reading in between the lines: Abraham indeed was eager to choose a bride for Isaac when Isaac was still just a boy. But he wisely took the matter to God first instead of acting on his own. And God told him to wait. The time would come when God himself would choose a bride, and He would tell Abraham when it was time to send Eliezer on his special mission. I have no doubt that Abraham expected that time to be shortly after Isaac’s twentieth birthday, or maybe twenty-fifth, at the latest. But each time he consulted God to know if it was time, and God told him to wait. Abraham, who had long ago learned that God’s timing was perfect in all things, obeyed.

There’s something else to consider in these first 9 verses: Isaac, too, was probably eager to be married while young. But that test of faith that God gave Abraham on that mountain in Moriah was also a test for young Isaac. It was a test of how much he loved and trusted his father, Abraham. And now, as his fortieth birthday drew closer and closer, Isaac was learning to not only trust in his father to find him a suitable bride, but also trust in God’s timing in this specific matter. Isaac was more than old enough to strike out on his own. He could have rebelled against both God and Abraham and chosen a wife from one of the heathen nations right next door. But Abraham had taught his son well. Isaac, too, believed God, and it was counted unto him for righteousness, just as it was with his father.

Verses 10-15: According to my study Bible, the first historical references to domesticated camels appear here in the Abraham narrative in the Bible. Eliezer takes ten camels with him on his journey to Mesopotamia. When he arrives at the outskirts of the city where Nahor’s family lives it’s early evening, the customary time of day when the women of the city come out to draw water. (v.11) Eliezer makes his camels kneel by the water trough, and then he prays to the Lord. Verse 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.” (Genesis 27:20[[386]](#endnote-387), Nehemiah 1:11[[387]](#endnote-388), Psalm 37:5[[388]](#endnote-389).) Eliezer asks God to give him a specific sign: the woman who not only offers Eliezer a drink of water, but also offers to draw water for his camels, is the one whom God has chosen to be Isaac’s wife. By bringing about the answer to this request in such a specific way, Eliezer would know that God “…hast shewed kindness unto my master.” (v.14)

I must pause here and insert some of my own experience. For obvious reasons, this part of the Abrahamic narrative, as well as the earlier chapters where God promised a son to Abraham and Sarah, even though they were both well past middle age, has resonated with me loud and clear. For reasons I still don’t quite understand, God has called me to be a husband and father. That is His plan for the next phase of my life. If you have read my testimony and ongoing story in the “My Progress” section of this site, you know that it’s taken me 2 years to finally accept that calling.

Some time ago, when I was out to dinner with my pastor and we were discussing this, he asked if I was being specific in my daily prayers to God for a wife. I gave him a questioning look. “What do you mean by ‘specific’?” I asked.

“What type of woman are you attracted to? Blondes? Brunettes? Tall? Short? What color of eyes do you like?”

Now I was thoroughly baffled, and I gave an irritated shrug. “I don’t know, pastor! You know my struggle with homosexuality. I’ve never been attracted to women my entire life. So I have no idea what type of female God is going to give me. I just ask Him to provide me with a wife.”

But pastor corrected me on this, saying that I needed to be specific. “It’s ok,” he explained, “to be detailed in your request to God.” He then went on to say that he had done the same thing in his early twenties when he had asked God for a wife. He knew what he was attracted to, and he asked God for a girl that fit his desired physical attributes. “And that’s exactly what God gave me,” he finished. “I knew it the first time I saw her. Our 25th anniversary is this year.”

“I don’t know,” I replied. “God is not a vending machine. You don’t just order up a specific woman and boom! There ya go! It doesn’t work like that.”

But pastor insisted that sometimes, yes, God will give you exactly what you ask for, but you have to be specific.

I just nodded, said yes, and then changed the subject. In the year since that conversation, I have read this passage in Genesis 24 a couple times now, and both times I’ve thought of what pastor said about being specific in my prayer request. Yes, I did start asking God for a woman who’s young, late twenties or early thirties, with dark hair, blue or green eyes, who’s physically fit and wants to be a workout partner, and is also a good cook because I want to have some healthy meals every now and then instead of my microwave steamed veggies and homemade salads. And, just for kicks, I also asked God to bring me a sci-fi geek who’s either a *Star Trek* or *Star Wars* fan and who is also a video game nerd who can challenge me in *Mario Kart*.

But then I always feel downright foolish and, to be honest, just a bit brash and disrespectful, in being so specific with God. Why isn’t it enough to just ask for the woman He wants me to have? He has the power and the will to change my same sex attraction, and therefore He will also bring a woman into my life whom He will make me attracted to. I don’t need to be specific in what kinds of physical attributes I want in a future spouse, mainly because I honestly have no idea what I find physically attractive in a woman in the first place, but also because God is running this whole show. I’m just a willing vessel for Him to do with as He pleases. He’s immensely blessed me in all other areas of my life thus far because I’ve been obedient and submissive to His will. So I know that I’ll be pleased with whomever He has already selected for my future wife.

To pray so specifically by listing all the physical and character attributes that I want in a future spouse feels like I’m treating God no better than the magical genie in Aladdin’s lamp. And that just seems wrong on so many levels! Who am I to be so particular with God? I should just be grateful that He’s willing to give me a wife in the first place. It’s the same situation as when I was a kid and I complained to my parents because Mom made meatloaf for dinner and I didn’t like it. What’s every parent’s typical response? “You should be grateful there’s food on the table and a roof over your head. There are children in Africa who are starving right now with nowhere to sleep at night.” Same principle applies to my requests to God. I should be grateful for whatever blessings He gives me and not be picky, especially since I don’t deserve any of it. It’s because of His mercy and grace that I’m not on my way to hell in the first place. Amen and hallelujah!

As I said, God in control here! I’m just along for the ride. And besides, I don’t – and I shouldn’t – get a say in the big decisions like this. Whomever He chooses to give me I will be physically and romantically attracted to. My faith in Him tells me that is so! That’s all I need to know. Now I just have to wait for that one He’s chosen to finally cross my path. I’ll know her as soon as I see her for the first time. Until then, I keep my request simple and to the point. “Lord, please bring me a wife. Amen.”

But then I read passages like this one in Genesis 24. And, to be honest, it irritates me. One, because it reaffirms what my pastor said, which means he was right, and that bugs me. Two, Eliezer was not only very specific in his request, but God answered his prayer precisely in the way Eliezer asked. And three, God answered Eliezer’s prayer almost immediately! That last one especially annoys me! I’ve been begging God for 18 months now for a spouse and a family, but I’m still waiting to complete step one! Yet Eliezer, who’s not even at this well to seek his own wife, gets his oh-so-detailed request answered *even before he finishes his prayer!* (v.15) \*Sigh\*

Now, back to our regularly scheduled programming…

Verses 16-21: Rebekah (also spelled “Rebecca”, Romans 9:10[[389]](#endnote-390)) was a young and beautiful virgin. (v.16) As she’s filling her pitcher, Eliezer asks her for a drink of water. She willingly complies and after he’s done refreshing himself she adds, “I will draw water for thy camels also, until they have done drinking.” (v.19) Verse 20 says that Rebekah empties her pitcher into the nearby water trough, and then runs back and forth to the well to keep refilling the trough until the camels have had their fill.

To get an idea of how much work that actually is, here’s some interesting trivia about camels. God created camels specifically for hot, dry and arid regions such as the middle eastern deserts and plains. Camels can go for a week – sometimes longer – without food or water because they can store both water and fat in their hump to live on for many days. They can also travel up to twenty miles a day and carry loads up to 200 pounds! According to the Encyclopedia Britannica, the average Arabian camel can drink up to 30 gallons of water at one time! This is because God created camels with uniquely shaped blood cells, which are oval instead of a sphere. This allows the cell more flexibility, which somehow allows their blood to also flow more easily when water is scarce, which is the case in many desert climates. This oval shape allows for the camel to consume that much water in one sitting, and the hump allows the animal to store it for later use when a water source is not available.

Verse 10 says Eliezer had ten camels with him. That means that Rebekah had to fill that trough enough times for a total of three hundred gallons, give or take, to be drank by all ten thirsty camels! This was no small, quick task! Verse 21 says that Eliezer watched in amazement as this young woman completed her task. He had to have been marveling at not only God’s providence and timing, but also the humility and work ethic of this beautiful young damsel!

Verses 22-27: When the camels were finally done drinking, Eliezer takes a gold earring and two bracelets and gives them to Rebekah. He then asks her who her father is and if there’s room for lodging for both him and the camels. Rebekah tells him that she is the daughter of Bethuel, who is the son of Abraham’s brother Nahor. She also tells him that they have plenty of provisions and lodging for both him and the camels. Eliezer bows his head and worships God, thanking Him specifically for His mercy and truth. In verse 12, Eliezer had asked God to show kindness towards Abraham by fulfilling Eliezer’s specific request. That word “kindness” is from the original Hebrew word “chesed”, which also means “goodness” or “faithfulness”. It’s a word used throughout the OT in reference to God and His loving mercy towards His chosen people. Now, in his prayer of thankfulness, Eliezer recognizes God’s kindness once again towards his master Abraham.

Verses 28-49: Rebekah runs back home to tell her family about Eliezer. Her brother, Laban comes out to the well to meet Eliezer and see for himself what’s going on. After hearing Rebekah’s report, and after talking with Eliezer, Laban invites Abraham’s servant and all his camels and the other men with him back to their house for rest and lodging. The camels are put up in the stalls for the night, water is fetched to wash the feet of Eliezer and the other men, and food is prepared. But Eliezer won’t eat until he has told them his whole story. (v.33-48) He tells them of his master Abraham, of his only son Isaac who was born to them in their old age, and then of Abraham’s assignment for Eliezer. He finishes with his account of the prayer at the well and meeting Rebekah. In conclusion, he asks Laban and Bethuel to give him a decision regarding Rebekah.

Verses 50-54: Laban and Bethuel recognize God’s will and direction in this matter, and they give their blessing for Rebekah to return with Eliezer. Again, it’s not clear if they love and worship God in the same way Abraham does, only because of what we know later regarding the mention of household gods. But, whatever the case, they do seem to have knowledge – as well as a basic understanding of – God, and they also recognize that He has worked in this matter on behalf of Abraham, and so they give Eliezer permission to take Rebekah back with him.

Eliezer, once again, worships and praises God, thanking him for his kindness, mercy and love. He then brings forth all the silver and gold jewels and rich clothing that Abraham sent with him as a dowry for Rebekah. Only then does Eliezer and his men eat and drink with Bethuel’s family and then they bed down for the night.

Verses 55-61: In the morning, however, after Eliezer and the other men with him are all packed up and ready to go, Laban and his mother show some doubt and hesitation. They say to Eliezer, “Let the damsel abide with us a few days, at the least ten; after that she shall go.” (v.55) This is the first sign of Laban’s true character that will be seen more clearly in the later chapters as we get to the story of Jacob. Laban is a deceiver, and this verse shows us that he does not trust in God the same way that Abraham and Eliezer do.

Eliezer, to his credit, stands firm. He’s leaving today, and either Rebekah comes with him or not. He reminds Laban that the Lord has arranged all of this, and there isn’t time for delay. So Laban and his mother send for Rebekah and ask he if she wants to go with Eliezer. Rebekah replies without hesitation, “I will go.” (v.58)

Let’s take a moment to dwell on Rebekah. We’re introduced in this chapter to a young woman who is very likely about 20 years of age. One day she meets a stranger from a distant country who asks her for a drink. She not only offers him a drink but offers to draw water for his camels, and then he gives her gold jewelry and asks for lodging for himself, his men and his camels. Then, that night at dinner, this strange visitor tells Rebekah and her family that his master, Abraham, whom she has never met, sent his servant to fetch a wife for his son, and that that wife is to be Rebekah! The strange man says that God revealed her unto him. And now, the next morning, Rebekah is asked by her brother and mother if she would like to leave her home and all that she’s known to go with Eliezer to a strange land to marry a man she’s never met!

Rebekah’s simple, immediate answer to her brother and mother shows great faith. Rebekah is an example to all of us about what it means to follow God and do His will. She was where she was supposed to be that day at the well, doing what she was supposed to do, just as she had done every day since she was old enough to carry the pitcher on her own, and God blessed her for it. He chose her, just as He had chosen Abraham, and she, on faith, willingly obeyed.

Verses 62-67: Isaac had settled in the same region where Hagar had first talked with God after she had fled Abraham’s household in chapter 16. Verse 62 says Isaac is coming from the well of Lahai-Roi, which is near Kadesh. It is evening, and Isaac had come out into the field to meditate. (Joshua 1:8[[390]](#endnote-391), Psalm 1:2[[391]](#endnote-392), 77:12[[392]](#endnote-393), 119:15[[393]](#endnote-394), 27[[394]](#endnote-395), 48[[395]](#endnote-396), 143:5[[396]](#endnote-397)) But then he sees the camels coming.

Rebekah, too, sees Isaac from a ways off, and she asks Eliezer who he is. Eliezer tells her that it’s his master, Isaac. In the custom of that time, Rebekah takes a veil and covers her face so that only her eyes are seen.

Eliezer tells Isaac all that is happened and then introduces him to Rebekah. Isaac takes her as his wife, bringing her into the tent that once belonged to his mother, Sarah. Verse 67 concludes with “…and he loved her: and Isaac was comforted after his mother’s death.”

In this chapter, we are given a beautiful lesson on what it means to wait upon God and His perfect timing. We must have faith that God will honor his promises to us, but only according to His timetable, not ours. Isaac was willing to wait for the one God had chosen as his future wife, and he was rewarded because of his faithfulness. Rebekah, too, was rewarded for her faithfulness of daily service and doing what she was supposed to do, even if it was something as mundane as the household chore of fetching water for her family at evening. She was in the right place at the right time to receive God’s reward and blessing, and she had the honor of being the mother of Jacob, the one chosen by God to fulfill His promise to Abraham.

# **Chapter 25**

This chapter begins with another brief genealogy. Abraham took another wife after Sarah died, one of his concubines named Keturah. It’s very likely that she was part of Abraham’s household while Sarah was yet alive. Keturah bore him six more children (presumably sons), and, according to my study Bible, the names of these other children and grandchildren listed in verses 2-4 correspond to the names of various Arab tribes, both past and present. This is another example of God’s promise to Abraham that he would be the father of many nations. (Genesis 17:4[[397]](#endnote-398))

But verses 5 and 6 confirm that Isaac was the principle heir. To all his other sons Abraham gave only gifts and then sent them away from his household when they came of age. They inherited none of his wealth. This, of course, planted the seeds of jealousy and animosity that had always existed between the Arabs and the Jews, even to our present day.

Verses 7-11: Abraham lived to be 175. Upon his death he was buried by Isaac and Ishmael in the cave of Machpelah which was in the field that Abraham had purchased from the Hittite leader Ephron after Sarah’s death in chapter 23. He was buried next to Sarah.

Verses 12-18: As I mentioned in my commentary of chapter 17, these verses give a brief genealogy of Ishmael’s line, twelve princes that would become the fathers of the Arab nations, out of whom would come the religion and nation of Islam as we know it today. It is interesting that, just as there are twelve tribes of Israel, there are also twelve princes listed here and in 1 Chronicles 1:29-31[[398]](#endnote-399).

Ishmael was 137 years old at the time of his death. (v.17) Verse 18 tells us that his descendants dwelt in the lands closer to Egypt, on the way towards Assyria.

Verses 19-23: As noted earlier, Isaac was forty years old when he married Rebekah, but she did not immediately conceive. Isaac prayed to the Lord on behalf of his wife. The word in verse 21 is “intreated” which means “to plead with”. Isaac pleaded with God, no doubt reminding Him of His promise to Abraham, and God answered his prayer. It is notable here that there is no mention of Isaac turning to a handmaid or a concubine as Abraham did. Once again, Isaac demonstrates great patience and a willingness to wait upon God, a lesson that his father never fully mastered.

After twenty years, Rebekah does finally conceive (v.26), and we learn in verse 22 that she is pregnant with twins. Rebekah, however, has no way of knowing this, and so she is greatly disturbed by the physical discomfort and pain caused by the children struggling within her. So she prays to the Lord, and He tells her in verse 23: “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.” That last statement must have been astonishing to Rebekah, for it was contrary to the custom of that time in middle eastern culture.

Not from my study Bible: *“This forms the basis of for our understanding of the New Testament application of the term ‘firstborn’ to the Lord Jesus Christ. (Colossians 1:15[[399]](#endnote-400)) It refers to rank, not origin. Normally, the eldest son was given preferential treatment. He assumed more responsibility and was rewarded with honor and given two shares in the family inheritance instead of the single share that each of his younger brothers received. Occasionally, however, the eldest fell out of favor and was replaced by a younger son, a brother. Here’s some examples: Jacob replaced Esau; Ephraim replaced Manasseh (Genesis 48:18-19[[400]](#endnote-401)); Joseph replaced Reuben (Genesis 49:3-4[[401]](#endnote-402), 1 Chronicles 5:1-2[[402]](#endnote-403)); Solomon replaced Adonijah (1 Kings 1:29-30[[403]](#endnote-404)). Thus, younger became the ‘firstborn’, that is, he attained to first rank. This term is applied in this sense to the nation of Israel. (Exodus 4:22[[404]](#endnote-405), Amos 3:1-2[[405]](#endnote-406))”*

Verses 24-28: The twins are born. Esau is so named because of his hairiness. Jacob’s name is derived from the fact that he came out clinging to Esau’s heel. Jacob’s name also means “supplanter” or “deceitful”, a foreshadowing of his character as an adult. Like Cain and Abel, Jacob and Esau choose disparate occupations as adults: Esau the skilled hunter, “…a man of the field…” and Jacob “…a plain man, dwelling in tents.” (v.27) Each of the parents has a favorite: Isaac savors the venison from the wild game caught and prepared by Esau; Rebekah loves Jacob. (v.28)

Verses 29-34: Jacob cooks up a stew. Because of what we’re told in verses 27-28, we can infer that Jacob goes against the tradition and culture of this time. He prefers to stay at home in the tents, learning from his mother how to cook, which is not typical of the men of this culture at this time period. Esau is the more traditional male figure, the hunter and gatherer, the provider for his family.

But Esau is also profane. (Hebrews 12:16-17[[406]](#endnote-407)) This means that he does not hold in high esteem his place as firstborn. He comes in from the field one day, hungry and tired. He smells Jacob’s stew, and he foolishly sells his birthright as firstborn to his younger brother for a bowl of pottage! (v.31-33) Esau throws away his future for the pleasure of the moment, choosing the lust of the flesh over the sacred honor of his rights and privileges as the eldest son. This is why God says later in Malachi 1:3: “And I hated Esau…”. The Apostle Paul reiterates this in Romans 9:13[[407]](#endnote-408).

This chapter closes with the following statement: “…thus Esau despised his birthright.” (v.34) Esau made a foolish and impetuous choice, and God rejected him for it, favoring Jacob instead. But, as we well know from the rest of Jacob’s story, he was no saint himself. The fact that he took advantage of his brother’s weakened and famished state is no better than Esau’s rejection of his own birthright and favored status. Both of these men displayed a poor lack of judgment and selfishness, yet God chose Jacob above Esau, fulfilling His covenant promise to Jacob’s grandfather Abraham through the twelve sons yet to be born of Jacob, the deceiver and manipulator.

# **Chapter 26**

Another famine befalls the land where Isaac and Rebekah dwell. They journey from there back to Gerar where Abraham had first dwelt almost a century earlier. (Genesis 21.) For obvious reasons, the King Abimelech that is named here in chapter 26 is not the same king mentioned in chapter 21. This time, God warns Isaac not to go down into Egypt but to remain there in Gerar instead, and He would bless Isaac and his seed. God reminds Isaac of His covenant promise with Abraham and then reaffirms that same oath with Isaac. (v.3-4) So Isaac dwelt in Gerar.

Verses 7-11: But, like his father, Isaac succumbs to his fear instead of trusting in the Lord. Just as Abraham did when he and Sarah first arrived in this land, Isaac tells the Philistine men that Rebekah is his sister, not his wife. After some time passes and they have been in Gerar for awhile, Abimelech spies Isaac and Rebekah from his palace window being affectionate with one another in a way that only a husband and wife would be. He immediately summons Isaac and demands an explanation. (v.9) Isaac confesses the truth: he was afraid he would be killed because of Rebekah’s beauty and the desire of the Philistine men to have her. After another rebuke to Isaac (v.10), Abimelech issues a decree to his men that no one may touch Isaac or Rebekah as long as they are in the land. (v.11)

Verses 12-14: Because Isaac obeyed God, God kept His promise and blessed Isaac, just as He blessed Abraham. Isaac’s household grew quite wealthy in both crops, livestock, servants and land. Naturally, the Philistine men became jealous of Isaac, and they began to make trouble for him.

Verses 15-17: All the wells that Abraham had dug for his household when he had first arrived in this land had been stopped up and filled with earth by the Philistines. Now, Abimelech tells Isaac to leave that region, “…for thou art much mightier than we.” (v.16) Even the king had become afraid of the size and power of Isaac’s household and wealth. Isaac willingly complies, moving all his tents and livestock and servants to a different valley. (v.17)

Verses 18-22: Isaac’s men uncover and reopen the wells that the Philistines had stopped up after Abraham’s death. Isaac also renames them according to what his father had called them. (v.18) In the process, however, Isaac’s servants discover a new, vibrant wellspring and claim the site, but the Philistine herdsman try to claim it as well, and this leads to even more conflict between them and Isaac’s household. So Isaac relocates once again, digs a new well, and this time the Philistines don’t bother him about it. So he names that new site Rehoboth, which means “plenty of room”. (v.22)

Verses 23-25: Isaac returns to the land of his father, Beer-sheba (Genesis 21:14[[408]](#endnote-409), 31-33[[409]](#endnote-410), 22:19[[410]](#endnote-411)), where God appears to him once more, and, once again, reaffirms His promise that Isaac’s seed will be multiplied in the earth for his father Abraham’s sake. Perhaps Isaac needed this reassurance because, at this point in his life, neither of his sons were married. Verse 34 tells us that Esau was forty years old when he finally took for himself two wives of the Hittites. And since there’s no mention of Jacob at all in this chapter, we can safely conclude that Isaac was suffering from doubt and fear that God’s promise to his father – and now him – was not going to come true. Add to that all the stress of his dealings with the Philistines, and we can see that Isaac was a man with many burdens. He needed reassurance from the Lord that he was still in the right place and that God would still hold true to all that He had promised Abraham and Isaac.

Verses 26-31: Abimelech journeys from Gerar to pay a personal visit to Isaac. Isaac is baffled as to why the king would now travel to see him when he banished Isaac from Gerar in the first place. (v.27) Abimelech replies that he and his men have watched Isaac and his household grow wealthy and powerful because of the Lord, and now he wants to formalize a new pact with Isaac. There will be no more skirmishes and squabbling over land and wells, and there will be permanent peace between Isaac and Abimelech. (v.28-29) Isaac agrees to this, and he throws a great feast for Abimelech and the men of both houses. In the morning, Abimelech and Isaac swear once more to the new oath of peace, and then Abimelech departs.

Verses 32-35: That same morning, Isaac’s servants inform him of a new well they discovered there in Beer-sheba, which Isaac names “Shebah”, meaning “oath” or “seven”. At the same time, amidst all of this conflict with the Philistines and the burden of daily life, Isaac and Rebekah are also troubled greatly by Esau’s choice of Hittite wives.

This chapter is another good reminder and example of how God is with us not only in the great trials of life, but also the seemingly mundane, day to day minutia of just making a living and providing for our families. All the little conflicts that arise from our daily interactions in life – coworkers, family, friends, etc – as well as the burden of just meeting our daily needs as we provide for ourselves and our families can sometimes leave us feeling despondent, tired, weary and careworn. For Christian parents, the added burden of seeing their children stray from the Lord and what they know is right can also be an especially heavy load on their hearts.

But amongst all of that, God is always present, always reminding us through the Holy Spirit and His word that He is with us. He will never leave us nor forsake us, and whatever promises He has made to each of us individually He will bring to pass. It might not be when we expect them, and the lessons of patience and walking by faith are never easy to learn and practice, but, if we are faithful and obedient, God will provide and take care of us! It’s a guarantee that we find in passages such as this one and many others throughout the Bible.

Just as He cared and provided for Abraham, and Isaac, and Jacob and all their seed, God will do the same today for you and me! It’s His eternal promise to all his children who have accepted Him as Lord and savior and trust in Him with all their hearts!

# **Chapter 27**

Verses 1-4: Isaac is now 137 years old and has gone blind. He decides that it’s time to pass on his blessing and birthright to Esau because he doesn’t know how mnay years he has left. He calls Esau into his tent and tells his oldest son that he’s ready to bestow upon him his birthright. But first Isaac asks Esau to take his bow and arrow and go hunt some wild game. Isaac wants Esau to prepare him some venison before he blesses him. Either Isaac is unaware that Esau had already traded away his birthright, or he is simply ignoring that past transgression. Not only that, given what we were told about how much Esau’s polygamous marriage to the Hittite women troubled his parents in the last verse of chapter 26, it seems especially odd here that Isaac still favors his eldest son so much that he’s willing to bestow his birthright upon him.

Verses 5-17: Rebekah overhears the conversation between Isaac and Esau. Rather than trust God regarding His prophecy to her while she was pregnant (Genesis 25:23[[411]](#endnote-412)) Rebekah instead hatches a plot to deceive her husband into giving his birthright to Jacob instead. Just like Sarah, Rebekah was unwilling to wait on the Lord and have faith in His timing. She tells Jacob what she overheard and then orders him to fetch a pair of young goats which she then kills and prepares in a stew. When Jacob protests that his father will insist on touching his son’s arms and neck to make sure that it’s Esau he’s speaking to, Rebekah assures him that she’s already taken that into account and to just do as she commands.

So Jacob obeys. Rebekah takes the goat skins, as well as Esau’s clothes, and dresses Jacob. She then gives him the bowl of stew and sends him into Isaac’s tent.

Verses 18-27: Jacob goes before his father, and Isaac asks to now which son he is speaking to. Jacob says he is Esau, and that he has brought his father the venison he asked for. He bids Isaac to rise and eat and then bless him. Isaac is surprised that Esau has returned from the field so quickly and says so. “How is it that thou hast found it so quickly, my son?” (v.20) Jacob replies, “Because the LORD thy God brought it to me.” Isaac, still skeptical because he knows the voice is not Esau’s, asks Jacob to come closer so that he may feel and smell him. Jacob obeys and Isaac gropes his arms and neck, feeling the goat hair that Rebekah placed on Jacob. He even asks Jacob to lean down and kiss him so that Isaac might be close enough to smell whether or not it’s really Esau. Isaac recognizes the scent of Esau’s clothes that Rebekah put on Jacob. (v.27) Despite the voice not belonging to his eldest son, Isaac decides that he is, in fact, speaking with Esau, and so he takes the stew and eats it. He then blesses Jacob and pronounces upon him the birthright.

Verses 28-29: “Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee.” (Genesis 47:27[[412]](#endnote-413), Exodus 6:8[[413]](#endnote-414), Deuteronomy 7:13[[414]](#endnote-415), 33:28[[415]](#endnote-416), Isaiah 45:14[[416]](#endnote-417), 49:7[[417]](#endnote-418), 60:12,14[[418]](#endnote-419), Zephaniah 2:8-9[[419]](#endnote-420), Hebrews 11:20[[420]](#endnote-421))

Notice that while every word of this blessing came true for Jacob and all his seed in the next several hundred years, this prophecy has yet to be truly, completely fulfilled for all of Israel. Only at the end of the tribulation, when Christ returns to establish His millennial kingdom here on earth, will God’s promise – spoken through Isaac – finally be fulfilled.

As I do a close reading of verses 18-29, I have to wonder if Isaac actually knew, in fact, whom he was blessing? I’m just speculating – and I could be wrong – but I wonder if perhaps Isaac did, in fact, favor Jacob after all, and knew of Jacob’s earlier bargain with his older brother. If that were true, and given what we know of Isaac’s displeasure of Esau’s recent marriages to heathen women, it would make sense that Isaac would be reluctant to bless a son who had so carelessly forsaken his favored status as the eldest as well as the God in whom Isaac and Abraham had put so much faith and trust. Did Isaac know Rebekah was listening nearby? If he knew his wife as well as many husbands often do, he knew exactly what she would do, and thus, Isaac could have blessed Jacob while simultaneously absolving himself of any blame for the fallout. Once Esau learned of the deception, he would naturally be wroth with Jacob and not Isaac – which, of course, is exactly what happened.

Surely Isaac would not have been so easily fooled by some goat hair and the scent of clothes, especially since he knew it was Jacob’s voice and not Esau’s. (v.22) But, then again, maybe his hearing was also not so good, and it’s also possible that Isaac wanted to bless Esau anyway, despite his lack of good judgment and his polygamous marriages. I also wonder if Rebekah had ever told Isaac of God’s prophecy to her regarding Esau and Jacob. If so, perhaps Isaac really did know exactly whom he was blessing, and he thought he was doing God’s will.

Verses 30-40: No sooner has Jacob left his father’s tent than Esau comes in with a bowl of savory meat. He bids Isaac to arise and eat so that he might bless him. Isaac, of course, is confused and asks who it is that’s now before him. When Esau identifies himself, Jacob becomes visibly upset and tells him that someone else was just here with a bowl of venison and that it was he whom Isaac blessed. Esau becomes distraught at hearing this, and he implores Isaac for a separate blessing. But his father confirms that it was Jacob who stole Esau’s birthright.

Esau again begs Isaac for a blessing, but Isaac tells him that it’s Jacob who will be Esau’s lord, and that all that Isaac has will be inherited by Jacob. Isaac has nothing left to give to Esau. (v.37) But Esau persists, again begging his father for just one blessing even as he breaks down and weeps. But all that Isaac can give Esau is a prophecy that he will serve his younger brother, and that he will live by the sword, and eventually he will break free of Jacob’s dominion. (v.39-40)

Verses 41-46: Esau vows to get revenge on Jacob, and when Rebekah learns of just how angry he is with his younger brother, she tells Jacob to flee to Haran and take shelter with her brother Laban and all of his house. She will send for him once Esau has calmed down and forgotten this whole situation. She then lies to Isaac, claiming that she’s sending Jacob to Haran in order to get a wife from her side of the family so that he doesn’t make the same mistake in marriage that Esau did. (v.46)

What this chapter clearly shows us is the consequences of selfishness, lying, deceit and what happens when we don’t trust and obey God. Rebekah should have left well enough alone. She should have trusted God to bring about His prophecy in His own time in His own way. Esau shouldn’t have been so irreverent and so foolish as to sell his birthright for a mere bowl of stew in the first place. Jacob shouldn’t have been so selfish and stood up to his mother when she came to him with her plan to deceive her husband. And Isaac shouldn’t have been so hasty in believing Jacob’s lie when there was reasonable doubt about his claim to be Esau. Perhaps if Isaac had waited and consulted the Lord first before blessing Jacob, the rest of the saga of this family and God’s chosen people might have turned out differently.

However, as He always does, God incorporated the selfish, sinful choices of His children into His divine will. There is nothing that happened in this story and in the hearts of these four people that God hadn’t already known about ahead of time. God has always taken the worst of us – the deceivers, the selfish, the vain, the foolish, the manipulators, the weak of faith and heart – and used the consequences of our bad and stupid choices to 1) show His great mercy, love and grace, and 2) to bring about His ultimate will and plan. And, of course, we always end up sowing what we reap. Jacob is about to learn just how difficult life can be when we take the easy road of deceit to satisfy our own selfish desires and ambitions instead of simply trusting in God to supply our needs. The deceiver and “supplanter” is about to get a dose of his own medicine.

# **Chapter 28**

Verses 1-5: Chapter 28 opens right where chapter 27 left off. After Rebekah asks Isaac to send Jacob away to Haran to find a wife from her brother’s family, Isaac calls Jacob unto him and does exactly that. Verses 3 and 4 are a continuation of the blessing which Isaac bestowed upon Jacob in the previous chapter. Isaac confirms to his son that the covenant God made with Jacob’s grandfather, Abraham, will now be fulfilled through Jacob’s seed; that Jacob would inherit this land that God promised to Abraham.

The proper name, “God Almighty” in verse 3 is the same name that God uses for Himself in Genesis 17:1[[421]](#endnote-422). In the original Hebrew, this name is rendered as “El Shaday” or “El Shaddai” which is the more popular spelling that we see in our present time. “El” denotes “God” or “God-like”, according to Strong’s Concordance, while “Shaddai” means “power” or “overpower”. Thus, when put together as a proper name here in the OT for God, the name means literally “overpowering one”. God was seen as the source of power, strength, and protection for His chosen ones, such as Abraham, especially when the Lord made a promise that seemed to Abraham utterly impossible. The One named El Shaddai would supernaturally deliver and provide when all other human efforts failed.

Verses 6-9: When Esau learns that his father blessed Jacob even further, and that Jacob willingly obeyed his parents’ wish that he return to Rebekah’s homeland to seek a wife, *and* that his own polygamous marriage to the daughters of Canaan did *not* please Isaac, Esau makes another rash and foolish choice. He goes to Ishmael, the half-brother of Isaac, and takes unto himself a third wife, Mahalath, Ishmael’s daughter. Verse 9 notes that Mahalath is the sister of Nebajoth, one of the twelve sons of Ishmael named in Genesis 25:13-15[[422]](#endnote-423) and 1 Chronicles 1:29-31[[423]](#endnote-424). Esau, like Cain, seems determined to continue in his stubborn pride and rebellion rather than admit his sin and repent.

Verses 10-15: Haran is a journey of several days from Beer-sheba, and Jacob has an unusual dream one night when he stops to rest. Verse 12 describes it as a ladder reaching down from heaven, touching the earth, with the angels of God ascending and descending upon it. Above the ladder is the Lord, and He speaks to Jacob in the dream. God reaffirms to Jacob the same promise He made to Abraham: that Jacob’s seed “…shall be as the dust of the earth…” (v.14), and they shall occupy this land in all directions where Jacob is now resting. All the families of the earth would be blessed through Jacob’s progeny. Furthermore, God assures Jacob that “…I am with thee, and will keep thee in all places whither thou goest…”. God’s final promise is that He will not leave Jacob until He has fulfilled all that He has promised him.

The ladder was not as we would picture a ladder today, as something vertical with rungs for climbing up and down. Instead, the picture here is more of a ramp or a slope, according to the notes in my study Bible. The commentator gives a reference of 2 Samuel 20:15[[424]](#endnote-425). This was the picture that Moses most likely had in mind as he was writing this passage in Genesis. God was using a visual reference for Jacob’s benefit here, an example of Him reaching down to His fallen creation, bridging the gulf between heaven and earth caused by the Fall of Adam and Eve. The reason we know this is because Jesus Himself spoke of this in John 1:51[[425]](#endnote-426). He compared Himself to the ladder, illustrating how He had come in the flesh to be that bridge between God and man. It was His sacrifice on the cross, the shedding of His blood, that allowed the way of salvation for all of us. This is what God meant when he said to Jacob in verse 14, “…in thee and in thy seed shall all the families of the earth be blessed.” Christ the messiah would be born of the lineage of David, of the tribe of Judah, which would descend from one of Jacob’s twelve sons.

Verses 16-22: The dream and the message from God is so vivid that it awakens Jacob in the middle of the night. He marvels at it, wondering aloud, “Surely the Lord is in this place; and I knew it not.” Jacob becomes more fearful, both in awe and reverence of God’s power and holiness, but also afraid for himself because of God’s wrath and justice. Jacob’s words in verse 17 indicate a personal revelation. Jacob realizes, perhaps for the first time in his life, the truth of God and who He really is, and how he, Jacob, stands in relation to Almighty God, the El Shaddai of his father Isaac and his grandfather Abraham.

In the morning, Jacob rises early and pours oil upon the stone he had used for a pillow. In the OT, a pillar and oil are typically symbols of a memorial and consecration. (Genesis 12:8[[426]](#endnote-427), Leviticus 8:10-11[[427]](#endnote-428), Deuteronomy 27:2-4[[428]](#endnote-429), Isaiah 19:19[[429]](#endnote-430)) He made a vow to both himself and God, saying that if God would do all that He had promised, as well as provide for all of Jacob’s needs, then Jacob would surrender himself wholly to God and follow Him. He also promised to give a tenth of all he had unto God. (v.22)

That last part is interesting because this was long before God had made it a command to His chosen people. This was purely voluntary on the part of Jacob, just as it was for Abraham to Melchizedek. (Genesis 14:20[[430]](#endnote-431))

Until now, Jacob did not know God in the same way that his father Isaac and his grandfather Abraham knew God. God used Rebekah’s sin of deception as well as Jacob’s own selfish, conniving nature to get Jacob out in the wilderness alone where God could finally meet with him one on one. Until now, Jacob had had an easy life with plenty of wealth, food, and family and he had no reason to get to know the God of his father and grandfather. We can’t say for certain, but it’s reasonable to conclude that, despite Isaac and Rebekah’s efforts, Jacob didn’t care to know God on a personal level. Esau, for certain, didn’t either. But we can deduce from the last verses of this passage that Jacob had finally come to a point where he recognized his need for God.

Jacob had been forced to flee his home and all that he knew because of his foolish choices. He was now alone in the wilderness, headed for a land and a family that he had never seen, his future bleak and uncertain. God allowed the consequences of Jacob’s sin to get him to a point where God could finally speak to Jacob and be heard loud and clear. And Jacob was finally ready to listen.

This is how it is for most of us today. It isn’t the same for everyone, but many of us can share a testimony – myself included – of a time in our lives when we were at the end of our ropes. We were suffering the consequences of a life of sin and wickedness and foolish choices, and we had finally hit rock bottom with nowhere else to go. And that’s when we finally cried out to God, and He, being the loving, patient, merciful Father that He is, reached down and saved us. This, in fact, is the whole point of Jesus’ parable of the prodigal son in Luke 15.

Jacob resumes his journey to Haran that morning a changed man. He still has much to learn, and God will use Jacob’s experiences with his uncle Laban to teach Jacob some valuable – and difficult – life lessons, but the important first step is now complete. From this man will come eleven sons whose seed will form twelve tribes of a chosen people through whom God will manifest His love – and a plan of salvation – for all mankind.

# **Chapter 29**

Jacob finally arrives at the land “…of the people of the east…” (v.1), a reference to his being near Haran. He comes upon a well in a field with three flocks of sheep lying around it. A great stone is on the well’s mouth. The men tending the sheep roll away the stone and water the sheep, then put the stone back into place. (v.3) Jacob introduces himself and then asks about his uncle Laban. The shepherds confirm that they know Laban, and they tell Jacob that Laban’s daughter, Rachel, will soon be present with her flock of sheep. Jacob responds that, since it is still early in the day, they should take their flocks out to pasture. According to my Moody Institute Bible commentary, this mild rebuke was probably because Jacob wanted to make it easier for Rachel to get to the well itself with her flock. The men respond that they have to wait to water the sheep until all the flocks are present.

As they’re speaking, Rachel arrives, and Jacob does the chivalrous act of moving the stone from the well’s mouth and watering her sheep for her. In much the same way that Eliezer met Rebekah, so Jacob meets Rachel at a well, except in this instance he is the one to water the flock instead of the other way around. Verse 11 then states that “…Jacob kissed Rachel, and lifted up his voice, and wept.” This seems a bit strange, given that these two only just met, but the practice of kissing as a greeting, especially among family members of middle eastern cultures of this time, was very common. The kissing here is not romantic in the way we know it today. Notice that this verse does not say that Jacob also embraced Rachel. That’s how we know this was merely a familial greeting.

But Jacob was also glad and relieved to have finally arrived at his destination, and we learn later that Rachel is “…beautiful and well favoured…”, so the additional mention of Jacob weeping here in verse 11 could mean that he was grateful to God for fulfilling His promise of taking care of Jacob. Not only did God bring Jacob safely to the land of mother’s family, but He also brought Rachel to Jacob whom Jacob became immediately smitten with. (This was, after all, one of the main reasons for Jacob’s making this long trek in the first place.)

Jacob returns to Laban’s home with Rachel, and Laban is gracious and inviting to Jacob. (v.14) Jacob resides with Laban for a month, at which time Laban asks him what he wants in recompense for serving his uncle. Jacob tells Laban that he will work for him for seven years for the hand of Rachel in marriage. Laban heartily agrees. (v.19) The extent that Jacob had fallen for Rachel is revealed in verse 20. The seven years “…seemed unto him but a few days, for the love he had to her.” At the end of this time, Jacob comes to Laban and asks his uncle to fulfill his part of the bargain. Laban throws a feast for all the men of his household, and then later that evening he deceives Jacob by bringing to his nephew his older daughter Leah instead of Rachel. Jacob doesn’t realize until the next morning that he’s been deceived.

This part of the story of Jacob, Leah and Rachel has always been a bit confusing for me. The passage doesn’t go into a lot of detail of just exactly how this ruse was carried out. The biggest mystery, of course, is how did Jacob not realize the woman he was having sex with was not Rachel? But, aside from that, I’ve also wondered why Laban was so deceitful with his nephew in the first place. Not only did he use his eldest daughter as a pawn in his scheme, but he also doesn’t seem very remorseful about the whole situation when confronted by Jacob the next morning. And, of course, the more we get to know Laban in the coming chapters, the more despicable he appears.

The obvious answer, of course, is that God was using Laban to give Jacob a dose of his own medicine. Jacob had taken advantage of Esau’s hunger and physical weakness to obtain his birthright, and then deceived his father into giving him the blessing that should have gone to Esau. That’s the reason he’s now in Laban’s household to begin with. But, aside from that, we’re not really given any other explanation for Laban’s motivation for such underhanded trickery and deceit. And perhaps we don’t need one. This is Jacob’s story, after all, not Laban’s, and what’s important here is that Jacob is reaping the fruits of his own sin. For the first time in his life he gets a taste of what it’s like to be the victim of someone else’s selfish and manipulative scheming.

Now, back to the mystery of the wedding night. I did some Googling, and what most scholars and Jewish tradition agree on is that, per the custom of the people of this time, the bride usually wore a veil over her face on her wedding night so that only her eyes could be seen, and then the act of consummation was also done in the dark. Websites such as TheTorah.com also suggest that there was no talking that night between Jacob and his bride, another ancient custom. Notice too, that the feast is only for the men. Verse 22 says nothing about the bride being present. It’s also very possible that Jacob was drunk by the time he and Leah retired to his tent.

But even with all of those variables in play, wouldn’t Jacob have known pretty quickly that the shape and body of the woman in his bed was not Rachel’s? Verse 17 implies that Leah was not as young or beautiful as Rachel. My study Bible says that the phrase “tender eyed” in that verse means that Leah was “delicate or soft”. Rachel, however, is described as “…beautiful and well favoured.” This suggests to me that there was a noticeable difference in not only the physicality of the two sisters, but also in their demeanor and personality. Plus, Jacob had seven years of engagement to Rachel. In all that time, surely he would have come to know his future bride via all the usual courtship customs of that era? Even if there was no hand holding or lots of close conversations like there is today between Christian couples who are dating, seven years would be a pretty long time to get to know someone by simply just being in their presence nearly every day. One would think that, even in the dark, and even if he were drunk, and even if there was no conversation at all between him and Leah the entire night, that Jacob surely would have guessed something was amiss pretty early in the act as soon as he began to touch his bride.

But that’s where a lot of the confusion and misconception about this whole situation lies. Courtship back then was nowhere near the same as it is today in modern western civilization. It’s very possible that Jacob and Rachel had never had a single “date” in all those years between their first meeting at the well and their intended wedding night. Per custom and tradition, Jacob’s dealings would have been only with Laban. Think back to chapter 24 and the introduction of Rebekah. Aside from their initial meeting at the well, Eliezer and Rebekah hardly spoke. Instead, Eliezer talked with Bethuel and Laban. Rebekah and the other women of the house are nowhere in that dinner scene. Only the next morning does it mention that Laban and Rebekah’s mother asked Rebekah if she would like to go with Eliezer. But even that seems little more than an afterthought, as if Rebekah was being asked only as a formality. Negotiations were already completed and the deal was struck. Rebekah had been arranged as Isaac’s bride, and that was that. Only out of respect and obedience to her father and brother as the head of the household – as well as her faith in God – did she comply with their wishes.

And so it probably was for Rachel and Leah in this chapter. It’s very possible that neither sister was aware of their father’s scheme. Aside from their first meeting at the well, Rachel may not have even been aware of Jacob’s love for her. (Refer back to my comment on verse 11.) He probably only revealed that to Laban when Laban asked him what he wanted as wages for the work he was doing for Laban. And Laban, seeing an opportunity to marry off his older daughter instead, arranged an elaborate deception, keeping Jacob, Leah and Rachel in the dark until the morning after the wedding when Jacob discovered whom he had actually married.

The details, however, are not important. What matters is that Jacob was deceived and Leah is now his wife. When Jacob confronts Laban, Laban responds in by saying it’s against custom to marry off the younger daughter before the older. (v.25-26) This too, suggests that Leah was not as beautiful or comely as her younger sister, and it was highly irregular in that era for a woman to reach a certain age and still be unmarried. Thus, Laban seized an opportunity to save face for himself and his family in his community by finally marrying off Leah, his oldest daughter. But then he seizes and additional opportunity by offering Jacob Rachel as well if Jacob will serve another seven years! (v.27) He asks Jacob to fulfill the wedding week with Leah, and then he can marry Rachel. Jacob, out of his love for Rachel, agrees to the bargain.

Unfortunately, Jacob didn’t consult God in this matter. Rather than recognize God’s chastening and humbling by allowing him to be the victim of the same deceit he had practiced with others, Jacob was so consumed with his love for Rachel that he accepted his uncle’s offer of polygamy, something God would have never approved of. This is an example of what happens when we allow the lust of the flesh to dictate our actions and choices instead of practicing self-control through what we know to be right and wrong.

This is perhaps why God blesses Leah with four sons and Rachel remains barren for the first few years of their marriage to Jacob. Notice, again, while God may not approve of the sinful actions and choices that His children make, He does nonetheless bless them as He sees fit within His divine will and purpose. Through Leah and later, Rachel, Jacob is blessed with 11 sons through whom God would bring about His chosen nation of Israel.

With her firstborn, (Psalm 127:3[[431]](#endnote-432)) Leah rejoices, praising God and thanking Him for his goodness. (v.32) God is especially kind, loving and merciful to the widows, children, orphans and, in Leah’s case, the unloved. (Exodus 22:22[[432]](#endnote-433), Deuteronomy 14:29[[433]](#endnote-434), 24:17[[434]](#endnote-435), 27:19[[435]](#endnote-436), Psalm 34:6[[436]](#endnote-437), 68:4-6[[437]](#endnote-438), 146:7-9[[438]](#endnote-439), Proverbs 15:25[[439]](#endnote-440), Jeremiah 22:3[[440]](#endnote-441), Zechariah 7:9-10[[441]](#endnote-442), James 1:27[[442]](#endnote-443)) The fourth son Leah names Judah, which means “celebrated” or “praised”, according to Strong’s Concordance. Each time she bares a son, Leah continues to praise and thank God, but she also prays that Jacob will love her more because of the sons she gives him in such a short time. Sadly, as we will see in the coming chapters, Jacob continues to show more favor to Rachel than Leah.

# **Chapter 30**

This chapter opens with Rachel’s unhappiness and jealousy of Leah’s ability to bear children – especially sons – and she confronts Jacob about it. Jacob retorts, “Am I in God's stead, who hath withheld from thee the fruit of the womb?” (v.2) He recognizes that life itself is a gift from God alone, and that we, His children, have no control over God’s choices and providence regarding that gift. Rachel, instead of trusting in the Lord and His timing, commits the same error as Sarah. She tells Jacob to take her handmaid, Bilhah. And Jacob, like his grandfather, also displays a lack of trust in God’s guidance and timing, and he willingly complies with Rachel’s demand.

That union produces two more sons, Dan and Naphtali. Leah, at this point, has also become barren for a time, and so she, too, gives Jacob her handmaid, Zilpah, and Jacob thus has two more sons, Gad and Asher. You’re probably wondering, as I am, why in the world Jacob didn’t just put his foot down, assert his place as head of his household, and rebuke his wives for their lack of faith and trust in God, as well as their ridiculous and petty quarreling. It’s a good question, and frankly, I’m not sure. My best guess is that Jacob simply went along with the customs of the people of this time and place. Remember that Laban does not worship and honor God as Abraham did. The practice and custom of polygamy was instituted within just a few generations of Adam and Eve being expelled from the garden. (Genesis 4:19[[443]](#endnote-444)) So it’s very likely that Jacob, as so many of the Biblical patriarchs of this time, simply went along with the ways of his family and the other heathen people around him.

Verses 14-21: One day, at the time of the wheat harvest, Rueben comes in from the field with an offering of mandrakes for his mother, Leah. According to the note in my study Bible, *“This is an herb of the belladonna family, considered to be an aphrodisiac. It has a yellow fruit the size of a small apple. Peoples of the ancient Near East attributed sensual desire to this plant and thought it would aid conception.”* When Rachel learns of Rueben’s gift she asks Leah for some of the herb. Leah’s response in verse 15 indicates her resentment and bitterness over the fact that Jacob *still* loves and favors Rachel more than her. “Is it a small matter that thou hast taken my husband? and wouldest thou take away my son's mandrakes also?” Leah is still hurting from the fact that her ability to bear Jacob four sons has not earned her his true love and affection, as she had so desperately hoped. (Genesis 29:32, 34[[444]](#endnote-445)) Rachel then concedes to Leah her turn with Jacob that night in exchange for some of the mandrake fruit.

The use of the herb indicates that, once again, these women are not relying on God but instead giving into superstition and folklore in an effort to conceive. And perhaps that’s the very reason that Leah bears Jacob two more sons, Issachar and Zebulun, and a daughter, Dinah.

Verse 22-24: Just as God remembered Noah and Abraham, He now blesses Rachel with her firstborn son, Joseph. But Rachel believed that he would not be her only son. Joseph’s name means “Jehovah has added”. And she was right. (Genesis 35:18-19[[445]](#endnote-446))

Jacob’s sons (in order of their birth): Rueben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Joseph, and Benjamin.

|  |  |  |  |
| --- | --- | --- | --- |
| **Leah:**  Rueben, Simeon, Levi, Judah, Issachar, Zebulun | **Zilpah** (Leah’s handmaid):  Gad, Asher | **Bilhah** (Rachel’s handmaid):  Dan, Naphtali | **Rachel:**  Joseph, Benjamin |

Verses 25-34: It’s now been about twenty years since Jacob first arrived in Laban’s household. (Genesis 31:41[[446]](#endnote-447)) Jacob goes to his uncle and requests payment of his accumulated wages so that he might depart with his wives and children to return to the land of his birth. In verse 26, Jacob isn’t asking Laban to give him his wife and children, as if Laban still owns them. Rather, Jacob is simply asking permission to leave Laban’s employment and household, as well as for Laban to pay him all that he owes him for the other work that Jacob has done for him. But Laban asks Jacob to stay, acknowledging that God has blessed Jacob and, by extension, Laban himself.

Verses 28 – 30 reveal just how much God had blessed Jacob. Jacob was in charge of Laban’s livestock. In the ancient Near East, wealth of a man’s household was measured more by the amount of livestock one owned, as well as the number of children in one’s household, than anything else. (Job 1:2-3[[447]](#endnote-448)) (This is one reason that polygamy was such a common practice in those days.) Because of Jacob’s studious tending and breeding of Laban’s cattle, the size of his herds had increased significantly in twenty years. But now Jacob desires to separate from his uncle and return to Canaan so that he may establish and provide for his own household. Until now, all his work has been for his uncle, with almost nothing set aside for himself and his family. (v.30)

Laban asks Jacob what he wants as compensation for his labor. Instead of monetary wages, Jacob asks that he keep tending Laban’s flock. In exchange for his work, he will remove all the spotted, speckled and streaked sheep, cows and goats from Laban’s herds. These animals were considered less desirable because of their unusual coloring, and thus Laban readily agreed, thinking he was getting the better end of this deal.

Verses 35-43: Jacob does exactly as he promises Laban. He separates from his uncle’s herds all the sheep and goats that are speckled, spotted or streaked, and he moves that small herd to a pasture more than three days journey from the fields where Laban’s herds are kept. (v.36) Jacob then embarks on a careful and elaborate process of breeding Laban’s livestock so that more speckled, spotted and streaked offspring are born to those herds. According to the note in my study Bible, *“Evidently, Jacob relied on a superstition that the offspring would be influenced by the fears or expectations of the mother during pregnancy (v. 37-38). Tests have shown that spotting gives way to solid color in the breeding of goats. Modern genetic studies on dominance and latency have supported Jacob’s method, which at one time seemed to link the Bible with groundless supposition. Jacob’s success was also attributed to selective breeding (v.40-42) in addition to divine help (Genesis 31:10-12[[448]](#endnote-449)).”*

Verses 42-43 sum up the success of Jacob’s work: his own herds now have the stronger, healthier livestock, and Laban’s herds the weaker. Thus, Jacob’s household is now quite wealthy with much livestock, servants, wives and children. Jacob did employ some deception in his bargain with Laban, but only because Laban had not bothered to educate himself on the processes and skills of his own workers! Had he not been so lazy as to rely on others to increase his own wealth, he might have been aware of what Jacob was up to. But this time God is with Jacob, and He blesses Jacob’s efforts. (Genesis 31:3[[449]](#endnote-450))

# **Chapter 31**

Through Laban’s sons Jacob learns that his uncle is now very displeased with him because of the increase of Jacob’s livestock and wealth. At the same time, God commands Jacob to return to the land of his fathers and his family there. So Jacob calls together Rachel and Leah and explains the situation to them. He explains how Laban deceived him for the last few years, changing his wages ten times, and how he struck a new bargain with Laban regarding the speckled and ringstraked livestock. Jacob concludes with the explanation that it was God who increased Jacob’s livestock and wealth, and now God has commanded him to return to Canaan, the land of his birth. Rachel and Leah agree with Jacob, saying “…whatsoever God hath said unto thee, do.” (v.16)

So Jacob packs up his household and everyone starts the long trek towards Canaan. In the process, Rachel steals the images of her father’s household gods. According to my study Bible, *“In the ancient Nuzi texts the gods were given as part of an inheritance. Possibly Rachel took them as an extra precaution, since she was leaving her homeland and would have little other legal claim to her father’s inheritance.”* After about ten days, they make camp at the mountains of Gilead. This is where Laban, who didn’t learn of Jacob’s departure until three days after he was gone, catches up to Jacob.

Verses 26-30: Laban confronts Jacob, demanding to know why he secretly left, thus robbing Laban of the opportunity to say goodbye to his daughters and grandsons. He accuses Jacob of acting as a thief, slipping away in the night as if taking captive Laban’s daughters by force? Laban also claims that he would have been happy to send Jacob away, that it would have been an occasion to celebrate (v.27). He concludes with an explanation that God spoke to him in a dream, instructing him not to harm Jacob, and then he accuses Jacob of stealing the household gods.

It's interesting to note here that Laban considers the “…God of your father…” (v.29), as he puts it to Jacob, to be just another god, one of the many different deities that the people of this time worshiped. It never occurs to Laban that none of his household gods have ever spoken to him in a dream, yet he seems to fear the God of Isaac and Jacob enough to do as He commanded. Sadly, all Laban really cares about is getting back his idols.

Verses 31-32: Jacob admits that he stole away in secret because he was afraid Laban would kidnap Rachel and Leah and not allow them to leave. After all this time, Jacob is wise to Laban’s cunning and penchant for deceit, and he knew that Laban was outright lying when he said that he would have sent Jacob and his household off with music and celebration. But, rather than confront Laban about all that, Jacob instead tells him that whoever has stolen the idols will be sentenced to death. Of course, he was unaware that it was Rachel who had committed the theft.

Verses 33-35: Laban searches Leah’s tents first but comes up empty handed. Then he goes to Rachel’s tent. She has hidden the images in the camel’s saddle and now sits upon it, apologizing to her father because it’s her time of the month and she’s unable to rise. Laban searches the rest of the tent but can’t find the idols.

Verses 36-42: Jacob has finally had enough, and he confronts Laban again, this time more forcefully. He demands that Laban set before him and his house the things that he accuses Jacob of stealing. Jacob then launches into a list of grievances that he has suffered at Laban’s hand in the last two decades. In that time he suffered lack of sleep and endured the elements in order to watch over the flocks as they were grazing. And the few times that a wild beast did manage to kill one of the sheep or goats, Jacob bore the loss out of his own wages, as Laban expected it. (v.39) As if that weren’t bad enough, Laban changed his wages ten times, meaning that he reneged on whatever original agreement the two of them had had in addition to the reward of Laban’s two daughters. (v.41) Had it not been for the grace of God and His providence, Jacob would have been turned out of Laban’s household empty handed. He concludes with the statement that God had rebuked Laban the night before because of his wrongs against Jacob. (v.42)

Verses 43-55: Laban and Jacob come to an agreement, and Jacob sets a stone between them as a pillar. (Genesis 28:18[[450]](#endnote-451), 35:14[[451]](#endnote-452), Joshua 24:26-27[[452]](#endnote-453)) He then asks the other men with them to gather stones, and they build a heap. Laban calls it Jegar-sahadutha, but Jacob names it Galeed. According to my study Bible, both of these names mean “Heap of Witness” in Aramaic and Hebrew, respectively. Laban invokes the name of God in verses 49 and 50 as a witness to this oath, but only because Jacob appears to him to have such great reverence and respect for God, not because Laban himself believes in or has any faith in God. If there is any redeeming quality in Laban’s character, it’s that he seems to genuinely care about his daughters and grandchildren. (v.50) He tells Jacob that the pillar he set up will be a boundary for their two houses. Neither of them will cross into the other’s territory. They will go their separate ways, Jacob keeping all that he has earned from Laban’s house, and Laban will not pursue him any further. Both men swear to the oath, although Jacob’s swearing is in genuine fear of the one true God, the God of his father Isaac. (v.53) Laban has no such reverence or respect for Jacob’s God.

Jacob then offers a blood sacrifice upon the nearby mountain, after which his and Laban’s men share a feast together. In the morning, Laban bids farewell to his daughters and grandsons and then returns to his own lands.

What we see in this chapter is Jacob finally realizing what it feels like to be used and taken advantage of by the selfish ambitions and greed of another. Laban had done to Jacob exactly what Jacob had done to Esau and Isaac. God had used Laban to strengthen and purify Jacob’s character, to force him to see where he had done wrong and what he now needed to do to fix it. This is why God commanded Jacob to return to the land of his birth. Jacob needed to face Esau and own up to his transgression. Jacob’s confrontation with Laban was just the first step. The truly difficult – and potentially life threatening – confrontation still lies ahead.

# **Chapter 32**

As he continues his journey home, Jacob has another vision of the angels of God. (Genesis 28:12[[453]](#endnote-454)) Verse 2 says that when he sees them, Jacob names the place of his vision Mahanaim, which means “double camp”, meaning that his camp with all his household is now joined by a camp of the band of angels from heaven. No other description or explanation of this vision is given, but that phrase, “the angels of God” is found only twice in the OT, first in Genesis 28 and now here. God is showing Jacob that He is with him every step of this journey, and this second vision is perhaps a prelude to Jacob’s wrestling with the angel of the Lord later in this chapter.

Verses 3-8: Jacob sends messengers ahead to meet Esau in the land of Seir, which is in Edom. The servants are to tell Esau where Jacob’s been for the last twenty years and to talk of the size and wealth of his household. Then they are to ask for grace on Jacob’s behalf. (v.5) When the servants return to Jacob, they inform him that Esau is already on his way to meet Jacob and that he has a company of four hundred men with him. This greatly alarms Jacob, and he divides his own camp into two companies. He believes Esau is coming for vengeance and that while he’s attacking one band, the other will have time to escape.

Verses 9-12: Jacob’s prayer is a sincere, heartfelt and broken plea to God to spare not only his life but the lives of his wives and children also. Jacob recognizes that he is not worthy of the least of God’s mercies (v.10), nor of all the truth that God has shown him, and he reminds the Lord that he has obeyed His command to return home to the land of his fathers where God has promised to bless him and multiply his seed upon the earth. (v. 9 & 12) Jacob recognizes that he is powerless to face Esau on his own, nor can he escape by lying or trickery. That’s what got him into this mess in the first place. Now he must depend upon God alone for deliverance.

Verses 13-23: Jacob remains at Mahanaim that night and divides up his livestock, creating a gift for his brother. He then divides that group into several smaller groups and gives each servant command of a group. He tells the servants to put space between themselves with each of their group of cattle, goats, sheep and camels, and then, as each servant meets Esau, they are to inform him that the livestock is a gift from Jacob who is not far behind them. Again, Jacob is hoping and praying that the abundance of his gift will appease his brother’s anger and avoid a bloody conflict.

Jacob then takes Leah, Rachel, Zilpah, Bilhah, and his eleven sons and sends them across the river Jabbok, which is one of the tributaries of the river Jordan. Jacob remains alone on the other side where God meets him face to face.

Verses 24-32: Jacob spends all night wrestling with God. Even though verse 24 says, “…there wrestled a man with him…” we know from verse 30, as well as verses 1 and 2, that this was another instance of a theophany. From that context, as well as the description of the fight in verse 25 and the dialogue in verse 26, we see clearly that God allowed Himself to be temporarily overcome. He asks Jacob to let Him go, and Jacob says, “I will not let thee go, except Thou bless me.” God then asks Jacob, “What is thy name?” and Jacob tells him. God responds, “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.” (v.28)

Jacob is no longer the “heel catcher”, “supplanter” or “deceiver”. His new name means “God prevails”. According to Moody Bible Commentary, *“The word prevailed does not mean that Jacob won the wrestling match by overpowering the man. Instead, it means that Jacob, having in the end been forcibly subdued by God, prevailed in receiving the blessing. That is, he was not just a benefactor of the material promises of the Abrahamic covenant, but also of its more selective spiritual promise of the blessing of saving faith.”*[[454]](#endnote-455) God had chosen Jacob before Jacob was even born. This is proved by His prophecy to Rebekah. (Genesis 25:23[[455]](#endnote-456)) But, in order for Jacob to be the man – and patriarch – that God needed him to be, Jacob had to learn to submit to the Lord and to trust in God and not his own strength. This is why the man touched the hollow of Jacob’s thigh early in the fight, crippling him. Jacob had to recognize his own weaknesses and failings. Without God, he was nothing.

Only through complete and total submission did Jacob earn the victory of God’s blessing. That is what is significant about the changing of his name. This wrestling match with the angel of the Lord is a picture of Jacob’s entire life. That first night of his journey to Haran, when he had had the dream of the angels of God ascending and descending on the ladder (Genesis 28:12[[456]](#endnote-457)), Jacob had finally recognized God’s calling and had begun a personal relationship with his creator and Lord. But now, two decades later, Jacob has reached a new milestone in his spiritual growth. All of his fears and anxieties about his confrontation with Esau have brought him to this struggle with God, and he demands a blessing from the Lord. In essence, Jacob is reiterating his prayer request from earlier that same night. (v.9-12) He recognizes God as Lord and sovereign over all, and that God has a plan for his life, but Jacob needs to submit wholly to God to receive the blessings that God had first promised to Jacob’s grandfather, Abraham.

Without surrender, there can be no victory.

Jacob’s story closely parallels Abraham’s, in that saving faith means complete surrender to God and His divine will. This is the essence of salvation. It’s as true now as it was then. This is what Jacob means when he says in verse 30, “I have seen God face to face, and my life is preserved.” All of us who are saved, redeemed by the blood of Christ, have had this same encounter with God at the moment of our salvation. It’s not literally face to face as it was with Jacob, but the spiritual struggle is still the same. Only when we finally submit, acknowledge our sinful, lost state and recognize our need for a savior, does God bless us with His gift of salvation and a new name in glory.

Jacob names the place of his struggle with God Peniel (or also Penuel). As he leaves the site, he is limping because of the injury to his thigh. This chapter closes with the statement that the children of Israel do not eat the sinew, which is in the hollow of the animal’s thigh, to this day because that is where God struck Jacob.

# **Chapter 33**

As Jacob’s company draws nearer to Esau’s, Jacob is still fearful of the confrontation that he is sure is coming. Even after being blessed by God and being reassured of His providence and protection, Jacob still takes the precaution of dividing his household into three separate groups. He separates his wives and handmaids, putting Zilpah and Bilhah and their children in the foremost company, then Leah and her children, and, finally, Rachel and Joseph in the rear. It’s clear that Rachel is still the one whom Jacob loves the most, and that Joseph is his favored son above all the others. (Genesis 37:3[[457]](#endnote-458)) It’s worth noting that, in spite being chosen of God, and despite all the spiritual and character growth that he’s undergone in the last twenty years, Jacob still behaves in a manner towards his wives and sons that’s not very godly or kind.

Verses 3-4: Jacob bows himself before Esau seven times, which was a custom back then for a sign of great homage and respect. Esau’s reaction to Jacob in verse 4 is the same as the father of the prodigal son in Jesus’ parable in Luke 15:20: “…his father saw him…and ran, and fell on his neck, and kissed him.” The similar phrasing in that verse and this one is no coincidence. Esau, like Jacob, has changed greatly in the twenty years since the two brothers last saw one another. Esau is overcome with joy to see Jacob, which is very likely as great a surprise to Jacob as it is to us.

Verses 5-11: Esau then asks Jacob about the women and children with him. Jacob introduces them as “…The children which God hath graciously given thy servant.” (v.5) The handmaids come forward first, then Leah, then Rachel. They and the children also bow down to Esau. Esau next asks Jacob about the large gift of livestock that he had sent on ahead the day before. Jacob explains that it was an offering of forgiveness. Esau insists that his brother keep it, that he already has plenty, but Jacob replies in verse 11, “Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough.” So Esau relents and accepts the gift.

Verses 12-16: Esau then invites Jacob and all his company to journey with him back to Seir. But Jacob asks that he and his family be given some time to rest from their journey thus far. He insists that Esau and his company go on ahead, and Jacob will catch up to him in Seir. Esau then asks Jacob if he can leave some of his men with him, but Jacob refuses, saying again, “What needeth it? Let me find grace in the sight of my lord.” In other words, what need is there for Esau’s men? If Jacob had truly found grace and forgiveness in Esau’s sight, then there is no need for the men to stay behind as guides – or an escort. Esau consents and then he and his company depart.

It seems, from this dialogue, that either Jacob doesn’t fully trust his brother, that he is still suspicious of Esau’s overtures of peace and reconciliation, or that Jacob doesn’t intend to settle with Esau in Seir. The likely interpretation is a little of both. Remember that Isaac and Rebekah were not pleased with Esau’s choice of wives, and even God himself was not pleased with Esau. (Genesis 26:34-35[[458]](#endnote-459), Malachi 1:2-3[[459]](#endnote-460), Hebrews 12:16-17[[460]](#endnote-461)) So it is reasonable to assume that God had warned Jacob at some point in the last few days not to settle in the same land as Esau. But it’s also very likely that Jacob didn’t fully trust his brother, even after Esau’s emotional display in verse 4. The last that Jacob knew, Esau had vowed to kill him. (Genesis 27:41[[461]](#endnote-462).) So it’s understandable that Jacob would still be wary, even with Esau’s assurances of forgiveness and reconciliation.

Verses 17-20: Jacob and all his house depart as well, journeying first to Succoth, where they build a house for themselves and shelters for their livestock. Sometime after that, they eventually settle in the city of Shalem, which belongs to Shechem, son of Hamor the Hivite. Note from my study Bible: *“Approximately 10 years may have elapsed in Succoth before Jacob went to Shechem. Recognizing that he had returned to fulfill the covenant promise (Genesis 28:15[[462]](#endnote-463)). He erected an altar as Abraham had on his arrival (Genesis 12:7[[463]](#endnote-464)). The plot of ground he [Jacob] bought at Shechem was the second “foothold” of Abraham’s family in the Promised Land.”* The bones of Jacob’s second youngest son, Joseph, would find their final resting place here about four hundred years from now, and, in about 1,900 years, this same site would find Jesus ministering to the woman of Samaria at Jacob’s well.

Jacob’s use of the name “El-elohe-Israel”, which means “A mighty God is the God of Israel” indicates his complete submission to God and his assumption of his new identity as a man of God and the receiver of all the blessings and future promises of the Abrahamic covenant. El-Shaddai, the God of Jacob’s grandfather, had worked a miracle in the heart of Esau, taking away his desire for vengeance and his hatred of his brother, and thus delivered Jacob and all his house safely back home to the Promised Land.

# **Chapter 34**

Jacob’s only daughter Dinah, who is probably about twelve to fourteen years old at the time of the events related in this chapter, is seen by Shechem, the son of Hamor the Hivite. It’s in his city, Shalem, that Jacob and his house have settled, and Dinah had gone out to “…see the daughters of the land.” (v.1) Shechem becomes enamored of Dinah, and he takes her into his house and has sex with her. (v.2) Afterwards, he desires her even more and wishes to marry her. So he asks his father to arrange the marriage with Jacob. (v.3-4) Hamor and Shechem pay a visit to Jacob in the middle of the day when all of Jacob’s sons are out in the field tending to the crops and livestock. (v. 5-6)

But the sons learn of what’s happened, and they come in from the field to confront Hamor and Shechem. Hamor tells them that Shechem is in love with Dinah, and he then proposes that the sons of Jacob might find suitable wives among his own people, as well as much more land and wealth because of the political and trade alliances that such marriages would bring them. Shechem then chimes in and says he will do – or pay – whatever the brothers ask for a dowry or gift. He also has the audacity to ask for grace and forgiveness for the grievous sexual sin that he committed against Dinah and her family’s honor because of this act. (v.11-12)

Jacob’s sons confer amongst themselves and then they tell Shechem and Hamor that they can’t give their sister to one who is uncircumcised. They tell Shechem that he and all the men of his city must first be circumcised, according to the custom of the house of Israel. Once that is done, then the sons of Jacob would consent to not only this marriage, but also any future marriages between them and the women of Hamor’s land. Shechem is pleased to hear this, and he quickly returns to the gate of his city (Genesis 23:10[[464]](#endnote-465), 18[[465]](#endnote-466), Genesis 19:1[[466]](#endnote-467)) to inform all his men of what must be done. He and his father tell the men of the city that Jacob and his sons want to dwell in the land and trade with the people of this city, and take their daughters to be their wives, and that everyone will prosper because of this. All that needs to be done first is the rite of circumcision for every male in the city. The men hearken unto Shechem and Hamor, and they all quickly obey the prince’s order. (v.24)

On the third day, when all the men of the city are still recovering from the aftereffects of the circumcision and are too weak to put up any kind of a fight, Simeon and Levi go throughout the city, slaying every man. They end their surprise attack by killing Shechem and Hamor and rescuing Dinah from Shechem’s house. They also plunder the city, seizing the livestock, the crops, and any other items of value in the houses, as well as taking captive the wives and children of the slain men. (v.25-29)

But Jacob is not at all pleased with the actions of his sons, and he confronts them upon their return from the raid. He explains that their actions will cause the other peoples of the nearby cities to rise up against him and his house. Jacob fears for the lives of himself, his wives and his sons.

Simeon and Levi respond with a single question: “Should he deal with our sister as with an harlot?” (v.31)

There is no answer from Jacob.

The men on both sides of this conflict did wrong. Shechem committed the first offense by taking Dinah – presumably against her will, although that is not clearly stated here – and the sons of Jacob took matters into their own hands instead of waiting for their father’s guidance and direction in the matter. Jacob, too, was at fault in this story. He shouldn’t have allowed his daughter to go off by herself among the men of a foreign city.

It might seem, at first, that Shechem’s desire to marry Dinah is somewhat honorable. After all, he could have just dismissed her from his house altogether after the act was completed and his lust was satisfied. The fact that he now wants to marry her might seem to us as the only right thing for him to do in this situation. To do otherwise would cause Dinah even more shame and humiliation as well as bring further shame to her family, regardless of whether or not the sexual act was consensual.

However, the response of Simeon and Levi to their father in verse 31 indicates that God had passed down to Abraham some kind of moral code which Abraham had then passed down to Isaac and Isaac to Jacob. The fact that Jacob’s sons were so outraged by Shechem’s act indicates that God’s chosen people were already set apart from the beliefs and cultural norms of the heathen nations around them. Long before the Levitical law was officially given to Moses and written down for the nation of Israel, God had instructed these patriarchs in His moral code. A good example of this was His judgment of Sodom and Gomorrah. So the fact that Shechem desires to marry Dinah *after* he violates her instead of asking for her hand in marriage *first*, as is the proper custom of her family, does not make up for his dishonorable deed. Jacob’s sons were correct in their desire for retribution and vengeance.

But Jacob’s sons also demeaned the sacred rite of circumcision. This was an outward symbol of the covenant between God and his chosen people. This was not something to be done lightly, nor was it up to Jacob’s sons to decide who would and would not undergo this ritual. That decision should have been left up to God. The same goes for the act of retribution carried out against Shechem and all the other men of the city. Jacob’s sons didn’t consult God first before carrying out their plan. (Deuteronomy 32:35[[467]](#endnote-468), Romans 12:19[[468]](#endnote-469)) Many years later, at the end of his life, Jacob curses Simeon and Levi for their actions in this matter. (Genesis 49:5-7[[469]](#endnote-470))

# **Chapter 35**

God tells Jacob to return to Beth-el where God first appeared to Jacob in a dream that first night on his journey to Haran almost thirty years earlier. (Genesis 28:19[[470]](#endnote-471)) Jacob then instructs his household to “Put away the strange gods that are among you, and be clean, and change your garments…” (v.2) (This is similar to the command God gave Moses regarding the Israelites in Exodus 19:10[[471]](#endnote-472), 14[[472]](#endnote-473).) He explains to his family that they’re going back to Bethel where he first encountered God, “who answered me in the day of my distress, and was with me in the way which I went.” (v.3) His wives, children, and servants do as he commands, handing over not only their idols but also their earrings. (Exodus 32:3-4[[473]](#endnote-474), Hosea 2:13[[474]](#endnote-475))

During their journey, they are untouched and unchallenged by the people of the cities around them, because of “…the terror of God…” (v.5). This is probably due, in part, to the incident related in the previous chapter. Once again, God uses the sinful, disobedient actions of men to bring about His divine will. In this case, He desired that no one interfere with Jacob and his household as they migrate back to the plains of his birth.

When Jacob arrives at Beth-el, he builds an altar and renames that place El-Beth-el, meaning “God of the house of God”. Note from my study Bible: *“Thus Jacob made it clear that he was returning to God, not just to His house. This decision became the turning point of his life.”*

Verses 9-15: God appears to Jacob once again, before he leaves Padan-aram, and reaffirms His blessing to Jacob. (Genesis 32:27-28[[475]](#endnote-476)) He reminds Jacob of his new name, Israel, and commands him to be fruitful and multiply, for “…a nation and a company of nations shall be of thee, and kings shall come out of thy loins;” (v.11) God also promises to Jacob and his seed the same land which He gave to Abraham and Isaac. After the vision, Jacob builds and altar there, just as he did the first time, and pours out a drink offering as well as oil upon it. He also reaffirms the name of the place as Bethel.

Verses 16-20: On the way to Ephrath, Rachel goes into labor, but there are complications, and she dies. She is delivered of a son, and she calls him Ben-oni, which means “son of my sorrow”. Jacob calls him Benjamin, meaning “son of my right hand”. (v.18) Rachel is buried at Bethlehem, and Jacob builds a pillar upon her grave. (v.19-20)

Verse 22: Rueben commits the sin of incest with Bilhah, and this costs him his birthright as the firstborn. (Genesis 49:4[[476]](#endnote-477), 1 Chronicles 5:1[[477]](#endnote-478)) This also costs him the honor of having his name bestowed upon one of the twelve tribes of Israel.

Verses 27-29: Jacob and all his house are, at last, reunited with his father Isaac in Hebron. Isaac, now 180 years old, dies and is “…gathered unto his people…”. (Genesis 15:15[[478]](#endnote-479), 25:8[[479]](#endnote-480), 49:33[[480]](#endnote-481)) Esau and Jacob bury their father beside Abraham and Isaac in the cave of Machpelah. (Genesis 23:19-20[[481]](#endnote-482))

This chapter is, for all intents and purposes, the conclusion of Jacob’s story. Starting with chapter 37, the spotlight shifts to Jacob’s eleventh born son, Joseph. The key verses in this chapter are verses 2, 3 and 14. As noted earlier, Jacob was returning to God, and God reaffirmed the Abrahamic covenant with Jacob, whose name was now Israel. Jacob is a character study in how God often chooses the worst of us to fulfill His divine will and purposes. Jacob started out as a rather unlikable man: selfish, lying, manipulating, and deceiving. He appeared to have no real ambitions other than to satisfy his own lusts and desires, which, of course, caused him all sorts of trouble.

But, at his lowest point, God appeared to Jacob and called him out for a special purpose. And while Jacob willingly surrendered, he also never completely gave up his penchant for relying on his own means of getting ahead. He had trouble fully trusting in God and depending *completely* on the Lord for sustenance and protection. This was evident in his attempts to breed Laban’s flock so as to produce more of the speckled and ringstraked livestock, as well as his separation of his family into two camps as he prepared to reunite with Esau. Jacob just couldn’t bring himself to let go of the reins altogether and leave his fate entirely in the hands of God.

Yet God didn’t chasten Jacob for that. Instead, God did what He always does: he incorporated Jacob’s choices and actions into His own divine stream, bringing Jacob’s boat to His desired landing spot regardless. And Jacob recognized this. (Genesis 31:9[[482]](#endnote-483)) Furthermore, Jacob even dared to wrestle with God, demanding a blessing of protection and deliverance. Jacob knew that God was the only one who could deliver him and all his family from the wrath of Esau, and Jacob refused to let God go until He had blessed him with a promise of such. Jacob was the very example of the exhortation given to all of us in Hebrews 4:16[[483]](#endnote-484). But he was also an example of chapter 12:6-7[[484]](#endnote-485) of that same book. The Lord hobbled Jacob as a lesson of his own weakness, to show Jacob how futile his pride and stubbornness were in the face of God’s divine will. For the rest of his life, Jacob had a constant physical reminder of his need for God. Only through obedience and complete submission to the Lord could Jacob partake of the rewards and fulfillment of God’s promise of a nation through whom all other nations of the earth would be blessed.

All of this, however, is merely a prelude to the main act. In the twilight years of his life, through his second youngest son, Joseph, Jacob is about to witness just how truly incredible, awesome and humbling is God’s omniscience, providence, and divine will – especially in regards to the salvation His chosen people.

# **Chapter 36**

Before launching into the saga of Joseph, we are given one final chapter on Esau. This passage is a genealogy of Esau’s descendants. Most of these names only appear here and in 1 Chronicles 1. As noted in Genesis 26:34[[485]](#endnote-486) and 28:9[[486]](#endnote-487), Esau took wives of the Canaanites and the Egyptians, and he was the father of the Edomites. (v.1, 8-9) (Genesis 25:30[[487]](#endnote-488)) Verses 6-7 explain why Esau journeyed from Seir to meet Jacob in Penuel/Mahanaim (Chapter 33) and why the two brothers with their respective households and wealth could not occupy the same territory afterwards. This was the same issue experienced by Abraham and Lot. (Genesis 13:6-7[[488]](#endnote-489))

There are two names on this list that bear a closer look: Eliphaz (v.10) and Uz (v.28). Eliphaz was one of Job’s friends who came to comfort him during his persecution by Satan. (Job 2:11[[489]](#endnote-490)) Uz is listed as one of the sons of Aram, son of Shem. (Genesis 10:22-23[[490]](#endnote-491)) Job lived in the land of Uz. (Job 1:1[[491]](#endnote-492)) Job 2:11 says that Eliphaz was a Temanite. Esau’s son, Eliphaz, had a son named Teman. (v.11) Teman is named in Jeremiah 49:7[[492]](#endnote-493) as a location within Edom. All of this causes me to wonder if perhaps the events related to us in the book of Job occurred about two or three generations *after* the lives of Jacob and Esau??? We know for certain that Job lived at the time of the patriarchs, long before there was the Levitical law, the tabernacle, and the established priesthood as instructed to Moses by God. The reason we know this is because Job was the acting priest of his household, according to the custom of the patriarchs of that time. (Genesis 12:8[[493]](#endnote-494), 22:13[[494]](#endnote-495), 28:18[[495]](#endnote-496), 33:20[[496]](#endnote-497), 35:7[[497]](#endnote-498), Job 1:5[[498]](#endnote-499)) It’s very possible that the story of Job takes place sometime after Jacob and his family migrate to Egypt in the final chapters of Genesis but before the exodus of the Israelite nation under Moses four hundred and thirty years later.

The reason this is a surprise to me now is because all of my Bible commentaries, as well as other online research I’ve done on the book of Job, suggest that Job lived at a time *before* Abraham. Almost all Biblical scholars and theologians seem to hold the common belief that Job lived, at the very least, at the same time as Abraham, if not many generations earlier. So it was a surprise to me to find these clues in Esau’s genealogy that strongly suggest Job lived a few generations *after* Abraham.

If I’m wrong, or if I’m missing a key piece of evidence from somewhere else in the book of Job that directly refutes this hypothesis, please let me know. In any case, the chapters of the Bible devoted wholly to genealogies are not always as dull and laborious to wade through as we often believe. God sprinkles these long lists of names and relations throughout His word for a purpose, and sometimes there’s some surprising connections to be made when we zoom in for a closer look.

# **Chapter 37**

This chapter begins my favorite story of the Old Testament. The saga of Joseph is, on one level, a simply great story full of drama, betrayal, suspense, intrigue and adventure with a deeply emotional, heartfelt ending. But, as part of scriptural canon and the holy word of God, the biography of Joseph – the naïve, proud, innocent boy who is sold into slavery by his jealous brothers, and then slowly rises to power in a foreign government, only to be in the right place at the right time to save his family in the end – takes on a much deeper spiritual meaning. The key verse to Joseph’s life and story is Genesis 50:20[[499]](#endnote-500). God has always used the evil and selfish choices of sinful mankind to bring about His divine will, and this is demonstrated so clearly in the story of Joseph and his brothers, the chosen seed from whom descended the nation of Israel, God’s chosen people.

But God, at the same time, works on a deeply personal level with the ones whom He chooses to be the specific instruments of His will. Joseph consistently displayed a deeply rooted and unshakeable faith in God that sustained him through the seemingly endless string of trials and hardships that he was forced to endure in the course of his young life. Through his father, no doubt, Joseph not only knew of God, but he had a close, personal relationship with Him that mirrored Israel’s own trust and faith in the Almighty. And, as a reward for his faith and steadfast obedience, God granted Joseph’s two sons the honor of fathering two of the twelve tribes of Israel.

One more interesting aspect of Joseph’s life is just how closely it parallels that of Jesus Christ in the NT. As we study the OT, it becomes clear that Joseph is one of the earliest typologies of Jesus. The following chart (which I borrowed from John MacArthur’s Bible commentary) details this.

|  |  |  |
| --- | --- | --- |
| **Joseph** | **Parallels** | **Jesus** |
| Genesis 37:2 | A shepherd of his father’s sheep | John 10:11, 27-29 |
| 37:3 | His father loved him dearly | Matthew 3:17 |
| 37:4 | Hated by his brethren | John 7:4-5 |
| 37:13-14 | Sent by his father to his brethren | Hebrews 2:11 |
| 37:20 | Others plotted to harm him | John 11:53 |
| 37:23 | Robes taken from him | John 19:23-24 |
| 37:26 | Taken to Egypt | Matthew 2:14-15 |
| 37:28 | Sold for the price of a slave | Matthew 26:15 |
| 39:7 | Tempted | Matthew 4:1 |
| 39:16-18 | Falsely accused | Matthew 26:59-60 |
| 39:20 | Bound in chains | Matthew 27:2 |
| 40:2-3 | Placed with two other prisoners, one who is saved & the other lost | Luke 23:32 |
| 41:41 | Exalted after suffering | Philippians 2:9-11 |
| 41:46 | 30 years old at the beginning of public recognition | Luke 3:23 |
| 42:24, 45:2, 14, 15, 46:29 | Wept | John 11:35 |
| 45:1-15 | Forgave those who wronged him | Luke 23:34 |
| 45:7 | Saved his nation | Matthew 1:21 |
| 50:20 | What men did to hurt him, God turned to good | 1 Corinthians 2:7-8 |

Verse 1: We are reminded again that Jacob settled in a land where his father, Isaac, had been a stranger. Even though God had promised this land to Abraham and his seed, He had not yet fulfilled that promise. Israel and all his house are still just sojourners here.

Verses 2-4: We are introduced to Joseph, who is now seventeen years old. He spends his days helping his older brothers in the field, feeding and tending to the flock. Verse 2 states specifically that it is Dan, Naphtali, Gad and Asher, the sons of Bilhah and Zilpah, that Joseph is most often helping. He also returns to his father each day and tattles on his brothers, bringing Jacob a bad report of all their doings. Verse 3 states that Israel loved Joseph more than all his other children, indicating that he had learned nothing from his previous experiences with familial favoritism and all its negative consequences. (Genesis 25:28[[500]](#endnote-501)) This is also an indication of Jacob’s continued favoritism of his late wife, Rachel. Even after her death, he *still* regards her as his first – and only true – love by publicly showing favoritism to Joseph, the oldest of the two sons born to him by Rachel.

Jacob gifts Joseph with a coat of many colors, something that, for that time period, was truly precious and rare. The dyes used to make colored cloth, as well as the process itself, were quite expensive and time consuming to produce, and so Jacob’s gift naturally spawns jealousy and bitterness among his older sons against Joseph. Joseph, for his part, behaves like a typical teenager, basking in his father’s constant show of favoritism and naively ignoring his brothers’ animosity and jealousy towards him because of it.

Verses 5-11: The situation is made worse when God grants Joseph a truly unusual gift: dream interpretation. Joseph has a dream one night, and he foolishly brags about it to his brothers the next day as they are all in the field tending to the flocks. In his dream, Joseph and his brothers are binding sheaves for the harvest, and Joseph’s sheaf of grain stands upright while all his brothers’ sheaves bow down to it. Naturally, the other sons of Jacob are upset at this, and angrily rebuke Joseph. Joseph had clearly understood that the dream meant that all of his brothers would one day bow down and serve him, and this makes his brothers even more angry and resentful of him. (v.8)

But Joseph blithely ignores this, and when he has another similar dream a few nights later, he not only tells his brothers about it, but his father as well. This time, Jacob rebukes him. “Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?” (v.10) But where Joseph’s brothers dismiss him again, Jacob instead ponders Joseph’s dreams and his gift of interpreting them, perhaps because of his own experience with God speaking to him in his dreams. (v.11)

Verses 12-24: Israel sends Joseph to check on his brothers who are tending to the flocks in Shechem. But when Joseph arrives there he is told by a man in the fields that the brothers moved the herds to Dothan, another region nearby. When his brothers see him coming, while he is yet afar off, they begin conspiring to kill him. But Reuben convinces them to instead throw Joseph into a nearby pit, for he secretly plans to rescue Joseph later when the others have returned to tending the herds. (v.22) And so Joseph is assaulted by his brothers, stripped of his beautiful coat, and then cast into a pit.

Verses 25-28: As everyone sits down to have lunch, they see a band of Ishmeelites – also known as Midianites – coming from Gilead on their way down to Egypt. Their camels are laden with rich spices, balm (Jeremiah 8:22[[501]](#endnote-502)) and myrrh (Genesis 43:11[[502]](#endnote-503), Exodus 30:23[[503]](#endnote-504), Esther 2:12[[504]](#endnote-505), Psalm 45:8[[505]](#endnote-506), Proverbs 7:17[[506]](#endnote-507), Song of Solomon 1:13[[507]](#endnote-508), 3:6[[508]](#endnote-509), 4:6, 14[[509]](#endnote-510), 5:1, 5, 13[[510]](#endnote-511), Matthew 2:11[[511]](#endnote-512), Mark 15:23[[512]](#endnote-513), John 19:39[[513]](#endnote-514)). Judah suggests that they sell Joseph to the Ishmeelites instead of killing him, and the other agree. They sell Joseph to the Egyptians for twenty pieces of silver, the common price for a slave in that time.

Verses 29-35: Reuben, who had apparently been away from his brothers when they encountered the Ishmeelites, now returns to the pit to rescue Joseph, but becomes distraught when he finds it empty. He returns to his brothers, but it is unclear from the wording in verse 30 whether or not Reuben is told the truth about Joseph. All that is recorded is that he is upset because Joseph “…is not…”, meaning that he believes Joseph is dead. (Genesis 42:13, 36[[514]](#endnote-515)) Reuben is also upset because he will be held accountable by his father for Joseph’s fate since he is the oldest. “…and I, whither shall I go?”

So all the brothers concoct a scheme to deceive Israel by killing a young goat and dipping Joseph’s coat of many colors into the blood. They return to their father and show him the coat, which he recognizes immediately. They tell him that a wild beast killed Joseph. Israel is, of course, devastated by this news, and promptly goes into mourning for many days. None of his family can comfort him.

Verse 36: the Midianites sell Joseph to Potiphar, an officer in Pharaoh’s court and a captain of the guard.

# **Chapter 38**

This chapter suddenly shifts focus from Joseph to Judah, the fourth son of Israel by Leah. The abrupt swerve of the spotlight is jarring to the reader, not only because the events of this one passage cover a span of several years, but also because this storyline seems to have no connection at all to the story of Joseph. Thus far in Genesis, the pattern has been to introduce a man, highlight the important events of his life, record his death, and then begin the story of his son, highlight the important events of his life, record his death, and so on. From Abraham to Isaac to Jacob and Esau, this storytelling template, along with the occasional genealogical list of related descendants, has helped guide the reader through the early generations of patriarchs that led to the birth of the nation of Israel, God’s chosen people.

So it seems rather odd that, just as we are introduced to Joseph, and just as we are left with a cliffhanger ending from the previous chapter, that Moses abruptly changes focus in this chapter to a series of events that seem to have no connection whatsoever to the story of Joseph and his life down in Egypt. But we also know that every word of every chapter of every book in the Bible is set down in precise order for a reason. This is God’s holy word, and He doesn’t waste time, pages or ink with frivolous or meaningless stories and records. The story of Judah at this point in Genesis is here for a reason.

Keep in mind that it is Israel’s twelve sons from whom the twelve tribes of Israel are formed several generations later, after the exodus from Egypt. Therefore, we must step back for a moment and look at the much larger picture. The meaning of the word ‘genesis’ is ‘beginning’. It records the beginning of time, of creation, of the earth, of mankind, and then of the nation of Israel. Ever since the introduction of Abram/Abraham in chapter 12, the book of Genesis has been one long genealogy of the patriarchs and their descendants from whom God chose his people, the nation of Israel. These last fourteen chapters of Genesis are not only the story of the twilight years of Jacob/Israel, but also the story of his twelve sons. Yes, the spotlight is primarily on Joseph, but Joseph’s saga is closely intertwined with that of his brothers. It is because of them that Joseph ends up as a slave in Egypt in the first place. Thus, when viewed in this context, it makes sense that Moses pauses after introducing Joseph to insert a chapter on Judah. What happens here will have relevance later on in Joseph’s story.

One more thing to keep in mind is that Israel’s sons were all conceived and born over a span of about twenty-three years. Thus, by the time Joseph is seventeen, Judah is well into his thirties. This chapter tells us how and where Judah married, how many sons he bore, and what happened to those sons. This passage then concludes with Judah’s transgression against his daughter in law and the birth of Pharez and Zarah, both of whom are listed in the genealogy of Christ. (Matthew 1:3[[515]](#endnote-516))

Verses 1-6: According to my study Bible, *“ ‘Adullamite’ describes a person from Adullam, a Canaanite town situated on the route through Azekah and Sochoh, halfway between Lachish and Jerusalem. It controlled one of the principle passes into the hill country of Judah from the northern Shephelah. It was about 15 miles northwest of Hebron.”* Judah married a Canaanite woman, the daughter of a man named Shuah, whom he met in Adullam, and she bore him three sons: Er, Onan and Shelah. When Er came of age, Judah selected for him Tamar, also (presumably) a Canaanite woman.

Verses 7-11: We are not told exactly what Er’s wickedness is, but knowing the culture of the Canaanites (Sodom and Gomorrah being just one example), we can easily imagine any number of vile transgressions that condemned Er to God’s wrath and judgment. And since Er left no heir, it was the custom and law of that time in the ANE for his widow to marry the next oldest brother, Onan. (This was later incorporated into the law of Moses. [Deuteronomy 25:5[[516]](#endnote-517)]) However, Onan is selfish and doesn’t want to provide an heir for his brother’s widow, so he refuses to consummate the marriage on the wedding night. This too, is an offense to God, and He slays Onan.

It's evident from these verses that Judah failed in his responsibility as a father to rear godly and upright sons. This is further proof of the wicked, prideful and rebellious culture of the Canaanites. Judah tells Tamar to go live in her father’s house until his youngest son, Shelah, comes of age. At that time he will give Shelah to Tamar as a husband.

Verses 12-18: In the meantime, Judah’s wife dies, and he is comforted by friends and family. After some time, he and his friend Hirah the Adullamite, go to Timnath to have their flocks sheared. It’s implied from verse 12 that a few more years have passed since the death of Onan, and Shelah is by now of age to marry, which is confirmed in verse 14. But Judah has neglected to honor his agreement with Tamar. When Tamar is told in verse 13 of Judah’s trip to Timnath, she takes matters into her own hands.

Tamar changes out of her widow garments and dresses as a harlot, complete with a veil over her face to disguise herself. She sits down at a spot somewhere on the road to Timnath and waits for Judah. As expected, he takes notice of her when he’s passing by, and he propositions her. Tamar asks him what he’ll give her as payment, and Judah promises her a kid of the goats from his flock. But that’s not enough for Tamar. She insists on a pledge, asking him for his signet, bracelets and staff. Judah willingly gives them to her, and she invites him into her tent for the night.

In the same manner in which Jacob was deceived by Laban, Judah is never aware, even during the act of intercourse, that he’s bedding his daughter in law, which implies some form of custom or ritual of this time period where the bride’s face remains veiled the whole time, or the deed is done entirely in the dark. In any case, Judah remains ignorant of his transgression, and Tamar conceives by her father in law.

Verses 19-23: Tamar returns to her father’s house and Judah later sends Hirah back to Timnath with the young goat to deliver to the harlot. But Hirah can’t find this mystery woman, even after inquiring all over the region. According to the local men, there was never a harlot in their city. So he returns to Judah with the goat and the report of his failure. Judah’s response in verse 23 is, basically, “Oh well, we tried.” He shrugs it off and continues on his way.

Verses 24-26: Three months later, when Tamar’s pregnancy starts showing, it’s reported to Judah. Because she’s still unmarried, it is correctly assumed by everyone that she played the role of harlot. Judah orders Tamar to be brought out and killed for her transgression, according to the cultural custom of that time. But as soon as she’s brought before him, Tamar shows everyone present the signet, bracelets and staff. She tells Judah that the father of her child is the owner of these things. Unable to deny the truth, especially in a public setting, Judah admits that Tamar acted more honorably than he in this matter. He recognizes his initial sin by not granting her Shelah for a husband, and so he releases Tamar, allowing her to return to her father’s house. Judah has no further contact with her.

Verses 27-30: Tamar gives birth to twins, Pharez and Zarah. Zarah starts to come out of the womb first, but then withdraws and Pharez, whose name means “breach”, comes out first instead. As mentioned earlier, both of these men are listed in Matthew’s genealogy of Christ.

This story of Judah and Tamar, as well as the events related to us in the previous chapter, helps shed some light on the character of Joseph’s brothers. These are not godly, upright men. They are jealous, conniving, greedy, selfish men who behave accordingly. That’s the main reason this chapter on Judah is presented to us here, just after we begin Joseph’s story. The righteous, godly character of Joseph, as seen in the remaining chapters of Genesis, stands out in sharp contrast to that of his brothers. By the time he’s reunited with them several years later, neither he nor they are the same men that we first meet here in chapters 37 and 38, and that’s one of the reasons that the saga of Joseph is so compelling.

# **Chapter 39**

The central theme of Joseph and his life is found in verse 2: “And the Lord was with Joseph, and he was a prosperous man;”. God was with Joseph every moment of his life, watching over him and directing him, and Joseph knew this. His faith in God and his obedience to what he knew was right and just is evident from the very beginning of his unexpected adventure in Egypt.

Joseph is sold to Potiphar, the captain of Pharaoh’s guard, and, because God is with him he prospers. (v.3) Joseph very quickly gains the respect and trust of Potiphar, to the point that Potiphar appoints Joseph to be overseer of all his house and all that Potiphar owns. (v.5) There is a very powerful lesson here for us today. God will bless His children in whatever they do if they are walking in obedience to Him and in His will. This is part of the Christian’s testimony, especially at one’s job or place of work. Potiphar was blessed by God because He was with Joseph and Joseph walked uprightly, serving Potiphar faithfully and obediently as God intended. The same holds true for us today. If we do our best at our job or in our careers, whether it’s flipping burgers at McDonald’s or a middle manager at an office supply company, and we give God the honor and glory in all we do, our bosses and the company will be blessed by God through us. But, more than that, our supervisor and/or coworkers will see God in us, the same way Potiphar came to know God through Joseph. (v.3) Joseph’s testimony and his belief in God shone bright and clear to everyone whom he come in contact with, and God blessed him and all those around him accordingly.

Verse 6 states that Joseph “…was a goodly person, and well favoured.” This means he is handsome in both form and appearance, and all the servants of Potiphar’s house look up to him. But this also causes Potiphar’s wife to “…cast her eyes upon Joseph…” and she propositions him, saying, “Lie with me.” (v.7) But Joseph refuses, telling her that her husband – and his master – has given him power over all that’s in his house except for her. All the reasons that Joseph lists in verse 8 and 9 are the same reasons that most other men would use as good excuses to commit the act of adultery in this same situation. But Joseph says, “How then can I do this great wickedness, and sin against God?” (v.9)

But Potiphar’s wife won’t take ‘no’ for an answer. She persists day after day, despite Joseph’s every effort to avoid her and not be caught alone with her. (v.10) There is another profound lesson here for us today. God allows us to be caught in situations such as the one Joseph was in, where he had to face temptation every day. Even when we do our best to walk uprightly and avoid sin, there are times in our daily lives when we cannot avoid temptation. As a result, many of us – myself included – get frustrated with God, wondering why he commands us to abstain from sin yet puts directly in our path situations that try us and test our resolve to obey Him. But that’s exactly the point. God was with Joseph, yet He also tested him using Potiphar’s wife. This is the second major trial of Joseph’s trust in – and obedience to – God. (The first was his being sold into slavery.)

Joseph endures the temptation, exactly as the apostle Paul describes in 1 Corinthians 10:13[[517]](#endnote-518) and 2 Corinthians 12:9-10[[518]](#endnote-519). At the same time He is testing Joseph, God is also providing Joseph the strength he needs to endure and, eventually, escape it. The day finally comes when Potiphar’s wife corners Joseph when only the two of them are in the house. (v.11) She seizes his cloak and commands him, “Lie with me!” (v.12) But Joseph instantly flees, leaving his cloak behind.

How many times have we come face to face with our worst weaknesses and the temptation to sin is so strong and alluring that we hesitate? Joseph didn’t hesitate for a second. The verse says plainly, “…he left his garment in her hand, and fled, and got him out.” Joseph doesn’t just leave the room. He flees the house altogether. Too many times we don’t flee temptation like we should. Instead, we might turn away, but we linger in the vicinity, or we do start running away but also cast a longing glance over our shoulder, perhaps slowing our pace as we do. And that’s where we fail the test. We end up turning back – or running back into the house – after we’ve fled, but that’s not what Joseph does. He instantly got himself out and didn’t look back.

But this seems to land him in even more trouble because Potiphar’s wife is so angry with Joseph’s rejection of her that she instantly cries out, alerting the other servants of the house who are, presumably, nearby outside. (v.13-15.) She tells them that Joseph tried to lay with her, and she refused, and when she cried out he fled. She then keeps Joseph’s cloak for when her husband gets home.

Potiphar, naturally, believes his wife’s falsehood, and he has Joseph thrown in prison. (v.20) Literally overnight, Joseph goes from a position of prestige and honor and a life of comfort and ease to a cold, dank prison cell, stripped of his honor and status and everything else God had blessed him with since his arrival in Egypt. At this point, one expects a verse which tells us of Joseph’s sorrow and mourning and griping to God about how unfair life is and why did this happen to him when all he did was trust in God and obey Him? And, to be fair, that’s a good question, for that is exactly what happened. Joseph walked uprightly, obeyed God, resisted temptation and had a flawless testimony before Potiphar and all of his house. And what did that get him? False accusations, the loss of his comfortable, blessed life, and a cold, dark prison cell. If that was me I know I would be complaining to God right about now.

But that’s not at all what verse 21 says. What we read instead is, “But the Lord was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison.” Verses 22-23 go on to say that the jailer – just as Potiphar did with all his house – gives Joseph responsibility over all the other prisoners, to the point that the jailer doesn’t even have to go check up on Joseph’s work. That’s how much – and how quickly – he trusts Joseph with the daily operation of running the prison and overseeing the prisoners. Verse 23 concludes with, “…and that which he did, the Lord made it to prosper.” Joseph doesn’t utter so much as a single word of complaint or whine about his unfair circumstances or wallow in self-pity. For someone so young (this is, presumably, taking place within the first year of his arrival in Egypt), Joseph displays a remarkable maturity of faith and character. He looks around, sees what needs to be done, offers his help and services to the jailer, whom God, in turn, works upon to grant Joseph favor, and then Joseph does exactly he did in Potiphar’s house.

Joseph looked to God alone for his strength and direction. He did not allow his circumstances to dictate his character or his choices. He saw this new turn of events exactly for what they were: a new test from the Lord, and Joseph rose to the occasion by making himself useful where God had put him. That simple, profound principle is so often overlooked by us today. We get so eager to serve God by looking for opportunities further down the road, or off in another direction completely, that we forget to stop and look right where we are. God puts us where we are for a reason – whether that’s our job, our church, or our hometown. If we are sensitive to His leading and obedient to His direction, we won’t mistake our calling. Yet too often we get it in our heads that we should be doing this or that, or be going there instead of here, and we don’t stop to ask if it’s the Lord’s will. Or, as in the case of Joseph, we find ourselves in a loss of fortune and blessing, and we mistakenly think that God is punishing us. Unlike Joseph, we throw ourselves a pity party, or we get angry and bitter, or we throw up our hands and refuse to do anything else until we hear from God. Rather, we should be looking to the Lord first and then look around our immediate area and see what we can be doing for Him right here right now.

Joseph was, once again, obedient and submissive to God, and God was with him. It didn’t matter to Joseph how long he would be stuck in prison. He walked by faith, not by sight, and he looked to the Lord for every step and direction each day. And God blessed him for that.

# **Chapter 40**

Verse 1: The term “butler” means “cup bearer of the king.” God uses these two men, the butler and the baker, to set the stage for the next phase of Joseph’s life in Egypt. Had Joseph not ended up in prison, he would likely have never encountered these two men, and, thus, wouldn’t have an audience with Pharaoh in the next chapter.

Verse 4: Joseph isn’t just put in charge of all the prisoners. He’s also in charge of all the administrative affairs of the whole prison. This is what is meant in verse 23 of chapter 39, and it’s restated here as well. Such a promotion in such a short amount of time is further proof that God was indeed with Joseph, as verse 23 states, blessing him and watching over him.

Verses 5-8: After some time, the butler and baker each have a different dream in the same night, and they are both troubled about this the next morning. Their distress is outwardly evident, for Joseph takes notice of their sadness during his morning rounds, and he asks them why they look so sad. (v.7) They tell Joseph of their unusual dreams and that they don’t understand the meaning of them. The fact that these two men understand the uniqueness of their respective dreams, and that there is a message for each of them in them, is not unusual for this time period. While the Egyptians were heathens who did not worship God, they understood that dreams were a method of communication from the supernatural realm, as we will see later in the next chapter with Pharaoh.

God used their own superstition and false beliefs to His honor and glory through Joseph. This is evident in Joseph’s response to the men at the end of verse 8: “Do not interpretations belong to God? Tell me them, I pray you.” Joseph gave God the honor and glory, no matter what circumstance he found himself in. He rightfully understood that his gift of interpreting dreams was not his own, and he used his gift to show God to these heathen people.

Verses 9-15: The butler goes first. In his dream there is a vine with three branches, and it brings forth an abundance of grapes. The butler presses the grapes into wine to fill the king’s cup which he then gives to Pharaoh. Joseph explains that the three branches represent three days, and that, in that time, Pharaoh will restore the butler to his former position in the court. Joseph then asks the butler to remember him when he is before Pharaoh, to put in a good word on his behalf. He gives a brief account of how he ended up in Egypt as a slave, and that he had been punished unjustly by Potiphar. Joseph uses the phrase “shew kindness” in verse 14, the same that was used by Abraham of Sarah in Genesis 20:13[[519]](#endnote-520). Joseph is asking a favor of the butler in return for the good deed that he is doing now by interpreting the dream. This is also the same meaning of the phrase “shewed him mercy” in verse 21 of the previous chapter. God was rewarding Joseph’s trust and obedience in Him by granting Joseph favor in the sight of the jailer.

Verses 16-19: The baker, excited by the interpretation of the good outcome of the butler’s dream is eager to tell Joseph his dream. He is carrying three baskets upon his head, each filled with many baked goods and bread for the Pharaoh. But the birds came and ate up all the food in the baskets. Joseph explains that the baskets represent three days, and that the baker will be hanged in that time. The birds would eat the baker’s flesh as it hung on the tree.

There is something interesting to note here. There is no indication in these verses that Joseph hesitates to tell the baker the meaning of his dream, nor does Joseph equivocate or try to sugar coat the bad news. He tells it simply and plainly, keeping nothing back from the baker. Again, Joseph does not question God’s gift of interpreting dreams, nor does he show a lack of faith or fear of his own fate with regards to giving bad news to the recipient of God’s prophecy. Joseph trusts God to the point that he’s not at all concerned with the possible consequences of the baker’s reaction against him for delivering such terrible news!

And, indeed, there is no record of what the baker’s reaction was to this awful revelation. Perhaps the baker had landed in prison for a just reason, and he knew that his sentence of death was deserved for whatever transgression he had committed against Pharaoh. And perhaps the butler had been unjustly accused, just as Joseph had been, and that was why he was eventually restored to his former position. We can’t say for certain either way, only that Joseph’s faith and trust in God was justified. The baker brought no harm to him after hearing such terrible news.

Verses 20-23: Just as Joseph predicted, the butler is restored to his former position in Pharaoh’s court where he resumes his customary duties of serving Pharaoh wine on his birthday, but Pharaoh hangs the chief baker. Unfortunately for Joseph, however, the butler makes no mention of him to Pharaoh, forgetting about Joseph and his kindness altogether.

Once again, it seems God has caused Joseph to be forgotten and has left him languishing in prison for a crime he didn’t commit. But, as with all things regarding God and his timing, patience is key. Joseph continues his daily duties in the administration of the prison, and is content to wait upon God for deliverance, no matter when that might be or how it might come about.

# **Chapter 41**

Two years pass after the events of the previous chapter. Joseph is still in prison, forgotten, it seems, by everyone. It’s now very likely about three or four years since he was first thrown into the dungeon after being falsely accused by Potiphar’s wife. Joseph is thirty years old (v.46), which means he’s been in Egypt now for 13 years.

Verses 1-7: God sets into the motion the next series of events by which Joseph will be rescued from prison. Pharaoh experiences two different dreams which greatly trouble him. In the first, seven fat and healthy cows rise up from the river (presumably the Nile) and begin feeding in a nearby meadow. Shortly thereafter, seven lean and sickly cows come up from the river and devour the healthy ones. In the second dream, the same scenario plays out except that it is seven healthy ears of corn on a stalk that are devoured by seven lean and sickly ears.

Take note here of God’s omniscience. Just as He controlled the animals that needed to be moved into the ark for Noah, so God can even reach down into our minds and manipulate our dreams as we sleep. There is nothing in this physical realm that He cannot alter, change, manipulate or control if He truly desires it. He is the creator and sustainer of all things, from the smallest insect to the most powerful man on earth.

Verses 8-13: The next morning Pharaoh summons all his wise men and magicians. He tells them his dreams but, predictably, none of them can interpret them. It’s then that the chief butler speaks up and reminds Pharaoh of the time he threw him into prison two years earlier. The butler remembers Joseph and describes him to Pharaoh. He explains about the separate dreams he and the chief baker experienced and how the young Hebrew slave was able to interpret them. Joseph’s predictions turned out to be true and accurate.

Verses 14-24: Pharaoh immediately orders Joseph to be brought before him. (Psalm 105:20[[520]](#endnote-521), Daniel 2:25[[521]](#endnote-522)) Since it has been almost three years since Joseph was first thrown into the dungeon he needs to get cleaned up first. (2 Kings 25:27[[522]](#endnote-523)) He shaves, cuts his hair, and then changes clothes. (v.14) Once he is before Pharaoh, the Egyptian ruler says that he’s heard that Joseph has the ability to interpret dreams. Once again, Joseph gives honor and glory to God by giving Pharaoh the same response he gave to the butler and baker two years earlier. “It is not in me: God shall give Pharaoh an answer of peace.” (v.16) By explaining the dreams, God – through Joseph – would settle Pharaoh’s troubled spirit.

Verses 25-32: Joseph tells Pharaoh that the meaning of both dreams is the same. The seven fat and healthy cows, as well as the seven good ears of corn, represent seven years of plenty in Egypt. The harvests will be full and good, and Egypt will prosper greatly. The seven ill and sickly cows and the wasted, lean ears of corn represent seven years of famine that will immediately follow the years of plenty. The famine, in fact, would be so grievous in all the land that the years of plenty preceding it would quickly be forgotten. (v.31) Joseph further explains that God gave Pharaoh two different dreams to emphasize their meaning, and that the dreams show that God will do what He has promised, and that it will be Him that brings these events to pass. (v.32)

Verses 33-36: But Joseph doesn’t stop there. He goes one step further by suggesting a plan of action to Pharaoh that will ensure his people will not starve during the lean years. He tells Pharaoh to appoint officers throughout the land that will collect a percentage of all the grain harvests and bring them to storehouses each season for the next seven years. These storehouses would then be overseen by Pharaoh’s officers, and there would be one in every city throughout Egypt. That grain would then be used to sustain the people in the seven years of famine that would follow the years of plenty.

This is a remarkably bold and brave action on the part of a lowly Hebrew slave before the great and mighty ruler of all Egypt. Joseph’s suggestion again displays his unwavering trust and faith in God. It wasn’t enough to simply interpret the dream for Pharaoh. Joseph recognized that God intended for him to act upon the meaning of the dreams. God was giving both Joseph and Pharaoh a direction, and Joseph didn’t hesitate to explain to the Egyptian ruler what needed to be done to save his people.

Verses 37-46: Pharaoh promptly promotes Joseph to a position similar to that of a vice regent or a vizier. Joseph is placed in command of not only all of Pharaoh’s house but all the land of Egypt as well, subordinate only to Pharaoh. (v.40-41) Pharaoh gives Joseph his signet ring, a new wardrobe, and a gold chain to wear around his neck. (v.42) Joseph is also given the privilege of riding in the second chariot behind Pharaoh and paraded before all the people. (v.43) Pharaoh gives Joseph autonomous power to do whatever he deems best for the people and the land of Egypt. (v.44) The last gift for Joseph is that of a wife, Asenath, the daughter of Poti-pherah, priest of On. (v.45) As noted earlier, Joseph is thirty years old (v.46), the same age as Jesus Christ when he officially began his public ministry. (Luke 3:23[[523]](#endnote-524))

Verses 47-52: Just as God predicted, the seven years of plenty are indeed plenteous for Egypt. The harvests each year are so abundant, in fact, that the grain in the storehouses eventually number as much as the “…sand of the sea…” (v.49), even to the point that Joseph stops counting because there’s so much coming in from all corners of Egypt. (v.48)

Also, in this time of plenty, are two sons born unto Joseph: Manasseh and Ephraim. The name of his firstborn means “One Who Causes Me To Forget”. (v.51) Joseph is emphasizing that God’s blessings to him in Egypt had caused Joseph to forget all the turmoil and conflict with his brothers that had resulted in his exile in Egypt in the first place. Ephraim’s name means “Fruitful” (v.52), again emphasizing how much God had blessed Joseph. This is yet one more indicator of the depth of Joseph’s faith, trust and obedience in God!

Verses 53-57: The famine that God had prophesied to Pharaoh through Joseph was not just in Egypt. Verses 54 and 56 makes it clear that it was in “…all lands…” and “…over all the face of the earth…” (Psalm 105:16[[524]](#endnote-525), Acts 7:11[[525]](#endnote-526)) When the people come to Pharaoh begging for bread, he tells them, “Go unto Joseph; what he saith to you, do.” (v.55) Joseph opens up all the storehouses and sells the grain back to the Egyptians. Verse 57 sets the stage for the prophetic fulfillment of Joseph’s own dreams twenty years earlier: “And all countries came into Egypt to Joseph for to buy corn; because that the famine was sore in all lands.” This is why God made the previous seven years’ harvests so plentiful. It wasn’t just their own people that they were providing for. The Egyptians were also going to help out the foreign nations around them who were also suffering because of the famine. That includes a man named Jacob and his eleven sons living in the land of Canaan, in the valley of Hebron.

# **Chapter 42**

Jacob sends his ten eldest sons down to Egypt to buy grain, keeping Benjamin back home for safety. (v.4) Jacob is afraid of losing his youngest in a manner similar to Joseph’s fate. Verse 5 reminds us that the famine was not just in Egypt but in all the earth at that time, as stated in the previous chapter. God’s plan all along had been to save Jacob and his house by establishing Joseph in Egypt as their salvation. Now that plan was about to be fulfilled.

Because of Joseph’s status as governor over all of Egypt, it isn’t long before his brothers are before him, and they bow down to him, just as Joseph had foreseen some twenty years earlier. (v.6) Joseph immediately recognizes them, but they don’t recognize him. This is not only because Joseph has grown into a man in the two decades since they last saw him, physically changed by his life of labor and time spent in prison, but he has also adopted the mannerisms, customs and dress of the Egyptians. Furthermore, verse 7 tells us that Joseph speaks harshly towards his brothers, acting as a stranger to them. He demands to know where they’re from. They tell him they’re from Canaan, and they’re there to buy grain.

Joseph remembers again the dreams that he had experienced as a boy, and he accuses his brothers of being spies, come “…to see the nakedness of the land…” (v.9) They quickly deny it, claiming again to be there only to buy food. They tell Joseph they are all brothers of the same family, that they’re servants, not spies. (v.11) But Joseph again insists they are spies, to which his brothers explain further that they are a family of twelve sons. The youngest is now with their father in Canaan, and “…one is not…” (v.13) Joseph pretends not to believe them, accusing them a third time of being spies. He then tells them how they can prove their innocence: they will send one back to Canaan to fetch their youngest brother while the others remain prisoners in Egypt. He then casts all of them into the dungeon for three days.

On the third day, Joseph tells his brothers that one of them will remain behind as a prisoner in Egypt while the remaining nine return to their father in Canaan with the grain. They then must all return with their youngest brother to appear before Joseph once more to prove their innocence. If not, they all will be executed as spies.

Verses 21-22 give us a glimpse of Joseph’s true motives for dealing so harshly with his brothers. It is not from a desire of vengeance or an abuse of his position and power, as it might first appear. In these two verses, the brothers are having a conference amongst themselves before giving their official response to Joseph’s demand. They recognize their guilt concerning Joseph, believing that they are now being punished many years later for what they did to him. “…We saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us.” (v.21) Reuben confirms this in verse 22, saying essentially, “I warned you not to harm Joseph, but you wouldn’t listen. Now we must pay for what we’ve done.” (Genesis 37:21-22[[526]](#endnote-527))

The brothers are, of course, unaware that Joseph, standing only a short distance away, is able to understand them even though they speak in Hebrew. Verse 23 tells us that Joseph has been using an interpreter this whole time. Now, after hearing his brothers’ anguish and guilt, Joseph must turn away and quickly leave the room to hide his emotional reaction. The desire to be fully reunited with his family and to forgive them is so overwhelming that it causes him to weep. This is how we know that Joseph’s plot is not one of revenge. He bears no resentment or grudge against his brothers, yet another indicator of his absolute faith and trust in God.

Once he has regained his composure, Joseph returns to his brothers and binds Simeon. The rest of them are free to go. Joseph orders his servants to fill their sacks with grain, but – unknown to his brothers, of course – he also orders the servants to return each man’s money within the sacks. He then instructs the servants to give his brothers extra provisions for the return trip. (v.25) The nine brothers load up their donkeys and depart Egypt.

Later that night, when they stop to rest, the brothers find their returned money, and they become even more afraid. “What is this that God hath done unto us?” they ask one another. (v.28) Joseph’s plan was working. When the brothers arrive back home they tell Jacob all that transpired in Egypt. They relay Joseph’s order to them to bring Benjamin back with them in order to free Simeon, but Jacob refuses. Even after Reuben pledges the lives of his own sons as collateral if he doesn’t bring back Benjamin safe and sound, Jacob still refuses. “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.” (v.38)

Joseph is not the only one who has changed in the twenty-plus years since we began his story. We see from this chapter that his brothers, also, are different men than when we first met them, plagued by guilt and regret for the wrong they committed against Joseph. As I noted earlier in my commentary on chapter 38, this is not just Joseph’s story. These last few chapters of Genesis are about the redemption of his brothers as well. In the lives and events of these twelve men and their father, Israel, God is showing us today a powerful lesson in forgiveness and faith, as well as demonstrating His omniscient ability to care for, protect and provide for His children.

# **Chapter 43**

A period of several weeks – or possibly even a few months – pass, which means Simeon was kept prisoner in Egypt for quite some time! When the grain that they brought back from Egypt is gone, Jacob asks his sons to go back and buy more. But Judah reminds his father that the man who was governor ordered them not to return unless they had their youngest brother with them. (v.5) Without Benjamin, they would not be able to buy any more grain. Israel then asks why they told the governor of Benjamin in the first place. (v.6) His sons respond that the man asked them about their father and about their family, and that they responded honestly. How could they know that the governor would ask them to bring their youngest brother back with them as a condition for selling them the much needed grain? (v.7) The fact that the brothers told Joseph the truth is yet another indicator of their changed hearts.

Judah then says to Israel that he will be a surety for Benjamin (v.9), meaning that Jacob may claim his life in place of Benjamin’s if Judah does not return with Benjamin. This is why the brief interlude of Judah’s backstory in chapter 38 is important. Here in this scene with his father, Judah demonstrates his new uprightness and integrity of character.

Israel reluctantly consents, seeing that he has no choice. They need the grain, and only this stranger in Egypt can give it to them. He tells his sons to gather up a gift to take to the governor: choice fruits, nuts, spices (including myrrh) and honey. (The presence of these luxurious foods and spices indicates not only Jacob’s great wealth – one of his many blessings from God – but that he, too, stored up food during the years of plenty. It was not just Egypt that God blessed with bountiful harvests in the previous seven years. But grain, the one essential nutrition that was needed to survive day to day, was the only staple that Jacob didn’t have, thus his need to send his sons back to Egypt.) They also take with them the money that was unexpectedly refunded to them on the first trip in addition to the amount needed for this second purchase. (v.21)

But Jacob also acknowledges that it is only God who can decide the course of their lives and fates. He asks God to give his sons mercy in the eyes of the man in Egypt, that all of them – including Benjamin – might return to him safe and sound. But if not, then it is God’s will, and so be it. (v.14) It’s easy to imagine Israel watching with a heavy heart as all of his sons depart, their donkeys laden with the peace offering and provisions for the trip, wondering if he will ever see any of them again.

When Joseph sees that his brothers have returned with Benjamin, he promptly orders his chief steward, “…the ruler of his house…” (v.16), to prepare a meal, saying, “…these men shall dine with me at noon.” But the invitation causes fear among the sons of Jacob, and they wonder if this is some sort of trap. They expect to be captured as slaves and their possessions seized. (v.18) But they’re also too fearful to refuse the invite, perhaps because of what might happen to Simeon if they do, and so they go with the chief steward to Joseph’s house. (v.19) When they arrive, the brothers stop the steward and tell him their story, explaining the mysterious refund of their money on the first trip, and that they have not only brought it all back, but have extra as well to pay for more grain to take back to Canaan. (v.21-22)

But the steward tells the brothers to be at peace, for he was the one that put their money back into the sacks the first time. He also adds, “Your God, and the God of your father, hath given you treasure in your sacks.” (v.23) He then brings Simeon out to them, and then invites everyone inside. The steward gives them water to drink and washes their feet. He also provides food and shelter for their donkeys. It's clear from the steward’s response to the brothers that Joseph’s testimony as a man of God has influenced all those around him.

When Joseph arrives home, the brothers present him with the gifts of spices, honey and myrrh. Then they bow to him once more. (v.26) Joseph accepts the gifts and asks about Jacob, to which the brothers reply that he is doing well. (v.27) They bow before Joseph yet again, and then Joseph singles out Benjamin, asking them if this is the younger brother of whom they spoke last time. The brothers confirm this, and Joseph greets Benjamin warmly, saying, “God be gracious unto thee, my son.” (v.29) But then Joseph is so overcome with a yearning to be fully reunited with his brothers that his emotions threaten to overwhelm him. He suddenly exits the room and retreats to his own chamber where he weeps. (v.30)

Emerging sometime later, fully composed, Joseph orders his staff to serve the bread. According to Egyptian custom, Joseph’s brothers are seated at a table by themselves, apart from the other household staff. (v.32) The Egyptians possessed an extreme prejudice of the people of Asiatic descent who were shepherds, such as the Hebrews. (Genesis 46:34[[527]](#endnote-528), Exodus 8:26[[528]](#endnote-529)) This makes Joseph’s rise to power and his current status as second-in-command of all Egypt all the more awe inspiring and incredible. God truly worked in Pharaoh’s heart, for that is the only way a known Hebrew slave would have risen to such stature and influence among a culture as discriminatory and prejudiced as the Egyptians of that time.

Joseph orders that his brothers be seated in a precise order, and they marvel amongst themselves yet again, for they are sitting around the table in order of their birth, from oldest to youngest. (v.33) It’s amazing that none of them started putting the pieces together at this point and come to the only logical conclusion of Joseph’s true identity! As they are being served, Benjamin’s portion ends up being five times more than all the rest, yet the older brothers are not jealous. This is yet one more sign of their changed hearts. (v.34)

One would think at this point that this is a perfect time for Joseph to finally reveal himself to his brothers. But that’s not what happens. Joseph has one final test prepared for the sons of Israel, one last opportunity for them to prove once and for all that these are not the men of low character who sold him into slavery twenty-two years earlier.

# **Chapter 44**

As his brothers finish their meal, Joseph orders the steward of his house to fill his brothers’ sacks with as much as grain as they will hold. (v.1) He also orders him to put each man’s money on top of the grain before closing the sack, same as with their previous visit. But this time there is an additional instruction: inside Benjamin’s sack is to be hidden Joseph’s silver cup. (v.2) The brothers return to their lodging in the city and depart the next morning at first light.

Joseph waits until they are not far outside the city to send his chief steward after them. He tells the steward exactly what to say when he confronts the brothers. (v.4-5) When the steward accuses the men of stealing Joseph’s silver cup, after all the kindness and hospitality that his master had just shown them, the sons of Israel are naturally bewildered and afraid, having no knowledge of a divining cup. (v.5)

(Note: Joseph did not actually use his silver goblet in any of the superstitious or religious rituals that the other Egyptians engaged in as part of their daily worship of Ra and the other false gods. The steward’s description of the cup was only a continuing aspect of the ruse to make the brothers believe that Joseph was a typical Egyptian ruler.)

The brothers continue to protest their innocence, once again explaining that they had returned the money that was initially returned to them on the first trip. (v.8) Why then would they steal a silver cup? So sure are they of their innocence that they tell the steward that the man in whose sack is found the cup should be sentenced to death and that the rest of them will willingly submit to be slaves of Joseph. (v.9) The chief steward agrees to this, but with one amendment: the one in whose sack is found the cup will be the one to remain in Egypt as a slave. The others will be allowed to go free. (v.10)

The brothers quickly agree and every man opens his sack. The steward searches each one, starting with the eldest. As planned, the silver goblet is found in Benjamin’s sack. (v.12) His brothers are dismayed and horrified by this, as indicated by the phrase “…they rent their clothes…”. (v.13) But instead of putting up a fight or attempting any more protests they willingly surrender and return to the city with the chief steward. He brings them back to Joseph’s house where the brothers once again fall prostrate on the ground before him. (v.14)

Joseph, continuing the disguise of an Egyptian, accuses his brothers of the theft, saying, “Wot ye not that such a man as I can certainly divine?” (v.15) In other words, “Didn’t you know that I could learn the truth with my skill of divination?” It’s at this point that Judah steps forward and speaks for all his brothers. He throws himself on Joseph’s mercy, acknowledging that there is no other way for them to prove their innocence. He also acknowledges that God is punishing them for their sin (selling their brother into slavery twenty-two years earlier), and that all they can do now is offer themselves as slaves to Joseph for the rest of their lives. (v.16) Joseph’s response to this plea reveals the true reason for this whole, elaborate test. He agrees to Judah’s statement, except for the same correction that his chief steward stated to the brothers earlier: only Benjamin will remain in Egypt as a slave. The others are free to go.

Joseph had to know for certain that his brothers were truly changed men. He has just given them the perfect opportunity to sacrifice their youngest brother for the sake of their own freedom. Twenty-two years ago, these same men, jealous and bitter because of the favoritism their father displayed to Joseph, sought revenge by selling Joseph into slavery and lying to their father about his death. Now they have a chance to save themselves at the expense of their youngest brother, also a son of Rachel, whom Israel had always favored above their own mothers, and Joseph is waiting to see whether or not his brothers are truly sorrowful and repentant for their past sins, or if their contrition is all merely an outward show in order to obtain the much needed grain.

Judah’s response to Joseph’s ultimatum proves the former. In a humble and genuinely contrite manner, he summarizes all that has transpired thus far since their first appearance before Joseph. (v.18-29) He explains that, when Jacob asked his sons to return a second time to buy more grain, he would only allow Benjamin to go if Judah pledged his own life as a surety for Benjamin’s safe return. (v.32) Judah pleads with Joseph to let him remain as a slave in Benjamin’s stead and let Benjamin return to Jacob with the other brothers. (v.33) He shows true compassion and sympathy for the aged Israel, more concerned what the loss of Benjamin will do to his father than whatever might become of his own life. (v.31, 34) Just as Christ, born of the tribe of Judah, of the lineage of David, would one day offer himself as a sacrifice upon the cross to God the Father for the transgressions of all mankind, so Judah now offers himself as a sacrifice to Joseph to save the lives of his brothers, especially the one whom his father loves most.

# **Chapter 45**

Joseph can restrain himself no longer, and he orders all his servants to leave the room. When he is alone with his brothers, he finally reveals to them the truth. (Acts 7:13[[529]](#endnote-530)) His emotions so overcome him that even those of Pharaoh’s household hear his weeping. (Joseph’s residence must have been near to the palace, or possibly part of the palace complex itself.) “I am Joseph,” he tells his brothers. “Doth my father yet live?” (v.3) But his brothers are too terrified and dismayed to answer. Perhaps his appearance has been so changed in the intervening years that they still can’t be sure, or perhaps they think this is still some kind of trick or another test. Whatever the case, Joseph implores them again. “Come near to me, I pray you.” (v.4) The brothers reluctantly obey. “I am Joseph your brother, whom ye sold into Egypt.” He goes on to explain that they shouldn’t feel any more guilt or be angry with themselves, for this was all part of God’s plan. “God did send me before you to preserve life.” (v.5)

Joseph had realized God’s plan the first time he saw his brothers before him. But, as noted in the previous chapters, he needed to know first if their hearts had been changed, or if they were still the same resentful, greedy and selfish men that had sold him into slavery. It is very likely that Joseph’s faith and trust in God wouldn’t have prevented him from inviting his whole family down to Egypt anyway, even if his brothers had had no change of heart. But it’s clear from this passage that God had also been working in the hearts and lives of Joseph’s brothers as well as that of Pharaoh himself. (v.17-20)

Joseph tells his brothers that there is still five more years of famine (v.6) and emphasizes once more that it wasn’t them that sent him into Egypt. (v.7) It was God, in his divine providence, that “…made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.” (v.8) (Note from my study Bible: *“The phrase ‘father to Pharaoh’ is an expression applied to Egyptian viziers as far back as the third millennium B.C.”*) Joseph then exhorts his brothers to go back to Canaan and bring his father and all his house and all of their houses back to Egypt where they can make a new home for themselves in the land of Goshen. (v.10-11) According to the explanatory note in my study Bible, this *“…was an Egyptian region (Genesis 47:6, 27[[530]](#endnote-531)) in the eastern delta area (Genesis 47:11[[531]](#endnote-532)), not far from the court at Memphis. It was in the area around the Wadi Tumilat, a valley that was about 40 miles long. It was highly suitable for cattle, but hated by the Egyptians (Genesis 46:34[[532]](#endnote-533)). Thus, it provided good seclusion. This isolation would provide for Israel’s distinctive cultural preservation under conditions favorable to their growth and unity.”*

As confirmation of his true identity, Joseph asks them to look at Benjamin, to compare his eyes and Joseph’s since they had the same mother. He has also been speaking to them in their native Hebrew ever since he first ordered all his servants to leave the room. (v.13) (Genesis 42:23[[533]](#endnote-534)) Joseph offers all these things as proof that he really is their brother whom they thought was long lost or dead. He then embraces Benjamin and weeps again for joy, and Benjamin does likewise. (v.14) This act finally convinces the brothers that Joseph is not only who he claims to be, but that he also is not seeking revenge for their original sin against him twenty-two years earlier. Joseph embraces all his brothers in turn, still weeping, and then they have true fellowship and reunion for some time afterward.

As noted earlier, God had also been working in the heart of Pharaoh. When he hears of Joseph’s reunion with his family, he invites Joseph to bring his father and brothers and all their households down to Egypt where “…I will give you the good of the land of Egypt, and ye shall eat the fat of the land.” (v.18) He also tells Joseph to take wagons of gifts and provisions for his father and the families of his brothers, and Joseph gladly obeys. He gives each of his brothers new clothes, but to Benjamin he also gives three hundred pieces of silver and extra clothing. (v.22) (Again, there is no record of jealousy or resentment on the part of his brothers for this preferential treatment.) For his father, Joseph provides additional gifts as well as extra food for the return trip to Egypt. (v.23) He then bids his brothers farewell, telling them once again to not be troubled with guilt or fear. (v.24)

The brothers tell their father the good news that Joseph is alive and well and that he’s now governor over all of Egypt, but Jacob doesn’t believe them at first. (v.26) But when his sons show him all the donkeys and carts laden with gifts and food, and tell him all that has transpired in Egypt, Jacob’s spirit revives. (v.27) “It is enough,” he rejoices. “Joseph my son is yet alive: I will go and see him before I die.” (v.28)

# **Chapter 46**

Israel begins his journey to Egypt, stopping along the way at Beer-sheba to offer “…sacrifices unto the God of his father Isaac.” (v.1) (Genesis 21:33[[534]](#endnote-535), 26:33[[535]](#endnote-536), 28:10[[536]](#endnote-537)) God visits Israel that night in a dream, calling out his name, “Jacob, Jacob.” Jacob answers, “Here am I.” (v.2) God tells Israel not to be afraid to go down into Egypt, because it’s there that God will make of him a great nation. Abraham had gone to Egypt against God’s will, and God had forbidden Isaac to go there as well. (Genesis 26:2[[537]](#endnote-538)) So it’s reasonable that Jacob would have had some trepidation about going to Egypt, even though he was bidden by the son he thought he had lost long ago. But God reassures him, telling him, “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.” (v.4) That last phrase means that Jacob, now an old man full of years, would die in peace in Egypt, contrary to what he had once believed. (Genesis 37:35[[538]](#endnote-539)) Also, when God says He “…will also surely bring thee up again…”, He is referring to Jacob’s seed, the children of Israel, not Jacob himself.

Jacob arises the next morning, refreshed and in good spirits, and continues his journey with all his sons, their wives and his grandchildren in the caravan that had been provided by Pharaoh. They also have with them all their livestock and their household goods with which God had blessed them in Canaan. (v.5-7)

Verses 8-27: The phrase “children of Israel” appears for the first time here in Genesis. This genealogy lists a total of sixty-six (v.26), and then Moses adds to that four more: Jacob, Joseph and Joseph’s two sons, Ephraim and Manasseh. (v.27) (Exodus 1:5[[539]](#endnote-540), Deuteronomy 10:22[[540]](#endnote-541)) But Moses doesn’t list the wives of Jacob’s sons and grandsons (v.26), so the actual number of souls that migrated to Egypt was probably closer to a hundred or a hundred and twenty all together.

Verse 29-34: Joseph’s reunion with his father is an emotional one. (v.29) Israel is prepared to die in peace now that he has seen his favored son yet alive. (Luke 2:29-30[[541]](#endnote-542)) Joseph then tells his brothers that Pharaoh will want to see them in his court, and that, when he asks them their occupation, they are to be honest and say that they are shepherds. This will ensure that the Egyptians will leave the children of Israel alone in the valley of Goshen since the Egyptians possessed a cultural prejudice and hatred of Asiatic shepherds, as noted in my commentary on chapter 43. Once again, the providence of God is evident here, for the isolation of this valley, as well as its abundance of grazing pastures for livestock, will allow His chosen people to blossom and flourish into a nation that will number as the stars of heaven. (Genesis 15:5[[542]](#endnote-543))

# **Chapter 47**

Joseph goes before Pharaoh and tells him that his father, brothers and all their families have arrived safely in Goshen. (v.1) He brings with him five of the brothers, as well as Jacob, and Pharaoh now addresses them. Just as Joseph predicted, Pharaoh asks them their occupation, and they truthfully answer, “…Thy servants are shepherds, both we, and also our fathers.” (v.3) They go on to explain that they came from Canaan because of the severity of the famine there, and they humbly beseech Pharaoh to allow them to remain in Goshen where there is plenty of pasture for their livestock. (v.4) Pharaoh tells Joseph that his family is free to settle wherever in Egypt they please. Not only that, but if any of them are willing to also be shepherds to his cattle as well, then he will gladly let them. (v.6)

Joseph then brings his father before Pharaoh’s throne. Pharaoh asks Israel, “How old art thou?” (v.8) Jacob answers that he is a hundred and thirty years old, and that only a few of his years as a sojourner have been full of calamity or strife. He also says that he has not yet lived to be as old as his father and grandfather in the days of their pilgrimage. (v.9) It’s interesting to note here that Jacob describes his entire life – as well as the lives of Isaac and Abraham – as being that of a pilgrim, even though he had been settled in Canaan, the land of his father and grandfather, for over sixty years at this point. Even though God had brought all three generations to the promised land of Canaan and settled them there, they still thought of themselves as sojourners instead of natives. (Hebrews 11:13[[543]](#endnote-544), 1 Peter 2:11[[544]](#endnote-545))

So it is with us today who have been saved and redeemed through the blood of Christ. The moment we believe on Him and confess and forsake the world to follow Christ is when we become pilgrims. We are no longer of the world and are called to “…come out from among them…” as Paul explains in 2 Corinthians 6:17[[545]](#endnote-546). Like Abraham, Isaac, and Jacob, we are bound for a promised land that we won’t see in this life. This world is not our home, we’re just passing through! Amen!

Before leaving Pharaoh’s presence, Jacob blesses him. (v.10)

Verses 13-25: The following is an excerpt from the Moody Bible Commentary: *“Joseph accepted money and then livestock and finally land in payment for food. When that ran out, the Egyptians willingly sold themselves into a relatively benign form of slavery to Pharaoh. In return, Joseph not only gave them food but seed to grow food on the land from which Pharaoh would receive 20 percent of the produce. In essence, the people could work their own land and receive their own produce with a tax rate of 20 percent to Pharaoh. This narrative indicates a deliberate ironic literary strategy: even as Joseph was sold into Egyptian slavery for 20 shekels of silver (Genesis 37:28[[546]](#endnote-547), 39:17[[547]](#endnote-548)), now Joseph sold the whole land of Egypt into slavery, taking all the money of the land (v. 14, 18). In a sense, this was retributive justice upon all the Egyptians for buying a Hebrew slave (Genesis 12:3[[548]](#endnote-549)). Nevertheless, the Egyptians saw their slavery as a means of deliverance and declared to Joseph, “You have saved our lives!” (v. 25).”*

The only land that Joseph did not buy up for Pharaoh was that which Pharaoh had given to the priests. (v.22) They were also taken care of with rations of food and supplies as a matter of daily life, even before the famine, and Joseph does not change any part of that policy either. Even though Egypt is a pagan nation, and it’s always used throughout scripture as a representation of the world and the unsaved, there is a foreshadowing in this verse of how God would establish special rules and laws for the Levitical priesthood. (Leviticus 25:34[[549]](#endnote-550), Ezra 7:24[[550]](#endnote-551))

Verse 27: God blessed his chosen people. In the midst of a great famine that adversely affected all other lands and nations, God allowed the valley of Goshen, which most likely rested within the Nile delta, to thrive with pastures for the feeding and caring of Israel’s livestock. His family was fed with the allotments of grain from Joseph. Through Pharaoh and Joseph, God had brought Israel and all his house to a place where they could be fruitful and multiply, which was God’s original command to Adam and Eve (Genesis 1:28[[551]](#endnote-552)), and which the phrasing at the end of this verse echoes. In order to conquer the promised land, the children of Israel needed time to grow into a nation large enough and powerful enough to rid Canaan of its heathen populations. And that’s exactly what happened. (Genesis 17:6[[552]](#endnote-553), Exodus 1:7[[553]](#endnote-554), Deuteronomy 26:5[[554]](#endnote-555), Acts 7:17[[555]](#endnote-556))

Verses 28-31: Jacob is nearing the end of his life, and he makes Joseph swear an oath that he will not bury him in Egypt but will return his bones to the same burial ground where Abraham, Isaac and Sarah were put to rest. (Genesis 25:9-10[[556]](#endnote-557), 35:29[[557]](#endnote-558), 50:13[[558]](#endnote-559)) Jacob’s faith in God and his belief in God’s promise regarding Israel’s seed has never wavered. He knows that Egypt is not the promised land, and he doesn’t want the final resting place of his bones to be here.

Joseph agrees to the oath, swearing accordingly.

# **Chapter 48**

Sometime after the closing scene of chapter 47, Joseph is informed by his father’s servant that Jacob’s end is drawing closer, and Joseph brings his two sons, Manasseh and Ephraim, to Jacob to receive his blessing. It is with gentle irony that we witness Israel, whose eyes are “…dim for age…” (v.10) prepare to bestow his birthright and blessing upon his grandsons. It was a scene very similar to this one over a century earlier that Jacob used guile and deceit upon the aged Isaac to steal a birthright from his twin brother, Esau. But this time there is no such treachery or betrayal.

Verses 2-7: Jacob’s servant tells him that Joseph has arrived, and Jacob collects his strength, drawing himself into a sitting position in his bed. (v.2) He begins by summarizing for Joseph how God first appeared to him at Luz (Genesis 28:13, 19[[559]](#endnote-560), 35:6[[560]](#endnote-561)) and blessed him. He tells of the promise that God made to his grandfather, Abraham; a promise that was told again to Jacob at Luz; and now Jacob is reassuring his son, Joseph, of that same promise. Israel goes on to affirm for Joseph that his sons, Ephraim and Manasseh, are also part of that promise and inheritance, as will be their sons and grandsons. (v.5-6) Because of Joseph’s kindness and generosity to all his family in bringing them down to Egypt and harboring no ill will towards his brothers for their past sins, Jacob elevates Joseph’s two sons to the same status as his own sons. This will have significance in the next chapter when Israel bestows his final blessings and prophecy on all of his twelve sons. Also, Jacob’s use of Ephraim’s name preceding that of Manasseh’s is intentional and significant, a foreshadowing of what’s to occur later during the actual blessing.

Then Jacob reminds Joseph of what happened to his mother, Rachel, how she died during their journey from Padan-aram and was buried at Bethlehem. It’s not clear from the text exactly why Israel brings this up to Joseph at this particular time. Rachel had always been Jacob’s first love and the favored wife, so perhaps he’s merely reminiscing here while also looking forward to being reunited with her soon.

Verses 8-12: Because he’s partially blind, and perhaps because he remembers how he himself once took advantage of an old man’s blindness, Israel asks Joseph about the two boys with him. (v.8) Joseph brings them forward, introducing them as his sons, “…whom God hath given me in this place…” (v.9) Israel joyfully kisses and embraces them, telling Joseph that he was sure he would never see his son again, let alone his grandsons. (v.11)

Verses 13-20: Joseph guides Manasseh, the oldest, to Jacob’s right hand, the hand which traditionally rests on the head of the firstborn. He guides Ephraim to Jacob’s other hand, but Jacob deliberately places his right hand on Ephraim and his left on Manasseh. (v.13-14) When Joseph tries to correct his father, Israel gently rebukes him, assuring Joseph that, while both sons will be great, the lineage of Ephraim will be greater than Manasseh’s. (v.19) Once again, God demonstrates His sovereign election by disregarding the tradition of man and choosing the younger over the elder, as has been His pattern throughout the book of Genesis. (This will be demonstrated once more in the next chapter with Israel’s prophecy regarding his fourth eldest son, Judah.)

Of all the acts of faith demonstrated by Jacob throughout his life, the author of Hebrews chooses Israel’s blessing of Ephraim and Manasseh in verses 15-16 as the best example. (Hebrews 11:21[[561]](#endnote-562)) The phrase, “The Angel which redeemed me from all evil…” is referring to Jesus Christ. (Genesis 22:11[[562]](#endnote-563), 28:13[[563]](#endnote-564), 31:11[[564]](#endnote-565), Psalm 34:22[[565]](#endnote-566), 121:7[[566]](#endnote-567)) According to the commentary on this passage in my study Bible, this is the first reference in scripture to Christ as “redeemer” or “savior”. (Compare Exodus 6:6[[567]](#endnote-568), Isaiah 59:20[[568]](#endnote-569) and 63:9[[569]](#endnote-570).) Israel recognizes that it was God who redeemed him, provided for him, and protected him throughout his life, and now he passes that blessing onto the sons of Joseph. “…Let them grow into a multitude in the midst of the earth.” (v.16) There’s also a recognition of Abraham and Isaac walking uprightly before God (v.15) which Jacob offers here as an example of how Joseph, Ephraim and Manasseh – and even us today – should respond to God’s providence and blessings.

Verses 21-22: This heartfelt, emotional scene ends with Israel giving Joseph a specific blessing as well. “God shall be with you, and bring you again unto the land of your fathers.” (v.21.) (Genesis 28:15[[570]](#endnote-571), 46:4[[571]](#endnote-572) and 50:24[[572]](#endnote-573)) This part of the blessing/prophecy would be fulfilled more than four hundred years later. (Exodus 13:19[[573]](#endnote-574), Joshua 24:32[[574]](#endnote-575)) He goes on to say that he has also granted to Joseph double the portion of blessing that will be given to his brothers, yet another exception to the familial inheritance tradition of the ancient Near East culture of that time. It was typically the eldest son that received the double inheritance. The meaning of Israel’s words here will become clearer in the next chapter when he gathers all his sons to say goodbye.

# **Chapter 49**

At the close of his life, Jacob calls together his sons in order to speak blessing, rebuke, and prophecy.

Verse 1: “…that which shall befall you in the last days.” (Numbers 24:14[[575]](#endnote-576), Deuteronomy 4:30[[576]](#endnote-577), Isaiah 2:2[[577]](#endnote-578), 39:6[[578]](#endnote-579), Jeremiah 23:20[[579]](#endnote-580), Hebrews 1:2[[580]](#endnote-581), Revelation 1:19[[581]](#endnote-582)) Much of what Israel says in this chapter is dual prophecy: some of it will be fulfilled after the exodus from Egypt, when the children of Israel will finally enter the promised land to fulfill God’s directive to possess it; other parts of Jacob’s prophecy have not even yet been fulfilled in our present day, especially his prediction and blessing for Judah. (See *Figure 3: The Sons of Jacob* at the end of this chapter for a breakdown of each son according to the order of his blessing and his symbol.)

Reuben (v.3-4): Israel acknowledges his place as the firstborn, but then proclaims a judgment of the denial of the birthright because of Reuben’s sin with Bilhah. (Genesis 35:22[[582]](#endnote-583), Deuteronomy 27:20[[583]](#endnote-584), 1 Chronicles 5:1[[584]](#endnote-585)) Note from my study Bible: “*The phrase “unstable as water” literally means “a boiling over” of water, a vivid metaphor for unstable emotions. (Judges 9:4[[585]](#endnote-586), Zephaniah 3:4[[586]](#endnote-587))”* In other words, Reuben could not control his lust and his pride, and it cost him his birthright. Like Esau, he gave in to the weakness of his flesh and made a foolish, impulsive decision that had long term, permanent consequences.

Simeon and Levi (v.5-7): These verses are Israel’s commentary on the incident with Dinah and Shechem from chapter 34. Simeon and Levi, consumed with rage and a desire for vengeance, slew all the men of the city, plundered it, and took captive the women and children, all without even consulting their father first. Not only that, they lured Shechem and the men of the city into a false agreement, deceiving them in order to weaken them so that they could easily be slaughtered. Much like Reuben, these men could not control their passions, allowing their emotions rather than the wisdom of their father to guide them. (Proverbs 6:16-19[[587]](#endnote-588), 16:32[[588]](#endnote-589), 25:28[[589]](#endnote-590))

Judah (v.8-12): The second longest blessing and prophecy of all the sons, Judah (Deuteronomy 33:7[[590]](#endnote-591)) is compared to a lion’s cub who has just killed his prey. (v.9) The wording in verse 8 is an echo of Isaac’s blessing of Jacob (Genesis 27:29[[591]](#endnote-592)) as well as Joseph’s dreams from chapter 37. (Psalm 18:40[[592]](#endnote-593)) A scepter is a rod or staff representing kingship and authority (Numbers 24:17[[593]](#endnote-594), Jeremiah 30:21[[594]](#endnote-595), Matthew 1:3[[595]](#endnote-596), 2:6[[596]](#endnote-597), Luke 3:33[[597]](#endnote-598), Revelation 5:5[[598]](#endnote-599)), indicating that Judah’s descendant would be the Messiah, the one to whom all nations of the earth would bow. (v.10) This verse is referring to Christ’s return at the end of the Tribulation when He will establish his millennial kingdom as further described in verses 11 and 12.

It will be a time of great wealth and prosperity, when the land will give forth abundance and the animals will not harm the crops, indicating global peace for all nations. The description of Shiloh in verse 12, which is another name for the Messiah, is a Jewish idiom describing the exact opposite effects of famine and a poor diet, as was being experienced by the people of the lands outside Egypt of the present time. According to my Moody Bible commentary, *“This picture (v.12) stands in contrast to the jaundiced yellowing of the whites of one’s eyes often present in those suffering from famine and/or malnutrition, along with the attendant yellowing of the teeth that also results from, among other things, a poor diet and old age.”* In other words, the future King, the descendant of the line of Judah, would be robust, healthy and strong, as will be His people in that future kingdom.

The remaining blessings and prophecies are brief – and somewhat cryptic – and will most likely be fulfilled in the millennial kingdom. However, many of the character traits for each of his sons that Jacob lists here will bear out in their descendants according to the various roles that each tribe assumes in the new nation that God establishes after the exodus from Egypt. (For example, Samson was one of the judges from the tribe of Dan, whose name means, “God has judged me”.) There are several cross references in these verses for each of the remaining sons, so I will simply list those instead of trying to parse out some meaning from the blessings themselves. As mentioned before, see the illustration at the end of this chapter for a breakdown of each son and his symbol of blessing.

Zebulun (v.13): Genesis 10:19[[599]](#endnote-600), Deuteronomy 33:18-19[[600]](#endnote-601), Joshua 11:8[[601]](#endnote-602), 19:10-11[[602]](#endnote-603)

Issachar (v.14-15): 1 Samuel 10:9[[603]](#endnote-604), 1 Chronicles 12:32[[604]](#endnote-605)

Dan (v.16-18): Genesis 30:6[[605]](#endnote-606), Deuteronomy 33:22[[606]](#endnote-607), Judges 18:26-27[[607]](#endnote-608)

Gad (v.19): Genesis 30:11[[608]](#endnote-609), Deuteronomy 33:20[[609]](#endnote-610), 1 Chronicles 5:18[[610]](#endnote-611)

Asher (v.20): Deuteronomy 33:24[[611]](#endnote-612), Joshua 19:24[[612]](#endnote-613)

Naphtali (v.21): Deuteronomy 33:23[[613]](#endnote-614)

Joseph (v.22-26): Israel summarizes Joseph’s life, describing him as a fruitful tree planted by a well (v.22) whom “…the mighty God of Jacob…” sustained and strengthened, despite all the wrongs committed against him by his brothers (v.24). (This was also echoed by Joseph in the naming of his sons.) There is also references to Joseph being a shepherd and the stone of Israel (v.24) which David, Isaiah, and Peter would also use of Jesus Christ, and which Christ also referenced when speaking of Himself during his ministry. For convenience sake, I have grouped all the cross references in these 5 verses together in the list below.

(Genesis 28:13[[614]](#endnote-615), 32:9[[615]](#endnote-616), 35:3[[616]](#endnote-617), 37:4, 24[[617]](#endnote-618), 43:23[[618]](#endnote-619), 50:17[[619]](#endnote-620), Deuteronomy 33:13-16[[620]](#endnote-621), Job 29:20[[621]](#endnote-622), Psalm 23:1[[622]](#endnote-623), 37:15[[623]](#endnote-624), 80:1[[624]](#endnote-625), 118:13, 22[[625]](#endnote-626), 132:2, 5[[626]](#endnote-627), Isaiah 1:24[[627]](#endnote-628), 28:16[[628]](#endnote-629), 49:26[[629]](#endnote-630), Habakkuk 3:6[[630]](#endnote-631), Matthew 21:42[[631]](#endnote-632), Mark 12:10[[632]](#endnote-633), Luke 20:17[[633]](#endnote-634), Acts 4:11[[634]](#endnote-635), 1 Peter 2:6[[635]](#endnote-636))

Though not stated explicitly here, the double portion of inheritance that Jacob mentioned to Joseph in verse 22 of the previous chapter is that it will be Joseph’s two sons, Ephraim and Manasseh, that will each father a tribe of the future nation of Israel. That is also what is meant here in verses 25 and 26 when Israel talks of the abundance of blessings that “…shall be on the head of Joseph…”. God would reward Joseph tenfold for all his years of unwavering faithfulness, trust and obedience in and to Him.

Benjamin (v.27): Numbers 23:24[[636]](#endnote-637), Judges 20:21, 25[[637]](#endnote-638), Esther 8:11[[638]](#endnote-639), Psalm 80:2[[639]](#endnote-640), Ezekiel 39:10[[640]](#endnote-641), Zechariah 14:1[[641]](#endnote-642)

Verses 29-33: Jacob’s last charge to his sons is that they bury him in the cave of Machpelah alongside Abraham, Sarah, Isaac, Rebekah and Leah. (v.30-31) After these words Jacob yields up the ghost and is gathered unto his people. (v.33)

Figure 3: The Sons of Jacob

A table with names and numbers

Description automatically generated

# **Chapter 50**

God’s prophecy to Jacob in Genesis 46:4[[642]](#endnote-643) comes true in this scene as Joseph mourns his father immediately following Israel’s death. (v.1) Joseph then commands his personal physicians to embalm his father. (v.2) (2 Chronicles 16:14[[643]](#endnote-644), Matthew 26:12[[644]](#endnote-645), Mark 16:1[[645]](#endnote-646), Luke 24:1[[646]](#endnote-647), John 19:39-40[[647]](#endnote-648)) According to the note in my study Bible, medicine and the practice of embalming were two separate, distinct professions in ancient Egypt. It’s very likely that Joseph had the physicians take on the responsibility of embalming Israel so as to avoid the pagan rituals of black magic and mysticism practiced by the embalmers and priests. Verse 3 states that the Egyptians mourned Israel for seventy days which was the traditional period in that time for mummification and grieving. Additional note in my study Bible on the process of mummification: *“The various internal viscera were removed and placed in canopic jars of natron (a mixture of sodium carbonate and sodium bicarbonate), causing rapid dehydration and preventing decomposition of the body.”*

Verses 4-14: Joseph asks permission of Pharaoh to return to Canaan to bury his father, to which Pharaoh immediately gives consent. (v.4-6) He even sends with Joseph all the servants and elders of his house as well as all the elders of the land of Egypt. That’s how much favor and respect the Pharaoh had for Joseph. Only the wives and children of Joseph and his brethren, along with their livestock, remain behind in Egypt while Joseph and his brothers and all of Israel’s household make the trek back to Atad. Once there, Joseph and his brothers make “…a great and very sore lamentation…” for seven days. (v.10) (Genesis 37:34[[648]](#endnote-649), Numbers 20:29[[649]](#endnote-650), Deuteronomy 34:8[[650]](#endnote-651), 1 Samuel 31:13[[651]](#endnote-652), Job 2:13[[652]](#endnote-653)) After this, they bury Jacob in the cave at the field of Machpelah alongside Leah, his parents and grandparents. (v.13)

Verses 15-21: After returning to Egypt, Joseph’s brothers are afraid that Joseph will exact his revenge on them for selling him into slavery now that their father is dead. This is an indication of the level of power and respect that a patriarch had over his house in that time and culture. The brothers reveal to Joseph that Israel had commanded them to seek Joseph’s forgiveness and favor after Israel’s death. (v.17) They even cast themselves before him once again, just as when they had first come to Egypt, saying, “…Behold, we be thy servants.” (v.18) (Genesis 37:7[[653]](#endnote-654))

Joseph’s response *“…is one of the clearest declarations of divine providence found anywhere in the Bible, reminding us that God’s purpose prevails over the evil of men.”* (Commentary note in my study Bible.) Out of the abundance of love for his brothers, as well as his faith and trust in God, Joseph weeps. He then tells his brothers to not be afraid, adding, “…for am I in the place of God?” (Romans 12:19[[654]](#endnote-655), Deuteronomy 32:35[[655]](#endnote-656), Psalm 94:1[[656]](#endnote-657), 1 Thessalonians 4:6[[657]](#endnote-658), Hebrews 10:30[[658]](#endnote-659)) He recognized God’s hand and providence in all that had transpired since the day that he had first arrived in Potiphar’s house as a slave. God had ordained Joseph to be the governor of all of Egypt, second only in power and name to the Pharaoh, in order “…to save much people alive.” (v.20) What his brothers had meant for evil against Joseph God used for the good of His divine will. Joseph goes on to assure his brothers that he will take care of them and their children. He comforts his brothers, speaking “…kindly unto them.” (v.21) (Matthew 5:44[[659]](#endnote-660))

Verses 22-26: Joseph lives to be a hundred and ten years old, seeing not only his grandchildren but also his great-grandchildren. (v.23) In the tradition of the family patriarch, Joseph blesses his brothers and his children on his deathbed, promising them that “…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.” (v.24) He also makes his brothers, the children of Israel, swear an oath that they will carry his bones from Egypt when they return to the promised land, which their descendants did. (Exodus 13:19[[660]](#endnote-661), Joshua 24:32[[661]](#endnote-662)) After his death, Joseph is embalmed and buried in Egypt. (v.26) Incidentally, that verse in Joshua reveals that Joseph’s final resting place in Canaan was the same site as the incident with Jacob’s daughter, Dinah, and the wrath and vengeance of Simeon and Levi (Genesis 49:5-7[[662]](#endnote-663)) upon Hamor, his son Shechem, and all the other men of that city. (Genesis 34) That land would become the inheritance of Ephraim and Manasseh and all their descendants.

The book of Genesis is aptly named. It’s the beginning of everything: the creation of the universe, the earth, mankind, and then, finally, God’s choosing and calling of a Syrian named Abram (Genesis 12:1-3[[663]](#endnote-664), 24:4[[664]](#endnote-665), 25:20[[665]](#endnote-666), Deuteronomy 26:5[[666]](#endnote-667)) which led to the birth of a nation of God’s chosen people, the children of Israel. Every single event in this book, from Genesis 1:1 to 50:26, is literally true. It really, actually happened! This book is not merely allegory or myth, as, sadly, many Christians believe today. The earth and the heavens were created in six literal, 24-hour days! There was no evolutionary process in any way, shape, or form whatsoever in that initial seven day week! Everything was formed from the word of God as mature and complete, including the adult man and woman in the garden of Eden. The age of this planet on which we dwell today is less than 10,000 years old. That is a scientific, verifiable fact! How do we know? Because God laid it out in perfectly clear words, first in Hebrew, now in English, carefully and divinely preserved throughout human history, for us to read today. God said it, so it is so. Period. Anyone who studies the natural world for any length of time will find evidence of a divine creator. From the basic molecules that make up all physical matter to the invisible functions and processes of time and seasons to our own DNA and genetic code – all of it points to intelligent design that was created and is still held together by divine will and providence.

All the other events following the creation of Adam and Eve – the fall of Lucifer, the fall of mankind, the global flood, the supernatural visions and dreams by which God communicated to Abraham, Isaac, Jacob and Joseph – are actual, true events that occurred just as described here in this book. Everything else in the Bible – the people, places, events, prophecies, God’s divine direction and providence – ties both directly and indirectly back to the people, places, events, prophecies and divine providence written here in Genesis, the book of beginnings. To fully understand the rest of the Bible, as well as God’s relationship to sinful, fallen, broken mankind, we must start in Genesis.

God fulfilled His promise to Abraham. The children of Israel were fruitful and multiplied in the fertile valley of Goshen, and God blessed them. But Egypt was not the promised land, and it would soon be time for God to bring His chosen people out of there. All that God had accomplished in the lives of Abraham, Isaac, Jacob and Joseph was just the beginning. God had a plan for His chosen people, and the best was yet to come.

1. Psalm 102:25 Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. [↑](#endnote-ref-2)
2. Isaiah 40:21 Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? [↑](#endnote-ref-3)
3. John 1:1-3 In the beginning was the Word, and the Word was with God, and the Word was God. [2] The same was in the beginning with God. [3] All things were made by him; and without him was not any thing made that was made. [↑](#endnote-ref-4)
4. Hebrews 1:10 And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: [↑](#endnote-ref-5)
5. Colossians 1:15-17 Who is the image of the invisible God, the firstborn of every creature: [16] For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: [17] And he is before all things, and by him all things consist. [↑](#endnote-ref-6)
6. James 1:13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: [↑](#endnote-ref-7)
7. 2 Corinthians 4:6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. [↑](#endnote-ref-8)
8. Hebrews 11:3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. [↑](#endnote-ref-9)
9. Job 37:18 Hast thou with him spread out the sky, which is strong, and as a molten looking glass? [↑](#endnote-ref-10)
10. Psalm 19:2 Day unto day uttereth speech, and night unto night sheweth knowledge. [↑](#endnote-ref-11)
11. Psalm 33:6 By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth. [↑](#endnote-ref-12)
12. Psalm 74:16 The day is thine, the night also is thine: thou hast prepared the light and the sun. [↑](#endnote-ref-13)
13. Psalm 104:20 Thou makest darkness, and it is night: wherein all the beasts of the forest do creep forth. [↑](#endnote-ref-14)
14. Psalm 136:5 To him that by wisdom made the heavens: for his mercy endureth for ever. [↑](#endnote-ref-15)
15. Jeremiah 10:12 He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion. [↑](#endnote-ref-16)
16. John 1:4-5 In him was life; and the life was the light of men. [5] And the light shineth in darkness; and the darkness comprehended it not. [↑](#endnote-ref-17)
17. Job 38:8-11 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? [↑](#endnote-ref-18)
18. Psalm 19:1 The heavens declare the glory of God; and the firmament sheweth his handywork. [↑](#endnote-ref-19)
19. Proverbs 8:27-29 When he prepared the heavens, I was there: when he set a compass upon the face of the depth: [28] When he established the clouds above: when he strengthened the fountains of the deep: [29] When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: [↑](#endnote-ref-20)
20. 2 Peter 3:5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: [↑](#endnote-ref-21)
21. Job 26:10 He hath compassed the waters with bounds, until the day and night come to an end. [↑](#endnote-ref-22)
22. Psalm 24:1-2 The earth is the LORD'S, and the fulness thereof; the world, and they that dwell therein. [2] For he hath founded it upon the seas, and established it upon the floods. [↑](#endnote-ref-23)
23. Psalm 33:7 He gathereth the waters of the sea together as an heap: he layeth up the depth in storehouses. [↑](#endnote-ref-24)
24. Psalm 95:5 The sea is his, and he made it: and his hands formed the dry land. [↑](#endnote-ref-25)
25. Psalm 104:6-9 Thou coveredst it with the deep as with a garment: the waters stood above the mountains. [7] At thy rebuke they fled; at the voice of thy thunder they hasted away. [8] They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them. [9] Thou hast set a bound that they may not pass over; that they turn not again to cover the earth. [↑](#endnote-ref-26)
26. Jeremiah 5:22 Fear ye not me? saith the LORD: will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it? [↑](#endnote-ref-27)
27. Deuteronomy 4:19 And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the LORD thy God hath divided unto all nations under the whole heaven. [↑](#endnote-ref-28)
28. Deuteronomy 17:3 And hath gone and served other gods, and worshipped them, either the sun, or moon, or any of the host of heaven, which I have not commanded; [↑](#endnote-ref-29)
29. Psalm 8:3 When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; [↑](#endnote-ref-30)
30. Psalm 74:16 The day is thine, the night also is thine: thou hast prepared the light and the sun. [↑](#endnote-ref-31)
31. Psalm 104:19 He appointed the moon for seasons: the sun knoweth his going down. [↑](#endnote-ref-32)
32. Psalm 136:5-9 To him that by wisdom made the heavens: for his mercy endureth for ever. [6] To him that stretched out the earth above the waters: for his mercy endureth for ever. [7] To him that made great lights: for his mercy endureth for ever: [8] The sun to rule by day: for his mercy endureth for ever: [9] The moon and stars to rule by night: for his mercy endureth for ever. [↑](#endnote-ref-33)
33. Isaiah 40:26 Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth. [↑](#endnote-ref-34)
34. Psalm 104:25-26 So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts. [26] There go the ships: there is that leviathan, whom thou hast made to play therein. [↑](#endnote-ref-35)
35. Genesis 9:1 And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth. [↑](#endnote-ref-36)
36. Leviticus 26:9 For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you. [↑](#endnote-ref-37)
37. Psalm 8:6-8 Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: [7] All sheep and oxen, yea, and the beasts of the field; [8] The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas. [↑](#endnote-ref-38)
38. Psalm 100:3 Know ye that the LORD he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture. [↑](#endnote-ref-39)
39. Ecclesiastes 7:29 Lo, this only have I found, that God hath made man upright; but they have sought out many inventions. [↑](#endnote-ref-40)
40. Matthew 19:4 And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, [↑](#endnote-ref-41)
41. Mark 10:6 But from the beginning of the creation God made them male and female. [↑](#endnote-ref-42)
42. Ephesians 4:24 And that ye put on the new man, which after God is created in righteousness and true holiness. [↑](#endnote-ref-43)
43. 1 Timothy 4:4 For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: [↑](#endnote-ref-44)
44. James 3:9 Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. [↑](#endnote-ref-45)
45. Genesis 1:31 And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day. [↑](#endnote-ref-46)
46. Exodus 20:8-11 Remember the sabbath day, to keep it holy. [9] Six days shalt thou labour, and do all thy work: [10] But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: [11] For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it. [↑](#endnote-ref-47)
47. Genesis 35:18 And it came to pass, as her soul was in departing, (for she died) that she called his name Ben–oni: but his father called him Benjamin. [↑](#endnote-ref-48)
48. Isaiah 10:18 And shall consume the glory of his forest, and of his fruitful field, both soul and body: and they shall be as when a standardbearer fainteth. [↑](#endnote-ref-49)
49. Revelation 20:10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever. [↑](#endnote-ref-50)
50. Revelation 20:14 And death and hell were cast into the lake of fire. This is the second death. [↑](#endnote-ref-51)
51. Genesis 1:24-27 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. [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. [↑](#endnote-ref-52)
52. 1 Corinthians 11:8-9 For the man is not of the woman; but the woman of the man. [9] Neither was the man created for the woman; but the woman for the man. [↑](#endnote-ref-53)
53. 1 Timothy 2:13 For Adam was first formed, then Eve. [↑](#endnote-ref-54)
54. Genesis 3:20 And Adam called his wife's name Eve; because she was the mother of all living. [↑](#endnote-ref-55)
55. Genesis 9:1 And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth. [↑](#endnote-ref-56)
56. Romans 1:24-28 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: [25] Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. [26] For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: [27] And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet. [28] And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; [↑](#endnote-ref-57)
57. Ezekiel 28:13-15 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. [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. [↑](#endnote-ref-58)
58. Isaiah 14:12-15 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: [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. [↑](#endnote-ref-59)
59. Genesis 1:28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. [↑](#endnote-ref-60)
60. Proverbs 1:4 To give subtilty to the simple, to the young man knowledge and discretion. [↑](#endnote-ref-61)
61. Job 1:6 Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them. [↑](#endnote-ref-62)
62. 1 Peter 5:8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: [↑](#endnote-ref-63)
63. Jude 1:9 Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. [↑](#endnote-ref-64)
64. 1 Chronicles 21:1 And Satan stood up against Israel, and provoked David to number Israel. [↑](#endnote-ref-65)
65. Revelation 12:9 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. [↑](#endnote-ref-66)
66. Revelation 20:2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, [↑](#endnote-ref-67)
67. Revelation 20:10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever. [↑](#endnote-ref-68)
68. Genesis 2:17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. [↑](#endnote-ref-69)
69. Romans 1:32 Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them. [↑](#endnote-ref-70)
70. John 3:19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. [↑](#endnote-ref-71)
71. Psalm 139:7 Whither shall I go from thy spirit? or whither shall I flee from thy presence? [↑](#endnote-ref-72)
72. 2 Peter 3:9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. [↑](#endnote-ref-73)
73. Romans 5:8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. [↑](#endnote-ref-74)
74. Exodus 3:6 Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God. [↑](#endnote-ref-75)
75. Deuteronomy 9:19 For I was afraid of the anger and hot displeasure, wherewith the LORD was wroth against you to destroy you. But the LORD hearkened unto me at that time also. [↑](#endnote-ref-76)
76. 1 John 3:20 For if our heart condemn us, God is greater than our heart, and knoweth all things. [↑](#endnote-ref-77)
77. Isaiah 65:25 The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD. [↑](#endnote-ref-78)
78. John 8:44 Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. [↑](#endnote-ref-79)
79. Acts 13:10 And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? [↑](#endnote-ref-80)
80. 1 John 3:8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. [↑](#endnote-ref-81)
81. Isaiah 7:14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. [↑](#endnote-ref-82)
82. Luke 1:31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. [↑](#endnote-ref-83)
83. Luke 1:34-35 Then said Mary unto the angel, How shall this be, seeing I know not a man? [35] And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. [↑](#endnote-ref-84)
84. Galatians 4:4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, [↑](#endnote-ref-85)
85. Romans 3:23 For all have sinned, and come short of the glory of God; [↑](#endnote-ref-86)
86. Romans 6:23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. [↑](#endnote-ref-87)
87. Romans 16:20 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen. [↑](#endnote-ref-88)
88. Revelation 12:7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, [↑](#endnote-ref-89)
89. Revelation 12:17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ. [↑](#endnote-ref-90)
90. Genesis 6:5-7 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. [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. [↑](#endnote-ref-91)
91. 1 Corinthians 11:3 But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. [↑](#endnote-ref-92)
92. Ephesians 5:22 Wives, submit yourselves unto your own husbands, as unto the Lord. [↑](#endnote-ref-93)
93. 2 Timothy 2:12 If we suffer, we shall also reign with him: if we deny him, he also will deny us: [↑](#endnote-ref-94)
94. Revelation 2:7 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God. [↑](#endnote-ref-95)
95. Revelation 22:2 In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. [↑](#endnote-ref-96)
96. John 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. [↑](#endnote-ref-97)
97. John 15:13 Greater love hath no man than this, that a man lay down his life for his friends. [↑](#endnote-ref-98)
98. Romans 8:38-39 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, [39] Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. [↑](#endnote-ref-99)
99. 1 John 4:19 We love him, because he first loved us. [↑](#endnote-ref-100)
100. 2 Timothy 2:13 If we believe not, yet he abideth faithful: he cannot deny himself. [↑](#endnote-ref-101)
101. Exodus 25:18 And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat. [↑](#endnote-ref-102)
102. Psalm 104:4 Who maketh his angels spirits; his ministers a flaming fire: [↑](#endnote-ref-103)
103. Ezekiel 10:1 Then I looked, and, behold, in the firmament that was above the head of the cherubims there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne. [↑](#endnote-ref-104)
104. Ezekiel 10:15 And the cherubims were lifted up. This is the living creature that I saw by the river of Chebar. [↑](#endnote-ref-105)
105. Hebrews 1:7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. [↑](#endnote-ref-106)
106. Isaiah 6:2,6 Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. [6] Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: [↑](#endnote-ref-107)
107. Revelation 4:6-9 And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. [7] And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. [8] And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. [9] And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever, [↑](#endnote-ref-108)
108. Luke 1:19 And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings. [↑](#endnote-ref-109)
109. Daniel 10:13 But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia. [↑](#endnote-ref-110)
110. Malachi 1:2-3 I have loved you, saith the LORD. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the LORD: yet I loved Jacob, [3] And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness. [↑](#endnote-ref-111)
111. Romans 9:13 As it is written, Jacob have I loved, but Esau have I hated. [↑](#endnote-ref-112)
112. Genesis 50:20 But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive. [↑](#endnote-ref-113)
113. Genesis 8:20 And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. [↑](#endnote-ref-114)
114. Job 1:5 And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually. [↑](#endnote-ref-115)
115. Nehemiah 9:17 And refused to obey, neither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion appointed a captain to return to their bondage: but thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not. [↑](#endnote-ref-116)
116. Psalm 103:8 The LORD is merciful and gracious, slow to anger, and plenteous in mercy. [↑](#endnote-ref-117)
117. Psalm 145:8 The LORD is gracious, and full of compassion; slow to anger, and of great mercy. [↑](#endnote-ref-118)
118. Joel 2:13 And rend your heart, and not your garments, and turn unto the LORD your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. [↑](#endnote-ref-119)
119. Jonah 4:2 And he prayed unto the LORD, and said, I pray thee, O LORD, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil. [↑](#endnote-ref-120)
120. Nahum 1:3 The LORD is slow to anger, and great in power, and will not at all acquit the wicked: the LORD hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet. [↑](#endnote-ref-121)
121. 2 Chronicles 7:14 If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. [↑](#endnote-ref-122)
122. Psalm 85:2 Thou hast forgiven the iniquity of thy people, thou hast covered all their sin. Selah. [↑](#endnote-ref-123)
123. Psalm 86:5 For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee. [↑](#endnote-ref-124)
124. Psalm 130:4 But there is forgiveness with thee, that thou mayest be feared. [↑](#endnote-ref-125)
125. Jeremiah 31:34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more. [↑](#endnote-ref-126)
126. 1 John 1:9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. [↑](#endnote-ref-127)
127. Romans 6:12-14 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. [13] Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. [14] For sin shall not have dominion over you: for ye are not under the law, but under grace. [↑](#endnote-ref-128)
128. Romans 8:13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. [↑](#endnote-ref-129)
129. 1 Corinthians 6:19-20 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? [20] For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. [↑](#endnote-ref-130)
130. Galatians 5:16-17 This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. [17] For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. [↑](#endnote-ref-131)
131. Ephesians 2:1 And you hath he quickened, who were dead in trespasses and sins; [↑](#endnote-ref-132)
132. Matthew 23:35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. [↑](#endnote-ref-133)
133. Luke 11:50-51 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; [51] 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. [↑](#endnote-ref-134)
134. 1 John 3:12 Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous. [↑](#endnote-ref-135)
135. Jude 1:11 Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. [↑](#endnote-ref-136)
136. Revelation 21:4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. [↑](#endnote-ref-137)
137. Genesis 9:6 Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man. [↑](#endnote-ref-138)
138. Ezekiel 9:4,6 And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. [6] Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house. [↑](#endnote-ref-139)
139. Judges 6:39-40 And Gideon said unto God, Let not thine anger be hot against me, and I will speak but this once: let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew. [40] And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground. [↑](#endnote-ref-140)
140. 2 Kings 2:9-10 And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. [10] And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so. [↑](#endnote-ref-141)
141. Genesis 5:21-24 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. [↑](#endnote-ref-142)
142. Genesis 1:6-7 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. [↑](#endnote-ref-143)
143. Genesis 7:11 In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. [↑](#endnote-ref-144)
144. Genesis 2:24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. [↑](#endnote-ref-145)
145. Exodus 3:14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. [↑](#endnote-ref-146)
146. 2 Peter 1:21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost. [↑](#endnote-ref-147)
147. Genesis 12:8 And he removed from thence unto a mountain on the east of Beth–el, and pitched his tent, having Beth–el on the west, and Hai on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD. [↑](#endnote-ref-148)
148. Genesis 26:25 And he builded an altar there, and called upon the name of the LORD, and pitched his tent there: and there Isaac's servants digged a well. [↑](#endnote-ref-149)
149. 1 Kings 18:24 And call ye on the name of your gods, and I will call on the name of the LORD: and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken. [↑](#endnote-ref-150)
150. Psalm 116:17 KJVS I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the LORD. [↑](#endnote-ref-151)
151. Joel 2:32 And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call. [↑](#endnote-ref-152)
152. Zephaniah 3:9 For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent. [↑](#endnote-ref-153)
153. 1 Corinthians 1:2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our LORD, both theirs and ours: [↑](#endnote-ref-154)
154. Genesis 1:26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. [↑](#endnote-ref-155)
155. Romans 6:23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. [↑](#endnote-ref-156)
156. Genesis 3:8 And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden. [↑](#endnote-ref-157)
157. Jude 1:14-15 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, [15] 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. [↑](#endnote-ref-158)
158. 2 Kings 2:11 And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. [↑](#endnote-ref-159)
159. Romans 1:20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: [↑](#endnote-ref-160)
160. Matthew 10:29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. [↑](#endnote-ref-161)
161. Luke 12:7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows. [↑](#endnote-ref-162)
162. Psalm 139:16 Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them. [↑](#endnote-ref-163)
163. Genesis 3:15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. [↑](#endnote-ref-164)
164. Genesis 8:21 And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done. [↑](#endnote-ref-165)
165. Psalm 14:1-3 The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good. [2] The LORD looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. [3] They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one. [↑](#endnote-ref-166)
166. Psalm 53:2-3 God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God. [3] Every one of them is gone back: they are altogether become filthy; there is none that doeth good, no, not one. [↑](#endnote-ref-167)
167. Proverbs 6:18 An heart that deviseth wicked imaginations, feet that be swift in running to mischief, [↑](#endnote-ref-168)
168. Jeremiah 17:9 The heart is deceitful above all things, and desperately wicked: who can know it? [↑](#endnote-ref-169)
169. Matthew 15:19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: [↑](#endnote-ref-170)
170. Romans 1:29-31 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, [30] Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, [31] Without understanding, covenantbreakers, without natural affection, implacable, unmerciful: [↑](#endnote-ref-171)
171. Romans 3:10-11 As it is written, There is none righteous, no, not one: [11] There is none that understandeth, there is none that seeketh after God. [↑](#endnote-ref-172)
172. Ephesians 2:1-3 And you hath he quickened, who were dead in trespasses and sins; [2] Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: [3] Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. [↑](#endnote-ref-173)
173. 2 Corinthians 4:4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. [↑](#endnote-ref-174)
174. 1 Samuel 15:11,29 It repenteth me that I have set up Saul to be king: for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel; and he cried unto the LORD all night. [29] And also the Strength of Israel will not lie nor repent: for he is not a man, that he should repent. [↑](#endnote-ref-175)
175. 2 Samuel 24:16 And when the angel stretched out his hand upon Jerusalem to destroy it, the LORD repented him of the evil, and said to the angel that destroyed the people, It is enough: stay now thine hand. And the angel of the LORD was by the threshing place of Araunah the Jebusite. [↑](#endnote-ref-176)
176. Jeremiah 18:7 At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; [↑](#endnote-ref-177)
177. Zechariah 8:14 For thus saith the LORD of hosts; As I thought to punish you, when your fathers provoked me to wrath, saith the LORD of hosts, and I repented not: [↑](#endnote-ref-178)
178. Ezekiel 14:14,20 Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord GOD. [20] Though Noah, Daniel, and Job, were in it, as I live, saith the Lord GOD, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness. [↑](#endnote-ref-179)
179. Job 1:1 There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil. [↑](#endnote-ref-180)
180. Psalm 53:2-3 God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God. [3] Every one of them is gone back: they are altogether become filthy; there is none that doeth good, no, not one. [↑](#endnote-ref-181)
181. Deuteronomy 31:29 For I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do evil in the sight of the LORD, to provoke him to anger through the work of your hands. [↑](#endnote-ref-182)
182. Judges 2:19 And it came to pass, when the judge was dead, that they returned, and corrupted themselves more than their fathers, in following other gods to serve them, and to bow down unto them; they ceased not from their own doings, nor from their stubborn way. [↑](#endnote-ref-183)
183. Psalm 14:1 The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good. [↑](#endnote-ref-184)
184. Isaiah 28:8 For all tables are full of vomit and filthiness, so that there is no place clean. [↑](#endnote-ref-185)
185. Ezekiel 8:17 Then he said unto me, Hast thou seen this, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger: and, lo, they put the branch to their nose. [↑](#endnote-ref-186)
186. Matthew 19:29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life. [↑](#endnote-ref-187)
187. Isaiah 34:1 Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it. [↑](#endnote-ref-188)
188. Jeremiah 51:13 O thou that dwellest upon many waters, abundant in treasures, thine end is come, and the measure of thy covetousness. [↑](#endnote-ref-189)
189. Ezekiel 7:2-3 Also, thou son of man, thus saith the Lord GOD unto the land of Israel; An end, the end is come upon the four corners of the land. [3] Now is the end come upon thee, and I will send mine anger upon thee, and will judge thee according to thy ways, and will recompense upon thee all thine abominations. [↑](#endnote-ref-190)
190. Amos 8:2 And he said, Amos, what seest thou? And I said, A basket of summer fruit. Then said the LORD unto me, The end is come upon my people of Israel; I will not again pass by them any more. [↑](#endnote-ref-191)
191. 1 Peter 4:7 But the end of all things is at hand: be ye therefore sober, and watch unto prayer. [↑](#endnote-ref-192)
192. 2 Peter 2:4-5 For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; [5] And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; [↑](#endnote-ref-193)
193. Genesis 7:9 There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah. [↑](#endnote-ref-194)
194. Genesis 2:5-6 And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground. [6] But there went up a mist from the earth, and watered the whole face of the ground. [↑](#endnote-ref-195)
195. Matthew 24:38-39 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, [39] And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. [↑](#endnote-ref-196)
196. Luke 17:26-27 And as it was in the days of Noe, so shall it be also in the days of the Son of man. [27] They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. [↑](#endnote-ref-197)
197. 1 Peter 3:20 Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. [↑](#endnote-ref-198)
198. 2 Peter 3:6 Whereby the world that then was, being overflowed with water, perished: [↑](#endnote-ref-199)
199. Genesis 8:20 And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. [↑](#endnote-ref-200)
200. Leviticus 10:10 And that ye may put difference between holy and unholy, and between unclean and clean; [↑](#endnote-ref-201)
201. Deuteronomy 14:3 Thou shalt not eat any abominable thing. [↑](#endnote-ref-202)
202. Ezekiel 44:23 And they shall teach my people the difference between the holy and profane, and cause them to discern between the unclean and the clean. [↑](#endnote-ref-203)
203. Proverbs 3:5-6 Trust in the LORD with all thine heart; and lean not unto thine own understanding. [6] In all thy ways acknowledge him, and he shall direct thy paths. [↑](#endnote-ref-204)
204. Genesis 1:7 And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. [↑](#endnote-ref-205)
205. Genesis 2:6 But there went up a mist from the earth, and watered the whole face of the ground. [↑](#endnote-ref-206)
206. Matthew 24:38-39 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, [39] And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. [↑](#endnote-ref-207)
207. Genesis 19:29 And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt. [↑](#endnote-ref-208)
208. Psalm 105:42 For he remembered his holy promise, and Abraham his servant. [↑](#endnote-ref-209)
209. Exodus 2:24 And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. [↑](#endnote-ref-210)
210. Judges 16:28 And Samson called unto the LORD, and said, O Lord GOD, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes. [↑](#endnote-ref-211)
211. 1 Samuel 1:11,19 And she vowed a vow, and said, O LORD of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the LORD all the days of his life, and there shall no razor come upon his head. [19] And they rose up in the morning early, and worshipped before the LORD, and returned, and came to their house to Ramah: and Elkanah knew Hannah his wife; and the LORD remembered her. [↑](#endnote-ref-212)
212. Luke 23:42-43 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. [43] And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise. [↑](#endnote-ref-213)
213. Psalm 106:4 Remember me, O LORD, with the favour that thou bearest unto thy people: O visit me with thy salvation; [↑](#endnote-ref-214)
214. Luke 12:6-7 Are not five sparrows sold for two farthings, and not one of them is forgotten before God? [7] But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows. [↑](#endnote-ref-215)
215. Psalm 139:1,4 O LORD, thou hast searched me, and known me. [4] For there is not a word in my tongue, but, lo, O LORD, thou knowest it altogether. [↑](#endnote-ref-216)
216. Matthew 11:28 Come unto me, all ye that labour and are heavy laden, and I will give you rest. [↑](#endnote-ref-217)
217. Judges 6:39 And Gideon said unto God, Let not thine anger be hot against me, and I will speak but this once: let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew. [↑](#endnote-ref-218)
218. Genesis 7:2-3 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. [↑](#endnote-ref-219)
219. Exodus 29:18, 25 And thou shalt burn the whole ram upon the altar: it is a burnt offering unto the LORD: it is a sweet savour, an offering made by fire unto the LORD. [25] And thou shalt receive them of their hands, and burn them upon the altar for a burnt offering, for a sweet savour before the LORD: it is an offering made by fire unto the LORD. [↑](#endnote-ref-220)
220. Leviticus 1:9 But his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, to be a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD. [↑](#endnote-ref-221)
221. Ezekiel 20:41 I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen. [↑](#endnote-ref-222)
222. 2 Corinthians 2:15 For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: [↑](#endnote-ref-223)
223. Ephesians 5:2 And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour. [↑](#endnote-ref-224)
224. Leviticus 7:26 Moreover ye shall eat no manner of blood, whether it be of fowl or of beast, in any of your dwellings. [↑](#endnote-ref-225)
225. Leviticus 17:10 And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people. [↑](#endnote-ref-226)
226. Leviticus 19:26 Ye shall not eat any thing with the blood: neither shall ye use enchantment, nor observe times. [↑](#endnote-ref-227)
227. Deuteronomy 12:16, 23 Only ye shall not eat the blood; ye shall pour it upon the earth as water. [23] Only be sure that thou eat not the blood: for the blood is the life; and thou mayest not eat the life with the flesh. [↑](#endnote-ref-228)
228. Deuteronomy 15:23 Only thou shalt not eat the blood thereof; thou shalt pour it upon the ground as water. [↑](#endnote-ref-229)
229. 1 Samuel 14:33-34 Then they told Saul, saying, Behold, the people sin against the LORD, in that they eat with the blood. And he said, Ye have transgressed: roll a great stone unto me this day. [34] And Saul said, Disperse yourselves among the people, and say unto them, Bring me hither every man his ox, and every man his sheep, and slay them here, and eat; and sin not against the LORD in eating with the blood. And all the people brought every man his ox with him that night, and slew them there. [↑](#endnote-ref-230)
230. Acts 15:20 But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood. [29] That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well. [↑](#endnote-ref-231)
231. Genesis 1:26-27 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. [27] So God created man in his own image, in the image of God created he him; male and female created he them. [↑](#endnote-ref-232)
232. Genesis 17:13,19 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. [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. [↑](#endnote-ref-233)
233. 2 Samuel 23:5 Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire, although he make it not to grow. [↑](#endnote-ref-234)
234. Isaiah 55:3 Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. [↑](#endnote-ref-235)
235. Jeremiah 32:40 And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me. [↑](#endnote-ref-236)
236. Hebrews 13:20 Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, [↑](#endnote-ref-237)
237. Genesis 10:32 These are the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood. [↑](#endnote-ref-238)
238. 1 Chronicles 1:4 Noah, Shem, Ham, and Japheth. [↑](#endnote-ref-239)
239. Genesis 3:19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return. [23] Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. [↑](#endnote-ref-240)
240. Genesis 4:2 And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground. [↑](#endnote-ref-241)
241. Proverbs 12:11 He that tilleth his land shall be satisfied with bread: but he that followeth vain persons is void of understanding. [↑](#endnote-ref-242)
242. Jeremiah 31:24 And there shall dwell in Judah itself, and in all the cities thereof together, husbandmen, and they that go forth with flocks. [↑](#endnote-ref-243)
243. Proverbs 20:1 Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise. [↑](#endnote-ref-244)
244. Ephesians 5:18 And be not drunk with wine, wherein is excess; but be filled with the Spirit; [↑](#endnote-ref-245)
245. Leviticus 20:17 And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness; it is a wicked thing; and they shall be cut off in the sight of their people: he hath uncovered his sister's nakedness; he shall bear his iniquity. [↑](#endnote-ref-246)
246. Genesis 15:16 But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full. [↑](#endnote-ref-247)
247. Joshua 9:23,27 Now therefore ye are cursed, and there shall none of you be freed from being bondmen, and hewers of wood and drawers of water for the house of my God. [27] And Joshua made them that day hewers of wood and drawers of water for the congregation, and for the altar of the LORD, even unto this day, in the place which he should choose. [↑](#endnote-ref-248)
248. Acts 17:26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; [↑](#endnote-ref-249)
249. 1 Chronicles 1:5 The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras. [↑](#endnote-ref-250)
250. Ezekiel 38:2 Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him, [↑](#endnote-ref-251)
251. Ezekiel 39:6 And I will send a fire on Magog, and among them that dwell carelessly in the isles: and they shall know that I am the Lord. [↑](#endnote-ref-252)
252. Revelation 20:8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. [↑](#endnote-ref-253)
253. 1 Chronicles 1:8-9 The sons of Ham; Cush, and Mizraim, Put, and Canaan. [9] And the sons of Cush; Seba, and Havilah, and Sabta, and Raamah, and Sabtecha. And the sons of Raamah; Sheba, and Dedan. [↑](#endnote-ref-254)
254. Isaiah 11:11 And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. [↑](#endnote-ref-255)
255. Genesis 25:3 And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim. [↑](#endnote-ref-256)
256. 1 Kings 10:1 And when the queen of Sheba heard of the fame of Solomon concerning the name of the LORD, she came to prove him with hard questions. [↑](#endnote-ref-257)
257. Genesis 11:2 And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. [↑](#endnote-ref-258)
258. Genesis 14:1,9 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; [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. [↑](#endnote-ref-259)
259. Isaiah 11:11 And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. [↑](#endnote-ref-260)
260. Daniel 1:2 And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god. [↑](#endnote-ref-261)
261. Zechariah 5:11 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. [↑](#endnote-ref-262)
262. Numbers 22:22,24 And God's anger was kindled because he went: and the angel of the LORD stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants were with him. [24] But the angel of the LORD stood in a path of the vineyards, a wall being on this side, and a wall on that side. [↑](#endnote-ref-263)
263. 1 Chronicles 1:17 The sons of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram, and Uz, and Hul, and Gether, and Meshech. [↑](#endnote-ref-264)
264. 1 Chronicles 1:17 The sons of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram, and Uz, and Hul, and Gether, and Meshech. [↑](#endnote-ref-265)
265. Ezekiel 32:22 Asshur is there and all her company: his graves are about him: all of them slain, fallen by the sword: [↑](#endnote-ref-266)
266. Hosea 14:3 Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, Ye are our gods: for in thee the fatherless findeth mercy. [↑](#endnote-ref-267)
267. Genesis 11:9 Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth. [↑](#endnote-ref-268)
268. 2 Kings 19:36 So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. [↑](#endnote-ref-269)
269. Isaiah 37:37 So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. [↑](#endnote-ref-270)
270. Jonah 1:2 Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me. [↑](#endnote-ref-271)
271. Jonah 3:2 Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee. [↑](#endnote-ref-272)
272. Jonah 4:11 And should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle? [↑](#endnote-ref-273)
273. Nahum 1:1 The burden of Nineveh. The book of the vision of Nahum the Elkoshite. [↑](#endnote-ref-274)
274. Nahum 2:8 But Nineveh is of old like a pool of water: yet they shall flee away. Stand, stand, shall they cry; but none shall look back. [↑](#endnote-ref-275)
275. Nahum 3:7 And it shall come to pass, that all they that look upon thee shall flee from thee, and say, Nineveh is laid waste: who will bemoan her? whence shall I seek comforters for thee? [↑](#endnote-ref-276)
276. Zephaniah 2:13 And he will stretch out his hand against the north, and destroy Assyria; and will make Nineveh a desolation, and dry like a wilderness. [↑](#endnote-ref-277)
277. Matthew 12:41 The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here. [↑](#endnote-ref-278)
278. 1 Chronicles 1:12 And Pathrusim, and Casluhim, (of whom came the Philistines,) and Caphthorim. [↑](#endnote-ref-279)
279. Genesis 19:4 But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter: [↑](#endnote-ref-280)
280. Luke 3:36 Which was the son of Cainan, which was the son of Arphaxad, which was the son of Sem, which was the son of Noe, which was the son of Lamech, [↑](#endnote-ref-281)
281. Genesis 1:26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. [↑](#endnote-ref-282)
282. 1 Corinthians 14:33 For God is not the author of confusion, but of peace, as in all churches of the saints. [↑](#endnote-ref-283)
283. Jeremiah 17:9 The heart is deceitful above all things, and desperately wicked: who can know it? [↑](#endnote-ref-284)
284. Matthew 15:19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: [↑](#endnote-ref-285)
285. Psalm 2:1-5 Why do the heathen rage, and the people imagine a vain thing? [2] The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, [3] Let us break their bands asunder, and cast away their cords from us. [4] He that sitteth in the heavens shall laugh: the Lord shall have them in derision. [5] Then shall he speak unto them in his wrath, and vex them in his sore displeasure. [↑](#endnote-ref-286)
286. Genesis 15:7 And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. [↑](#endnote-ref-287)
287. Nehemiah 9:7 Thou art the Lord the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham; [↑](#endnote-ref-288)
288. Acts 7:4 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. [↑](#endnote-ref-289)
289. Joshua 24:2 And Joshua said unto all the people, Thus saith the LORD God of Israel, Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor: and they served other gods. [↑](#endnote-ref-290)
290. Psalm 119:21 Thou hast rebuked the proud that are cursed, which do err from thy commandments. [↑](#endnote-ref-291)
291. Proverbs 15:25 The LORD will destroy the house of the proud: but he will establish the border of the widow. [↑](#endnote-ref-292)
292. Proverbs 16:19 Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud. [↑](#endnote-ref-293)
293. Isaiah 13:11 And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. [↑](#endnote-ref-294)
294. Luke 14:11 For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted. [↑](#endnote-ref-295)
295. James 4:6 But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble. [↑](#endnote-ref-296)
296. 1 Peter 5:5 Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. [↑](#endnote-ref-297)
297. Romans 4:3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. [↑](#endnote-ref-298)
298. Galatians 3:6 Even as Abraham believed God, and it was accounted to him for righteousness. [↑](#endnote-ref-299)
299. Genesis 10:6 And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan. [↑](#endnote-ref-300)
300. Genesis 9:25 And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren. [↑](#endnote-ref-301)
301. Exodus 7:11-12 Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments. [12] For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods. [↑](#endnote-ref-302)
302. 1 Kings 11:1-2 But king Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites; [2] Of the nations concerning which the Lord said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after their gods: Solomon clave unto these in love. [↑](#endnote-ref-303)
303. 1 Kings 11:1-2 But king Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites; [2] Of the nations concerning which the LORD said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after their gods: Solomon clave unto these in love. [↑](#endnote-ref-304)
304. 2 Timothy 2:13 If we believe not, yet he abideth faithful: he cannot deny himself. [↑](#endnote-ref-305)
305. Genesis 12:8 And he removed from thence unto a mountain on the east of Beth–el, and pitched his tent, having Beth–el on the west, and Hai on the east: and there he builded an altar unto the Lord, and called upon the name of the Lord. [↑](#endnote-ref-306)
306. Hebrews 7:1 For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; [↑](#endnote-ref-307)
307. Psalm 110:4 The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek. [↑](#endnote-ref-308)
308. Hebrews 7:3 Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually. [↑](#endnote-ref-309)
309. Job 1:5 And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually. [↑](#endnote-ref-310)
310. Romans 12:2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. [↑](#endnote-ref-311)
311. Hebrews 11:8-10 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. [9] By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: [10] For he looked for a city which hath foundations, whose builder and maker is God. [↑](#endnote-ref-312)
312. Genesis 12:1-3 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. [↑](#endnote-ref-313)
313. Romans 4:6,22 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, [22] And therefore it was imputed to him for righteousness. [↑](#endnote-ref-314)
314. Romans 4:18 Who against hope believed in hope, that he might become the father of many nations; according to that which was spoken, So shall thy seed be. [↑](#endnote-ref-315)
315. Jeremiah 34:18-19 And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when they cut the calf in twain, and passed between the parts thereof, [19] The princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, which passed between the parts of the calf; [↑](#endnote-ref-316)
316. Exodus 19:18 And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. [↑](#endnote-ref-317)
317. Genesis 2:21 And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; [↑](#endnote-ref-318)
318. Genesis 2:21 And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; [↑](#endnote-ref-319)
319. Job 33:15 In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; [↑](#endnote-ref-320)
320. Genesis 18:1-2 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, [↑](#endnote-ref-321)
321. Genesis 22:11-12 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. [↑](#endnote-ref-322)
322. Genesis 31:11 And the angel of God spake unto me in a dream, saying, Jacob: And I said, Here am I. [↑](#endnote-ref-323)
323. Judges 5:23 Curse ye Meroz, said the angel of the LORD, curse ye bitterly the inhabitants thereof; because they came not to the help of the LORD, to the help of the LORD against the mighty. [↑](#endnote-ref-324)
324. Judges 6:11 And there came an angel of the LORD, and sat under an oak which was in Ophrah, that pertained unto Joash the Abi–ezrite: and his son Gideon threshed wheat by the winepress, to hide it from the Midianites. [↑](#endnote-ref-325)
325. Judges 13:3 And the angel of the LORD appeared unto the woman, and said unto her, Behold now, thou art barren, and bearest not: but thou shalt conceive, and bear a son. [↑](#endnote-ref-326)
326. 2 Samuel 24:16 And when the angel stretched out his hand upon Jerusalem to destroy it, the LORD repented him of the evil, and said to the angel that destroyed the people, It is enough: stay now thine hand. And the angel of the LORD was by the threshingplace of Araunah the Jebusite. [↑](#endnote-ref-327)
327. Zechariah 1:12 Then the angel of the LORD answered and said, O LORD of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years? [↑](#endnote-ref-328)
328. Zechariah 3:1-2 And he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him. [2] And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? [↑](#endnote-ref-329)
329. Zechariah 12:8 In that day shall the LORD defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the LORD before them. [↑](#endnote-ref-330)
330. Genesis 6:9 These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God. [↑](#endnote-ref-331)
331. Job 1:1 There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil. [↑](#endnote-ref-332)
332. Exodus 4:24-26 And it came to pass by the way in the inn, that the LORD met him, and sought to kill him. [25] Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, Surely a bloody husband art thou to me. [26] So he let him go: then she said, A bloody husband thou art, because of the circumcision. [↑](#endnote-ref-333)
333. Romans 4:11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: [↑](#endnote-ref-334)
334. Acts 7:8 And he gave him the covenant of circumcision: and so Abraham begat Isaac, and circumcised him the eighth day; and Isaac begat Jacob; and Jacob begat the twelve patriarchs. [↑](#endnote-ref-335)
335. Genesis 18:12 Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also? [↑](#endnote-ref-336)
336. Psalm 120:5 Woe is me, that I sojourn in Mesech, that I dwell in the tents of Kedar! [↑](#endnote-ref-337)
337. Song of Solomon 1:5 I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon. [↑](#endnote-ref-338)
338. Isaiah 21:16-17 For thus hath the Lord said unto me, Within a year, according to the years of an hireling, and all the glory of Kedar shall fail: [17] And the residue of the number of archers, the mighty men of the children of Kedar, shall be diminished: for the LORD God of Israel hath spoken it. [↑](#endnote-ref-339)
339. Isaiah 42:11 Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains. [↑](#endnote-ref-340)
340. Isaiah 60:7 All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory. [↑](#endnote-ref-341)
341. Jeremiah 2:10 For pass over the isles of Chittim, and see; and send unto Kedar, and consider diligently, and see if there be such a thing. [↑](#endnote-ref-342)
342. Jeremiah 49:28 Concerning Kedar, and concerning the kingdoms of Hazor, which Nebuchadrezzar king of Babylon shall smite, thus saith the LORD; Arise ye, go up to Kedar, and spoil the men of the east. [↑](#endnote-ref-343)
343. Ezekiel 27:21 Arabia, and all the princes of Kedar, they occupied with thee in lambs, and rams, and goats: in these were they thy merchants. [↑](#endnote-ref-344)
344. Genesis 37:27 Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he is our brother and our flesh. And his brethren were content. [↑](#endnote-ref-345)
345. Colossians 2:10-11 And ye are complete in him, which is the head of all principality and power: [11] In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: [↑](#endnote-ref-346)
346. 2 Chronicles 20:7 Art not thou our God, who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever? [↑](#endnote-ref-347)
347. Isaiah 41:8 But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend. [↑](#endnote-ref-348)
348. James 2:23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. [↑](#endnote-ref-349)
349. Hebrews 4:16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. [↑](#endnote-ref-350)
350. Leviticus 18:22,30 Thou shalt not lie with mankind, as with womankind: it is abomination. [30] Therefore shall ye keep mine ordinance, that ye commit not any one of these abominable customs, which were committed before you, and that ye defile not yourselves therein: I am the LORD your God. [↑](#endnote-ref-351)
351. Leviticus 20:13 If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them. [↑](#endnote-ref-352)
352. Romans 1:26-27 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: [27] And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet. [↑](#endnote-ref-353)
353. 1 Corinthians 6:9-10 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, [10] Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. [↑](#endnote-ref-354)
354. 1 Timothy 1:9-10 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, [10] For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine; [↑](#endnote-ref-355)
355. Jude 7 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. [↑](#endnote-ref-356)
356. Genesis 2:23-24 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. [↑](#endnote-ref-357)
357. 2 Peter 2:7-8 And delivered just Lot, vexed with the filthy conversation of the wicked: [8] (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;) [↑](#endnote-ref-358)
358. 1 Corinthians 3:15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire. [↑](#endnote-ref-359)
359. Exodus 12:23,29 For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. [29] And it came to pass, that at midnight the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle. [↑](#endnote-ref-360)
360. Luke 17:28-32 Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; [29] But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. [30] Even thus shall it be in the day when the Son of man is revealed. [31] 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. [32] Remember Lot's wife. [↑](#endnote-ref-361)
361. Luke 9:62 And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God. [↑](#endnote-ref-362)
362. Judges 16:28 And Samson called unto the LORD, and said, O Lord GOD, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes. [↑](#endnote-ref-363)
363. 1 Samuel 1:11 And she vowed a vow, and said, O LORD of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the LORD all the days of his life, and there shall no razor come upon his head. [↑](#endnote-ref-364)
364. Exodus 2:24 And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. [↑](#endnote-ref-365)
365. Luke 23:42-43 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. [43] And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise. [↑](#endnote-ref-366)
366. Genesis 12:4-5 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. [↑](#endnote-ref-367)
367. 1 Corinthians 3:13-15 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. [14] If any man's work abide which he hath built thereupon, he shall receive a reward. [15] If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire. [↑](#endnote-ref-368)
368. Genesis 17:19 And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him. [↑](#endnote-ref-369)
369. Genesis 17:17 Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear? [↑](#endnote-ref-370)
370. Genesis 18:12 Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also? [↑](#endnote-ref-371)
371. Galatians 4:22-23 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. [23] But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. [↑](#endnote-ref-372)
372. James 1:13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: [↑](#endnote-ref-373)
373. James 1:2-4 My brethren, count it all joy when ye fall into divers temptations; [3] Knowing this, that the trying of your faith worketh patience. [4] But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. [↑](#endnote-ref-374)
374. 1 Peter 1:6-7 Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: [7] That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: [↑](#endnote-ref-375)
375. 2 Chronicles 3:1 Then Solomon began to build the house of the LORD at Jerusalem in mount Moriah, where the Lord appeared unto David his father, in the place that David had prepared in the threshingfloor of Ornan the Jebusite. [↑](#endnote-ref-376)
376. Hebrews 11:17-19 By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, [18] Of whom it was said, That in Isaac shall thy seed be called: [19] Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure. [↑](#endnote-ref-377)
377. Genesis 10:15 And Canaan begat Sidon his firstborn, and Heth, [↑](#endnote-ref-378)
378. Genesis 15:20 And the Hittites, and the Perizzites, and the Rephaims, [↑](#endnote-ref-379)
379. Genesis 49:29-30 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. [↑](#endnote-ref-380)
380. Genesis 35:19 And Rachel died, and was buried in the way to Ephrath, which is Beth–lehem. [↑](#endnote-ref-381)
381. Genesis 25:20 And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padan–aram, the sister to Laban the Syrian. [↑](#endnote-ref-382)
382. Genesis 15:2 And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? [↑](#endnote-ref-383)
383. Genesis 47:29 And the time drew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt: [↑](#endnote-ref-384)
384. Genesis 31:19,30 And Laban went to shear his sheep: and Rachel had stolen the images that were her father's. [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? [↑](#endnote-ref-385)
385. Genesis 35:2,4 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: [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. [↑](#endnote-ref-386)
386. Genesis 27:20 And Isaac said unto his son, How is it that thou hast found it so quickly, my son? And he said, Because the LORD thy God brought it to me. [↑](#endnote-ref-387)
387. Nehemiah 1:11 O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name: and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. For I was the king's cupbearer. [↑](#endnote-ref-388)
388. Psalm 37:5 Commit thy way unto the LORD; trust also in him; and he shall bring it to pass. [↑](#endnote-ref-389)
389. Romans 9:10 And not only this; but when Rebecca also had conceived by one, even by our father Isaac; [↑](#endnote-ref-390)
390. Joshua 1:8 This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. [↑](#endnote-ref-391)
391. Psalm 1:2 But his delight is in the law of the LORD; and in his law doth he meditate day and night. [↑](#endnote-ref-392)
392. Psalm 77:12 I will meditate also of all thy work, and talk of thy doings. [↑](#endnote-ref-393)
393. Psalm 119:15 I will meditate in thy precepts, and have respect unto thy ways. [↑](#endnote-ref-394)
394. Psalm 119:27 Make me to understand the way of thy precepts: so shall I talk of thy wondrous works. [↑](#endnote-ref-395)
395. Psalm 119:48 My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes. [↑](#endnote-ref-396)
396. Psalm 143:5 I remember the days of old; I meditate on all thy works; I muse on the work of thy hands. [↑](#endnote-ref-397)
397. Genesis 17:4 As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. [↑](#endnote-ref-398)
398. 1 Chronicles 1:29-31 These are their generations: The firstborn of Ishmael, Nebaioth; then Kedar, and Adbeel, and Mibsam, [30] Mishma, and Dumah, Massa, Hadad, and Tema, [31] Jetur, Naphish, and Kedemah. These are the sons of Ishmael. [↑](#endnote-ref-399)
399. Colossians 1:15 Who is the image of the invisible God, the firstborn of every creature: [↑](#endnote-ref-400)
400. Genesis 48:18-19 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. [↑](#endnote-ref-401)
401. Genesis 49:3-4 Reuben, thou art my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power: [4] Unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defiledst thou it: he went up to my couch. [↑](#endnote-ref-402)
402. 1 Chronicles 5:1-2 Now the sons of Reuben the firstborn of Israel, (for he was the firstborn; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright. [2] For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's:) [↑](#endnote-ref-403)
403. 1 Kings 1:29-30 And the king sware, and said, As the LORD liveth, that hath redeemed my soul out of all distress, [30] Even as I sware unto thee by the LORD God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day. [↑](#endnote-ref-404)
404. Exodus 4:22 And thou shalt say unto Pharaoh, Thus saith the LORD, Israel is my son, even my firstborn: [↑](#endnote-ref-405)
405. Amos 3:1-2 Hear this word that the LORD hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying, [2] You only have I known of all the families of the earth: therefore I will punish you for all your iniquities. [↑](#endnote-ref-406)
406. Hebrews 12:16-17 Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. [17] For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears. [↑](#endnote-ref-407)
407. Romans 9:13 As it is written, Jacob have I loved, but Esau have I hated. [↑](#endnote-ref-408)
408. Genesis 21:14 And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beer–sheba. [↑](#endnote-ref-409)
409. Genesis 21:31-33 Wherefore he called that place Beer–sheba; because there they sware both of them. [32] Thus they made a covenant at Beer–sheba: then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines. [33] And Abraham planted a grove in Beer–sheba, and called there on the name of the LORD, the everlasting God. [↑](#endnote-ref-410)
410. Genesis 22:19 So Abraham returned unto his young men, and they rose up and went together to Beer–sheba; and Abraham dwelt at Beer–sheba. [↑](#endnote-ref-411)
411. Genesis 25:23 And the LORD said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger. [↑](#endnote-ref-412)
412. Genesis 47:27 And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and multiplied exceedingly. [↑](#endnote-ref-413)
413. Exodus 6:8 And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am the LORD. [↑](#endnote-ref-414)
414. Deuteronomy 7:13 And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he sware unto thy fathers to give thee. [↑](#endnote-ref-415)
415. Deuteronomy 33:28 Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew. [↑](#endnote-ref-416)
416. Isaiah 45:14 Thus saith the LORD, The labour of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee; in chains they shall come over, and they shall fall down unto thee, they shall make supplication unto thee, saying, Surely God is in thee; and there is none else, there is no God. [↑](#endnote-ref-417)
417. Isaiah 49:7 Thus saith the LORD, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, and the Holy One of Israel, and he shall choose thee. [↑](#endnote-ref-418)
418. Isaiah 60:12,14 For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. [14] The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the LORD, The Zion of the Holy One of Israel. [↑](#endnote-ref-419)
419. Zephaniah 2:8-9 I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have reproached my people, and magnified themselves against their border. [9] Therefore as I live, saith the LORD of hosts, the God of Israel, Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah, even the breeding of nettles, and saltpits, and a perpetual desolation: the residue of my people shall spoil them, and the remnant of my people shall possess them. [↑](#endnote-ref-420)
420. Hebrews 11:20 By faith Isaac blessed Jacob and Esau concerning things to come. [↑](#endnote-ref-421)
421. Genesis 17:1 And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. [↑](#endnote-ref-422)
422. Genesis 25:13-15 And these are the names of the sons of Ishmael, by their names, according to their generations: the firstborn of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam, [14] And Mishma, and Dumah, and Massa, [15] Hadar, and Tema, Jetur, Naphish, and Kedemah: [↑](#endnote-ref-423)
423. 1 Chronicles 1:29-31 These are their generations: The firstborn of Ishmael, Nebaioth; then Kedar, and Adbeel, and Mibsam, [30] Mishma, and Dumah, Massa, Hadad, and Tema, [31] Jetur, Naphish, and Kedemah. These are the sons of Ishmael. [↑](#endnote-ref-424)
424. 2 Samuel 20:15 And they came and besieged him in Abel of Beth–maachah, and they cast up a bank against the city, and it stood in the trench: and all the people that were with Joab battered the wall, to throw it down. [↑](#endnote-ref-425)
425. John 1:51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man. [↑](#endnote-ref-426)
426. Genesis 12:8 And he removed from thence unto a mountain on the east of Beth–el, and pitched his tent, having Beth–el on the west, and Hai on the east: and there he builded an altar unto the Lord, and called upon the name of the Lord. [↑](#endnote-ref-427)
427. Leviticus 8:10-11 And Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them. [11] And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them. [↑](#endnote-ref-428)
428. Deuteronomy 27:2-4 And it shall be on the day when ye shall pass over Jordan unto the land which the Lord thy God giveth thee, that thou shalt set thee up great stones, and plaister them with plaister: [3] And thou shalt write upon them all the words of this law, when thou art passed over, that thou mayest go in unto the land which the Lord thy God giveth thee, a land that floweth with milk and honey; as the Lord God of thy fathers hath promised thee. [4] Therefore it shall be when ye be gone over Jordan, that ye shall set up these stones, which I command you this day, in mount Ebal, and thou shalt plaister them with plaister. [↑](#endnote-ref-429)
429. Isaiah 19:19 In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. [↑](#endnote-ref-430)
430. Genesis 14:20 And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all. [↑](#endnote-ref-431)
431. Psalm 127:3 Lo, children are an heritage of the Lord: and the fruit of the womb is his reward. [↑](#endnote-ref-432)
432. Exodus 22:22 Ye shall not afflict any widow, or fatherless child. [↑](#endnote-ref-433)
433. Deuteronomy 14:29 And the Levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the Lord thy God may bless thee in all the work of thine hand which thou doest. [↑](#endnote-ref-434)
434. Deuteronomy 24:17 Thou shalt not pervert the judgment of the stranger, nor of the fatherless; nor take a widow's raiment to pledge: [↑](#endnote-ref-435)
435. Deuteronomy 27:19 Cursed be he that perverteth the judgment of the stranger, fatherless, and widow. And all the people shall say, Amen. [↑](#endnote-ref-436)
436. Psalm 34:6 This poor man cried, and the Lord heard him, and saved him out of all his troubles. [↑](#endnote-ref-437)
437. Psalm 68:4-6 Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name Jah, and rejoice before him. [5] A father of the fatherless, and a judge of the widows, is God in his holy habitation. [6] God setteth the solitary in families: he bringeth out those which are bound with chains: but the rebellious dwell in a dry land. [↑](#endnote-ref-438)
438. Psalm 146:7-9 Which executeth judgment for the oppressed: which giveth food to the hungry. The LORD looseth the prisoners: [8] The Lord openeth the eyes of the blind: the Lord raiseth them that are bowed down: the Lord loveth the righteous: [9] The Lord preserveth the strangers; he relieveth the fatherless and widow: but the way of the wicked he turneth upside down. [↑](#endnote-ref-439)
439. Proverbs 15:25 The LORD will destroy the house of the proud: but he will establish the border of the widow. [↑](#endnote-ref-440)
440. Jeremiah 22:3 Thus saith the LORD; Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place. [↑](#endnote-ref-441)
441. Zechariah 7:9-10 Thus speaketh the LORD of hosts, saying, Execute true judgment, and shew mercy and compassions every man to his brother: [10] And oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart. [↑](#endnote-ref-442)
442. James 1:27 Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. [↑](#endnote-ref-443)
443. Genesis 4:19 And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah. [↑](#endnote-ref-444)
444. Genesis 29:32,34 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. [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. [↑](#endnote-ref-445)
445. Genesis 35:18-19 And it came to pass, as her soul was in departing, (for she died) that she called his name Ben–oni: but his father called him Benjamin. [19] And Rachel died, and was buried in the way to Ephrath, which is Beth–lehem. [↑](#endnote-ref-446)
446. Genesis 31:41 Thus have I been twenty years in thy house; I served thee fourteen years for thy two daughters, and six years for thy cattle: and thou hast changed my wages ten times. [↑](#endnote-ref-447)
447. Job 1:2-3 And there were born unto him seven sons and three daughters. [3] His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east. [↑](#endnote-ref-448)
448. Genesis 31:10-12 And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and, behold, the rams which leaped upon the cattle were ringstraked, speckled, and grisled. [11] And the angel of God spake unto me in a dream, saying, Jacob: And I said, Here am I. [12] And he said, Lift up now thine eyes, and see, all the rams which leap upon the cattle are ringstraked, speckled, and grisled: for I have seen all that Laban doeth unto thee. [↑](#endnote-ref-449)
449. Genesis 31:3 And the LORD said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee. [↑](#endnote-ref-450)
450. Genesis 28:18 And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it. [↑](#endnote-ref-451)
451. Genesis 35:14 And Jacob set up a pillar in the place where he talked with him, even a pillar of stone: and he poured a drink offering thereon, and he poured oil thereon. [↑](#endnote-ref-452)
452. Joshua 24:26-27 And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak, that was by the sanctuary of the LORD. [27] And Joshua said unto all the people, Behold, this stone shall be a witness unto us; for it hath heard all the words of the LORD which he spake unto us: it shall be therefore a witness unto you, lest ye deny your God. [↑](#endnote-ref-453)
453. Genesis 28:12 And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. [↑](#endnote-ref-454)
454. The Moody Bible Commentary (p. 225). Moody Publishers. Kindle Edition. [↑](#endnote-ref-455)
455. Genesis 25:23 And the LORD said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger. [↑](#endnote-ref-456)
456. Genesis 28:12 And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. [↑](#endnote-ref-457)
457. Genesis 37:3 Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colours. [↑](#endnote-ref-458)
458. Genesis 26:34-35 And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite: [35] Which were a grief of mind unto Isaac and to Rebekah. [↑](#endnote-ref-459)
459. Malachi 1:2-3 I have loved you, saith the LORD. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the LORD: yet I loved Jacob, [3] And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness. [↑](#endnote-ref-460)
460. Hebrews 12:16-17 Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. [17] For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears. [↑](#endnote-ref-461)
461. Genesis 27:41 And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob. [↑](#endnote-ref-462)
462. Genesis 28:15 And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of. [↑](#endnote-ref-463)
463. Genesis 12:7 And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him. [↑](#endnote-ref-464)
464. Genesis 23:10 And Ephron dwelt among the children of Heth: and Ephron the Hittite answered Abraham in the audience of the children of Heth, even of all that went in at the gate of his city, saying, [↑](#endnote-ref-465)
465. Genesis 23:18 Unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city. [↑](#endnote-ref-466)
466. Genesis 19:1 And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground; [↑](#endnote-ref-467)
467. Deuteronomy 32:35 To me belongeth vengeance, and recompence; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste. [↑](#endnote-ref-468)
468. Romans 12:19 Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. [↑](#endnote-ref-469)
469. Genesis 49:5-7 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. [↑](#endnote-ref-470)
470. Genesis 28:19 And he called the name of that place Beth–el: but the name of that city was called Luz at the first. [↑](#endnote-ref-471)
471. Exodus 19:10 And the LORD said unto Moses, Go unto the people, and sanctify them today and tomorrow, and let them wash their clothes, [↑](#endnote-ref-472)
472. Exodus 19:14 And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes. [↑](#endnote-ref-473)
473. Exodus 32:3-4 And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron. [4] And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt. [↑](#endnote-ref-474)
474. Hosea 2:13 And I will visit upon her the days of Baalim, wherein she burned incense to them, and she decked herself with her earrings and her jewels, and she went after her lovers, and forgat me, saith the LORD. [↑](#endnote-ref-475)
475. Genesis 32:27-28 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. [↑](#endnote-ref-476)
476. Genesis 49:4 Unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defiledst thou it: he went up to my couch. [↑](#endnote-ref-477)
477. 1 Chronicles 5:1 Now the sons of Reuben the firstborn of Israel, (for he was the firstborn; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright. [↑](#endnote-ref-478)
478. Genesis 15:15 And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. [↑](#endnote-ref-479)
479. Genesis 25:8 Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people. [↑](#endnote-ref-480)
480. Genesis 49:33 And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people. [↑](#endnote-ref-481)
481. Genesis 23:19-20 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. [↑](#endnote-ref-482)
482. Genesis 31:9 Thus God hath taken away the cattle of your father, and given them to me. [↑](#endnote-ref-483)
483. Hebrews 4:16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. [↑](#endnote-ref-484)
484. Hebrews 12:6-7 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. [7] If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? [↑](#endnote-ref-485)
485. Genesis 26:34 And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite: [↑](#endnote-ref-486)
486. Genesis 28:9 Then went Esau unto Ishmael, and took unto the wives which he had Mahalath the daughter of Ishmael Abraham's son, the sister of Nebajoth, to be his wife. [↑](#endnote-ref-487)
487. Genesis 25:30 And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom. [↑](#endnote-ref-488)
488. Genesis 13:6-7 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. [↑](#endnote-ref-489)
489. Job 2:11 Now when Job's three friends heard of all this evil that was come upon him, they came everyone from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him and to comfort him. [↑](#endnote-ref-490)
490. Genesis 10:22-23 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. [↑](#endnote-ref-491)
491. Job 1:1 There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil. [↑](#endnote-ref-492)
492. Jeremiah 49:7 Concerning Edom, thus saith the LORD of hosts; Is wisdom no more in Teman? is counsel perished from the prudent? is their wisdom vanished? [↑](#endnote-ref-493)
493. Genesis 12:8 And he removed from thence unto a mountain on the east of Beth–el, and pitched his tent, having Beth–el on the west, and Hai on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD. [↑](#endnote-ref-494)
494. Genesis 22:13 And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. [↑](#endnote-ref-495)
495. Genesis 28:18 And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it. [↑](#endnote-ref-496)
496. Genesis 33:20 And he erected there an altar, and called it El–elohe–Israel. [↑](#endnote-ref-497)
497. Genesis 35:7 And he built there an altar, and called the place El–beth–el: because there God appeared unto him, when he fled from the face of his brother. [↑](#endnote-ref-498)
498. Job 1:5 And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually. [↑](#endnote-ref-499)
499. Genesis 50:20 But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive. [↑](#endnote-ref-500)
500. Genesis 25:28 And Isaac loved Esau, because he did eat of his venison: but Rebekah loved Jacob. [↑](#endnote-ref-501)
501. Jeremiah 8:22 Is there no balm in Gilead; is there no physician there? why then is not the health of the daughter of my people recovered? [↑](#endnote-ref-502)
502. Genesis 43:11 And their father Israel said unto them, If it must be so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds: [↑](#endnote-ref-503)
503. Exodus 30:23 Take thou also unto thee principal spices, of pure myrrh five hundred shekels, and of sweet cinnamon half so much, even two hundred and fifty shekels, and of sweet calamus two hundred and fifty shekels, [↑](#endnote-ref-504)
504. Esther 2:12 Now when every maid's turn was come to go in to king Ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications accomplished, to wit, six months with oil of myrrh, and six months with sweet odours, and with other things for the purifying of the women;) [↑](#endnote-ref-505)
505. Psalm 45:8 All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad. [↑](#endnote-ref-506)
506. Proverbs 7:17 I have perfumed my bed with myrrh, aloes, and cinnamon. [↑](#endnote-ref-507)
507. Song of Solomon 1:13 A bundle of myrrh is my wellbeloved unto me; he shall lie all night betwixt my breasts. [↑](#endnote-ref-508)
508. Song of Solomon 3:6 Who is this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant? [↑](#endnote-ref-509)
509. Song of Solomon 4:6,14 Until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense. [14] Spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices: [↑](#endnote-ref-510)
510. Song of Solomon 5:1, 5, 13 I am come into my garden, my sister, my spouse: I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk: eat, O friends; drink, yea, drink abundantly, O beloved. [5] I rose up to open to my beloved; and my hands dropped with myrrh, and my fingers with sweet smelling myrrh, upon the handles of the lock. [13] His cheeks are as a bed of spices, as sweet flowers: his lips like lilies, dropping sweet smelling myrrh. [↑](#endnote-ref-511)
511. Matthew 2:11 And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. [↑](#endnote-ref-512)
512. Mark 15:23 And they gave him to drink wine mingled with myrrh: but he received it not. [↑](#endnote-ref-513)
513. John 19:39 And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. [↑](#endnote-ref-514)
514. Genesis 42:13, 36 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. [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. [↑](#endnote-ref-515)
515. Matthew 1:3 And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram; [↑](#endnote-ref-516)
516. Deuteronomy 25:5 If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her. [↑](#endnote-ref-517)
517. 1 Corinthians 10:13 There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. [↑](#endnote-ref-518)
518. 2 Corinthians 12:9-10 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. [10] Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong. [↑](#endnote-ref-519)
519. Genesis 20:13 And it came to pass, when God caused me to wander from my father's house, that I said unto her, This is thy kindness which thou shalt shew unto me; at every place whither we shall come, say of me, He is my brother. [↑](#endnote-ref-520)
520. Psalm 105:20 The king sent and loosed him; even the ruler of the people, and let him go free. [↑](#endnote-ref-521)
521. Daniel 2:25 Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Judah, that will make known unto the king the interpretation. [↑](#endnote-ref-522)
522. 2 Kings 25:27 And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the seven and twentieth day of the month, that Evil–merodach king of Babylon in the year that he began to reign did lift up the head of Jehoiachin king of Judah out of prison; [↑](#endnote-ref-523)
523. Luke 3:23 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli, [↑](#endnote-ref-524)
524. Psalm 105:16 Moreover he called for a famine upon the land: he brake the whole staff of bread. [↑](#endnote-ref-525)
525. Acts 7:11 Now there came a dearth over all the land of Egypt and Chanaan, and great affliction: and our fathers found no sustenance. [↑](#endnote-ref-526)
526. Genesis 37:21-22 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. [↑](#endnote-ref-527)
527. Genesis 46:34 That ye shall say, Thy servants' trade hath been about cattle from our youth even until now, both we, and also our fathers: that ye may dwell in the land of Goshen; for every shepherd is an abomination unto the Egyptians. [↑](#endnote-ref-528)
528. Exodus 8:26 And Moses said, It is not meet so to do; for we shall sacrifice the abomination of the Egyptians to the LORD our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us? [↑](#endnote-ref-529)
529. Acts 7:13 And at the second time Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh. [↑](#endnote-ref-530)
530. Genesis 47:6,27 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. [27] And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and multiplied exceedingly. [↑](#endnote-ref-531)
531. Genesis 47:11 And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded. [↑](#endnote-ref-532)
532. Genesis 46:34 That ye shall say, Thy servants' trade hath been about cattle from our youth even until now, both we, and also our fathers: that ye may dwell in the land of Goshen; for every shepherd is an abomination unto the Egyptians. [↑](#endnote-ref-533)
533. Genesis 42:23 And they knew not that Joseph understood them; for he spake unto them by an interpreter. [↑](#endnote-ref-534)
534. Genesis 21:33 And Abraham planted a grove in Beer–sheba, and called there on the name of the LORD, the everlasting God. [↑](#endnote-ref-535)
535. Genesis 26:33 And he called it Shebah: therefore the name of the city is Beer–sheba unto this day. [↑](#endnote-ref-536)
536. Genesis 28:10 And Jacob went out from Beer–sheba, and went toward Haran. [↑](#endnote-ref-537)
537. Genesis 26:2 And the LORD appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of: [↑](#endnote-ref-538)
538. Genesis 37:35 And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him. [↑](#endnote-ref-539)
539. Exodus 1:5 And all the souls that came out of the loins of Jacob were seventy souls: for Joseph was in Egypt already. [↑](#endnote-ref-540)
540. Deuteronomy 10:22 Thy fathers went down into Egypt with threescore and ten persons; and now the LORD thy God hath made thee as the stars of heaven for multitude. [↑](#endnote-ref-541)
541. Luke 2:29-30 Lord, now lettest thou thy servant depart in peace, according to thy word: [30] For mine eyes have seen thy salvation, [↑](#endnote-ref-542)
542. Genesis 15:5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. [↑](#endnote-ref-543)
543. Hebrews 11:13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. [↑](#endnote-ref-544)
544. 1 Peter 2:11 Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; [↑](#endnote-ref-545)
545. 2 Corinthians 6:17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, [↑](#endnote-ref-546)
546. Genesis 37:28 Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty pieces of silver: and they brought Joseph into Egypt. [↑](#endnote-ref-547)
547. Genesis 39:17 And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me: [↑](#endnote-ref-548)
548. Genesis 12:3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. [↑](#endnote-ref-549)
549. Leviticus 25:34 But the field of the suburbs of their cities may not be sold; for it is their perpetual possession. [↑](#endnote-ref-550)
550. Ezra 7:24 Also we certify you, that touching any of the priests and Levites, singers, porters, Nethinims, or ministers of this house of God, it shall not be lawful to impose toll, tribute, or custom, upon them. [↑](#endnote-ref-551)
551. Genesis 1:28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. [↑](#endnote-ref-552)
552. Genesis 17:6 And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. [↑](#endnote-ref-553)
553. Exodus 1:7 And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them. [↑](#endnote-ref-554)
554. Deuteronomy 26:5 And thou shalt speak and say before the LORD thy God, A Syrian ready to perish was my father, and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous: [↑](#endnote-ref-555)
555. Acts 7:17 But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt, [↑](#endnote-ref-556)
556. Genesis 25:9-10 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. [↑](#endnote-ref-557)
557. Genesis 35:29 And Isaac gave up the ghost, and died, and was gathered unto his people, being old and full of days: and his sons Esau and Jacob buried him. [↑](#endnote-ref-558)
558. Genesis 50:13 For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a buryingplace of Ephron the Hittite, before Mamre. [↑](#endnote-ref-559)
559. Genesis 28:13,19 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; [19] And he called the name of that place Beth–el: but the name of that city was called Luz at the first. [↑](#endnote-ref-560)
560. Genesis 35:6 So Jacob came to Luz, which is in the land of Canaan, that is, Beth–el, he and all the people that were with him. [↑](#endnote-ref-561)
561. Hebrews 11:21 By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff. [↑](#endnote-ref-562)
562. Genesis 22:11 And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. [↑](#endnote-ref-563)
563. Genesis 28:13 And, behold, the LORD stood above it, and said, I am the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; [↑](#endnote-ref-564)
564. Genesis 31:11 And the angel of God spake unto me in a dream, saying, Jacob: And I said, Here am I. [↑](#endnote-ref-565)
565. Psalm 34:22 The LORD redeemeth the soul of his servants: and none of them that trust in him shall be desolate. [↑](#endnote-ref-566)
566. Psalm 121:7 The LORD shall preserve thee from all evil: he shall preserve thy soul. [↑](#endnote-ref-567)
567. Exodus 6:6 Wherefore say unto the children of Israel, I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments: [↑](#endnote-ref-568)
568. Isaiah 59:20 And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD. [↑](#endnote-ref-569)
569. Isaiah 63:9 In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old. [↑](#endnote-ref-570)
570. Genesis 28:15 And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of. [↑](#endnote-ref-571)
571. Genesis 46:4 I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes. [↑](#endnote-ref-572)
572. Genesis 46:4 I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes. [↑](#endnote-ref-573)
573. Exodus 13:19 And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you. [↑](#endnote-ref-574)
574. Joshua 24:32 And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem for an hundred pieces of silver: and it became the inheritance of the children of Joseph. [↑](#endnote-ref-575)
575. Numbers 24:14 And now, behold, I go unto my people: come therefore, and I will advertise thee what this people shall do to thy people in the latter days. [↑](#endnote-ref-576)
576. Deuteronomy 4:30 When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the LORD thy God, and shalt be obedient unto his voice; [↑](#endnote-ref-577)
577. Isaiah 2:2 And it shall come to pass in the last days, that the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. [↑](#endnote-ref-578)
578. Isaiah 39:6 Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the LORD. [↑](#endnote-ref-579)
579. Jeremiah 23:20 The anger of the LORD shall not return, until he have executed, and till he have performed the thoughts of his heart: in the latter days ye shall consider it perfectly. [↑](#endnote-ref-580)
580. Hebrews 1:2 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; [↑](#endnote-ref-581)
581. Revelation 1:19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter; [↑](#endnote-ref-582)
582. Genesis 35:22 And it came to pass, when Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine: and Israel heard it. Now the sons of Jacob were twelve: [↑](#endnote-ref-583)
583. Deuteronomy 27:20 Cursed be he that lieth with his father's wife; because he uncovereth his father's skirt. And all the people shall say, Amen. [↑](#endnote-ref-584)
584. 1 Chronicles 5:1 Now the sons of Reuben the firstborn of Israel, (for he was the firstborn; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright. [↑](#endnote-ref-585)
585. Judges 9:4 And they gave him threescore and ten pieces of silver out of the house of Baal–berith, wherewith Abimelech hired vain and light persons, which followed him. [↑](#endnote-ref-586)
586. Zephaniah 3:4 Her prophets are light and treacherous persons: her priests have polluted the sanctuary, they have done violence to the law. [↑](#endnote-ref-587)
587. Proverbs 6:16-19 These six things doth the LORD hate: yea, seven are an abomination unto him: [17] A proud look, a lying tongue, and hands that shed innocent blood, [18] An heart that deviseth wicked imaginations, feet that be swift in running to mischief, [19] A false witness that speaketh lies, and he that soweth discord among brethren. [↑](#endnote-ref-588)
588. Proverbs 16:32 He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city. [↑](#endnote-ref-589)
589. Proverbs 25:28 He that hath no rule over his own spirit is like a city that is broken down, and without walls. [↑](#endnote-ref-590)
590. Deuteronomy 33:7 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. [↑](#endnote-ref-591)
591. Genesis 27:29 Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee. [↑](#endnote-ref-592)
592. Psalm 18:40 Thou hast also given me the necks of mine enemies; that I might destroy them that hate me. [↑](#endnote-ref-593)
593. Numbers 24:17 I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. [↑](#endnote-ref-594)
594. Jeremiah 30:21 And their nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me: for who is this that engaged his heart to approach unto me? saith the LORD. [↑](#endnote-ref-595)
595. Matthew 1:3 And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram; [↑](#endnote-ref-596)
596. Matthew 2:6 And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel. [↑](#endnote-ref-597)
597. Luke 3:33 Which was the son of Aminadab, which was the son of Aram, which was the son of Esrom, which was the son of Phares, which was the son of Juda, [↑](#endnote-ref-598)
598. Revelation 5:5 And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. [↑](#endnote-ref-599)
599. Genesis 10:19 And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest, unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha. [↑](#endnote-ref-600)
600. Deuteronomy 33:18-19 And of Zebulun he said, Rejoice, Zebulun, in thy going out; and, Issachar, in thy tents. [19] 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. [↑](#endnote-ref-601)
601. Joshua 11:8 And the LORD delivered them into the hand of Israel, who smote them, and chased them unto great Zidon, and unto Misrephoth–maim, and unto the valley of Mizpeh eastward; and they smote them, until they left them none remaining. [↑](#endnote-ref-602)
602. Joshua 19:10-11 And the third lot came up for the children of Zebulun according to their families: and the border of their inheritance was unto Sarid: [11] And their border went up toward the sea, and Maralah, and reached to Dabbasheth, and reached to the river that is before Jokneam; [↑](#endnote-ref-603)
603. 1 Samuel 10:9 And it was so, that when he had turned his back to go from Samuel, God gave him another heart: and all those signs came to pass that day. [↑](#endnote-ref-604)
604. 1 Chronicles 12:32 And of the children of Issachar, which were men that had understanding of the times, to know what Israel ought to do; the heads of them were two hundred; and all their brethren were at their commandment. [↑](#endnote-ref-605)
605. Genesis 30:6 And Rachel said, God hath judged me, and hath also heard my voice, and hath given me a son: therefore called she his name Dan. [↑](#endnote-ref-606)
606. Deuteronomy 33:22 And of Dan he said, Dan is a lion's whelp: he shall leap from Bashan. [↑](#endnote-ref-607)
607. Judges 18:26-27 And the children of Dan went their way: and when Micah saw that they were too strong for him, he turned and went back unto his house. [27] And they took the things which Micah had made, and the priest which he had, and came unto Laish, unto a people that were at quiet and secure: and they smote them with the edge of the sword, and burnt the city with fire. [↑](#endnote-ref-608)
608. Genesis 30:11 And Leah said, A troop cometh: and she called his name Gad. [↑](#endnote-ref-609)
609. Deuteronomy 33:20 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. [↑](#endnote-ref-610)
610. 1 Chronicles 5:18 The sons of Reuben, and the Gadites, and half the tribe of Manasseh, of valiant men, men able to bear buckler and sword, and to shoot with bow, and skilful in war, were four and forty thousand seven hundred and threescore, that went out to the war. [↑](#endnote-ref-611)
611. Deuteronomy 33:24 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. [↑](#endnote-ref-612)
612. Joshua 19:24 And the fifth lot came out for the tribe of the children of Asher according to their families. [↑](#endnote-ref-613)
613. Deuteronomy 33:23 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. [↑](#endnote-ref-614)
614. Genesis 28:13 And, behold, the LORD stood above it, and said, I am the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; [↑](#endnote-ref-615)
615. Genesis 32:9 And Jacob said, O God of my father Abraham, and God of my father Isaac, the LORD which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee: [↑](#endnote-ref-616)
616. Genesis 35:3 And let us arise, and go up to Beth–el; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went. [↑](#endnote-ref-617)
617. Genesis 37:4,24 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. [24] And they took him, and cast him into a pit: and the pit was empty, there was no water in it. [↑](#endnote-ref-618)
618. Genesis 43:23 And he said, Peace be to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: I had your money. And he brought Simeon out unto them. [↑](#endnote-ref-619)
619. Genesis 50:17 So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him. [↑](#endnote-ref-620)
620. Deuteronomy 33:13-16 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, [14] And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, [15] And for the chief things of the ancient mountains, and for the precious things of the lasting hills, [16] 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. [↑](#endnote-ref-621)
621. Job 29:20 My glory was fresh in me, and my bow was renewed in my hand. [↑](#endnote-ref-622)
622. Psalm 23:1 The LORD is my shepherd; I shall not want. [↑](#endnote-ref-623)
623. Psalm 37:15 Their sword shall enter into their own heart, and their bows shall be broken. [↑](#endnote-ref-624)
624. Psalm 80:1 Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth. [↑](#endnote-ref-625)
625. Psalm 118:13,22 Thou hast thrust sore at me that I might fall: but the LORD helped me. [22] The stone which the builders refused is become the head stone of the corner. [↑](#endnote-ref-626)
626. Psalm 132:2,5 How he sware unto the LORD, and vowed unto the mighty God of Jacob; [5] Until I find out a place for the LORD, an habitation for the mighty God of Jacob. [↑](#endnote-ref-627)
627. Isaiah 1:24 Therefore saith the Lord, the LORD of hosts, the mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies: [↑](#endnote-ref-628)
628. Isaiah 28:16 Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. [↑](#endnote-ref-629)
629. Isaiah 49:26 And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the LORD am thy Saviour and thy Redeemer, the mighty One of Jacob. [↑](#endnote-ref-630)
630. Habakkuk 3:6 He stood, and measured the earth: he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting. [↑](#endnote-ref-631)
631. Matthew 21:42 Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? [↑](#endnote-ref-632)
632. Mark 12:10 And have ye not read this scripture; The stone which the builders rejected is become the head of the corner: [↑](#endnote-ref-633)
633. Luke 20:17 And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner? [↑](#endnote-ref-634)
634. Acts 4:11 This is the stone which was set at nought of you builders, which is become the head of the corner. [↑](#endnote-ref-635)
635. 1 Peter 2:6 Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. [↑](#endnote-ref-636)
636. Numbers 23:24 Behold, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat of the prey, and drink the blood of the slain. [↑](#endnote-ref-637)
637. Judges 20:21,25 And the children of Benjamin came forth out of Gibeah, and destroyed down to the ground of the Israelites that day twenty and two thousand men. [25] And Benjamin went forth against them out of Gibeah the second day, and destroyed down to the ground of the children of Israel again eighteen thousand men; all these drew the sword. [↑](#endnote-ref-638)
638. Esther 8:11 Wherein the king granted the Jews which were in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them, both little ones and women, and to take the spoil of them for a prey, [↑](#endnote-ref-639)
639. Psalm 80:2 Before Ephraim and Benjamin and Manasseh stir up thy strength, and come and save us. [↑](#endnote-ref-640)
640. Ezekiel 39:10 So that they shall take no wood out of the field, neither cut down any out of the forests; for they shall burn the weapons with fire: and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord GOD. [↑](#endnote-ref-641)
641. Zechariah 14:1 Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee. [↑](#endnote-ref-642)
642. Genesis 46:4 I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes. [↑](#endnote-ref-643)
643. 2 Chronicles 16:14 And they buried him in his own sepulchres, which he had made for himself in the city of David, and laid him in the bed which was filled with sweet odours and divers kinds of spices prepared by the apothecaries' art: and they made a very great burning for him. [↑](#endnote-ref-644)
644. Matthew 26:12 For in that she hath poured this ointment on my body, she did it for my burial. [↑](#endnote-ref-645)
645. Mark 16:1 And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. [↑](#endnote-ref-646)
646. Luke 24:1 Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. [↑](#endnote-ref-647)
647. John 19:39-40 And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. [40] Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. [↑](#endnote-ref-648)
648. Genesis 37:34 And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days. [↑](#endnote-ref-649)
649. Numbers 20:29 And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, even all the house of Israel. [↑](#endnote-ref-650)
650. Deuteronomy 34:8 And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping and mourning for Moses were ended. [↑](#endnote-ref-651)
651. 1 Samuel 31:13 And they took their bones, and buried them under a tree at Jabesh, and fasted seven days. [↑](#endnote-ref-652)
652. Job 2:13 So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that his grief was very great. [↑](#endnote-ref-653)
653. Genesis 37:7 For, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf. [↑](#endnote-ref-654)
654. Romans 12:20 Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. [↑](#endnote-ref-655)
655. Deuteronomy 32:35 To me belongeth vengeance, and recompence; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste. [↑](#endnote-ref-656)
656. Psalm 94:1 O LORD God, to whom vengeance belongeth; O God, to whom vengeance belongeth, shew thyself. [↑](#endnote-ref-657)
657. 1 Thessalonians 4:6 That no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified. [↑](#endnote-ref-658)
658. Hebrews 10:30 For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. [↑](#endnote-ref-659)
659. Matthew 5:44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; [↑](#endnote-ref-660)
660. Exodus 13:19 And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you. [↑](#endnote-ref-661)
661. Joshua 24:32 And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem for an hundred pieces of silver: and it became the inheritance of the children of Joseph. [↑](#endnote-ref-662)
662. Genesis 49:5-7 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. [↑](#endnote-ref-663)
663. Genesis 12:1-3 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. [↑](#endnote-ref-664)
664. Genesis 24:4 But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac. [↑](#endnote-ref-665)
665. Genesis 25:20 And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padan–aram, the sister to Laban the Syrian. [↑](#endnote-ref-666)
666. Deuteronomy 26:5 And thou shalt speak and say before the LORD thy God, A Syrian ready to perish was my father, and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous: [↑](#endnote-ref-667)