

CLASS NOTES - GENESIS

Taught By Robert Stapleton



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CLASS INSTRUCTIONS – GENESIS
Robert Stapleton

CLASS DESCRIPTION:

1. This class will provide a verse-by-verse study of the books of Genesis.
 - A. Emphasis will be given to the various problems addressed in each of the books.

COURSE ASSIGNMENTS:

1. Book of Genesis is to be read at least once during the quarter with a reading log kept.
2. Instructions concerning reading log.
 - A. Keep a typewritten log of your reading, with dates and chapters read.
 1. Your log should be turned in to instructor no later than the beginning of class day during the finals week – late papers count one grade per day off.
 - B. Your log will count for 10% of your total course grade.
3. Tests:
 - A. Two scheduled tests will be administered.
 1. Each will account for 30% of your total score.
 2. Any additional credit will be at the instructor's discretion.
4. A research paper consisting of five to ten pages, double spaced, is to be written on one of the following subjects. Research paper will count for 30% of your total course grade. Paper should be turned in to instructor no later than the beginning of class day during the finals week – late papers count one grade per day off.
 - A. The length of the days of Genesis chapter one.
 - B. Who are the “sons of God” in Genesis chapter six?
 - C. Was the Genesis Flood of chapter six a universal flood?
 - D. What was the “curse” placed upon Ham in chapter nine.
 - E. Did Israel receive the promise made to Abraham in chapter twelve?
5. Memory Verses:
 - A. The following verses are to be committed to memory:

Genesis 1:1
Genesis 3:15
 - B. Memory work should be done in the ASV, KJV, NKJV, or E.S.V. unless the instructor grants permission to use another version.
6. Recommended Reading:
 - A. Genes, Genesis, and Evolution, J. W. Klontz.
 - B. Genesis, The Book of Beginnings, C.C. Crawford.
 - C. Genesis, Leon J. Wood.
 - D. A Study of the Book of Genesis, Gordon Talbot.
 - E. Genesis, In The Beginning, John R. Rice.

GENESIS CLASS NOTES

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INTRODUCTION:

1. Author:
 1. Some debate on the subject.
 - A. My contention is that Moses wrote the book even though the events disclosed happened nearly 300 years before Moses.
 1. 2 Timothy 3:16, 17
2. Things To Keep In Mind About Genesis.
 - A. It contradicts no scientific information.
 - B. It has been substantiated by archaeology.
 - C. It answers the questions no other book does by showing the origin of:
 1. Matter, Mankind, Marriage, Sin, Nations, Religion, Weeks.
 - A. There is nothing in the signs of the heavens that makes weeks natural.
 1. Days, months, and years yes.
 2. But not weeks, as they came from God.
 - D. Jesus believed in the book of Genesis.
 1. He believed in the creation account - Mk. 13:19 - Gen. 1, 2.
 2. He believed in the creation of man - Mt. 19:4 - Gen. 1, 2.
 3. He believed in the marriage institution of Adam and Eve - Mt. 19:5, 6 - Gen. 2:18-25.
 4. He believed in Abel's martyrdom - Mt. 23-35; Lk. 11:50, 51 - Gen. 4:1-10.
 5. He believed in Noah's flood - Mt. 24:37-39 - Gen. 6.
 6. He believed in Abraham - John 8:37-40, 56 - Gen. 11:31ff
 7. He believed in Isaac - Lk. 13:28 - Gen. 21:5ff.
 8. He believed in Jacob's "ladder dream" - John 1:47-51 - Gen. 28:12.
 9. He believed in the destruction of Sodom and Gomorrah - Lk. 17:28-32 - Gen. 19.
 10. He believed in Lot's wife turning to salt - Lk. 17:32 - Gen. 19:26.
 - A. If Jesus believed in Genesis isn't it good enough for us?
 - B. He considered all the people and events listed above as true.
 - C. One cannot reject Genesis without rejecting Jesus.

COMMENTARY

CHAPTER ONE:

Verse 1

1. In the beginning...
 - A. Scientists recognize the necessity of five components to make up the world.
 1. All five are found in Genesis 1:1.
 - A. In the beginning - time.
 - B. God - force.
 - C. Created - energy.
 - D. Heavens - space.
 - E. Earth - matter.
 - B. As to when "the beginning" was no one knows for sure to be exact.

1. Is there therefore room for long geological eons of time, which will accommodate the theory of evolution?
2. Some say yes.
3. However I do not subscribe to this theory.
- C. Perhaps it is best to sum up the matter with this statement, "The Bible is more interested in the Rock of Ages than in the age of rocks."
2. ...God...
 - A. Bible begins with the supposition of the existence of a Supreme Being.
 1. Assertion but no proof.
 - B. The Hebrew word Elohim implies a plurality - not of gods - but of beings that compose the concept of deity - Acts 17:29; Rom. 1:20; Col. 2:9.
3. ...created...
 - A. "Ex nilo" (Latin) for out of nothing.
 - B. Moses did not copy the Babylonian creation account as taught by unbelievers.

Babylonian Account

Matter pre-existed
 Begins with chaos
 Stars are gods
 Polytheistic
 Gods are immoral
 Man created evil

Genesis Account

Matter created out of nothing
 Begins with perfection
 Stars are merely lights
 Monotheistic
 God is holy
 Man created perfect

4. ...the heaven and the earth.
 - A. This is the material universe.
 - B. Genesis 1:1 denies the eight major philosophies of the world:
 1. Atheism, which says there is no God.
 2. Agnosticism, which says I do not know if there is a God.
 3. Polytheism, which says there are many gods.
 4. Fatalism, which says all things happen by fate.
 5. Idealism, which says matter is an illusion of the mind.
 6. Darwinism, which says natural selection is true.
 7. Materialism, which says matter is eternal and the only reality.
 8. Pantheism, which says all is God.

Verse 2

1. ...was without form, and void;...
 - A. Many, so-called, creationists accept a theory that allows a period of unknown time between Genesis 1:1 and 1:2.
 1. This "Gap-Theory" often holds to a pre-Adamic race which was destroyed causing the then present earth to "become without form and void."
 2. Then in Genesis 1:2 God begins a restructuring of the present world instead of an actual creation from nothing.
 1. To have a clear understanding of this note carefully the Hebrew words "hayetha,

hayah, tohu" and "wabohu."

2. ...darkness...
 - A. The then present world was without light.
3. ...Spirit of God...
 - A. The Holy Spirit.
4. ...moved...
 - A. Brooded.
5. ...face of the waters.
 - A. It appears at this point the entire earth was covered with water.

Verse 3

1. And God said,...
 - A. Literally, God spoke and it was - Psalms 33:9
2. ...Let there be light:...
 - A. Not the sun as it was yet to be created – Gen. 1:16.
 - B. It is now a recognized scientific fact that light can exist without benefit of the sun.
 1. For example incandescent light.
 - C. "The light created on day one must have been of the same nature and in the same degree as that produced by the sun on day four. The sun would simply be God's method of giving the light permanence, producing and governing the light through the laws of nature." Curtis A. Cates, Gospel Advocate, Dec. 3, 1983, pp. 644, 645.
 - D. "He merely spoke and the whole electromagnetic spectrum was brought into existence. Included therein was the visible portion including ultraviolet on one end, infrared on the other, and all the colors of His rainbow of promise in between." C.H. McGowen, In Six Days, p. 25.

Verse 4

1. ...that it *was* good:...
 - A. Of all of creation God sees it as good.

Verse 5

1. ...Day...
 - A. Literally, a day, just as it says!

Verse 6

1. ...firmament...
 - A. Genesis 2:6.
 1. This indicates an arch, which prevented the waters from above coming down.
 - A. Genesis 7:11.
 - B. Note its purpose - to "divide the waters from the waters."
 1. Cannot be descriptive of dry land as one might suppose due to verse 7.
 - C. The N.A.S.V. uses the word "expanse."

Verse 7

1. ...under...above...
 - A. Note the location of the waters - under and above - therefore implying the arch that we've spoken of above.
 1. We will discuss this arch or canopy in more detail when we study the flood.

Verse 8

1. ...Heaven...

- A. Not Heaven, the eternal abode of the righteous, as one might suppose from the K.J.V.
 - 1. Rather speaking of the heavens previously spoken of in Genesis 1:1.
 - 2. Actually we must keep in mind that in Genesis 1:1, 2 is found a statement of fact in regard to creation.
 - A. Genesis 1:3 and following describes that which is asserted.
- B. Therefore we have here a giving of the name to the object previously created.
- C. "Shamen, shaw-meh;" from an unusual root mean. to be lofty; the sky (as aloft; the dual perh. alluding to the visible arch in which the clouds move..." Hebrew and Chaldee Dictionary, p. 118.
- D. "I.e. firmament which seems to be spread out like a vault over the globe...,whence the rain is let down as through doors or flood-gates..." Gesenius' Hebrew-Chaldee Lexicon To The Old Testament, p. 834.

Verse 9

1. ...Let the waters under heaven be gathered together into one place,...

- A. Go back to verse two and recall the statement there.
 - 1. At first the earth was formless and undeveloped (without form and void).
 - 2. But now God begins to bring about form to it.
- B. It appears that at the beginning all the earth was under water.
 - 1. But God...

2. ...let the dry *land* appear:...

- A. If it had already appeared it could not now appear.
 - 1. At this point the "dry land" appeared as an island.
 - 2. This point is confirmed by science when one studies the subject of the "Continental Shelf."
- B. This point is important to show the fallacy of the theory of evolution.
 - 1. Dry land appears - mountains erode at the rate of one foot every 500 to 1,000 years.
 - 2. Therefore erosion would remove one mile of mountain every 25 million years.
 - 3. If the earth has been in existence for 41 billion years then rather than seeing mountains the world would have became flat millions of years ago.
- C. 2 Peter 3:3-9 is an extremely important text here.

Verse 10

1. ...dry *land* Earth;...

- A. This is simply a naming.

Verses 11-13

1. ...grass, and herb yielding seed... (v. 11)

- A. Keep in mind that the Sun hasn't yet been created as we are still in the third day.
- B. If these "days" were long eons of time would we not have a problem with their existence without the benefit of the sun and moon?
- C. It should also be noted that animal life is yet to be created - Gen. 1:20-23.
 - 1. Since cross pollination is essential for the survival of numerous species of plant life would not there be a major problem here if each day represented millions or billions

- of years?
2. ...after his kind,... (v. 11)
 - A. This is extremely important to a proper understanding of creation.
 1. The theory of evolution teaches the concept of the crossing of species while here we see it as it actually is - reproduction after its own kind.
 - A. I.e. grass - grass; herb - herb; tree - tree.
 - B. Not grass - herb - tree.
 - B. The word kind relates to species.
 3. ...whose seed *is* in itself,...
 - A. Indicates natural reproduction.

Verse 14

1. ...lights in the firmament...
 - A. Helps us to see that verses 6 and 7 speak of the heavens.
 - B. These lights would be stars.
 1. Their purpose is to divide the day and not make it.
 2. This is important to understand because some have argued that the idea of a literal 24 hour day could not be until the establishment of the sun, moon, and stars.
 3. However, the point is that these "lights" only divided that which was already in existence.
 - A. Days and nights (evening and morning) were already present - Gen. 1:5, 8, 13.
 - C. If one argues that the "days" of Genesis 1 are eons of time what would the "years" indicate?
 1. Note Genesis 5:27.
2. ...signs ...
 - A. The stars are signs for:
 1. Faith - Rom. 1:14-20.
 2. Weather - Mt. 16:2, 3.
 3. Prophecy - Mt. 2:2; Lk. 21:25.
 4. Judgment - Joel 2:30, 31; Mt. 24:29.
 5. Seasons - Gen. 1:14.
 6. Time - Gen. 1:14
 - B. The stars also served as the signs of the Zodiac.
 1. It appears that God originally used the stars to speak to the people, however they soon began to worship the created instead of the Creator - Rom. 1:25.
 2. It is believed that the twelve signs of the Zodiac are referred to in Genesis 37:9.
 3. Most commentators believe that Genesis 11:4 refers to the tower top being printed with the signs of the Zodiac as pagan temples of old were.
 4. Josephus mentions the twelve signs of the Zodiac as representative of the twelve sons of Jacob, Antiquities, Book 1, Chapter 2, and Paragraph 3.
 5. Psalms 19:1-3 says that the heavens "declare," "uttereth speech," "showeth knowledge," "no speech nor language their voice is not heard."
 - A. See also Psalms 97:6.
 6. It would appear that originally the signs of the Zodiac declared God's plans.

- A. The worship of stars and astrology is the abuse of the knowledge of the Zodiac.
- B. It is contrary to God's will.
- C. But let's not throw the baby out with the bath water.

Verses 16-19

- 1. ...two great lights... (v. 16)
 - A. I.e. the sun and moon.
 - B. Argument often made on the use of the word "made" here as opposed to created.
 - 1. Theory is that God only "re-vamped" the sun and moon therefore the use of the word made (asa) as opposed to created (bara).

Verse 20

- 1. ...Let the water bring forth abundantly the moving creature...
 - A. Note here the reptiles did not evolve to birds.
 - B. Science confirms that life did begin in the sea.

Verse 21

- 1. ...whales...
 - A. Better understood as "great sea-monsters" or "sea-creatures."
 - 1. Sometimes the question arises concerning "pre-historic" animals and their existence.
 - 2. As to whether they did I would answer yes and no. (Let me explain why both.)
 - B. First, "pre-historic" dinosaurs did not exist from my point of view.
 - 1. Since man has knowledge "from creation" (Romans 1:20) then I would believe that man has possessed knowledge of dinosaurs, as they existed during O.T. times.
 - C. Secondly, to imply the non-existence of dinosaurs is foolish.
 - 1. They indeed existed and, I believe, were contemporary with Adam and Eve.
 - 2. This can be confirmed by a visit to the Utah Dinosaur National Monument.
 - D. Thirdly, I believe the Bible teaches their existence.
 - 1. Are they mentioned by name?
 - A. No, but I believe that they can be clearly seen in other ways.
 - 2. Note the following:
 - A. Behemoth - Job 40:15-24.
 - B. Leviathan - Job 3:8; esp. Job 41:1-10; Psalms 104:25; 148:7; Isaiah 27:1; 51:9; Jeremiah 51:34; Deuteronomy 32:33; Jeremiah 14:6; Micah 1:8.
 - C. Unicorn - Numbers 23:22; 24:8; Job 39:9-12; Psalm 29:6; Deuteronomy 33:17; Psalm 22:21; Isaiah 34:7.
- 2. ...after their kind,...
 - A. Here, again, is the implication of species.

Verse 22

- 1. ...fill...
 - A. Animal life was to reproduce after their own kind.

Verses 24-25

- 1. ...living creature... (v. 24)
 - A. Land animals
- 2. ...creeping thing,... (v. 24)

A. Reptiles

Verses 26-27

1. ...Let us make man in our image,...
 - A. Genesis 3:22; 11:7.
 - B. Christ is the express Image of God - 1 Cor. 11:7; Heb. 1:3.
 - C. We are but the image and are to conform to His image - Rom. 8:29; 2 Cor. 3:18; Col. 3:10.
 - D. The word "us" is not used in the "plural majesty" as suggested by some.
 - E. By the way one of the major doctrines of the New Age Movement is that we are "gods."
 1. This passage no more teaches this than a picture of me is me.
2. ...dominion... (v. 26)
 - A. Rule, reign, power, authority.
 1. This is part of what will be lost due to sin.
3. ...male and female... (v. 27)
 - A. Created them Adam and Eve and not Adam and Steve!!!

Verse 28

1. ...Be fruitful, and multiply,...
 - A. Sex is not sin when confined within the boundaries of a lawful marriage - Heb. 13:4.
 - B. These were commanded by God to cohabit.
 1. I like what Thomas Warren has said on this subject in his book, Marriage Is For Those Who Love God...And One Another, p. 51.
 - A. "...it is the 'added language' or the 'extra language' which God gave to married people. Teach them that only married people can speak it."
 - C. It is clear that sex is not the "forbidden fruit."
2. ...replenish...
 - A. Some see this as meaning to fill again the earth.
 1. The Hebrew word is Malah primarily meaning to fill and is the same word translated "fill" in verse 22 of this chapter.

Verses 29-30

1. ...be for meat. (v. 29)
 - A. God has given unto them the fruit bearing trees and seed bearing herbs for food.
 1. Their food is different than that of the animals.
 2. But after the fall this changes - Gen. 3:18.
 - B. The "herb bearing seed" would be those plants, which yielded seed.
 - C. The "green herb" would be green plants, i.e. greens.
 1. Therefore God never intended for man to eat "greens."
 - D. From this it is seen that man, along with animal life, were vegetarians at first.
 1. Makes you wonder if God didn't know something we don't or won't accept.

Verse 31

1. ...very good...
 - A. God, at the conclusion exclaims that everything is not just good but very good.

INTRODUCTION TO CHAPTER TWO:

1. This chapter does not contradict chapter one as is suggested by some.

2. However there are numerous differences:
 - A. First: the God of creation is called "God" (Elohim) in chapter 1, which means power. The God of revelation is called "Lord" (Jehovah) in chapter 2. He is, therefore, called "Lord God," as He is One.
 - B. Second: In chapter 1, man is the climax of creation. In chapter 2, man is the center of creation.
 - C. Third: It more fully describes man, Man is shown with speech...v. 20. Man is shown with personality...v. 23. Man is shown with a conscience...verse 25. Therefore, we see that chapter one is general while chapter two is specific.
 - D. Fourth: Chapter one deals with the world at large. Chapter two deals with a specific garden in the East.
3. This chapter shows:
 - A. Man created by God...v. 7.
 - B. Man used by God...v. 15.
 - C. Man provided for by God...vrs. 9 and 16.
 - D. Man instructed by God...v. 17.
 - E. Man warned by God...v. 17.
 - F. Man's need recognized by God...v. 18.
 - G. Man given dominion by God...v. 19.
 - H. Man given social life by God...v. 24.

COMMENTARY

CHAPTER TWO:

Verse 1

1. ...finished...
 - A. Completed - therefore creation is completed.
2. ...host of them.
 - A. May refer to the stars - Deut. 4:19; 17:3; 2 Kings 17:16.
 1. However, I would believe that the stars would be included in the phrase "heavens."
 - B. I think probably referring to angels - 1 Kings 22:19; Neh. 9:6; Psa. 148:2.

Verse 2

1. ...seventh day...
 - A. Exodus 20:11; 31:17
 1. Question - If the "day age theory" is correct is God still resting?
 - B. Some say that literal 24-hour days were in effect after the creation of the sun and moon on day four - Gen. 1:16.
2. ...ended his work...
 - A. Not implying that the work ceased on the seventh day as some conclude from the K.J.V.
 - B. Better understood to say that on the seventh day God declared the work of creation finished.
3. ...made;...
 - A. Asa or asah - see notes on 1:16 - helps us to see the use of the word made (asa) when

speaking of creation (bara).

4. ...rested...

A. Implies a ceasing from the act of creation.

Verse 3

1. ...God blessed and sanctified the seventh day,...

A. The Sabbath is not spoken of in Genesis except here.

1. No mention of Adam, Abraham, Isaac, etc. keeping the Sabbath.

B. First mention of the breaking of the Sabbath is found in Exodus 16:22-30.

1. God made the Sabbath known to Israel - Neh. 9:14.

2. It was a personal covenant with Israel - Ex. 31:16, 17; Ezek. 20:11, 12.

C. I would think that as far as the sanctification of the Sabbath, as far as man is concerned, this passage has little or nothing to say.

1. God rested on that initial Sabbath.

2. However there is no implication that Adam was commanded to do such.

3. As a matter of fact Deuteronomy 5:3 teaches that the Sabbath law was not "given to their fathers."

D. The keeping of the Sabbath was pertinent to the Israelite people and not applicable to other peoples before or after the giving of the law - Jere. 31:31-34; Heb. 8:6-13; 2 Cor. 3:6-14.

E. Numerous commentators view Genesis 2:3 as written in retrospect.

1. In other words when God sanctified the Sabbath with the Israelites it was done so "because that in it he had rested from all his work which God created and made."

2. ...created and made.

A. The K.J.V. leaves room for a problem here with it's translation.

1. It would seem to give credence to the theory of certain things being created (bara) while other things were made (asa) and therefore suggesting two ideas.

B. However there is a translation problem here.

1. This is better understood as saying, "which he had created by making" or "which he had done in creation."

C. These translations will help to better grasp the actual meaning and remove any confusion that might arise.

1. You might take the time to look at the translation of this in some other versions.

Verse 4

1. ...generations...

A. I.e. this is the account of the heavens and the earth.

Verses 5, 6

1. ...had not caused it to rain upon the earth,... (v. 5)

A. The earth was watered by a mist coming up from the face of the earth.

1. See Hebrews 11:7 - "things not seen as yet."

Verse 7

1. ...formed man out of the dust...

A. The union of the dust of the ground (body) and the breath of God (spirit) made man a living soul - Jas. 2:26; 1 Thess. 5:23; Eccl. 12:7.

2. ...breathed into his nostrils...

A. The implantation of the spirit.

Verse 8

1. ...garden...

A. Literally an enclosure.

1. A sheltered, protected spot, corresponding to an Oriental garden.

2. ...eastward...

A. From the east - not to the east.

1. The idea of a coming back to the east from the west.

3. ...Eden;...

A. The literal interpretation is "Delight."

B. Indicates both location and name.

Verse 9

1. ...out of the ground...

A. Keep in mind that we have a more detailed description of the actual act of creation given here.

1. This is not a "re-creation" or an account of another creation week.

2. ...tree of life...

A. What kind of tree?

1. Was it a literal fruit tree?

B. It's "purpose" was to extend life.

1. But, would the "fruit" of this tree extend life, or was it (life) extended due to one's obedience and therein symbolized by this tree?

2. Do we not have a similar concept in N.T. baptism?

A. Is it baptism, alone, that saves or is it one's submission to God's will, which causes one to be baptized, which brings about salvation?

3. It appears to me that this "tree of life" was, in all probability, a sign of life given by God indicating immortal life so long as man kept the commandments of God.

A. Isn't that the significance of Revelation 2:7; 22:2, and 22:19?

B. Remember the "book of life" is the "tree of life" in Revelation 22:19.

3. ...tree of knowledge of good and evil.

A. No implication that this "tree" caused "good and evil."

1. These already existed.

2. In order for there to be "good" there has to be "bad."

A. In other words, how do you determine the boundaries of "good" if there is no possibility of "evil" to compare it to?

B. Both are autonomous forces.

3. Perhaps this is the significance of God's repeated statements in Genesis 1 concerning that which he created being "good" – Gen. 1:10, 12, 21, 25, 31.

B. It would seem to me that this has more than just an implication of "good and evil."

1. "He may through the presence of the tree be confronted with a choice, he may exercise his freedom to do God's will in the choice, or he may refuse to make use of his freedom." Leupold on the O.T., p. 121.

2. Do we not see choice associated with the tree in Eve's response to Satan in Genesis 3:1-6?

- C. Did not "good" already exist before Eve, and then Adam, took of the tree?
1. Therefore, it seems that this knowledge was of such a nature that it would corrupt the nature of man to such a degree that he would be unfit to live forever.
 - A. Just as knowledge of "good and evil," per se, would not cause man to be unfit for eternal life.
 - B. If so, then, would we not be so?
 2. Doesn't it seem more likely that what we have here is not just the giving of knowledge on the subject of "good" or "evil" but, rather, the possibility of "good" being turned into "evil" due to the choice man is given?
 - A. Were not Adam and Eve "naked" and unashamed before they ate of the tree - Gen. 2:25.
 - B. But afterwards were they not ashamed - Gen. 3:7?

Verses 10-14

1. ...a river went out of Eden...four heads. (v. 10)
 - A. It seems that out of this area came the great world powers, Egypt, Assyria, Babylon, and Persia.
 1. Egypt nurtured Israel in her power.
 2. Assyria and Babylon destroyed her in their power.
 3. Persia restored Israel during her power.
 - B. It should be kept in mind that this was written at approximately 1450 B.C.
2. ...Pison:... (v. 11)
 - A. I.e. "full-flowing."
 - B. Actual location of this river is lost in antiquity.
3. ...Havilah,... (v. 11)
 - A. Exact location unknown.
4. ...bdellium... (v. 12)
 - A. Believed to be either pearl or the gum of the Arabian tree.
 - B. Manna was likened to it in Numbers 11:7.
5. ...onyx... (v. 12)
 - A. Not likely later day onyx.
 - B. "Sholam" - pale or delicate in color.
6. ...Gihon;... (v. 13)
 - A. I. e. "bursting" or "deep-flowing."
 - B. Location unknown.
7. ...Ethiopia. (v. 13)
 - A. I.e. Cush.
8. ...Hiddekel... (v. 14)
 - A. Literally "the darting."
 - B. Most believe this to be the Tigris River.
9. ...Euphrates. (v. 14)
 - A. Literally "the sweet."
 - B. All of this helps to "locate" the Garden of Eden.
 1. Believed to be somewhere in the Euphrates-Tigris River Valley.

Verse 15

1. ...took the man, and put him into the garden of Eden to dress it...
 - A. Man has been expected to work from the beginning.
 1. Work is not the curse placed upon man at the expulsion from the garden in Genesis 3:17-19.
 2. The curse involved the "sweat of the brow."
 - B. The initial work spoken of here would have involved the pruning of the garden.
 1. Some versions use the word "till" here.
2. ..keep it.
 - A. The Hebrew word "Shumar" means "to watch" or "guard."
 - B. Many see this as referring to an "evil presence" that indicates the necessity of guarding against it.
 1. By the way, aren't we about to run into just such a being in chapter three?

Verses 16, 17

1. ...Of every tree... (v. 16)
 - A. Note three things found herein:
 1. Permission: "Thou mayest freely eat."
 - A. Absolute infinitive here - "eating, thou mayest eat."
 2. Prohibition: "Thou shalt not eat of it."
 3. Penalty: "Thou shalt surely die."
 - A. Absolute infinitive - "dying, thou shalt die."
 - B. The absolute infinitive is also called a "Hebraism" which basically serves as duplication to stress the intensity of the point at hand.
2. ...in the day... (v. 17)
 - A. The Hebrew word "Beyom," translated into the phrase "in the day," expresses an instantaneous occurrence of the penalty threatened.
 1. It must be understood that "death" implies a separation.
 - B. Therefore there was an instantaneous separation of man from God at the exact moment of the transgression of Adam and Eve.
 1. This answers the quibble of some as to why did Adam not die immediately as required by the word "beyom."

Verse 18

1. ...not good...
 - A. Remember in chapter one God continually looked over the creation and pronounced it "good."
 1. Be sure to keep in mind that we are seeing a more detailed explanation of what happened in chapter one.
 2. So when God said that all was "very good" in Genesis 1:31 it was done so prior to these events herein explained in more detail.
 - A. Therefore no conflict.
2. ...help meet...
 - A. I.e. a suitable helper.
 - B. Implied in the original is the concept of a "helper like him."
 - C. Woman is a special creation of God for man.

1. Male and female...Adam and Eve...not Adam and Steve!!!!
- D. Everyone says that this is a man's world.
 1. At birth the question is - "How is the mother?"
 2. At marriage the remarks are - "Wow, what a pretty bride!"
 3. At death it is asked - "How much did he leave her?"
- E. Wonderfully and fearfully made.
 1. Out of man...comes from good stuff.
 2. Not out of head to rule, not out of the foot to be trampled upon; but from the side to stand by man.
 3. Specially endowed...neither man nor animal can meet these needs.
 - A. Equal intelligence.
 - B. Speech to communicate.
 - C. Body to help.
 - D. Softness and beauty for intimacy.
 - E. Childbearing capabilities.
 - F. Same senses as man.
 1. Your eyes say she looks like you. She's beautiful to the eye.
 2. Your ears say she laughs like you.
 3. Your taste says she likes pretty much what you do.
 4. Your touch says she feels good.
 5. Your smell, she likes the aftershave you wear.
- F. What more could a man ask? Made from him, for him and his glory - 1 Cor. 11:8, 9.
 1. Her faults lay in the abuse of the above endowments.
 - A. Note the following on this:
 1. Eve was beguiled by a misuse of intelligence.
 - A. She was not created to lead; Satan knew this and used it.
 - B. Speech...nagging wife.
 - C. Body...laziness...uncooperative.
 - D. Softness and beauty...to entice him...withhold...bargain with.
 - E. Childbearing...generating unwanted children...abortion.
 - F. Woman at her height when she uses gifts to bless her husband.
 1. At her depth when she uses them for herself.
 - G. "I, for one, am sold on women. Wouldn't take a million for them and couldn't think of ways to spend it without them."

Verses 19, 20

1. ...out of the ground... (v. 19)
 - A. Similar origin to man – Gen. 2:7.
2. ...brought *them* unto Adam... (v. 19)
 - A. People say that if there were such a being as Adam, he would have been an uneducated buffoon.
 1. Did you ever try to name all the kinds of animals?

Verses 21, 22

1. ...deep sleep... (v. 21)
 - A. First case of "surgery" ever performed.

2. ...rib... (v. 22)
 - A. Herein is the association with man.
 1. This is why Adam could state, "This is now bone of my bones and flesh of my flesh..." v. 23

Verse 23

1. ...Woman,...
 - A. Isha, i.e. manish, from ish, man.
 1. Literally, "she-man."

Verse 24

1. ...leave...cleave...
 - A. It would seem that this passage is parenthetically inserted by Moses instead of the conclusion of Adam's remarks found in the previous verses.
 1. What did Adam know about a father and mother?
 2. Now what did Moses know about a father and mother?
 - B. This isn't to imply that Adam could not have made the statement by inspiration, but why would he and would that not have been somewhat of a confusing statement to him?
 1. It seems much more understandable to view this as an inspired statement from Moses as he authors the book.
2. ...one flesh.
 - A. Herein is more than a sexual union, as many would imply.
 1. The idea in the Hebrew is that due to the man leaving his father and mother and cleaving to his wife they therefore become one flesh.
 - A. A leaving and a cleaving have little to do with sex.
 - B. More so this deals with identification of one's personality with his wife.
 1. Based on this the most important question that a husband and wife can ask is, "Does this bind us together or separate us from each other?"
 - A. If the later, it is wrong!
 - C. You will note that at this time there seems to be no provision for divorce - Eph. 5:21-23; Mt. 19:3-9.

Verse 25

1. ...naked,...and were not ashamed.
 - A. Nothing had happened to rouse in man a feeling of guilt.
 1. Everything, even their nakedness, was in harmony with God's will.

COMMENTARY

CHAPTER THREE:

Verse 1

1. ...serpent...
 - A. Hebrew "nachash," the root of which means, "burning or shinning one."
 - B. Was this a real live literal serpent that confronted Eve in the garden?
 1. Did Satan speak directly to Eve or did he do so through the serpent?
 2. Was it an angelic being, therefore supporting the concept of Satan being a "fallen angel"? - Isa. 14:12; Ezek. 28:11-15; Lk. 10:19.
 - C. It appears from the N.T. that the devil is regarded as being the actual tempter -

Jhn. 8:44; 2 Cor. 11:3, 14; Rom. 16:20; Rev. 12:9; 20:2.

1. Therefore it would seem that the devil actually used the serpent as his tool speaking through this creature.
2. This would seem to be confirmed by the statement "the serpent was more subtil than any beast of the field..."
 - A. If we are not speaking of a literal serpent then where is the value of the statement?
 - B. Would it not be misleading?
 - C. Or is it apocalyptic language?
 - D. It would seem, though, that the original serpent would have differed somewhat from the serpent of today, as we will see more fully in verse 14.
2. ...subtil...
 - A. I.e. clever.
 1. No doubt this subtlety assisted Satan in accomplishing his work.
3. ...Yea, hath God said,...
 - A. This is probably more of a calling the Word of God in question than a question.
 1. Or, perhaps, asking the reason behind the prohibition.
 - B. God, here, is Elohim instead of Jehovah.
 1. Elohim is much more of a common name than Jehovah, which indicated the covenant relationship between man and God.
 - A. Therefore Satan attempted to obscure this fact.

Verse 2, 3

1. ...We may eat... (v. 2)
 - A. This seems to indicate some doubting of God's goodness for God had said they could "freely eat" (2:16), while she said, "may eat."
 1. Herein was left out the Divine name.
 - B. Also, God had said they could eat of every tree, except those prohibited.
 1. But Eve omits the "every."
2. ...neither shall ye touch it... (v. 3)
 - A. An indication of Eve's doubt of God's love.
 1. God has said, "thou shalt not eat of it" while Eve adds, "neither shall ye touch it."
3. ...lest ye die. (v. 3)
 - A. A doubting of God's judgment.
 1. God had said they would "surely die" while she casts doubt by saying "lest ye die."
 - B. The phrase seems to carry the idea of "peradventure ye die."

Verse 4

1. ...Ye shall not surely die:
 - A. Satan flatly contradicts God's previously spoken word – Gen. 2:17.
 1. Remember Jesus called him the "father of lies" – Jhn. 8:44.
 - B. In the Hebrew the statement is much more emphatic - "Ye shall certainly die."

Verse 5

1. ...God doth know...
 - A. We see Satan charging Deity with two things:
 1. Envy of his creation's happiness.
 2. Falsehood - in affirming as true what was false.

- B. Implied here is the idea that God knew that at the exact moment in time that Eve ate of the fruit her eyes shall be opened, etc.
- 2. ...your eyes shall be opened,...
 - A. Refer back to Genesis 2:25.
 - 1. Their eyes (i.e. physical) were already open therefore this must refer to something else.
 - B. This indicates the ability to discern those things not already perceived.
- 3. ...and ye shall be as gods,...
 - A. This is the alleged result of their "eyes" being "opened."
 - 1. We don't have a one and one equals two idea.
 - 2. Rather it is "if you do this, the results will be such and such."
 - B. The K.J.V. leaves us seeing Adam and Eve becoming like gods.
 - 1. Some have said this is the Hebrew "Elohim" and therefore conclude the idea is "they will become as angels" as one can translate the word thusly.
 - 2. But, actually, it is the word "ke" (like) "elohim" (god) which suggests they would become as deity (i.e. God).
 - A. To suggest the concept of them becoming like the angels is to force upon Adam and Eve present knowledge of the angelic beings, which cannot be proven.
 - B. See N.I.V., N.A.S.V., R.S.V., etc.

Verse 6

- 1. And when the woman saw...
 - A. Eve falls into each category of sin - 1 Jhn. 2:16.
 - 1. She saw - lust of the eyes.
 - 2. She ate - lust of the flesh.
 - 3. She believed she would be as God - pride of life.
 - B. Let's notice some things about Eve in these verses:
 - 1. She subtracted from God's Word - "freely."
 - 2. She added to God's Word - "neither touch it."
 - 3. She substituted for God's Word - "lest ye die."
 - 4. She misstated the permission - "may eat."
 - 5. She overstated the prohibition - "neither touch it."
 - 6. She understated the penalty - "lest ye die."
- 2. ...and gave also unto her husband...
 - A. Note 1 Timothy 2:14.
 - 1. Eve was beguiled (mislead, tricked), while Adam was not.
 - 2. Seems he went into this thing with full knowledge of his actions else why is he considered the chief transgressor in the N.T.?
 - A. See Romans 5:12; 1 Corinthians 15:21, 22.

Verse 7

- 1. ...eyes opened...knew they *were* naked;...
 - A. Here is perception that they were no longer innocent which was indicated by their lack of embarrassment due to their nakedness.
 - 1. What was once perceived to be good (2:25) is now perceived to be bad.
 - B. Some seem to think they developed the feeling of "Spiritual nakedness."

1. But if so, why sew fig leaves together?
 2. I would, though, concede a combination of both.
 - C. Here their conscience is awakened.
 1. They received just the opposite of what they expected.
 2. ...aprons.
 - A. I.e. girdles.
- Verse 8
1. ...voice of the Lord God walking in the garden...
 - A. Some would say the Word (John 1:1) - Christ in His pre-incarnate form.
 1. Yet no proof of such a claim.
 - B. This would indicate a familiarity.
 - C. We have a combination of Jehovah God.
 1. Not Elohim or Yahweh but both.
- Verse 9
1. ...unto Adam,...
 - A. Literally God called the man.
 1. The proper name, Adam, is not found here.
 - A. Actually it will be some time before we find it used.
 2. ...Where *art* thou?
 - A. Does not imply that God did not know his location.
 1. Some have suggested that since this was at evening time the question relates to their location, as they would have normally been at a prescribed place of worship.
 - A. This is possible but there is little proof of such.
- Verse 10
1. ...naked; I hid myself.
 - A. What is the difference here?
 1. Every other time that God came before them they were naked, were they not?
 - B. Now they had come to the realization of their condition.
 1. It was not all "roses" as claimed by Satan.
- Verse 11
1. ...Who told thee thou *wast* naked?...
 - A. Who was there to tell him?
 1. A stupid question?
 - B. No, God's way of "clearing the air."
 1. Since there was no one else to inform them of such we see the implication that they must have done that which brought about this awareness.
 2. This is the thought behind the second question.
- Verse 12
1. ...The woman whom thou gavest *to be* with me,...
 - A. He is "caught"! What to do? Ah ha, blame someone else!
 1. Who?
 - A. The woman whom thou gavest...
 2. Adam begins the blame at the created and ends up at the Creator.
 - B. Note the "coldness" of Adam's reference to the "woman."

1. This guilt is brought about by hostility.
2. ...and I did eat.
 - A. He began with somewhat of an apology and ended up with a confession.
 1. Kind of backwards isn't it?
 - B. The confession is somewhat of a mildly stated one.
 1. There is little or no grief, remorse, or shame displayed.
 - C. Note that God seems to not even notice these excuses but moves on to Eve.
 1. I think it somewhat significant in that God began His questions with the man.

Verse 13

1. ...The serpent beguiled me,...
 - A. The idea is that the serpent caused "me" (Eve) to forget what God had said.
 1. This confession is a forced one with no appearance of contrition.
 - B. The woman had made a choice of her own volition but now seeks to shift the responsibility to another.
 1. "It was the serpent" is her defense.
 2. No doubt the origin of the phrase "The devil made me do it."
 - C. Notice, also, there is no response from God.
 - D. You can see the progression of sin in this episode.

Verse 14

1. ...cursed above...
 - A. There is no interrogation of the serpent as he is guilty as charged.
 1. As a result he receives a curse from God.
 - B. This would, at least to me, confirm that an actual snake, although not similar to ours, was used as an agent of the devil at this time.
 1. There is no merit for the snake to be "cursed" above "all cattle" and "every beast of the field" if we are speaking of an angel or evil spirit only.
 - C. I would think that we actually have a dual curse - one upon the serpent - the other upon Satan as we will see in verse 15.
 1. Someone may say, "That can't be true as snakes do not eat dust, therefore an angel must be the culprit."
 - A. So angels eat dust then?
 2. Snakes do, though, find dust intermingled in their food.

Verse 15

1. ...enmity...
 - A. A feeling of hostility.
 1. Here an undying opposition to this evil one.
2. ...between thee and the woman,...
 - A. It is from Eve that definite retribution arises.
3. ...between thy seed...
 - A. These would be those who imbibe the devil's spirit and obey his rule - Mt. 23:33; 1 Jhn. 3:10.
4. ...her seed...
 - A. Note the pronoun - her.
 1. Herein is implied a virgin birth.

2. Biblically speaking when someone is referred to as being "seed" it always speaks of the male and not the female.
3. See Galatians 4:4; Isaiah 7:14; Matthew 1:21-23.
- B. I want us to start noticing something here concerning the lineage of Christ.
 1. At this point we have the predicted Messiah coming from any woman.
 - A. Eve took this to say that she was to be the mother of the coming One.
 - B. However, the word "seed" (zera) is a parallel statement with the reference to the seed of the serpent indicating collectively Eve's posterity.
 2. So what we have is the posterity of the serpent (collectively) in opposition to the posterity of the woman (collectively) involved in this clash.
 - A. With the culmination of the clash coming back to a one on one confrontation.
 3. So right now mentally mark down that the Messiah was to come from any woman.
5. ...it shall bruise thy head, and thou shalt bruise his heel.
 - A. The "it," here, refers to the "seed of the woman."
 - B. The "bruising" of the head indicates a deathblow.
 1. This was fulfilled at the resurrection of Christ - 1 Cor. 15; 1 Jhn. 3:8; Heb. 1:14, 15.
 - C. The bruising of the heel of the "seed" of woman was fulfilled in Christ's death.
 1. I think we get confirmation here of the serpent being something other than a regular serpent for several reasons.
 - A. We're looking at approximately 4,000 years from this prediction to its fulfillment.
 - B. Neither Matthew, Mark, Luke, nor John speak of a 4,000 year old snake crawling around enticing people to crucify Jesus.

Verse 16

1. greatly multiply thy sorrow and thy conception...
 - A. This is an increase of pain not only associated with birth.
 1. Eve had expected great joy and, instead, receives great sorrow.
 - B. The conjunction before "conception" implies the idea of "and in particular."
 - C. The word sorrow (itstesebhon) can be understood as "pain" or "sorrow."
2. ...thy desire *shall be* to thy husband,...
 - A. "Teshuqah" can be understood as a "yearning."
 1. It involves, but not only, a sexual yearning that includes the attraction that woman experiences for man.
 - B. It can be viewed as a normal "yearning" although it sometimes gets out of hand even, as one commentator points out, "to the point of nymphomania."
 1. The Feminist may attempt to set this aside but they fail miserably.
 - C. Eve, who sought to strive apart from man and act independently of him, now finds a continual attraction for him.
3. ...he shall rule over thee.
 - A. Eve sought to control Adam by taking control into her hands (1 Tim. 2:14) and even by leading him on in the temptation.
 1. The result of such is that she who sought to control shall be controlled.
 - B. It must be kept in mind that we are seeing subordination and not inferiority here.
 1. This passage does not serve as a "proof text" for the narrowness of the Eastern

world on the subject of male domination.

2. But it does show the result of sin in that man has transcended his rights and, therefore, has degraded the concept of subordination into the concept of inferiority.

Verses 17-19

1. And unto Adam... (v. 17)
 - A. Since Eve transgressed first God dealt with her first.
 1. But now Adam.
 2. You will note that God accepted neither of their excuses.
 - B. Actually the phrase speaks to man in general as the word "la adham" is better understood as "unto the man" and parallel with the beginning of verse 16.
2. ...hast hearkened... (v. 17)
 - A. Man's punishment: fits his misdeeds.
 1. Due to his submission to his wife he will now face insubordination on the part of the soil, whereas he would have exercised complete control.
3. ...cursed... (v. 17)
 - A. From this point on man - not just, Adam - would have to contend with weeds, etc.
4. ...eat the herb of the field. (v. 18)
 - A. Up until now man was afforded all the fruits of the trees of Eden – Gen. 1:11, 29.
 1. But now man was forced to eat "grass."
5. ...sweat of thy face... (v. 19)
 - A. Indicates hard toil that would have been absent had man not sinned.
6. ...till thou return unto the ground;... (v. 19)
 - A. Indicates the length of man's toil.
7. ...unto dust shalt thou return. (v. 19)
 - A. This is a part of the punishment.
 1. Death, and the return to the dust, was not the original plan.

Verse 20

1. And Adam...
 - A. Better "and the man."
2. ...Eve;...mother of all living.
 - A. Eve means "life."
 - B. We see in this portion that Adam believed the promise of Genesis 3:15.
 1. He believed they would live.
 - C. By the way, note that Eve is said to be the mother of "all."
 1. If this were true then it would rule out any previous human life form.

Verse 21

1. Unto Adam...
 - A. Still the proper name is not found in the Hebrew although almost every version uses it here.
2. ...coats of skin,...
 - A. In Adam and Eve's initial attempt to clothe themselves they failed to do so properly, perhaps due to haste.
 - B. The Hebrew word "wayya'as" implies that God gave Adam and Eve directions as to how to properly make suitable clothing.

- C. This is the first instance of the slaying of animals.
- D. For "coats" we have the word "kothmoth" which generally is understood as meaning "tunics."
 - 1. There seems to be some implication of modesty here doesn't there?
 - 2. If just "any ole thing" had worked, God would not have changed their clothes.
 - A. By the way, sometimes we seem to believe that the present style of clothing determines the usage of it.
 - B. What does this seem to say to this sort of feeling?
- E. Someone has said, "Women used to dress like Old Mother Hubbard, now they dress like her cupboard."

Verse 22

- 1. ...one of us,...
 - A. Deity – Genesis 1:26.
- 2. ...know good and evil:...
 - A. Does God (i.e. Deity) "know" evil?
 - 1. If so how?
 - B. Does Deity "create evil" as said in Isaiah 45:7?
 - 1. Doesn't the Bible teach us that God cannot look upon evil in Habakkuk 1:13?
 - C. If God is "omniscient" (i.e. possessive of all knowledge) would it not imply a knowledge of evil?
 - 1. God is "omniscient" - Job 24:1, 23; Psa. 33:13-15; 139:1-24; Jere. 23:23, 24; etc.
 - 2. Yet this "omniscience" is limited in it's scope to the "knowable."
 - A. In other words God knows what is knowable.
 - 3. As God is "omnipotent" (i.e. possessive of all power) He is limited in this "omnipotence" by various factors.
 - A. Even though He possesses "all power" He doesn't have the "power" to lie or sin - Heb. 4:15; 6:18.
 - B. Neither does He possess the "power" to change - Mal. 3:6.
 - D. Therefore Deity possesses knowledge of evil but from a perspective other than an empirical sense - Prov. 15:3; Eccl. 6:1; 10:5; et al.
 - 1. As we have already said, in order for there to be good there has to be bad.
 - A. God knows of evil as the antithesis of good.
 - 2. Perhaps we could sum it up by saying He has knowledge of the existence of evil.
 - E. Now, the question arises at this time of did God know (since He is omniscient) before the creation of man that he would sin and therefore be condemned?
 - 1. Some say yes - "I maintain that God knows whatever is possible to know. He knows perfectly the past, the present, and (what to men, at least) is the future. God knew - before He created Adam and Eve - that they would fall into sin. Thomas B. Warren, The Book of Genesis, p. 12 (emphasis his.).
 - A. "But I think there is proof that God did know at the time He created Adam that he would sin." Roy H. Lanier, Sr. Vol. 1, 20 Years of the Problem Page.
 - 2. Others say no - See the discussion of the foreknowledge of God in Questions and Answers Volume 11 by Guy N. Woods, pp. 122-124. Also the Gospel Advocate Commentary on the New Testament Epistles by Woods, pp. 47, 48.

- A. For a detailed comparative study of Four Views of Divine Sovereignty & Human Freedom see Predestination & Freewill, Intervarsity Press, Edited by David and Randall Basinger.
3. Ephesians 3:10, 11; 1 Peter 1:17-20; Titus 1:1-3 are normally the most used "proof texts" used to show the foreknowledge of God in relation to the sacrifice of Jesus.
 - A. The implication being that if Jesus was "slain before the foundation of the world" then God must have had knowledge then of man's future fall.
4. This is not an easy or simple study and perhaps would be best to leave it alone.
 - A. However, since I never can seem to leave things alone let me simply say that I am of the present persuasion that God did not know prior to the creation and fall of man that he would do so.
 - B. Many of those who contend for a foreknowledge of God end up contending for a limited foreknowledge, which is exactly what I am contending for.
 1. "Much of the birth, life, and death of Jesus was foretold a thousand years before He was born; and **some** of it was foreknown before the world was (1 Peter 1:20)." Lanier, Roy, op. cit., (emphasis mine, R.W.S.).
 2. Either all was foreknown or we have a limited foreknowledge.
 3. Since "some" does not convey the same thought as "all" we find brother Lanier conceding the point.
5. The question is asked concerning whether God's knowledge was infinite before He created Adam?
 - A. It seems, at least to me, that God knew as much about man as could be known seeing that man had never existed before.
6. The next question, then, is doesn't this imply that God "learned" about man?
 - A. Well, what is wrong with that?
 - B. Is not Jesus God (Deity)?
 - C. Did He not possess "omniscience" prior to His incarnation?
 - D. Yet, did He not "learn" something while on earth? - Heb. 5:8.
 1. Did he not "learn" what temptation was?
 2. Did he not "learn" how to be a better High Priest?
7. The skeptic points to the idea that God full well knew that man would sin and subsequently be lost and then asks, "What kind of loving God would do this?"
 - A. It's a valid question.
8. If God foreknew all of man's future failures why was He "grieved...at his heart" (Genesis 6:6, 7) after having billions of years of foreknowledge about this?
 - A. This applies to those of Noah's age, and the time of Sodom and Gomorrah, etc.
9. Well, what of Ephesians 3:10, 11; 1 Peter 1:17-20, etc?
 - A. Don't they clearly show that Christ was "slain from the foundation of the world?"
 - B. Yes and no depending on what you mean by the word "world."
 - C. Ephesians 3:11 leaves the impression with the phrase "eternal purpose."
 1. "(Kata prothesin ton aionon) 'According to the purpose (1:11) of the ages...'" Word Pictures in the N.T., Vol. 4, p. 532.

2. "...the mystery which has been kept covered up from the beginning of the ages..." The New Testament An Expanded Translation, p. 452.
3. "Lit., the purpose of the ages." Word Studies In The N.T., Vol. 3, p. 382.
10. 1 Peter 1:19, 20 tells us that "before the foundation of the world" Jesus was "a lamb without blemish and without spot."
 - A. However, the word "world" has nothing to do with the material world here as it comes from the Greek word Kosmos "primarily order, arrangement..." Vines, p. 1256.
 - B. "This precise curious phrase occurs in John 17:24 in the Savior's mouth of his preincarnate state with the Father as here and in Eph. 1:4." Word Pictures in the N.T., Vol. 6, p. 91.
 1. A.T. Robertson indicates that what is found here is a contrast between the Incarnation and the preexistence of Christ.
 - C. Woods states that "...Christ, before the beginning of the Mosaic age,...was ordained by the Father to suffer as a sacrificial lamb..." A Commentary on the N.T. Epistles, p. 48.
 - D. Adam Clarke, although of the persuasion that God foreknew the fall, states, "Before the law was given, or sacrifice prescribed by it." Adam Clarke's Commentary on the Holy Bible, p. 1301.

Verses 23, 24

1. ...sent...drove... (vrs. 23, 24)
 - A. "Sent" is the more general while the word "drove" specifically describes what happened.
2. ...Cherubims,... (v. 24)
 - A. A type or class of angels.
 1. Referred to elsewhere in the scriptures as living ones.
3. ...flaming sword... (24)
 - A. This was a revolving sword like flame.

COMMENTARY

CHAPTER FOUR:

Verse 1

1. ...Adam knew...
 - A. Adam, in the Hebrew, is still referred to in the generic.
 - B. Some have suggested that, from this, Adam had not previously "known" Eve while in the garden.
 1. However, I would think this to be far-fetched in light of Genesis 1:28.
2. ...Cain,...
 - A. Literally, "a lancer or striking fast with the spear."
 1. Eve thought she had received the promised seed from the Lord.
 2. This seems to be confirmed by the statement, "I have gotten a man from the Lord."

Verse 2

1. ...Abel...
 - A. Literally, "vanity, unsatisfactory, useless."
 - B. Eve felt she didn't need this "surplus."

Verses 3-15

1. And in process of time... (v. 3)
 - A. Literally, "at the end of the days" referring, possibly, to the end of a season and the feast of ingathering which followed.
 1. There does not seem to be unusualness about this.
 - B. Also there is nothing in the text that indicates that this serves as an inauguration of sacrifice by mankind.
 - C. By now at least several years had passed since Adam and Eve's expulsion from Eden.
2. Cain brought of the fruit of the ground...and Abel, he also brought... (vrs. 3, 4).
 - A. There is much conflict as to why God accepted Abel's offering over Cain's.
 1. Some have suggested that this was due to the "bloodlessness" of Cain's offering.
 2. Yet it cannot be conclusively proven that God was even requiring blood sacrifices at this point in time.
 - B. It would seem safe to say that the problem was more with the "offerer" than the offering.
 1. Leupold, in his commentary on Genesis, translates verse 4b and 5a as, "And Yahweh regarded Abel and his sacrifice; but Cain and his sacrifice He did not regard..."
 2. It is said that the word "sha'ah," which means, "to gaze," when used with "el" means to "regard with favor."
 - A. This "regarding with favor" is directed first to the person and then to the sacrifice or offering.
 - B. Therefore the determining factor in one's worship is their attitude.
 - C. It would seem, in an overview of the entire text that we have sufficient proof to show Cain's unacceptable worship and contrary attitude.
 1. He was covetous (Hebrews 11:4); rebellious (Hebrews 11:4 - by faith); angry (Genesis 4:5); poutful (Genesis 4:5); envious (Genesis 4:8); stubborn (Genesis 4:7); quarrelsome (Genesis 4:8); hateful - which led to murder (Genesis 4:8); a liar (Genesis 4:9); a complainer (Genesis 4:13); and continued to reject God's will (Genesis 4:16).
 3. ...unto thee...thou shalt rule over him. (v. 7)
 - A. Even in the face of this poor attitude and faulty offering Cain, by right of primogeniture, would still be the family head at Adam's demise.
 4. ...now *art* thou cursed... (v. 11)
 - A. This is the first curse placed upon man.
 - A. In Adam's case (Genesis 3:17), the ground was cursed.
 5. When thou tillest... (v. 12)
 - A. Since Cain "was a tiller of the ground" (Genesis 4:2), this punishment served to cut off his normal activities or occupation.
 1. Note, especially, that the curse was not a curse of damnation or death.
 2. It was not a curse, which pronounced his salvation impossible.
 - B. The curse involved two things:
 1. The ground that he would till would not produce.
 2. He would become a vagabond or wanderer.
 6. ...My punishment is greater than I can bear. (v. 13)
 - A. This is not to be viewed as "My sin is too great to be forgiven" as suggested by some.

1. Rather, Cain cringes at his punishment.
7. ...driven me out...from the face of the earth;... (v. 14)
 - A. No implication, as suggested by some, that he complains of being driven out of a city or heavily populated area.
 1. Some have claimed this to be a myth due to his being cast from such an area.
8. ...Therefore whosoever slayeth Cain, vengeance shall be...sevenfold... (v. 15)
 - A. Seven times the punishment exacted of Cain.
 1. Not a death sentence as you cannot kill someone seven times.
 2. Actually capital punishment was not commanded until after the flood.
9. ...mark... (v. 15)
 - A. I.e. a sign.
 - B. The Hebrew suggests more of the idea that the "mark" was "for" Cain instead of "on" or "in" him.
 - C. This, then, would seem to be a "mark" (sign) of assurance for Cain.
 - D. The argument that the curse given Cain was that of "black skin" won't hold up as all the descendants of Cain died in the flood.

Verses 16-20

1. ...went out from the presence of the Lord,... (v. 16)
 - A. This is the same idea as seen in verse 14a.
 1. He now is completely shut off from God.
2. ...land of Nod,... (v. 16)
 - A. I.e. "the land of wandering or straying."
 1. The actual location of "Nod" is uncertain except that it was on the eastside of Eden.
3. ...Cain knew his wife;... (v. 17)
 - A. Undoubtedly a sister who followed Cain into exile.
 1. It is suggested that Cain and "Mrs. Cain" had "wed" prior to the death of Abel.
 - B. Until the Mosaic law there is no prohibition against the marrying of a sister.
 1. Originally the perfect bloodline posed no problems.
4. ...Enoch... (v. 17)
 - A. I.e. "dedication."
5. ...built a city,... (v. 17)
 - A. It seems that Cain made an attempt to overcome the curse placed upon him.
6. ...Lamech... (v. 18)
 - A. Possibly "a strong youth."
7. ...took unto him two wives:... (v. 19)
 - A. The first instance of bigamy or polygamy.
 - B. Note that this practice originated among those who were estranged from God.
 1. Seven generations from Adam the original monogamous marriage was set aside.

Verses 20-24

1. ...Adah bare Jabal:... (v. 20)
 - A. Perhaps "wanderer."
 - B. Worldly men set their hearts on four things:
 1. Shelter - tents (v. 20).
 2. Food - cattle (v. 20).

3. Arts - Harp and organ (v. 21).
4. Defense - Brass and iron (v. 22).
2. ...Jubal:... (v. 21)
 - A. Perhaps "sound."
3. ...Tubal-cain,... (v. 22)
 - A. Perhaps "tubal the smith."
4. ...Naamah. (v. 22)
 - A. I.e. "pleasant."
5. And Lamech said... (v. 23)
 - A. Verses 23 and 24 are known as "The Song of the Sword" or "Lamech's Sword Song."
 1. It is the first piece of poetry of which there is record.
 - B. There are four ideas to the thought here:
 1. Lamech had killed a young man in self-defense and states that God will avenge him.
 2. Lamech exalts the weapons of his son's genius and threatens death to the first man that injures him, impiously asserting he would exact upon his adversary a vengeance ten times greater than that which had been threatened against anyone who would kill Cain.
 3. The idea that "if he should slay a man" then thus and thus would happen.
 4. Giving assurance to his wives who worried over him.

Verses 25, 26

1. ...Seth:... (v. 25)
 - A. I.e. "appointed" or "substitute."
2. ...Enos:... (v. 26)
 - A. Perhaps meaning "frailty."
 1. Or "man," "mortal, decaying man," "man, sickly."
3. ...then began men to call upon the name of the Lord. (v. 26)
 - A. They began to use the name of Yahweh in worship.
 1. This possibly is the first record of regular public worship.
 - B. Worship had begun on an individual basis and now becomes public.

COMMENTARY

CHAPTER FIVE:

Verse 1

1. ...generations...
 - A. Chapter 5 is chronological or historical.
 - B. This context begins here and goes to chapter 6 and verse 8.

Verse 2

1. ...called their name Adam,...
 - A. Note that God "named" man.
 1. This is not previously mentioned.
 - B. Keep in mind here that Adam simply means "man, a man" or "the man."
 1. So it would be better to understand this as "and He called their name man."

Verses 3-5

1. ...an hundred and thirty years,... (v. 3)

- A. The word "years" is from "shanah" meaning a repetition, a return of the sun's circuit.
 - 1. This word is never used to designate a month, which is extremely important as some seek to set aside the age of the Patriarchs by saying that "years" should be understood as months.
 - 2. Therefore, only approximately 11 years would have past according to the computations.
- B. It is also important to realize that Adam lived through part of the sixth day and all of the seventh day.
- 2. ...Seth. (v. 3)
 - A. I.e. "substitute."
 - 1. We now start to trace the bloodline through Seth.
 - A. Abel is dead.
 - B. Cain is an outcast.
 - C. Chronology only deals with bloodline.

Verses 6-8

- 1. ...Seth lived an hundred and five years,... (v. 6)
 - A. Solid proof that the word "years" should be understood according to it's normal meaning.
 - 1. Divide 105 by 12 and Seth would have been only eight and three quarter's years old at the birth of Enos.

Verses 9-14

- 1. ...lived seventy years,... (v. 9)
 - A. 5.83 years old at the birth of Mahalaleel?

Verses 15-17

- 1. ...lived sixty and five years,... (v. 15)
 - A. 5.41 years old at the birth of Jared?

Verses 18-20

- 1. ...lived an hundred and sixty and two years,... (v. 18)
 - A. 13.5 years old at the birth of Enoch?
 - 1. Possible but not probable given the normal age of men who first became fathers.
- 2. ...Enoch. (v. 18)
 - A. I.e. "dedicated."

Verse 21

- 1. ...lived sixty and five years,...
 - A. 5.41 years old at the birth of Methuselah?
- 2. ...Methuselah...
 - A. I.e. "man of weapon" or "man of the javelin."

Verses 22, 23

- 1. And Enoch walked with God after he begat Methuselah... (v. 22)
 - A. It is suggested that until the birth of Methuselah Enoch did not "walk with God."
 - 1. Perhaps, as quite often the birth of children cause people to begin to think about God.
 - B. It would seem to me, though, that his name suggests something otherwise.
 - C. Besides his "walking with God" little is known of Enoch - Jude 14, 15.

Verse 24

- 1. ...for God took him.

- A. See Hebrews 11:5 on this.
- B. Let's note something here that you may not have noticed before.
 - 1. Abel was murdered.
 - 2. Adam was buried after his death.
 - 3. Enoch was translated to heaven.
 - A. So, we have a three-fold historical point that is to be seen again in one person, Jesus.
- C. Enoch's being "took" by God results in his being translated like Elijah - 2 Kings 2:11.
 - 1. This was due to his "walking with God."
 - 2. This "walk" would undoubtedly indicate fellowship, accord - Amos 3:3.
- D. Now, I'm going to bring up something we have already touched on and you can think about it some more:
 - 1. The question is often raised that if God did not foreknow of man's future transgression in the garden, what was He going to do once the world filled, since there would have been no death.
 - 2. I believe the question is answered here.
 - A. God's original plan was to translate the righteous directly to heaven.

Verses 25, 26

- 1. ...Lamech: (v. 25)
 - A. I.e. "warrior or conqueror."

Verse 27, 28

- 1. ...nine hundred and sixty nine years;... (v. 27)
 - A. With a little bit of figuring you will see that he died in the year of the flood.
 - 1. V. 25 - Methuselah lived 187 years to Lamech.
 - 2. V. 28 - Lamech lived 182 years to Noah.
 - 3. 7:11 - The flood came in the 600th year of Noah's life.
 - 4. Total: 969
 - B. It is important that some understand the name Methuselah to mean, "When he is dead it shall be sent."
 - 1. Therefore, suggesting a relationship between the coming of the deluge and the death of Methuselah.

Verses 29-31

- 1. ...Noah,... (v. 29)
 - A. I.e. "rest."
 - B. Perhaps Lamech thought that Noah was to be the Messiah who would bring rest from the curse pronounced upon Adam.

Verse 32

- 1. ...five hundred years old:...
 - A. Note, here, that Noah was 500 years old when Ham, Shem, and Japheth were born and he was 600 years old when he entered the ark - Genesis 6:11, 13.
 - 1. We'll talk about this more later but what does this say about the idea taught that Noah preached 120 years before the flood?
 - B. Some believe that Ham, Shem, and Japheth were triplets due to the wording here.
 - 1. Yet we see that Shem was 100, two years after the flood (Genesis 11:10), which

- would date his birth at 502 in Noah's life.
- A. There is no mention of the others such as this.
- 2. All we are seeing is that in the 500th year Noah began to have children.
- A. Most likely Japheth was the oldest, then Shem, and finally Ham.

COMMENTARY

CHAPTER SIX:

Verses 1, 2

- 1. ...sons of God saw the daughters of men... (v. 2)
 - A. Much discussion on this.
 - 1. Commonly held view that the sons of God were the sons of Seth while the daughters of men were the daughters of Cain.

Verse 3

- 1. ...My spirit shall not always strive with man,...
 - A. I would think a reference to the time of and the preaching of Noah - 1 Peter 3:20, 21; 2 Peter 2:5.
- 2. ...he also *is* flesh:...
 - A. Pointing to the physical side of man - i.e. the mortal.
- 3. ...his days shall be a hundred and twenty years.
 - A. Cannot be speaking of man's age following the flood as Biblical record indicates that several lived to be older than 120 following the deluge - Genesis 11:11, 13, 15, 17, 19, 21, 23, 25; 25:7; 35:28; 47:9.
 - B. Secondly, there is no indication that this was spoken during the 500th year of Noah.
 - 1. If it was, then a conflict arises due to the flood beginning in Noah's 600th year.
 - C. It seems more logical that the "And it came to pass," of verse 1, does not suggest that following chapter 5 and verse 32 "it came to pass."
 - 1. Only that at some point in time "it came to pass."
 - D. Also, there is no proof that Noah was preaching and or building the ark throughout the entire 120-year period of time.
 - 1. As a matter of fact, I think we will see the impossibility of this.
 - 2. We should remember we are still discussing the "generations of Adam" - Genesis 5:1.
 - A. Therefore, a general discussion of this event.
 - B. A more detailed discussion will follow when we discuss the "generations of Noah" (vrs. 9ff).

Verse 4

- 1. ...giants...
 - A. Nephilim.
 - 1. "The term in Hebrew implies not so much the idea of great stature as of reckless ferocity, impious and daring characters, who spread devastation and carnage far and wide." Jamieson-Fausset-Brown Commentary.
- 2. ...also after that...
 - A. Many believe this points to the intermarriage between the descendants of Seth and Cain.
 - 1. But, before we go that way, we need to recall that all the descendants are destroyed in the flood too.

2. Noah was a descendant of Seth, remember?
 - A. There was only seven generation from Adam to Tubal Cain - Genesis 4:17-23.
 - B. We see ten generations from Adam through Shem, Ham, and Japheth.
- B. We have seen that the word "Nephilim" means "giants."
 1. It also means "fallen ones" or "apostates" which would help us understand this point, and Numbers 13:33.
- C. Now, let's think about something here.
 1. Satan knew that a baby boy was to come from the perfect seed line of Eve - Genesis 3:15.
 2. If he could corrupt this seed line with intermarriage of apostates, therefore producing a race of "fallen ones" or "apostates," he would stop the coming Messiah.
 3. The only thing that stopped this was that "Noah was... perfect in his generations" - Genesis 6:9.
 - A. Neither he nor his sons had cohabitated with the offspring of these "daughters of men."
 1. By the way, I think we see the implication that Noah's son's wives were also pure.
 - A. At least, as far as Shem's wife is concerned.
 4. It should be understood that Moses wrote this in the year 1450, or so.
 - A. At this point in time the Canaanites and the Philistines had the "Nephilim" in them - Numbers 13:23-33.
 1. This gives reason as to why Israel was to totally destroy every last one even to and including the children of these nations.
 2. In further study of scripture, we see the destruction of these groups in the time of David.
- D. This also accounts for mythology and idolatry for "super humans."
 1. These became heroes of renown, i.e. demigods.
 2. We see here the origin of the Greek gods, such as Hercules, because mythology always finds their origins in facts, truth, or historical accounts.
- E. Also, does not Genesis 3:15 suggest that Satan has "seed?"
 1. Take a look at Luke 8:26-36 on this.

Verse 6

1. And it repented the Lord...
 - A. Does God repent in the normal definition of the word?
 1. When man repents he changes his will.
 2. When God repents He wills a change.
 - B. The N.I.V. translates it: "The Lord was grieved..."
 - C. The N.A.S.V. says: "And the Lord was sorry..."
 - D. Comes from the Hebrew word "Yinnahem" which is from "Naham" meaning "to pant or to groan."
 1. Indicative of the sorrow God experiences due to man's condition.
 - A. If God knew this was going to happen millions and billions of years before, this passage really doesn't make sense as it appears this is something that just now happens.

Verse 7

1. ...destroy...
 - A. I.e. "blot or wipe out by washing."
 1. See Numbers 5:23; 2 Kings 21:13; Proverbs 30:20; Isaiah 25:8.
2. ...from the face of the earth;...
 - A. An indication of the scope of this destruction.
 - B. The seed line was in danger of being corrupted.
 1. At this point it appears that only Noah and his descendants were "perfect in their generation."
3. ...both man, and beast,...
 - A. This conclusively proves the necessity of the flood being a universal flood.
 1. We will discuss this in more detail when we get to verse 17.

Verse 8

1. ...grace...
 - A. The first place that the word is found in scripture.
 1. Implied here is the same concept as is understood of the word grace in the N.T.
 - B. Three questions worth our consideration from this overall text.
 1. Would we have found grace in the eyes of the Lord?
 2. Would we have built the ark the way God said?
 3. Would we have been content to save those whom God said would be saved?

Verses 9-11

1. ...Noah was a just man... (v. 9)
 - A. Not perfect or else no need for grace.
 1. He was upright, honest, pious, etc.
 - B. Gives us a good indication of the degree of depravity of the then present world.
 1. The earth was "filled with violence."

Verse 12

1. ...all flesh...
 - A. I.e. the entire human race had ceased to "walk with God."

Verse 13

1. ...The end of all flesh...
 - A. Again, an indication of the flood being universal and not only pertaining to the Euphrates River Basin.
2. ...destroy them with the earth.
 - A. Not just the destruction of sinful man but all the inhabitants of the earth.
 1. In everything in which was the "breath of life" this destruction fell - Genesis 6:17.
 - B. Two questions usually arise about right here:
 1. "Why destroy all the animals?"
 - A. Perhaps to indicate the degree of God's displeasure and vengeance against sin.
 - B. To show his love in not allowing animal life to develop dominion over man.
 - C. To prevent the balance of nature from being thrown off.
 2. "Why destroy the innocent children?"
 - A. Babies born into Atheistic families usually grow up to be atheists.
 1. The same rule would apply here.

Verse 14

1. ...ark...
 - A. Used here and in reference to Moses' ark - Ex. 2:3.
 - B. If a general flood why even bother to build an ark?
2. ...gopher wood...
 - A. Unknown for sure, perhaps Cyprus.
3. ...pitch...
 - A. Same word as translated "atonement."
 - B. Literally, "shalt cover it with a covering."
 - C. Probably of a bitumen or asphalt base.

Verse 15

1. ...length...three hundred cubits,...
 - A. A cubit was a measurement from the elbow to the tip of the middle finger.
 1. Approximately 18 to 22 inches, although some have said up to 24 inches.
 - B. $18" \times 300 = 5,400$ divided by 12 = 450'; $22" \times 300 = 6,600$ divided by 12 = 550.'
2. ...breadth...fifty cubits,...
 - A. $18" \times 500 = 900$ divided by 12 = 75'; $22" \times 50 = 1,100$ divided by 12 = 91.6' wide.
3. ...height... thirty cubits.
 - A. $18" \times 30 = 540$ divided by 12 = 45'; $22" \times 30 = 660$ divided by 12 = 55' high.
 1. At 18" each deck equals 500,000 cubit feet.
 2. Therefore a total of 1,500,000 cubit feet for all three.
 - B. Actually, in looking at this what is seen is simply a floating box-like structure.
 1. There is no indication of it being designed for sailing or navigating.
 - C. It is an amazing fact that these proportions are used to build ships today.

Verse 16

1. A window shalt thou make in the ark, and in a cubit shalt thou finish it above;...
 - A. We have learned or taught that there was only one window in the ark.
 1. Right?
 - B. But we have learned or taught incorrectly about this by implying one window.
 1. I think that the N.I.V. best conveys what actually was built as far as this passage is concerned.
 - A. "Make a roof for it and finish the ark to within 18 inches of the top."
 2. The E.S.V. states, "Make a roof for the ark, and finish it to a cubit above,..."
 - C. In other words, just as the Hebrew conveys, there was an opening a cubit high all the way around the ark.
 - D. The word "tsohar," meaning "an opening for light," is used here for that which was at the top of the walls and before the roof.
 1. We'll talk about the window that Noah opened when we get there okay?

Verse 17

1. ...flood...
 - A. Clearly a universal flood.

Verse 19

1. ...two of every *sort*...
 - A. Pairs in order to reproduce following the flood.

1. By the way I think it could be implied that normal reproduction ceased during the time of being incarcerated in the ark for all - Gen. 9:1, 7.
- B. By the way chapter 7 and verse 2 doesn't contradict this at all.
 1. It simply elaborated upon it, as we will see.

Verses 20-22

1. ...kind... (v. 20)
 - A. The question is often raised as to how God got all the various animals on the ark even in taking into consideration the size of it.
 1. The answer lies within this passage.
 - B. The word "kind" speaks of something other than species.
 1. So, when dogs, for example, entered the ark two dogs did so.
 - A. Not every species but two dogs.
 - C. We attempt to view animal life present then in view of our present knowledge of the varied species of which the vast majority was not then in existence.
 1. Only a casual study of the species of animals will reveal that the vast majority of these various species of animals existent today are of the more recent era of time.

COMMENTARY

CHAPTER SEVEN:

Verse 1

1. ...Come...
 - A. The first time that the word "come" is used in this sense in the Bible.
2. ...for thee have I seen righteous...
 - A. Noah is righteous before God.
 1. Question - Did Noah's righteousness save his sons?
 - A. Note Ezekiel 14:14.
 - B. It would seem that due to Noah's righteousness his sons were righteous.
 - C. Maybe, like father like son?

Verse 2

1. ...clean...
 - A. Here we see a distinction made that was not previously made as far as the Biblical record is concerned.
 1. This concept is clearly sanctioned and defined under the Mosaic law system (see Leviticus chapter 11), but here nothing is clearly stated.
 - B. At present there are 290 mammals above the size of sheep.
 - C. 757 mammals the size of sheep to rats.
 - D. 1,359 mammals smaller than rats.
 1. The average size of all these mammals is equal to a cat.
2. ...by sevens...
 - A. Not a contradiction of chapter 6 and verse 20.
 1. Rather an elaboration.
 2. Note, also, that in 6:20 the animals were to "come" while here Noah was to "take."
 - B. Also, keep in mind that several years have passed between the original general directions and the more specific ones being given now.

1. Here we are only seven days away from the flood – Gen. 7:4, 10.
- C. Why is there a variety of numbers?
 1. Clean reproduce more slowly - compare rabbits to sheep.
 2. Some of the clean animals would be sacrificed.
 3. Noah (later) is more apt to have an appetite for clean animals.
 4. Unclean usually more aggressive.
- D. It is commonly understood that the phrase "by sevens" is viewed as three pairs and one sacrifice although Genesis 6:19 seems to indicate otherwise.
 1. It is here argued, though, that the difference is due to chapter seven being more specific than chapter six.

Verses 4, 5

1. ...forty days and forty nights;... (v. 4)
 - A. The number forty is a very significant number in the scriptures.
 1. Israel wandered in the wilderness forty years - Num. 14:33.
 2. The scouts remained in Canaan forty days - Num. 13:26.
 3. Moses was on the mount forty days - Ex. 24:18.
 4. Elijah fasted forty days and forty nights in the wilderness - 1 Kings 19:8.
 5. Nineveh was given a forty day respite - Jonah 3:4.
 6. Christ fasted forty days before his temptation - Mt. 4:3.
 7. Christ sojourned forty days on earth following his resurrection - Acts 1:3.
2. ...every living substance...will I destroy off the face of the earth.
 - A. Is this passage true exactly as it appears?
 1. Did God destroy "every living substance... off the face of the earth?"
 - B. Yes!/?
 1. What about the aquatic animals?
 2. See Genesis 6:17 again.
 - C. The Hebrew is "Kol yeyum" or "yekum" meaning "everything that stands up" which would rule out marine life.

Verse 6

1. ...Noah *was* six hundred year old...
 - A. Keep in mind that he was 500 at the birth of his first son – Gen. 5:32.

Verses 7-10

1. ...and his son's wives... (v. 7)
 - A. However we see Genesis 6:2 we have to understand that at least the wife of Shem was of the true, clean blood line.
 1. For her to be of anything else would have led to a possible perversion of this bloodline.
 - B. It should also be considered that if the command to build the ark fell upon the family of Noah then we could see the years being cut again.

Verses 11-15

1. ...second month... (v. 11)
 - A. The flood lasts one year and ten days up to the point that the earth was dry - Gen. 8:14.
2. ...fountains of the great deep... (v. 11)
 - A. Clearly a universal flood.

Verse 16

1. ...and the Lord shut him in.
 - A. Elohim, the awe-inspiring Ruler of all, laid the commands upon Noah while Yahweh, the gracious and faithful One, closed the door after him.
 1. Herein showing two sides to God.

Verses 17-22

1. There can be no doubt that this speaks to a universal flood.

Verse 23

1. ...every living substance...
 - A. Remember this is modified by verse 22.
 1. So go back and review your notes on verse 4 if need be.
 - B. Also, it would be possible for certain dinosaurs to continue their existence.
 1. That, of course, would be those of an aquatic nature or sea reptiles.
 2. It would be my contention that these had their ultimate demise due to the drastic changes brought about environmentally by the flood.
 3. That, which was once very suitable for the extension of life for such creatures now was a thing of the past.

Verse 24

1. ...an hundred and fifty days.
 - A. The waters of the flood had increased to the point of being 15 cubits above the top of the highest hills – Gen. 7:19, 20.
 1. They are here pictured as continuing at such a height for 150 days.

COMMENTARY

CHAPTER EIGHT:

Verse 1

1. And God remembered Noah...
 - A. This would be at the end of the 150 days mentioned in Genesis 7:24.
 - B. God's "remembering" has nothing to do with the idea that he had been forgotten.
 1. The Hebrew word "Zakhar" is used in the O. T. to show a "remembering" with kindness, granting requests, protection, and or deliverance – Gen. 9:15, 16: 30:22; Ex. 2:24; 6:51; 1 Sam. 1: 11.
2. ...asswaged.
 - A. I.e. "subsided."
 - B. Where did the water go?
 1. Artic and Antarctic changes which resulted in the onset of the ice age.
 2. Evaporation to form clouds.
 3. Snow, ice caps, etc.
 4. Lakes, rivers, etc., were much deeper then.

Verse 2

1. Refer back to Genesis 7:11 on this.

Verse 3

1. ...the waters returned from off the earth continually;...
 - A. At this point in time there seems to be a great deal of movement of the water.

1. Not only is it going down but also there was a movement comparative to the incoming and outgoing tide.
- B. Here, though, we see it as it began to go down "more and more."
 1. Implied here is a steady decrease of the floodwaters.
 2. After the end of the hundred and fifty days.
 - A. This is the same 150 days mentioned in Genesis 7:24.
 1. An indication of the total number of days that the waters dominated the earth without abatement.

Verse 4

1. ...seventh month, on the seventeenth day of the month,...
 - A. 150 days from the time the rains began based upon 30 days per month.
 1. Flood began 2nd month, 17th day - 13 days.
 2. Third month - 30 days.
 3. Fourth month - 30 days.
 4. Fifth month - 30 days.
 5. Sixth month - 30 days.
 6. Seventh month - 30 days.
 7. Total: 150 days.
 - B. This day was the same day, approximately 3,000 years later that Jesus arose from the dead.
 1. The 7th month became the first month when the Passover was established - Ex. 12:2.
 2. The Passover was the 14th day of the month.
 3. Three days later would be the 17th day of the month.
2. ...mountains of Ararat.
 - A. Now the area known as Armenia with a height of 17,000 feet.

Verse 5

1. ...tenth month:...
 - A. The waters occupied 74 days in their decreasing period here.
 1. Actually the idea is in their "going and decreasing."

Verse 6

1. ...end of forty days, that Noah opened the window...
 - A. I.e. after 40 more days.
 - B. This "window" was not the same opening that we've noted previously -Gen. 6:16.
 1. There we had the word "tsohar" which implied an opening toward the top.
 2. Here the word is "challon" which meant to "bore or pierce."
 - C. Most commentators, etc., see that as saying that "Noah opened the window that he had made in the ark."
 1. As to when it was made no one knows.
 2. To say that it was made when the ark was built is to say something not provable.

Verses 7-9

1. ...raven... (v. 7)
 - A. Why a raven?
 1. The raven was a scavenger; it would have landed on anything it found to eat.
 2. It was among the unclean animals - Lev. 11:13, 15.

2. ...went forth to and fro,... (v. 7)
 - A. Doesn't seem to be any indication it ever reentered the ark.
 - B. There appears to be a problem in relation to the reason behind the sending out of the doves.
 1. Undoubtedly Noah was unable to see from the window, nor tell from the activities of the raven, the exact condition of the earth.
 2. Therefore the sending out of the doves.
 3. But the dove found no rest
 - A. This does not conflict with the later portion of verse 7.
 1. The raven continued its movement, back and forth, throughout the entire process up until the disembarking from the ark.
 - B. The dove would not land on that which was mud covered.
 1. But only on clean places.

Verse 10

1. And he stayed yet other seven days;...
 - A. Actually, what is seen is that following the 40 days (v. 6), the raven was sent out.
 1. Then seven days later the dove is sent on it's first mission.
 2. The first seven days, although not specifically mentioned in verses 8 and 9, is understood or implied by the phrase "yet other" or "yet another" (see the wording of verse 12 on this too).

Verse 11

1. ...olive leaf...
 - A. This was a fresh (taraph) olive leaf that was brought back after the dove had been out all day.
 1. The reason for it being an olive leaf is due to the fact that the olive tree will produce leaves even under water below a certain water level.
 2. Therefore Noah would know that the water had reached at least this stage.

Verses 13-19

1. ...six hundredth and first year,...
 - A. To this point 314 days figured as follows:

1. Rain began 2nd month,	17th day -	7:11.
2. Rained for -	40 days -	7:12.
3. Waters prevailed -	110 days -	7:17, 24; 8:3.
4. Ark rested and waters decreased -	74 days -	8:4, 5 (as figured below).
<ol style="list-style-type: none"> A. 7th month 17th day - 13 days. B. 8th and 9th month - 60 days. C. 10th month 1st day - <u>1 day</u>. D. Total: 74 days. 		
5. Raven sent -	40 days -	8:6, 7.
6. First dove sent -	7 days -	8:8, 10.
7. Second dove sent -	7 days -	8:10.
8. Third dove sent -	7 days -	8:12.
<ol style="list-style-type: none"> A. Total of 285 days to here. 		
9. Waters dried and covering removed	29 days -	8:13.

- A. 7th month, 17th day to 8:12 is 285 days.
 - B. Second month day 17 = 13 days.
 - C. Third month thru 12th month (30 X 10) = 300 days.
 - D. First month, first day = 1 day.
 - E. Total: 314 days.
 - F. Subtract 285 days.
 - G. Leaves 29 days.
- B. Where are the corpses?
- 1. Deposits have been unearthed where bones were found.
 - 2. Agate Springs, Sioux County, Nebraska.
 - A. Discovered 1876.
 - B. Bones of rhinoceroses, camels, wild boars, etc.
 - C. Estimated the bones of 9,000 complete animals.
 - D. Mixed with the remains of plants, trees, seashells and fish.
 - 3. See verse three again.
 - 4. Similar deposits found in England, France, Germany, Greece, Russia, southern Spain, and elsewhere.
 - 5. Measuring up to 300 feet below the surface.
2. ...second month,... (v. 14)
- A. From the removal of the covering to the disembarking is 56 days.
 - 1. There is 370 days from 7:11 to 8:14.
 - 2. Subtract 314 days (as per above), from 370 days and it leaves 56 days.

Verse 20

- 1. ...Noah builded an altar...
 - A. This is the first mentioning of an altar.
 - 1. Does not mean that there wasn't any used, only that this is the first time one is mentioned.
 - B. As to the purpose of this offering on the altar it is not clear - thanksgiving, sin, and or dedication.
 - 1. Perhaps all three.
 - C. Clearly from the word "mizbeach" we see that it was a "place of slaughter."

Verse 21

- 1. ...sweet savour;...
 - A. Is the smell of burning flesh and hair "sweet?"
 - 1. This comes from the word "nuach," indicating the idea of an acceptable offering.
 - 2. The imagination of man's heart is evil from his youth
 - A. Some say this is a proof text for the doctrine of Adamic sin or total hereditary depravity.
 - 1. One should compare this text to 6:5 to get the idea of what is in mind.
 - B. Those who hold to the above theory state that God now realized that man cannot help his condition because he has inherited his state of depravity through his birth.
 - 1. Therefore, He (God) will not any longer add to man's plight because, after all, he can't help himself.

- C. However, such a doctrine is as void of substantiation as is any false doctrine - Deut. 24:6; Ezek. 18:4, 20; Rom. 2:6; 14:12; 2 Cor. 5:10.

COMMENTARY

CHAPTER NINE:

Verses 1-3

1. ...replenish...fear of you... (vrs. 2)
 - A. Seems like we've heard this before – Gen. 1:28, 30.

Verse 4

1. But flesh with the life thereof,...
 - A. Blood is regarded as the seat of the soul - Lev. 17:11.
 - B. Herein is a prohibition against the eating of blood.
 1. This prohibition continues to this present day - Acts 15:20.
 - C. It should also be emphasized that this prohibition is against the eating of blood and not, as is taught by the J.W.'s, involving blood transfusion.
 1. This is dealing with the ingestion of either the flesh of a live animal or the blood of an animal.
 2. Later the Levitical laws indicate that the blood is to be drained out before the meat is consumed - Lev. 7:27; 17:10, 14.

Verses 5-8

1. ...your blood of your lives will I require;... (v. 5)
 - A. In these verses we see the origin of capital punishment.
 1. It was given for both animal and man.
 2. By the way, if capital punishment is "barbaric," as asserted by certain ones today, then what is the Author of such?
2. Whoso sheddeth man's blood,... (v. 6)
 - A. This discusses the person who willfully and unwarrantably takes the life of another.
 1. It has no bearing on one who accidentally or judicially takes another's life - Num. 35:11; Rom. 13:1-3; 1 Pet. 2:13-17.
3. ...by man shall his blood be shed:... (v. 6)
 - A. God instituted the concept of the "avenger of blood."
 1. See the passages cited above along with Deuteronomy 4:41-43; 19:1-10; Joshua 20.
 2. Prior to the flood God punished murderers, after the flood man is required to do so.
 - B. It should be clearly seen that this particular covenant, made with man, was never repealed just as the covenant about to come under discussion was not.

Verses 9-12

1. ...covenant... (v. 9)
 - A. The word covenant is best understood as an agreement.
 1. It can be an agreement of two equals, for example the marriage covenant, or it can be an agreement between a superior and an inferior.

Verse 13, 14

1. I do set my bow... (v. 13)
 - A. It would seem logical that the extent of the flood was as far reaching as the sign of the covenant extends.

- B. If the flood was a local one then this would be untrue as there have been numerous local floods that destroyed thousands of lives.

Verses 15-19

- 1. ...remember... (v. 15)
 - A. Not an indication of the "forgetfulness" of God but, rather, an indication that the covenant would constantly be before Him.

Verses 20, 21

- 1. ...and was drunken;... (v. 21)
 - A. The first mentioning of a drunkard in the Bible.
 - 1. Some have said that this possibly indicates that there had been no alcoholic beverage prior to the flood.
 - 2. However, I would think that this is overworking this idea.
- 2. ...uncovered... (v. 21)
 - A. See Leviticus 18:6-17 on this.
 - B. Some have suggested that Ham actually took advantage of his father's drunken condition and uncovered him to look upon him.

Verses 22, 23

- 1. ...Ham...saw... (v. 22)
 - A. Not merely "saw" but he "looked upon."
 - 1. In other words, not a seeing his father nude, and quickly turning away, but seeing his condition and continued to gaze upon him.
- 2. ...and told... (v. 22)
 - A. Not just "told," but "told with delight."

Verse 24

- 1. ...knew what his younger son had done unto him.
 - A. It seems that Noah inquired as to why he was covered with the robe and therefore "knew" what had happened.
 - B. Tradition says that this is spoken of Canaan and not Ham.
 - 1. I could see how that this could be seeing that the family structure was much different than it is now.
 - A. We are seeing events under a Patriarchal system.
 - B. Grandchildren were considered children - Gen. 48:5.
 - C. Therefore, it would not have been unusual for Noah to refer to Canaan as his child.
 - 2. By the way, it should be understood that chapter 8:18 thru chapter 9:29 covers a period of approximately 350 years.
 - C. Tradition further states that Canaan, a young man, first saw the nakedness of his grandfather and ran and told Ham.
 - 1. Therefore the reason behind the "curse" of verse 25.

Verses 25-29

- 1. ...Cursed be Canaan;...
 - A. Canaan comes from the root word "kana" meaning "to be humbled."
- 2. ...Japheth,... (v. 27)
 - A. His descendants would be the Indo-Europeans or Aryans.

3. ...dwell in the tents... (v. 27)
 - A. This indicates a friendly sharing of hospitality and blessing.
 - B. Shem's spiritual heritage is ours and is shared by the Japhethites and Hamites.
 1. Keep in mind here that from Shem comes the Hebrew people while from Japheth comes the Gentile people.
 2. We have in the N.T. descendants of all three races receiving the gospel.
 - A. Ham - Ethiopia - Acts 8:26.
 - B. Shem - Saul - Acts 9.
 - C. Japheth - Cornelius - Acts 10.
4. ...Shem;... (v. 27)
 - A. I.e. "name" or "fame."

COMMENTARY

CHAPTER TEN:

Verses 1-9

1. ...Nimrod... (V. 9)
 - A. I.e. "the rebel" or "let us revolt."
 - B. Josephus credits Nimrod as being the one who starts the tower of Babel.

Verse 10

1. ...Beginning of his kingdom was Babel,...
 - A. Babylon, "the land of Nimrod" - Micah 5:6.
 1. Babylon meant "all that is against God."
 2. It represented religious apostasy.
 - B. Actually it was Nimrod who is seen as the originator of idolatry.
 1. The wife of Nimrod was the predominate "goddess" while Nimrod was the "god."
 2. His wife is the same person as Astaroth, Easter, Diana of Ephesus, Isis, as she is seen as a continual "goddess."
 - A. If you have a copy of Halley's Bible Handbook note page 95 and the paragraph on this.
2. ...Shinar.
 - A. I.e. Babylon.

Verses 11-20

1. ...Jebusite,... (v. 16)
 - A. Here we are seeing the origin of these ungodly nations.

Verses 21-32

1. ...Peleg;... (v. 25)
 - A. I.e. "divisions."
2. ...earth divided;... (v. 25)
 - A. Two possibilities here:
 1. The division brought about by the events surrounding Babel.
 2. A great earthquake that brought about much of the present status of the physical earth.

COMMENTARY

CHAPTER ELEVEN:

Verses 1-9

1. ...brick,... (v. 3)
 - A. Josephus says that they wrote their names on each brick in order to preserve their names.
2. ...top *may reach* into heaven;... (v. 4)
 - A. Some have said that this "top" was printed with the signs of the Zodiac.
 1. This would make it a Babylonian star gazing platform.
3. ...lest we be scattered... (v. 4)
 - A. Exactly opposite of what God told them to do – Gen. 9:1.
 - B. Here is a point worth thinking about:
 1. The devil is still looking for the special "boy baby" to come.
 2. He knows that he is to come from the line of Shem.
 3. If he could encourage an intermarrying of Shem's seed and the seed of the Canaanites he would win.

Verse 10

1. ...Shem...
 - A. Now, here we go.
 1. We have seen that the seed is to come of a woman, any woman - Gen. 3:15.
 2. Now we are seeing it narrowed down to a particular race of people.
 - A. Not of Hamatic or Japhetic lineage.
2. ...hundred years old,...
 - A. "Two years after the flood."
 - B. It seems that the birth of Shem, Ham and Japheth predated the announcement of the coming of the flood to Noah - Gen. 6:10-13.
 1. If so, and Shem was 100 years old two years following the end of the flood, then the building of the ark did not involve the 120 years that is normally taught.
 2. If the commandment to build the ark (Genesis 6:14), was given to Noah and his sons, then from the 100 years from the time of the beginning of the births of Noah's three sons until the flood time should be deducted for the sons to grow sufficiently to work.
 3. If Noah was 502 at the birth of Shem and the flood began when he was 600 then the maximum would be 98 years any which way you look at it.
 4. If sufficient time is given for the three sons to grow and marry then we would narrow this 98 years by, perhaps, another 30 to 40 years.

Verses 11-26

1. ...Terah:... (v. 26)
 - A. I.e. "turning, wandering, or wild goat."
2. ...lived seventy years,... (v. 26)
 - A. Beginning right here we run into a problem that you may not have noticed before.
 - B. If Terah was 70 when Abram was born, and he died at the age of 205 (Genesis 11:32), we have a mathematical impossibility.
 1. Acts 7:4 states that Abram buried his dead father in Haran.
 2. However, Abram left Haran at the age of 75 – Gen. 12:4.
 3. 70 and 75 equals 145 and not 205 as per Genesis 11:32.

4. So we end up with a 60-year difference.
- C. There are three possibilities on this:
 1. That a mistake was made in the copying of the manuscripts by the copyists.
 - A. The Samaritan Pentateuch gives the age of Terah as 145 at his death.
 - B. However, the Hebrew Scriptures uniformly give his age as 205.
 - C. Josephus mentions that Terah died at the age of 205 (p.32).
 - D. The Septuagint version also translates it so that Terah is 205 at his death.
 2. That Abram actually left Haran sixty years before the death of his father.
 - A. The death in Acts 7:4, therefore, is spiritual death rather physical death.
 3. That Terah was actually 130 at the birth of Abram instead of 70.
 - A. It does not demand that Abram be the oldest simply because he is listed first.
 1. The listing of him in such a way might only be done so as to show his place of importance, or that the chosen people, to whom all this was written, descended from him.
 2. We see numerous occasions of such a listing of people by their degree of importance instead of age - Gen. 5:32; 1 Chron. 1:28; 4:1; 5:1, 2.
 3. Genesis 11:26 only says that Terah was 70 years old before he had any sons.
 - A. Unless we infer that Abram, Nahor, and Haran were triplets then we would realize that not all three were born when Terah was 70.
 - B. It would seem apparent that Haran was the oldest of the sons for Nahor's wife was a daughter of Haran (v. 29), and Haran's son, Lot, was about the same age as Abram as appears from the later history of the two.
 - C. Also, Abram's son, Isaac, married the granddaughter of Abram's - brother, Nahor (her name was Rebekah, Genesis 24:24).
- D. Now, if it is argued that this cannot be because Abram regards the possibility of his begetting a child, at the age of 99 as incredible, we offer the following.
 1. It would seem that this credulity depended upon the fact that he had lived for 13 years with a young concubine, Hagar, since the birth of Ishmael, and she had borne him other children - Gen. 17:24, 25.
 2. Further, until the time of the birth of Ishmael, Abram had fathered no children at all.
 - A. Sarah was sterile - Rom. 4:19.

Verse 27

1. ...Lot.
 - A. Perhaps "concealed."

Verse 28, 29

1. ...Sarai;... (v. 29)
 - A. I.e. "princess."

Verses 30 - 32

1. ...son's son... (v. 31)
 - A. I.e. Lot, the grandson of Terah.
2. ...to go into the land of Canaan;...came to Haran, and dwelt there. (v. 31)
 - A. Joshua 24:2 indicates that Terah served other gods beyond the River (Euphrates).
 - B. It seems that we have a break with idolatry.
 1. Ur was possibly located 125 miles southeast of Babylon.

2. If this is correct then this would be the area where worship of the moon god Sin prevailed.
- C. This journey would have been a journey of about 600 miles ending up in Padan Aram in Mesopotamia.
 1. This area was still "beyond the river" so it could be that Terah was unsuccessful in his bid to cease from idolatry.
- D. As to their coming to Haran and dwelling there Jewish tradition states that the original summons, like unto that in Genesis 12:1ff, came to Terah in Ur of Chaldees.

COMMENTARY

CHAPTER TWELVE:

Verse 1

1. ...Thy country,...
 - A. Ur of Chaldees.
 1. Ur - "flame" - Chaldees - "destruction."
2. ...from thy kindred,...
 - A. Abraham failed to do what he was told to do by taking Lot with him.
3. ...from thy father's house,...
 - A. Apparently Abram was surrounded by those of his father's house whose influence was for idolatry.
4. ...unto a land that I will shew thee:
 - A. He did not immediately do as instructed.
 1. Instead he dwelt in Haran, which meant "parched" or "fruitless."
 - B. It would seem that he had a general idea of where to go but not concerning the inheritance.
 1. This seems to be verified by Genesis 11:31.
 2. Why would he have headed in that direction if he had no idea at all of what way he was to go?

Verses 2 -4

1. ...I will make of thee...
 - A. God kept these promises – Jos. 21:43-45; 23:16; 1 Kings 4:21, et al.

Verse 5

1. ...souls they had gotten...
 - A. Slaves and children.
2. ...land of Canaan;...
 - A. Canaan meant "bow the knee."
 - B. It was a distance of about 300 miles from Haran.
 1. Note on a map that to make the trip it necessitated that they cross the Euphrates.

Verses 6, 7

1. ...Sichem,... (v. 6)
 - A. I.e. "place of strength."
 - B. This is Shechem, which is the area where Jesus, much later, spoke to the woman at Jacob's well.
2. ...Moreh... (v. 6)

A. I.e. "place of instruction."

3. ...And the Canaanite *was* then in the land. (v. 6)

A. The Canaanites were already there to keep Abram from possessing the area around Sichem.

Verse 8

1. ...Bethel,...

A. I.e. "house of God."

2. ...Hai...

A. I.e. "heap of stones, ruin."

Verse 9

1. ...going on still toward the south.

A. I.e. the southern part of Canaan.

Verse 10

1. ...there was a famine in the land:...

A. I.e. in the land of Canaan.

1. During the dry season the land experienced droughts.

B. Now think about this for a while.

1. God has just stated that the seed of Abram would possess the land in which he was in (v. 7).

2. But Abram leaves.

A. Now what we are about to see will be the results of Abram's failure to stay where God wanted him to stay.

B. We are going to see that basically Abram made the choice, on his own, to depart from Canaan, and he ends up in all kinds of trouble because of this choice.

C. Abram did not stay in Canaan, but went DOWN to Egypt.

1. There seems to be somewhat of a failure to rely upon God here due to the famine.

Verses 11-13

1. ...a fair woman to look upon: (v. 11)

A. At this point in time Sarai was upwards to 65 years of age.

1. This would be almost one half of her life - Gen. 23:1.

B. Yet she was undoubtedly very beautiful; not only in Abram's eyes but others also.

2. ...thou *art* my sister:... (v. 13)

A. Only a half truth (Genesis 20:12), told to deceive.

Verses 14-20

1. And he entreated Abram well for her sake:... (v. 16)

A. Pharaoh was a descendant of Ham.

1. Therefore if Pharaoh and Sarai had cohabitated it would have destroyed the bloodline needed for the Messiah.

A. Give some thought to the allegory in Galatians 4:22-31 on this, okay?

B. Also, you might note that there are no prayers offered or altars built while Abram was in Egypt.

1. Only that Abram begins to practice deception.

C. Further, it takes an ungodly Pharaoh to put Abram in his place and return him to where he should be.

D. Too, it seems that Abram trusted God for eternity but not for his daily bread.

COMMENTARY

CHAPTER THIRTEEN:

Verses 1-4

1. And Abram *was* very rich... (V. 2)
 - A. He had become rich off of Sarai - Gen. 12:16.
 - B. By the way it will become these "gifts" that later cause a problem between Abram and Lot.
 1. Isn't it amazing how failure to obey God causes so many heartaches?
2. ...even to Bethel... (v. 3)
 - A. Abram returns back to where he should have stayed.

Verses 5-11

1. ...there was a strife... (v. 7)
 - A. Abram brought Egypt's cattle into his inheritance.
 1. Kind of like the person trying to bring the world into the church - WRONG!!
 - B. By the way, suppose Satan could have gotten Lot and Abram to fight and Abram was killed?
2. ...Canaanite... (v. 7)
 - A. These had become lowlanders.
3. ...Perizzite... (v. 7)
 - A. These had become highlanders, or dwellers in the hills.
4. ...the whole land... (v. 9)
 - A. Even with Abram's admirable attitude we find a great deal of danger in this, if not even sin.
 1. Abram was offering to Lot, whom he was to have left behind (Genesis 12:1), that which had been promised to him and his seed – Gen. 12:1, 7; Isa. 51:2.
 2. Suppose Lot had looked over the whole of Canaan and requested the northern section instead?
 3. How would the events have changed had Abram, who had been called out of idolatry, cast his tent toward Sodom instead of Lot?
5. ...Lot lifted up his eyes,... (v. 10)
 - A. Only a short distance from Bethel was a place called "Burg Beitin," which is seen as one of the greatest viewpoint of Palestine.
 1. From this point the Jordan valley and the northern end of the Dead Sea can be seen clearly.
 2. In all probability Lot ascended this mount to "lift up his eyes."
6. ...plain of Jordan,... (v. 10)
 - A. The entire plain extended from Lake Gennesareth to the southern end of the Dead Sea.
 1. The section chosen by Lot, though, probably involved only the area from about Jericho to the southern tip of the Dead Sea.
 2. The Hebrew uses the word "kikkar" here indicating "a round district."
 3. The cities of Sodom and Gomorrah were probably located somewhere under the present eastern part of the Dead Sea.

7. ...Zoar. (v. 10)
 - A. In looking at a Bible map you will see that the city of Zoar lies at the southern tip of the Dead Sea.
8. ...journeyed east:... (v. 11)
 - A. Following his selection Lot moves to the East, perhaps to follow the Jordan River southward.

Verse 12

1. ...dwelled in the land of Canaan,...
 - A. Strictly referring to the land in it's larger sense.

Verses 13, 14

1. ...the men of Sodom... (v. 13)
 - A. The wickedness of these men is described in chapter 14 in detail.
 1. However, this will give us an idea of how God views sodomy and homosexuality.

Verse 15

1. ...for ever.
 - A. Here is a perpetual promise that, if not understood, causes much confusion.
 - B. Secondly, you need to come to an understanding of the terms at hand.
 1. Even though the words "for ever" and or "perpetual" are normally accepted as the normal definition, Biblically speaking, this is not always the case depending upon the context.
 - C. In careful study of the various places where such words or phrases is used one will see that normally the words or phrases are modified.
 1. For example, the covenant made with man, concerning the bow in the sky, is such a place where we see such modifying - Gen. 9:12, 13.
 - A. Note, "between me and the earth."
 - B. When the earth no longer continues to exist the covenant will cease likewise.
 2. Further, numerous examples can be seen of "perpetual" statutes given that would last so long as that system associated with it existed.
 - A. Once that system was abrogated (Colossians 2:14), the "perpetual" nature of the statute covenant, etc., would cease.
 3. You can study the following scriptures to see the point: Exodus 29:9; 30:8; 31:16; Leviticus 3:17; 6:20; 24:9; 25:34; Number 19:21, etc.
 - A. While looking at these notice how they are qualified or modified by such words as "generation."
 - B. Therefore, so long as those "generations" were intact, with God's blessings, the law, statute, etc., would be in effect.

Verse 18

1. ...Mamre,...
 - A. I.e. "fatness."
2. ...Hebron,...
 - A. I.e. "fellowship."

COMMENTARY

CHAPTER FOURTEEN:

Verses 1-12

1. These verses give the background to the warring of the nations, which capture Lot.
 - A. I think it would be fair to say that there is an ulterior motive in all of this.
 1. This seems to be Satan's attempt to get Abram killed off in war.
2. ...Rephims... (v. 5)
 - A. All the names ending in "ims" are "giants."
 - B. No doubt we have a connection here with Genesis 6:2-4.
 1. Undoubtedly these would be of the lineage of Japheth as they were aboriginal.
 2. The I.S.B.E. states "they were all of the same stock, being given different names by the different tribes who came in contact with them." Vol. 4, pp. 2559, 2560.
3. ...took Lot,...and his goods,... (v. 12)
 - A. Lot had laid up treasures on earth and now thieves break through and steal them - Mt. 6:19, 20.

Verse 13

1. ...Abram the Hebrew;...
 - A. I.e. Abram the "sojourner, pilgrim" or "immigrant."
 - B. This is used in contrast with the Amorites who are about to be named.

Verses 14-17

1. ...his brother... (v. 14)
 - A. The broader use of the word here.
2. ...three hundred and eighteen,...
 - A. Although the number was few he sought to free his kinsman - 1 Sam. 14:6; Isa. 41:2, 3.

Verse 18

1. ...Melchizedek...
 - A. I.e. "king of righteousness" - Heb. 7:2.
 - B. Probably a Canaanite prince who possessed true faith.
 1. He typified Christ - Heb. 6:20-7:28.
 - C. Who he was not:
 1. Shem, as antiquity teaches.
 - A. This would contrast with Hebrews 7 and the arguments therein.
 - B. It would put Levi being of him as he was of Shem - Heb. 7:5, 6.
 - C. We know when Shem died; nothing is known of Melchizedek's death.
 - D. We know who Shem's parents were; nothing is known of Melchizedek's - Heb. 7:3.
 - E. We know Shem's genealogies; but not Melchizedek's.
 2. Christ incarnate.
 - A. He cannot be like the Son of God, and yet be him - Heb. 6:20.
 - B. He cannot be type and anti-type - shadow and substance.
2. ...king of Salem...
 - A. I.e. "king of peace" - Heb. 7:1.
 - B. Most likely Jerusalem - Psalms 76:2.

3. ...priest...
 - A. Seems to indicate that a separate priesthood was already in existence long before the Mosaical age and its priesthood.

Verse 19

1. ...blessed him,...
 - A. The same idea is seen in Genesis 27:27 and 48:15.
 1. Indicative of the conveying of a Divine benediction.

Verse 20

1. ...tithes of all.
 - A. The first mention of such which was to later become a part of the Mosaical statutes - Lev. 27:30-33; Num. 18:21-32.
 - B. The giving here was of Abram giving to Melchizedek - Heb. 7:2.

Verse 21

1. ...king of Sodom...
 - A. King Bera (Genesis 14:2) recognizes the indebtedness he has to Abram and requests only that the people who had been rescued be returned.
 1. All the other things, garments, gold, silver, weapons, and cattle were to be "spoils of war."

Verses 22-24

1. ...I have lift up mine hand... (v. 22)
 - A. Abram had no desire to keep these "spoils" as he desires only to have that which God wanted him to have.
2. ...I have made Abram rich: (v. 23)
 - A. Abram did not want Bera to claim that he was the source of his wealth.
 - B. For him to do so would have impugned his spiritual standing.
 1. Remember we are talking about the King of Sodom, a purely sensual, materialistic, idolatrous city.

COMMENTARY

CHAPTER FIFTEEN:

Verses 1, 2

1. ...Eliezer... (v. 2)
 - A. I.e. "God's helper."
 - B. Abram does not want Eliezer to be his heir.
 1. It was customary in those cases of childless men that their servant became heir.

Verse 3

1. ...thou hast given no seed:...
 - A. Note where Abram places the responsibility for his lack of children.
 - B. Have you ever stopped to think what might have happened had Abram had Isaac shortly after leaving Haran?

Verses 4 - 6

1. ...counted it to him for righteousness. (v. 6)
 - A. Literally, "he was counted righteous" due to his faith.
 1. Some say there was no righteousness before the law.

2. So, when was Abram "counted righteous?" - Rom. 4:9-25; Gal. 3:6; Jas. 2:21.

Verses 7, 8

1. ...whereby shall I know... (v. 8)
 - A. Request for a sign.
 - B. Not a sign of doubt, but a request for a sign of confirmation.
 1. Seems his faith wasn't full yet - 2 Cor. 5:7.

Verses 9 - 13

1. ...stranger in a land *that* is not their's,... (v. 13)
 - A. Egypt - Gen. 46:6.
2. ...shall afflict them four hundred years; (v. 13)
 - A. Here we run into another mathematical problem due to Exodus 12:40, 41; Acts 7:6; and Galatians 3:16, 17 and the time actually spent in Egypt.
 1. Exodus 12:40, 41 and Galatians 3:16, 17 say 430 years while Genesis 15:13 and Acts 7:6 say 400 years.
 2. While, actually, Israel was only in Egypt 215 years, and not all of that was spent in bondage, as we can see below.
 - A. Genesis 12:11 - Abram was 75 when he was called430.
 - B. Genesis 21:5 - Abram was 100 when Isaac was born ($100-75=25$)25 (405).
 - C. Genesis 22:20 - Isaac was 110 when married (40 yrs. pass)40 (365).
 - D. Genesis 25:26 - Isaac was 60 when Jacob was born (20 yrs. pass)..... 20 (345).
 - E. Genesis 47:9 - Jacob was 130 when he went to Egypt130 (215).
 - F. Thus: 430 years minus 215 years leaves 215 years unaccounted for.
 - B. There are several things that we have to see in order to understand this.
 1. First, Exodus 12:40, 41 mentions that the 430 years involves all the time of the sojourn.
 - A. This began when Abram came out of Haran at the age of 75 - Gen. 11:32-12:4.
 2. Secondly, the Galatians text says that there was 430 years from the promise to the law.
 - A. Again, you can see the initial promise to Abram in Genesis 11:32-12:4 as the beginning point of the sojourn.
 3. Thirdly, Stephen states that Israel was in bondage for 400 years in Acts 7:6.
 - A. Now, I'm going to present a couple of charts that will help you see the problem and then the solution.
 1. See charts at end of notes.

Verse 14

1. ...will I judge:...
 - A. I. e. judgment on Egypt - Ex. 12:12.
2. ...shall they come out with great substance.
 - A. They - i.e. Israel.
 - B. Substance - Ex. 12:36.

Verse 15

1. ...buried...
 - A. Note Genesis 25:7, 8.

Verse 16

1. ...fourth generation...
 - A. Exodus 6:16, 26.
 - B. Here, probably, 400 years as per above.
2. ...for the iniquity of the Amorites *is* not yet full.
 - A. I.e. the inhabitants of Canaan.
 - B. God's foreknowledge indicates that in time these "Amorites" would grow worse to the point of annihilation.
 1. At this point in time Israel would take them.
 2. Leviticus 18:24-30; 20:22-27 and Deuteronomy 18:9-22 bears on the wickedness of the Canaanites.

Verses 17, 18

1. ...Unto thy seed... (v. 18)
 - A. The book of Joshua describes the division of the land.

Verses 19-21

1. Herein showing the boundaries of the land.

COMMENTARY

CHAPTER SIXTEEN:

Verse 1

1. ...Hagar.
 - A. I.e. "fugitive."

Verses 2, 3

1. ...go in unto my maid;... (v. 2)
 - A. Surrogate motherhood is not a 20th century happening only.
 - B. It is interesting to note that this temptation comes from a loved one...a wife.
 1. As a matter of fact Abram's problems are often due to his family.
2. ...that I may obtain children... (v. 2)
 - A. Abram had already been told that of his seed the world would be blessed (Genesis 12:1-3), and that they would be the ones to receive the land of Canaan – Gen. 12:7.
 1. Due to this, and the fact that up until this point no clear intimation that Sarai was to be the mother of this seed, some have suggested that her act was an act of great faith.
 - A. The thought is that since Abram's seed was to receive all that was promised, and she was unable to give him that seed, she, through faith, gave unto her husband Hagar to produce that seed.
 - B. Which seed, would in effect, be considered hers.
 - B. However, since this was a custom of the time I would think it more correct to say that Sarai simply gave into that which the world was doing.
 1. I have a problem with the concept of sin being an act of faith.
 2. If you question whether this was sin restudy Genesis 2:23-25.
 3. ...And Abram hearkened... (v. 2)
 - A. Isn't that nice of him?
 1. What a big-hearted guy?
 - B. Actually, his "big-heartedness" resulted in sin against several:

1. God - Who had promised him seed in due time.
2. Abram - It made him a sinner, not of lust but nevertheless a sinner.
3. Hagar - She was an individual, too, though only a servant.
4. Sarai - This act destroyed her in many ways, as we will see.
5. Isaac - He would have problems and wars forever with Ishmael.
 - A. By the way, on this point, had Abram gone to Canaan immediately Isaac would have probably been born much earlier and this event would not have happened.
 - B. Now, think about that for a while, especially the next time you buy gasoline.
6. Ishmael - He was rejected and became a wild ass of a man.
 - A. The Arabic people are descendants of Ishmael.

Verses 4-6

1. ...her mistress was despised in her eyes. (v. 4)
 - A. Undoubtedly Hagar thought that God had bestowed upon her what He had denied Sarai.
 1. Therefore she looked lightly upon Sarai.
 - B. We are seeing here the evils associated with polygamy.
 - C. Also we see that sin leads to sin.
 1. Hagar became proud - v. 5 (see also Proverbs 30:23).
 2. Sarai became bitter against Abram and blamed him for the sin - v. 5.
 3. Sarai became jealous and hard against Hagar - v. 6.
 4. Abram allowed Sarai to become "boss" - v. 6 (see also 1 Peter 3:6).
 5. It caused Ishmael to suffer later.
2. ...fled from her face. (v. 6)
 - A. It appears that Hagar is returning to Egypt.

Verse 7

1. ...angel of the Lord...
 - A. Much speculation as to whom this "Angel of the Lord" was.
 1. Some say a special angel set aside for just such special tasks.
 2. Others think an archangel such as Gabriel or Michael.
 - B. My understanding is that neither of the above is correct but that it is speaking of Christ pre-incarnate - a Theophany.
 1. He identifies Himself with Jehovah - v. 10, and Elohim - 22:12.
 2. He is recognized as Diety - Gen. 16:13; 18:23-33; 28:16-22; Ex. 3:6; Jdgs. 6:15, 20-23; 13:22.
 3. Biblical writers speak of Him as Diety - Gen. 16:13; 18:1; 22:16; Ex. 3:2; Jdgs. 6:12.
 4. Herein is implied a plurality of persons in the Godhead which is in accord with scripture - Gen. 1:26; 11:7; Col. 2:9.
 5. The organic unity of Scripture would be broken if it could be proven that this central figure in the O.T. revelation was a created angel, while that of the N.T. is the incarnation of the God-man.
2. ...Shur. (v. 7)
 - A. "Before Egypt as thou goest toward Assyria" - Gen. 25:18.
 1. Most likely in the North-West of Arabia heading toward Egypt.

Verses 8-10

1. ...multiply thy seed... (v. 10)
 - A. She is to submit to Sarai (v. 9), and it will result in much seed.
 - B. Literally, "multiplying I will multiply thy seed."
 1. Words inappropriate of an angel.

Verse 11

1. ...Ishmael;...
 - A. I.e. "God shall hear."
 - B. Hagar (fugitive) was told she would have Ishmael (God hears).

Verse 12

1. ...he will be a wild man;...
 - A. Literally, "a wild ass of a man" - Job 39:5-8.
 1. The Hebrew is "onager" designating the swift-footed beast.
 - B. Today no one can harness the Bedouin Arabs.
 1. It has been said "The Bedouins are the outlaws among the nations. Plunder is legitimate gain, and daring robbery is praised as valour." Pulpit Commentary, Vol. 1, p. 229.
2. ...dwell in the presence of all his brethren.
 - A. Notice his death in Genesis 25:18.

Verses 13, 14

1. ...Thou God seest me;... (v. 13)
 - A. El-Roi, a God of seeing.
2. ...Have I also here looked after him that seeth me? (v. 13)
 - A. She asked if she still lives after seeing El-Roi.
3. ...Beerlahairoi;... (v. 14)
 - A. Literally, "The well of Him that liveth and seeth me."
 1. Hagar marvels that God sees (Beerlahairoi), and hears (Ishmael), and is seen by her (fugitive).

Verses 15, 16

1. ...fourscore and six... (v. 16)
 - A. Abram is 86 at the birth of Ishmael.
 - B. Nothing else is said of him for 13 years as will be seen in chapter Genesis 17:1.

COMMENTARY

CHAPTER SEVENTEEN:

Verse 1

1. ...Almighty God;...
 - A. In the Hebrew "El Shaddai."
 1. The first use of this description, later found six times in Genesis and 31 times in the book of Job.
2. ...walk before me,...
3. ...be thou perfect.
 - A. Maybe God's looking at the situation of Hagar in retrospect and warning Abram as to

how to walk and what to strive for.

Verse 2

1. And I will...
A. There are seven "I will's" of God in this text - Gen. 17:2-8.
2. ...my covenant...
A. A renewal of the covenant previously given in chapter 12.

Verses 3, 4

1. ...father of many nations. (v. 4)
A. I.e. Jews, Arabs, Edomites, Ishmaelites, children of Keturah, plus being the "father of the faithful" - Rom. 4:16, 17.

Verse 5

1. ...Abraham;...
A. Abram is understood as "exalted father" while Abraham is seen as the "father of multitudes."

Verses 6-11

1. ...an everlasting possession;... (v. 8)
A. It is important to see that if the land promise is still in effect so is the covenant of circumcision that is about to be made.
 1. Yet see Galatians 5:4-12 on the value, under the new covenant, of circumcision.

Verses 12-14

1. ...eight days... (v. 12)
A. There is medical reason here as on the eighth day one's blood clots the best it ever will.
 1. Vitamin K, an important blood-clotting element, is not found in the normal amount until the fifth to the seventh day.
 2. Secondly, prothrombin, another important element necessary for normal clotting of the blood, peaks at 110 per cent on the eighth day.
2. ...everlasting covenant. (v. 13)
A. Here, again, is what we've dealt with already and the perpetuality of the covenant - Gen. 13:15.
 1. See, again, Galatians 5:4-12.

Verse 15

1. ...Sarai...
A. This meant "my princess" showing that she was Abraham's princess.
2. ...Sarah...
A. Now she is "princess" in general.

Verse 16

1. ...I will bless her, and give thee a son also of her:...
A. Here is the first mention of Sarah being blessed and her being the mother of Abraham's seed.
2. ...*mother* of nations; kings of people shall be of her.
A. Refer back to verse four on this.

Verse 17

1. ...Abraham fell upon his face, and laughed,...

- A. Some say because of doubt but I don't think so.
- B. It seems, rather, that Abraham's laugh was brought on by joy.
 - 1. But what of the two following questions?
- C. It would seem that they express an attitude of happy wonder.
 - 1. If you had the faith of Abraham and God told you that at 99 years of age you would soon have a child wouldn't you be amazed that you still had your vitality?
 - 2. Actually, as we will see a little later, Abraham was still capable of fathering children after Sarah's death - Gen. 25:2-4.

Verse 18

- 1. ...O that Ishmael might live before thee!
 - A. A plea for favor in the sight of God for Ishmael.
 - 1. Abraham realizes that for all intent and purposes Ishmael is passed by relative to the covenant promises.
 - 2. Therefore he seeks a favor from God for him.

Verse 19

- 1. ...Isaac:...
 - A. I.e. "laughter."
 - 1. This seems to confirm that Abraham's laugh was a product of his joy rather than doubt.

Verse 20

- 1. ...as for Ishmael, I have heard thee:...
 - A. An answer to the prayer of verse 18
- 2. ...I have blessed him,...fruitful,...multiply him...twelve princes...a great nation.
 - A. The twelve princes represent the twelve tribes of Ishmael - Gen. 25:12-16.
 - B. His becoming a great nation is seen in the Arabic nations of today.

Verse 21-23

- 1. And Abraham took... (v. 23)
 - A. Notice how quickly Abraham obeys God "... the selfsame day, as God had said unto him."

Verses 24, 25

- 1. ...Ishmael his son *was* thirteen years old,... (v. 25)
 - A. The Arabs still circumcise at the age of 13.

Verses 26, 27

- 1. And all the men of his house,... (v. 26)
 - A. Three ways to get into Abraham's family.
 - 1. Birth.
 - 2. By being bought.
 - 3. By being adopted.
 - B. The same is so for the Christian except the one who is in God's family has been born again (John 3:3, 5), bought with a price (1 Corinthians 6:20; 7:23; Acts 20:28), and adopted into the family - Rom. 8:14-16.

COMMENTARY

CHAPTER EIGHTEEN:

Verse 1

1. And the Lord appeared...
 - A. Here is an appearance of Jehovah.

Verse 2

1. ...three men stood...
 - A. The Oriental custom of approaching a house.
 1. It seems that Abraham was in a state of deep thought and had not noticed the approach of these three "men" until they were well in sight.
 - B. I think we will see, as we go along, that there is evidence to indicate that one of these three "men" was the Lord.
2. ...ran to meet them...
 - A. Here, again, Oriental custom even to the point of prostrating himself before them.
 1. Actually, as we will see later, these three men are, number one, the Lord and, number two, two angels.

Verse 3

1. ...My Lord,...
 - A. I.e. "Adonai."
 1. Notice that one is singled out - not "my Lords," but "my Lord."
 2. It should also be noted that this is better understood as "my lord" - small l - indicating a general greeting to what appears to be a high ranking person.
 - B. It seems clear that Abraham did not, at first, recognize these as being heavenly beings.
 1. Had he have done so he most likely would not have offered food.
 2. It would seem that Hebrews 13:2 has a bearing here too.

Verses 5-8

1. ... morsel...three measures of fine meal... (v. 5)
 - A. "A morsel of bread" is 56 pounds of bread to Abraham.
2. ...after that ye shall pass on:... (v. 5)
 - A. Here, too, is an indication that at this point in time Abraham does not realize that his guests are heavenly beings.
3. And Abraham ran... (v. 7)
 - A. We see how hospitable Abraham was.
 1. We should keep this in mind when we note Lot's reception of his two guests.
4. ...and he stood by them... (v. 8)
 - A. As a waiter as per Oriental custom.

Verse 9

1. And they said...
 - A. Oriental custom forbade those who were not intimate inquiring after a wife.
2. ...Where *is* Sarah...
 - A. Omniscience at work unless somewhere along the line Abraham had informed these of his wife's name which would have been unlikely.
3. ...in the tent.

- A. Sarah was where wives were normally found when guests were outside the tent - in the tent.

Verse 10

- 1. ...I will certainly...
 - A. Here is something outside the realm of mortal man or the powers of the angelic beings.
 - 1. Therefore confirmation of Diety involvement.
- 2. ...return unto thee...
 - A. Not the restoring of Abraham's ability to father a child but Sarah's ability to bear a child.

Verse 11

- 1. ...it ceased to be with Sarah after the manner of women.
 - A. She had passed menopause.

Verse 12

- 1. ...Sarah laughed...
 - A. A laugh of unbelief or, at least, mixed feelings of doubt and joy.
- 2. ...shall I have pleasure,...
 - A. Often used to indicate Sarah having a child and her pleasure from such.
 - 1. However, this is not what is meant.
 - B. Better seen as "After I have become worn out, have I enjoyed sexual delight and my lord too is an old man?"
 - 1. Sarah is not very delicate in her response to the promise.
 - 2. She sees herself, and Abraham, as too old for sexual enjoyment.
- 3. ...my lord...
 - A. Note 1 Peter 3:6.

Verse 13

- 1. And the Lord said unto Abraham,...
 - A. Here the word "Jehovah," therefore answering as to whom it was that was speaking.
 - B. Note that the rebuke was addressed to Abraham.
 - 1. Perhaps due to Sarah's still remaining on the other side of the veil of the tent.
- 2. ...Wherefore did Sarah laugh,...
 - A. Remember she laughed "within herself" (v. 12).
 - 1. An indication of the omniscience of God.

Verse 14

- 1. ...hard...
 - A. From "yippole" meaning "to be wonderful."

Verse 15

- 1. Then Sarah denied,...
 - A. Sarah lied!
 - 1. She is caught by the omniscience of God.
 - 2. What to do, what to do?
 - A. Ah ha, lie...
 - B. But...
- 2. ...he said, Nay; but thou didst laugh.
 - A. There was no way to escape the fact of her laugh and her lie - Numbers 32:23.

Verse 16

1. ...men arose...

A. As they made plans to leave Abraham goes part way as was custom.

Verses 17, 18

1. ...Shall I hide...that thing which I do; (v. 17)

A. God doesn't seek to keep from Abraham what is about to happen.

1. Notice, too, that which is about to happen is to be caused by the One present.

Verse 19

1. For I know him,...

A. God knows Abraham to the point of knowing what the future hold.

1. This does not necessarily imply omniscience.

Verses 20-22

1. ...the cry of Sodom...I will go down, and see... (v. 21)

A. God doesn't punish by hearsay, but by actual knowledge.

1. Therefore He came down to see.

B. God, even in heaven, had "heard" of the wickedness of Sodom and Gomorrah.

1. He therefore descends to check it out.

C. Now the question arises here of the omniscience of God and why He needed to come check out the condition of Sodom and Gomorrah.

1. In other words, if He is omniscient, without any limitations, He should already know of their condition.

2. If He is omniscient, without any limitations, He should not need to "go down..., and see."

3. There doesn't seem to be any value in the phrase "and if not, I will (future tense), know" if He already knew ahead of time.

4. The Chaldean paraphrase of this is, "and they repent, I will not exact punishment."

5. The LXX says that He was going down to "ascertain the exact truth."

Verses 23-33

1. And Abraham drew near,... (v. 23)

A. With faith in God's righteousness (v. 25), he proceeded to "Jew" God down...50...45...30...20...10.

1. Have you ever wondered what would have happened had Abraham kept going...5?

COMMENTARY

CHAPTER NINETEEN:

Verse 1

1. ...two angels...

A. The same two "men" that "turned their faces" from the presence of Abraham (18:22).

Verse 3

1. ...feast...

A. I.e. "mishteh", a drink or refreshing beverage.

1. Lot is hospitable and entertains angels unawares also.

2. ...unleavened bread,...

A. Actually this is contradictory in the Hebrew due to the wine.

B. There is no yeast in the bread but is in the wine.

3. Notice the differences between the visit to Abraham and Lot by these heavenly beings.

A. Abraham

Jehovah came.

Angels gladly stayed.

Abraham sat at home.

A righteous man with a pilgrim spirit

Lot

Jehovah did not come.

Had to be begged, preferred the street.

Lot sat at the gate.

A righteous man without a pilgrim spirit

- 2 Peter 2:7, 8.

B. We will contrast Abraham and Lot in more detail at the end of the notes on this chapter.

Verse 4

1. ...compassed the house...

A. I.e. they circled it.

2. ...both old and young,...

A. This depravity involved all ages.

1. The Hebrew has it "from young to old."

3. ...all the people...

A. Literally, "without exception."

Verse 5

1. ...that we may know them.

A. Literally, "O that we may know them," indicating a yearning.

B. This is speaking about homosexual intercourse which was prevalent among the Canaanites (Lev. 18:22; 20:13), and other nations - Rom. 1:26, 27; 1 Cor. 6:9; 1 Tim. 1:10.

C. It is clear that there is no shame connected with their desires as this cry is made aloud in the streets.

Verse 7

1. ...brethren,...

A. Lot calls them "brethren."

1. Maybe, as suggested by some, a meek tolerance.

2. But if so he is tolerating that which God abhors.

Verse 8

1. ...two daughters...

A. An attempt to avoid sin by sin.

1. By the way, why his daughters and not himself?

B. Not much of a father in my estimation!!

2. ...which have not known man;...

A. Virgins, yet betrothed to two Sodomites (v. 14).

Verse 9

1. ...Stand back....

A. I.e. "gash hale'ah" meaning to "draw near" instead of to move away.

2. ...This one *fellow*...

A. Lot.

1. Showing their contempt of him.

3. ...he will needs be a judge:...

A. Seems to be that Lot has been judging their activities all along; but still stayed in the city.

Verse 11

1. ...smote the men...with blindness,...

A. More of a delusion than physical blindness only.

1. They became confused or confounded which resulted in their being "wearied" at the door.

B. No doubt at this point Lot had an idea that his guests were more than just pilgrims.

C. Also, it would seem clear that God had now seen that the cry heard of Him of Sodom's depravity was indeed true - Gen. 18:21.

Verse 14

1. ...sons in law,...

A. Since the daughters were still virgins (v. 8), it would seem clear that these are sons in law so much as they were betrothed.

1. Actually, they were considered married except for conjugal rights.

2. ...as one that mocked...

A. From the same root as the word Isaac, therefore he appeared to them as one who laughed at their calamity.

1. Perhaps this had a lot to do with his inconsistent life.

2. Were it not for 2 Peter 2:7 we would not know that Lot was righteous.

Verse 15

1. ...angels...

A. Now the record refers to them as angels instead of men.

2. ...hastened...

A. Urgency is involved.

3. ...lest thou be consumed in the iniquity...

A. Rather "lest thou be consumed in the destruction or punishment."

Verse 16

1. ...lingered,...

A. It is dangerous to "linger" when God says "hurry!"

2. ...laid hold upon his hand,...

A. While Lot clings to his earthly possessions these "men" literally take him, his wife, and his two daughters by the hands and leads them to safety.

3. ...the Lord being merciful...

A. Literally, "in the mercy, or gentleness, of Jehovah to him."

1. By the way this "gentleness" or "mercy" is due to Abraham's relation to God.

Verse 17

1. ...neither stay thou in all the plain; escape to the mountain,...

A. All of the beauty of the plains is about to be destroyed.

1. Therefore he was to escape to the mountain of Moab, on the east side of the Dead Sea.

Verse 18

1. ...Oh, not so, my Lord:

A. About here I feel like asking how dumb can you be? (But I won't.)

B. It is believed by some, due to Lot's use of the word "Lord" (Adonia), that Jehovah has

now joined Himself with these two angels.

1. This could be as you note verses 19-21 and the permission being granted for Lot to go to Zoar.

Verses 19, 20

1. ...I cannot... (v. 19)
 - A. What a difference between the intercessory prayer of Abraham for Sodom and the selfish prayer of Lot for Zoar.
 1. One is concerned for others; the other is concerned for himself.
2. ...this city... (v. 20)
 - A. Zoar – v. 22.
 - B. The original name was Bela (Gen. 14:2), which meant "devoured" or "devouring."

Verse 23

1. ...sun was risen upon the earth...
 - A. Lot had left early in the morning (v. 15), now it was clearly morning.

Verse 24

1. ...rained upon Sodom and Gomorrah...
 - A. From Deut. 29:23 (cf. Hosea 11:8), Admah and Zeboiim were involved as well.
 1. Zoar would have perished had it not been for Lot's request.
 - B. The five cities formed what was called the Pentapolis.
2. ...brimstone and fire...
 - A. I.e. "sulphur and fire."
 1. Undoubtedly this area then formed the southern part of the Dead Sea, which filled the whole created by the destroying of these cities.
 2. The northern part of the Dead Sea reaches a depth of 1,300 feet while at the southern tip it reaches only three to five feet in depth.

Verse 25

1. ...overthrew...
 - A. Literally, "turned upside down."

Verse 26

1. But his wife...
 - A. It can only be conjectured as to why she looked back.
 1. However, she will stand, so long as the world stands, as a reminder of disobedience and its consequences - Lk. 17:32.

Verse 29

1. ...God remembered Abraham...
 - A. Lot was remembered for Abraham's sake.
2. ...overthrew the cities in the which Lot dwelt.
 - A. Some have said that Zoar was destroyed following Lot's departure from it (v. 30).
 1. But I do not believe that to be so.
 - A. It is the only one still mentioned years later - Isa. 15:5; Jere. 48:34.
 - B. God had promised not to destroy it (v. 21).

Verse 30

1. ...dwelt in the mountain...
 - A. This is where he had been told to go to start with (v. 17).

2. ...for he feared to dwell in Zoar:...
 - A. Not because he feared it would be destroyed because God had promised not to do so.
 - B. Perhaps his fear was rooted in the fact that Zoar was as evil and depraved as the other cities.
 1. He had simply "jumped out of the frying pan into the fire."
3. ...dwelt in a cave,...
 - A. Lot had lingered in Haran (ch. 12), Sodom (ch. 19), and now a cave.

Verse 31

1. ...not a man in the earth...
 - A. Most likely in reference to no men being in Canaan.
 1. They knew that Zoar had been spared.
 - B. Possibly this has reference to their thinking that Lot was the oldest of Terah's children, through Shem, and therefore they needed to carry on the Messianic line.
 1. Even if so, still no reason for their actions as they received no such command of God.

Verses 32-35

1. ...let us make our father drink wine,... (v. 32)
 - A. There is no excuse for Lot allowing this to happen.
 1. Even in the sorrow of the loss of his wife and the loss of most of his possessions he should not have allowed this to happen.
2. ...he perceived not... (v. 33)
 - A. He was in such a drunken state that he did not realize what he was doing.
 1. Does not imply unconsciousness but a badly blurred consciousness.
 - B. It is interesting to note that after this event Lot fades into obscurity, never to be mentioned again in Genesis.
 1. Even his death is not mentioned.

Verses 37, 38

1. ...Moab:... (v. 37)
 - A. I.e. "from the father."
2. ...Benammi:... (v. 38)
 - A. I.e. "son of my people."
 - B. Moab and Benammi became the father of the Moabites and the Ammonites, and were the ones to later lead the children of Israel into sex abuse, sins and idolatry.
3. Before we close the book on Abraham and Lot let's do a little comparison:

A CONTRAST BETWEEN ABRAHAM AND LOT CHAPTERS EIGHTEEN AND NINETEEN

ABRAHAM

Saw three persons - one the Lord
At noon in full light
In the plains
In a tent
Dwelt apart from sinners

LOT

Saw two persons - perhaps never saw the Lord
At the evening in darkness
In the city
At the gate
Dwelt with sinners - called them "brethren"

Ran to meet the guests
Offer of communion accepted, "So do!"
Undisturbed communion
A calf is slain and fine meal

"Where is they wife?" "In the tent."

Abraham had godly children
Sarah made the meal
He stood peaceably under a tree
Told of Sodom, though not involved
Prayed and made intercession
Abraham is remembered

Rose up to meet the guests
Offer rejected, "Nay!"
Interrupted fellowship
In the Hebrew a contradiction – unleavened bread and wine
Wife not at home (Wonder what affect this had on the overall situation?)
Lot did not
Lot made the meal
Lot tried to pacify the men of the city
Told to "escape" to prevent their demise
Prayed for himself with a "not so"
Flees to another city he chose. Ends up in a cave drunk, begets illegitimate children through incest, and is forgotten.

COMMENTARY

CHAPTER TWENTY:

Verse 1

1. ...Kadesh...
 - A. Literally, Kadesh-barnea.
 1. Located in the southern most part of Canaan.
2. ...Shur,...
 - A. Its location is described in Genesis 25:18.
 1. Literally, the desert area east of the Red Sea.
3. ...Gerar
 - A. Located north of Kadesh by some 40 to 50 miles.

Verse 2

1. ...She is my sister:...
 - A. Here we go again - Gen. 12:10-20.
 1. Seems that Abraham had not learned from his past mistake with Pharaoh.
2. ...Abimelech...
 - A. The official name of the Philistine kings - Gen. 26:1; Psa. 34:1.
 1. Similar to Pharaoh of Egypt.
 - B. Abimelech meant, "my father is king" or "Melech is father."
3. ...took Sarah.
 - A. Not sexually, but placed her in his harem for such purposes later.
 - B. At this point in time Sarah is 90 or so years old - Gen. 17:17.
 1. Yet she is still attractive to Abimelech.
 - C. It would seem that both Abraham and Sarah had, at least, a portion of their youthful vigor and appearance restored.
 1. This can be seen by the fact that Abimelech wanted her.
 2. Also she later nursed Isaac - Gen. 21:7.
 3. Then 30 years following Sarah's death Abraham fathered more children by Keturah

- Gen. 25:1, 2.

Verse 3

1. ...dream...
 - A. The usual mode of self-revelation used by God toward the heathen (Pharoah - Gen. 41:1-8; Nebuchadnezzar - Dan. 4:5).
2. ...dead man,...
 - A. Literally, "behold thyself dying, or about to die."
 1. Why?
3. ...the woman thou hast taken...is a man's wife.
 - A. How I wish the world (the church too), would learn this point today!!!
 1. Even though Abimelech had not yet used her sexually, he undoubtedly had plans to do so as a part of his harem.
 - B. God speaks clearly on the subject - "you've no right to have her because she is wed to another."
 1. Sounds like the sermon that cost John the Baptist his head - Mt. 14:3-11.
 2. Down throughout time a lot of men have "lost their heads" over a pretty woman.
 - A. Almost as many will loose their souls - Mt. 5:31,32; 19:3-9; Gal. 5:19-21.

Verse 6

1. ...I also withheld thee from sinning against me:...
 - A. Note how God views the taking of another man's wife.
 1. Do you think he views it differently today?
 2. If so why, and where did He say so?
 - B. God had not allowed Abimelech to commit adultery with Sarah.
 1. Although not stated it would seem that this was done by the quickness of the dream of Abimelech."
 - C. It is important to stop and think about something here.
 1. We're still looking for the seed to come aren't we?
 2. Had Abimelech committed adultery with Sarah, and she became pregnant, what would have been the results to man's salvation?
 - A. What we see is that the devil is still at work here don't we?

Verse 7

1. ...prophet,...
 - A. Not just a "man of God," but a "prophet."
 1. From the Arabic "nabhi" meaning prophet.
 - B. One who intercedes for others - Deut. 9:20; 1 Sam. 7:5; 12:19, 23; Jere. 7:16.
 1. Note also the warning concerning prophets in Psalms 105:15.

Verse 8

1. ...rose early in the morning,...
 - A. Abimelech realized the urgency of this matter.
 - B. Even though he was a Philistine King he outshined Abraham in this matter when called to his attention.
 1. Even a heathen king realized that adultery was wrong.

Verse 9

1. ...Abimelech called Abraham,...

- A. Here Abraham had his "pedigree" read by Abimelech.
- B. To this whole event some say that the only reason that Abimelech took Sarah was for power.
 - 1. However, if so, would God have needed to intervene while pointing out that he had, as of yet not touched her?
 - 2. Also the marriage of a nomad's sister would have added little to his power and wealth due to the large dowry he would have been required to pay.

Verse 14

- 1. ...Abimelech took sheep,...
 - A. Pharaoh had done the same thing - Gen. 12:16.
 - 1. But for a different motive.
 - B. Here the gift to Abraham was to propitiate his favor for the wrong he had suffered.
 - 1. Pharaoh had given his "gifts" more so as a dowry.

Verse 16

- 1. ...a covering of the eyes,...
 - A. Three possibilities worth considering:
 - 1. I have given thy brother money to buy you a veil.
 - A. Veils often had coins on them.
 - 2. Let no one look on you, but your husband.
 - 3. This will reserve the glances of ridicule of others and therefore she was justified.
 - A. The word can mean, "justified" or "reproved."

Verse 17

- 1. ...Abraham prayed...
 - A. Even though he had sinned God still heard him.
 - 1. It would seem an implication of repentance here.
- 2. ...God healed...
 - A. What ever the malady was God removed it.
 - 1. It would seem, though, that the malady dealt with the removal of the capability of procreation (v. 18).
 - 2. But not just this as, remember, Abimelech was told that he was a dead man (v. 3).
 - 3. Which meant more than being "dead" sexually.

COMMENTARY

CHAPTER TWENTY-ONE:

Verse 5

- 1. ...Abraham was an hundred years old,...
 - A. 25 years from the first promise (Gen. 12:4), but 405 years from the law - Gal. 3:17.
 - 1. If need be see again the charts and arguments on this as related to Genesis 15:13.

Verse 8

- 1. ...and was weaned:...
 - A. Three to five years after birth.
 - 1. The earliest would be three years - 2 Chron. 31:16.

Verses 9, 10

- 1. ...mocking. (v. 9)

- A. Ishmael was at least 17 and perhaps 19 depending upon how old Isaac was.
- B. Again refer to the notes on Genesis 15:13 if needed.
 - 1. Here is when the actual persecution begins.
- 2. ...Cast out... (v. 10)
 - A. Hagar and Ishmael are cast out.
 - 1. This is an allegory to teach that it is not the children of the flesh (i.e. Jews by birth), but the children of promise (i.e. Christians), who are heirs - Gal. 4:21-31.
 - 2. It is not so much the physical seed of Abraham that would be blest but the spiritual sons - Rom. 4:13-25.
 - A. The physical Jews can only expect to be blest by God by their obedience to the gospel based upon faith - John 8:24; Gal. 3:26-29.

Verse 12

- 1. ...in Isaac shall thy seed be called.
 - A. Romans 9:7.

Verses 15-18

- 1. ...cast the child... (v. 15)
 - A. Hagar forgot the promise of the angel who had said that Ishmael would be a great nation - Gen. 16:10-12.
 - B. Ishmael is old enough to hunt his own water and care for his mother.

Verse 19

- 1. ...opened her eyes,...
 - A. Perhaps by providence.

Verse 21

- 1. ...mother took him a wife out of the land of Egypt.
 - A. Now the problems start.
 - 1. Remember later that Joseph is sold to the Ishmaelites.

Verse 31

- 1. ...Beersheba;...
 - A. I.e. "the well of the oath" or "seven wells."

Verse 34

- 1. ...sojourned in the Philistines land many days.
 - A. Some say a conflict here and verse 32.
 - 1. However, at this time the land of the Philistines had no fixed boundary.

COMMENTARY

CHAPTER TWENTY-TWO:

Verse 1

- 1. ...tempt...
 - A. Better - "test."

Verse 2

- 1. ...Take now thy son,...
 - A. By this time Isaac is 25 to 30 years old.
- 2. ...Moriah;...
 - A. Same mountain as Calvary where Jesus was crucified.

B. Also the same location of the Solomon's temple - 2 Chron. 3:1.

Verse 5

1. ...I and the lad will...come again...

A. Abraham believes that both are to return from the mountain - Heb. 11:17-19.

1. Undoubtedly Abraham viewed Isaac as being dead.

B. We'll make some comparisons of Isaac and Jesus at the end of the notes on this chapter.

C. Keep in mind that Abraham was also a prophet - Gen. 20:7.

1. Therefore he would know somewhat of the future.

Verse 8

1. ...God will provide himself...

A. I believe could be prophetic - Isa. 53:6; John 1:29.

Verse 12

1. ...thine only *son*...

A. There is no recognition of Ishmael at this point in time.

Verse 13

1. ...ram...

A. A type of Christ.

1. Both were substitutes.

2. Both were provided by God.

3. Both were innocent.

4. Both were sacrificed on Calvary.

Verse 14

1. ...Jehovahjireh...

A. I.e. "The Lord will see to it," or "The Lord shall be seen."

1. He did...He was!

Verse 18

1. ...in thy seed...

A. Referred to in Galatians 3:16.

Verse 19

1. ...went to Beersheba;...

A. "Seven wells" - "seven" was the number of God while water is the emblem of spiritual blessings.

B. Following chapter 22 the future sins of Abraham are never mentioned again.

COMPARISON OF ISAAC TO CHRIST

ISAAC CHRIST

A child of promise (21:2)

Birth announced to mother (18:10)

Came in fullness of time (21:2)

Named by an "angel" (17:19)

Pre-named (17:19)

Miraculously born, old age (18:11)

Only begotten son (22:12)

A child of promise (Isa. 7:11)

Birth announced to mother (Lk. 1:26-38)

Came in fullness of time (Gal. 4:4)

Named by an angel (Mt. 1:20, 21)

Pre-named (Mt. 1:21)

Miraculously "born," virgin (Mt. 1:23)

Only begotten Son (John 3:16)

Loved of the father (22:2)
Hated by his brother without cause (21:9)

Must be sacrificed (22:2)
Compared to a lamb (22:13)
Went up to hill of Moriah (22:2)
Two men went with him (22:3)
Went up carrying his own wood (22:3)

Was dead in Abraham's mind 3 days (22:4)
Willfully offered himself (22:9)
Was raised from the dead (figuratively -
Heb. 11:19)
Freely given by the father (22:3, 10)

Loved of the Father (John 15:9)
Hated without cause by brethren (John
15:18)
Must be sacrificed (John 3:14)
Compared to a lamb (John 1:29)
Went up to Calvary (Lk. 23:33)
Two thieves went with him (Lk. 23:33)
Christ went up carrying His cross (John
19:17)
Was dead for 3 days (Mt. 12:40)
Willfully offered himself (John 18:11)
Was raised from the dead (factually –
Mt. 28:6)
Freely given by the Father (Rom. 8:32;
Acts 2:23)

Abraham is the "Father of the faithful," because he believed the pre-named, miraculously born, only begotten Son, though dead would arise from the dead. He believed the Gospel (Gal. 3:8, 9). This should be compared to Romans 4:16-25 keeping in mind the prophetic powers of Abraham.

COMMENTARY

CHAPTER TWENTY-THREE:

Verse 1

1. ...life of Sarah.
 - A. Sarah is the only woman in the scriptures that her age is mentioned at death.
 - B. She died 38 years before Abraham.
 1. According to Hebrews 11:13 she died in faith.

Verse 2

1. ...Kirjatharba;...
 - A. I.e. "city foursquare."
 1. Some say the city of Arba (a prince).
 2. The Jews say "City of Four," because they believe that Adam, Abraham, Isaac, and Jacob are buried there.
2. ...Hebron...
 - A. "Fellowship."
3. ...Canaan:...
 - A. "Bow the knee."
4. ...weep...
 - A. First mention of a person weeping in the Bible.

Verse 4

1. ...stranger and a sojourner...
 - A. Compare this with Hebrews 11:13-16.

Verse 5

1. ...children of Heth...

A. The Hittites.

Verses 6-20

1. Hear us,... (v.6)
 - A. Perhaps a compliment by the Hittites with no strings attached.
 - B. However, more likely following the Oriental custom of doing business.
 1. Offer something free but not expecting it to be taken.
 2. Then telling you the value and going from there to an agreed price.
2. ...Ephron... (v. 8)
 - A. The ruler of the city.
3. ...Machpelah,... (v. 9)
 - A. A portion of ground upon which a cave was found.
 - B. "Machpelah" literally meant "double" causing some to believe this to indicate a double cave capable of holding two bodies.
4. ...four hundred shekels of silver;... (v. 15)
 - A. Approximately \$260.00 then.
 1. Perhaps as much as \$5,000.00 now.
 - B. The word "shekel", from shakal, to weigh, here used for the first time.
 1. Not a stamped coin, but a piece of metal of a definite weight.
 2. Coined money was unheard of among the Hebrews until after the captivity.
5. Unto Abraham for a possession... (v. 18)
 - A. This is the only land that Abraham owned.
6. ...buried Sarah... (v. 19)
 - A. A Moslem Mosque now stands over the cave today.
 - B. Sarah, Abraham (25:9), Isaac (35:27-29), Rebekah and Leah (49:31), and Jacob (50:13) are all buried in this grave.

COMMENTARY

CHAPTER TWENTY-FOUR:

Verse 2

1. ...eldest servant...
 - A. Eliezer - Gen. 15:2.
 1. By the way, remember that Eliezer meant "God's helper."
2. ...thy hand under my thigh:
 - A. This form of oath is found here and in Genesis 47:29.
 - B. The "thigh" is here regarded as the seat of the procreative powers.
 1. It, by metonymy, takes into consideration all the descendants of one - Gen. 46:26; Ex. 1:5; Jud. 8:30.

Verse 3

1. ...make thee swear...
 - A. Seems this oath was administered in view of the fact that the promised Savior was to come from the Abrahamic line.
2. ...thou shalt not take a wife unto my son of the daughter of the Canaanites,...
 - A. Why?
 - B. It was necessary to maintain the pure Semitic line.

1. Marriage with a Canaanite would have voided that pure line.

Verse 7

1. ...he shall send his angel...
 - A. Here we see the faith of Abraham manifested.

Verse 8

1. ...if the woman...
 - A. Eliezer is released from the oath should the woman choose not to come.
 - B. This is an extremely important passage in regards to free moral agency.
 1. We see choice not being overruled by God.
 2. Rebekah was allowed to choose her destiny.
2. ...bring not my son thither again.
 - A. Here, again, is the solemn warning not to return Isaac to Ur of Chaldees for a wife.

Verse 15

1. ...Rebekah...
 - A. The etymology of the name is unclear.
 1. It appears to be of Arabic origin meaning "a tie-rope for animals," or "a noose."
 2. The root is found in the Hebrew only in the noun meaning "hitching-place" or "stall."
2. ...born to Bethuel,...
 - A. The granddaughter of Nahor, the brother of Abraham - Gen. 11:27.

Verse 21

1. ...held his peace,...
 - A. Eliezer is patient to be sure that this woman is the right one.

Verse 29

1. ...Laban:...
 - A. I.e. "white."
 - B. Notice that it appears that he is more interested in what he saw (bracelets), than what he heard (v. 30).
 1. We'll talk more about Laban later.

Verse 33

1. ...Speak on.
 - A. Laban is doing all the talking here.
 1. Perhaps due to his being the oldest son.
 - B. Yet you wonder, on something this important, where Bethuel is?

Verse 54

1. ...Send me away...
 - A. Eliezer is urgent to finish his task once he is sure that Rebekah is the right one.

Verse 58

1. ...Wilt thou go with this man?...
 - A. Rebekah is asked to:
 1. Believe a man she never saw before.
 2. Go to a land she had never been before.
 3. Marry a man she had never seen before.

Verse 59

1. ...her nurse,...

A. Deborah - Gen. 35:8.

Verse 60

1. ...be thou *the mother*...

A. A blessing given akin to Genesis 22:16, 17.

Verse 62

1. ...Lahairoi;...

A. Literally, "where God hears and sees."

Verse 65

1. ...took a vail, and covered herself.

A. Modesty.

1. 21st century women could learn something from Rebekah.

2. Indeed, they "have come a long way baby"!

Verse 67

1. ...Isaac brought her into her mother Sarah's tent,...

A. At the time of marriage he is 40 years old - Gen. 25:20.

COMMENTARY

CHAPTER TWENTY-FIVE:

Verses 1

1. ...Keturah.

A. I.e. perfumed.

B. This clearly stands to the contrary of the idea that Keturah was married to Abraham while Sarah was alive.

Verses 2-4

1. These verses help fulfill the promise made to Abraham that he would be the father of many nations - Gen. 17:5.

A. All of these became scattered throughout the area and became the opponents of Isaac's descendants.

Verses 5, 6

1. ...gave all the he had to Isaac. (v. 5)

A. Isaac was the chief heir of the inheritance of Abraham.

1. This involved more than must the physical inheritance of Abraham though.

A. It also involved the precious promises made to him.

2. ...gave gifts,...

A. The children of Hagar and Keturah were sent away with a gift, but not as joint heirs.

1. Ishmael had been sent away earlier - Gen. 21:10-14, and now the other descendants are likewise sent away.

Verse 7

1. ...the days of the years of Abraham's life...

A. 175 years old at his death.

B. He lived as a sojourner for 100 years - Gen. 12:4.

C. Isaac was 75 years old - Gen. 21:5.

D. It had been 38 years since the death of Sarah - Gen. 23:2.

1. Keep in mind the 10-year difference in the ages of Abraham and Sarah - Gen. 17:17.

Verse 8

1. ...gathered to his people.
 - A. Fulfillment of Genesis 15:15.
 - B. No doubt referring to the reunion, in Sheol, of those departed faithful of years past.

Verse 9

1. ...his sons Isaac and Ishmael buried him...
 - A. It seems that by this time (approx. 72 years had passed since the casting out of Hagar and Ishmael), that Isaac and Ishmael had resolved the alienation between them.
 1. This could have come about due to the death of Abraham.
2. ...cave of Machpelah,...
 - A. This is the cave purchased by Abraham at the death of Sarah 38 years previous to this event - Gen. 23:9, 16.

Verse 11

1. ...the well Lahairoi.
 - A. See Genesis 16:14 and 24:62 on this.

Verses 12-18

1. ...the generations of Ishmael,... (v. 12)
 - A. The fulfillment of the promises made in Genesis 16:10; 17:20; and 21:13.
2. ...by their towns,... (v. 16)
 - A. That is their settlements or encampments.
3. ...twelve princes... (v. 16)
 - A. Some discussion as to whether Ishmael had only twelve sons.
 1. Whatever the case is, only twelve are mentioned.
4. ...the years of the life of Ishmael,... (v. 17)
 - A. 137 years.
5. ...died in the presence of all his brethren. (v. 18)
 - A. A fulfillment of Genesis 16:12.

Verse 21

1. ...she *was* barren:...
 - A. Barren for 20 years as is seen from verse 26.
 - B. Note that Abraham had not suggested that Isaac take another wife.
 1. Wonder if he had learned something?
 - C. It doesn't even seem that Isaac ever entertained the idea.

Verse 22

1. ...she went to enquire of the Lord.
 - A. Possibly through an intermediary such as Melchisedec.
 - B. Also it seems that by this point a regular appointed place of worship had been set.

Verse 23

1. ...Two nations are in thy womb,...
 - A. Take note of 2 Chronicles 21:8 and Romans 9:12 on this.
 1. This relates to the period when the Edomites were subject to David until they revolted.
 - B. Further, it should be realized that it is the nations, which are hated and loved, and not the individuals.

1. Note Malachi 1:2, 3 on this.

Verse 25

1. ...Esau...
 - A. I. e. the "hairy one" in Arabic.

Verse 26

1. ...Jacob:...
 - A. I.e. "heel-catcher," "supplanter," or "surplanter."
2. ...threescore old...
 - A. I.e. 60 years of age.

Verse 27

1. ...man of the field;...
 - A. Not a keeper of the field, but one who roamed the fields in search of game.

Verse 28

1. ...loved...
 - A. Parental partiality.

Verse 29

1. ...sod pottage:...
 - A. Literally, cooked porridge.

Verse 30

1. ...Edom.
 - A. Edom means "red" - from the pottage he demanded.

Verses 31-34

1. ...Sell me this say thy birthright. (v. 31)
 - A. It is important to understand that Abraham could have planted this thought relative to Jacob obtaining the birthright in the lad.
 - B. Abraham lived for 15 years following the birth of Esau and Jacob.

1. Isaac was born when Abraham was 100 - Gen. 21:5.	100
2. 75 years passed and Abraham died - Gen. 25:7.	75
3. Esau and Jacob were born when Isaac was 60 - Gen. 25:26.	<u>-60</u>
4. Therefore, a 15-year period of time is left.	15
5. Even if not so it is interesting to think upon this.	
 - C. It is indeed possible that Abraham had told Jacob of the Messianic lineage involved in the birthright and caused him to desire it.
 - D. Further, it appears that Esau cared little or nothing at all about the birthright and what all it involved.
 - E. There is, also, clear evidence that there is no deceit at all involved in what Jacob does in obtaining the birthright.

COMMENTARY

CHAPTER TWENTY-SIX:

Verse 1

1. ...Abimelech...
 - A. Not the same person who was visited by Abraham in Genesis 20:2.
 1. Abimelech is a title instead of a name.

2. ...Gerar

A. Perhaps the same as Umm-Jerar, about ten miles south of Gaza.

Verse 2

1. ...Go not down into Egypt;...

A. Later he will be instructed to go into Egypt - Gen. 46:3, 4.

2. ...land which I tell thee,...

A. Literally, "the land where I lead you or designate for you."

Verse 3

1. Sojourn in this land,...

A. So long as Isaac was willing to stay in Canaan, God would continue to bless him and give him the promises of his father Abraham.

1. Note Deuteronomy 5:3 on this.

Verse 7

1. ...asked *him* of his wife;...

A. Isaac has learned "well" from his father in this area.

Verse 8-11

1. ...sporting... (v. 8)

A. Isaac was caught "fondling" his wife.

2. ...What *is* this thou hast done... (v. 10)

A. Abimelech rebuked Isaac:

1. He told him his sin.

2. He dealt with the weakness of his excuse.

3. He pointed out the possible consequences of Isaac's sin.

Verse 14

1. ...Philistines...

A. Isaac's neighbors.

Verses 18-23

1. ...Isaac dugged again the wells of water,... (v. 18)

A. Isaac was a peace-loving man.

1. Therefore he moved on to the wells, which his father had dug.

2. ...called their names... (v. 18)

A. Note as follows:

1. Sitnah – v. 21

A. I.e. "hatred," or "opposition."

B. By the way, this word is the root word of the word Satan or Adversary.

2. Rehoboth - v. 22

A. I.e. "wide spaces."

3. Beersheba - v. 23

A. I.e. "well of the oath."

Verse 24

1. ...the Lord appeared unto him...

A. The promises restated to Isaac again.

Verse 26

1. ...Pichol...

A. A title rather than a name.

Verse 27

1. ...Wherefore come ye to me,...

A. Herein a covenant is sought.

Verse 33

1. ...Shebah:...

A. I. e. "good fortune."

Verse 34

1. ...the Hittite,...

A. By marrying heathen women, he forever despised his birthright and made it impossible to father the Messiah.

B. It is probably this incidence of bigamy that causes Esau to be referred to as a fornicator in Hebrews 12:16.

C. Note Esau is not like Isaac:

Issac

Obedient to his father - 22:6

Passive in his own engagement - 24:63

Peaceable over wells - 26:22

Esau

Displeased his father - 26:34

Sought out his own heathen wives - 26:34

War monger - 27:41

D. The Hittite nation has been confirmed to be an actual historical nation.

1. Until recently the Hittite civilization was thrown up as proof that the Bible was not historically accurate.

2. "One of the striking confirmations of Bible history to come from the science of archaeology is the 'recovery' of the Hittite peoples and their empires." Elder, John, Prophets, Idols, and Diggers.

2. ...Judith...

A. Also known as Aholibamah - Gen. 36:5, 14, 25.

3. ...Beerli...

A. Discovered Hot Springs for he is the same as Anah - Gen. 36:24.

COMMENTARY

CHAPTER TWENTY-SEVEN:

Verses 1-4

1. ...I know not the day of my death: (v. 2)

A. Isaac thinks his death is imminent but, as we will see, it wasn't.

1. He actually lives some 43 years or so more after this, dying at the age of 180 years of age.

2. His death is recorded in chapter 35.

3. He, therefore, would have been 137 years old at this time - Gen. 47:9; 41:46; 31:38; 25:26.

2. ...that my soul may bless thee before I die. (v. 4)

A. At this point we find that tradition gets in the way of God's will.

1. Isaac had heard God's blessing on the younger son - Gen. 25:23.

A. Yet he was going to extend the blessing to Esau even in the face of this.

2. Isaac knew that Esau had failed his 40-year period of probation and married heathen wives, which would prevent his being an heir of the Abrahamic promises.
 - A. Yet he was going to extend the blessing to Esau any way.
3. Isaac knew that Esau had sold his birthright and what that meant.
 - A. Yet, once again, we see that Isaac was still willing to extend the blessing to Esau.
 - B. Why did Isaac love Esau so much?
 1. He loved his venison - v. 3.
 - C. This is clearly a sin against God.

Verses 5-10

1. ...obey my voice... (v. 8)
 - A. Rebekah also falls into sin here.
 1. She full well knew of the promises made to Jacob.
 - A. Yet she was not willing to be patient and wait on the Lord.
 2. She does evil in order to accomplish good.
 - A. There is no justification for situation ethics in the scriptures.
 - B. Rebekah actually causes much trouble here.
 1. We do not know how God would have handled the situation, but we dare not suggest that He did so through deceit.
 2. Rebekah turns Jacob into:
 - A. A covetous person - v. 7.
 - B. A cheater - v. 10.
 - C. A deceiver - v. 12.
 - D. A liar - v. 19.
 - E. A coward - vrs. 42, 43

Verses 11-17

1. ...Jacob... (v. 11)
 - A. Here we see Jacob's sin:
 1. He feared being caught over being right - v. 12.
 2. He feared a curse - v. 12.
 3. He practiced deceit - v. 12.
 4. He lied - vrs. 19, 20, 24.

Verses 18-29

1. ...his father... (v. 18)
 - A. All of the physical senses of Isaac deceived him:
 1. His sense of sight was gone - v. 1.
 2. His sense of touch deceived him - v. 22
 3. His sense of hearing deceived him - v. 24.
 4. His sense of taste deceived him - v. 25.
 5. His sense of smell deceived him - v. 27.
 6. Even his emotions failed him - v. 26
 - B. Clearly we see that the senses were not reliable in these matters and therefore Isaac blessed Jacob - v. 23.
2. ...kiss me... (v. 26)
 - A. A token of Isaac's love and affection for his son.

3. ...fatness of the earth,... (v. 28)
 - A. Fulfilled in Genesis 30:43; Deuteronomy 8:7-10.
4. Let people serve thee... (v. 29)
 - A. Fulfilled in Isaiah 45:14; 60:14.
5. ...cursed *be* every one... (v. 29)
 - A. This patriarchal blessing is fulfilled in 2 Samuel 8:14.

Verses 30-39

1. ...Esau his brother... (v. 30)
 - A. Esau is not guiltless in all of this.
 - B. Actually he is much to blame for the entire situation.
 1. He knew the prophecy.
 2. He despised his birthright and, therefore, sold it - Gen. 25:31-34.
 3. He had "battered up" Isaac with the "savory meat."
 4. He eventually exaggerated Jacob's sin - v. 36.
 5. He eventually sorrows at the loss of the temporal blessing - Heb. 12:17.
2. ...Isaac trembled very exceedingly,... (v. 33)
 - A. Perhaps this is due to his realization of his being overruled by God.
 - B. Isaac finally, by faith, blesses Jacob for sure - v. 33; Hebrews 11:20.
3. ...he took away my birthright;... (v. 36)
 - A. This, of course, is untrue.
 1. Esau had previously sold his birthright - Gen. 25:34.
4. ...taken away my blessing... (v. 36)
 - A. Actually the blessing never was Esau's except in the sense of material possession.
5. ...I have made him thy lord,... (v. 37)
 - A. Fulfilled in Genesis 36:7.
6. ...Hast thou but one blessing,... (v. 38)
 - A. Not a request for a reversal of what has already been done.
 1. The blessings, once given, were irrevocable.
7. ...And Esau...wept. (v. 38)
 - A. See Hebrews 12:17 on this.
 - B. No doubt, an expression of sorrow for the results, but not for his actions.

Verse 40

1. ...by thy sword shalt thou live,...
 - A. Literally, upon thy sword shalt thou be.
 1. In other words, he would depend greatly upon the sword.
2. ...shalt serve thy brother;...
 - A. Fulfilled in 2 Samuel 8:11; Obadiah vrs. 10-14; 2 Chronicles 21:8-10.
3. ...thou shalt have the dominion,...
 - A. Not over Israel but, rather, at some time Israel's dominance over Edom would cease.

Verses 41-46

1. ...were told to Rebekah... (v. 42)
 - A. Here, again, we see Rebekah coming to the help of Jacob.
2. ...tarry with him a few days,... (v. 44)
 - A. Ends up being 20 years.

- B. Rebekah never sees her favorite son again.
- 3. ...daughters of the land,... (v. 46)
 - A. Rebekah cautions Jacob to look for a wife among her own people.
 - 1. He was not to take a Canaanitish wife.

COMMENTARY

CHAPTER TWENTY-EIGHT:

Verses 1-5

- 1. ...Shalt not take a wife of the daughters of Canaan. (V. 1)
 - A. Why?
 - B. Undoubtedly in order to preserve the Messianic line.
- 2. ...God Almighty... (v. 3)
 - A. El-Shaddai in the Hebrew.
- 3. ...give thee the blessing of Abraham,... (v. 4)
 - A. The land promise originally given to Abram - Gen. 12:1; 13:15; 15:13.
- 4. ...Isaac sent away Jacob:... (v. 5)
 - A. Isaac doesn't rebuke Jacob.
 - B. Rather he passes on the blessing of Abraham.

Verses 6-9

- 1. ...Jacob obeyed his father and his mother... (v. 6)
 - A. Jacob was submissive to both parents.
 - 1. To his mother in chapter 27.
 - 2. To his father here.
 - B. Keep in mind that Jacob is now 75 years old.
- 2. Then went Esau unto Ishmael, and took unto the wives... (v. 9)
 - A. Esau makes a partial attempt at pleasing his father.
 - 1. Remember, he had previously taken wives from the Hittites (Gen. 26:34), which resulted in bringing grief to his parents.
 - B. However, he actually only half obeyed God in that he took a wife from a nation, which God had previously cast off - the Ishmaelites.
 - 1. Half repentance is no repentance.
- 3. ...Mahalath... (v. 9)
 - A. I.e. "sickness."
 - B. Is referred to as Bashemath in Genesis 36:3 which meant "fragrance."

Verses 10-15

- 1. ...certain place,... (v. 11)
 - A. Actually no place in particular.
 - 1. There was no design or purpose behind his coming there.
- 2. And he dreamed,... (v. 12)
 - A. Jacob was concerned about meeting Esau and, perhaps, being killed - Gen. 27:42, 43.
 - B. Dreams were a legitimate mode of Divine revelation.
 - 1. Joseph dreamed relative to his coming greatness - Gen. 37:5-11.
 - 2. Later we'll see the dreams of the butler and the baker - Gen. 40:1-19.
 - 3. Pharaoh dreamed relative to the famine - Gen. 41:1-24.

4. Angel appears to Joseph in a dream relative to the virgin birth - Mt. 1:20, 21.
3. ...ladder... (v. 12)
 - A. The Hebrew word "sullam."
 1. The most visible aspect of the dream.
4. ...angels... (v. 12)
 - A. See Zechariah 1:10,11.
 - B. Literally, the messengers of Elohim - Psa. 103:20, 21; 104:4; Heb. 1:14.
 - C. This also seems to corroborate the theory that angel's primary work is on earth.
5. ...ascending and descending...(v. 12)
 - A. Possibly indicating the concern of God relative to Jacob in spite of the gulf between them.
 - B. Jesus, much later, uses this concept when discussing with Nathaniel who He was - John 1:51.
6. ...the Lord... (v. 13)
 - A. One of seven possible "theophanies" of Jacob - Gen. 31:11-13; 32:1, 24-30; 35:1, 9-13; 46:1-4.
 1. A "theophany" is an appearance of Deity to man in a physical form.
 2. Not an incarnation, which is the embodying of Deity, as this is only an appearance of Deity in human form.
 - B. If you compare this to John 1:1-18 it seems to leave the impression that we are seeing Christ in His pre-incarnate condition or form.
 - C. Other locations of such appearances - Genesis 16:1-14; 22:11-16; 48:15, 16; Ex. 3:1-12; Judges 2:1-5; 6:11-24; 13:1-22; Malachi 3:1.
7. ...the land whereon thou liest,... (v. 13)
 - A. Jacob is given the promise previously given to Abraham and Isaac concerning:
 1. The land.
 2. The seed.
 3. The Messianic blessings to all families.
 - A. By the way the word "all," here, would seem to prophetically extend these blessings to the Gentile people.
 - B. He is told of God's providence, which includes His:
 1. Presence - "I am with thee."
 2. Protection - "I will keep thee in all places where thou goest."
 3. Power - "And will bring thee again unto this land."
 4. Preservation - "I will not leave thee, until I have done that which I have spoken to thee of."
 - A. This point is extremely important in relation to all the hysteria relative to premillennialism.
 - B. God promises to be with Jacob (and his seed), until something happens.
 1. What is it?
 2. "Until I (God), have done that which I have spoken to thee of."
 - C. Either this passage is true or God lied.
 1. One can't help in study of Matthew 23:38, 39; Romans 2:28, 29; 9:6, 25-33; 10:1-3; 11:5, 13-24; and Gal. 3:7-9, 28, 29 but to see that God had indeed

- "left" the descendants of Jacob.
- 2. This leads to one of two conclusions:
 - A. God lied in Genesis 28:15.
 - B. Or, God kept His promises and they were fulfilled before the events described in the above passages.
- 3. Did God lie?
 - A. Of course not - Hebrews 6:18.
- 4. Did He keep His promises?
 - A. Of course He did.

Verses 16-19

- 1. ...Surely the Lord is in this place;... (v. 16)
 - A. Jacob realized the omnipresence of God.
 - B. It seems that Jacob is assured that God in His character Yahweh was content to be with him.
 - 1. Basically we see Jacob realizing to the fullest extent that the Lord would bless him for the covenant's sake.
 - C. It is important to keep the distinction here.
 - 1. It is not "Surely, God (i.e. Elohim - the God of power), is in this place..." but "Surely, the Lord (i.e. Yahweh - Jehovah, the covenant name), is in this place..."
- 2. ...and I knew *it* not. (v. 16)
 - A. When we make the distinction above then we have no problem seeing that Jacob had previously understood the concept of the omnipresence of Elohim.
- 3. ...How dreadful *is* this place!... (v. 17)
 - A. We've got to understand the word "dreadful" from the perspective of O.T. language.
 - 1. It is the Hebrew "nora," meaning "awe-inspiring."
 - 2. In other words it was an "awesome place."
- 4. ...house of God...gate of heaven. (v. 17)
 - A. Not to be viewed as literal.
 - B. No doubt an exclamation brought on by the circumstances.
- 5. ...stone...poured oil upon the top of it. (v. 18)
 - A. Jacob consecrated this stone due to the experience just had.
 - B. Later such actions were forbidden due to the fact that there was to be one House of God - Lev. 26:1; Deut. 16:22.
- 6. ...Bethel... (v. 19)
 - A. I.e. "house of God."
 - B. It was later perverted to Bethaven (i.e. house of vanity), by Jeroboam.
- 7. ...Luz... (v. 19)
 - A. I.e. "separation."
 - B. What had once been known, as "separation" now becomes the "house of God."

Verses 20-22

- 1. ...Jacob vowed a vow,... (v. 20)
 - A. First recorded vow in the scriptures.
 - B. Some have claimed that this is a case of bargaining.
 - 1. However, it seems that we could view this as a simple statement of affirmation

- that since God was going to bless Jacob he, in turn, would return a tithe back to Him as an indication of his appreciation.
- C. By the way this clearly indicates that the practice of tithing was an act antecedent to the time of Moses.

COMMENTARY

CHAPTER TWENTY-NINE:

Verses 1-6

1. ...land of the people of the east. (v. 1)
 - A. Literally, "the land of the sons of the east."
 1. Mesopotamia, about 450 miles from Beersheba.
2. ...My brethren,... (v. 4)
 - A. The Hebrew word "ach," indicating members of the same people.
3. ...Haran... (v. 4)
 - A. City on the border of Canaan, beyond the northern boundaries of Palestine proper.
 - B. This is the place Terah, the father of Abraham, came - Gen. 11:31.
 1. It is also where he died - Gen. 11:32.
 - C. At the age of 75 Abram departed Haran - Gen. 12:4.
4. ...Laban the son of Nahor?... (v. 5)
 - A. The brother of Rebekah, Isaac's wife - Gen. 24:29; 27:44.
 1. Therefore, Laban was Jacob's uncle.
 - B. Laban was actually the grandson of Nahor - Gen. 11:27; 22:20-24.
 - C. Seems that Jacob was trying to obtain an answer to Laban's location without completely making known who he was.
5. ...And they said, We know *him*. (v. 5)
 - A. The language that the shepherds spoke was Chaldaen - Gen. 31:47.
 1. However, Jacob was able to converse with them.
6. ...Rachel... (v. 6)
 - A. I.e. "Ewe."

Verse 7

1. ...Lo, *it is* yet high day,...
 - A. Jacob tries to get rid of the shepherds before Rachel comes so he can be alone with her.
 1. He fails to pray for guidance like Eliezer had (Gen. 24:12), and was not blessed.

Verses 9-15

1. ...rolled the stone from the well's mouth,... (v. 10)
 - A. The well was kept covered so as to keep the sand out.
2. ...Jacob kissed Rachel,... (v. 11)
 - A. This is nothing more than keeping with Eastern custom.
 1. They were indeed "kissin' cousins."
3. ...wept. (v. 11)
 - A. Perhaps he was home sick.
 - B. But more so due to his joy for having found his relatives.
 1. Note similar instances - Gen. 43:30; 45:2, 14, 15.
4. ...her father's brother,... (v. 12)

- A. As Lot is called Abraham's brother, when in reality he is a nephew - Gen. 13:8; 14:12, 14, 16; 11:31.
 - 5. ...Laban heard the tidings... (v. 13)
 - A. Responds very much like he did 97 years earlier when Eliezer came for Rebekah - Gen. 24:20, 30.
- Verses 15-30
- 1. ...Leah,... (v. 16)
 - A. I.e. "weary."
 - B. Weak-eyed.
 - 2. ...Rachel. (v. 16)
 - A. I.e. "ewe."
 - 1. Undoubtedly very beautiful.
 - 3. ...tender eyed;... (v. 17)
 - A. I.e. "weak," "dull."
 - 1. Not sparkling as Rachel's were.
 - 4. ...Zilpah... (v. 24)
 - A. I.e. "the dropping" or "myrrh-juice."
 - 5. ...give the younger... (v. 26)
 - A. Contrary to Eastern custom.
 - B. The trickster now knows how it feels to be tricked.
 - 6. Fulfill her week,... (v. 27)
 - A. This is what is called the "Bridal week."
 - 1. The Syrians still refer to it as "king's week," as the bridegroom and bride are referred to as "king and queen."
 - 7. ...Bilhah... (v. 29)
 - A. I.e. "bashful" or "modest."
- Verses 31-35
- 1. ...Reuben:... (v. 32)
 - A. I.e. "see a son."
 - 1. Note Exodus 4:22 for historical perspective.
 - B. Notice that the names given are based upon the sentiments of their mother at birth.
 - 1. This context, 28:31-30:24, is one of the most disgusting stories in scripture due to the polygamy found herein.
 - 2. There is bitterness, strife, arguing and jealousy.
 - C. God, herein, gives us an example of the impracticality of polygamy.
 - D. Leah thought that the birth of Reuben would cause Jacob to love her as he did Rachel.
 - E. Also note that their names are prophetic of their successive history.
 - 2. ...Simeon. (v. 33)
 - A. I.e. "to hear."
 - 1. Note Exodus 4:31 for historical perspective.
 - 3. ...Levi. (v. 34)
 - A. I.e. "joined."
 - 1. Note Jeremiah 31:31, 32 for historical perspective.
 - B. Seems to be that neither Reuben's nor Simeon's birth had brought about that which Leah

- had hoped for.
- 4. ...Judah;... (v. 35)
 - A. I.e. "praise."
 - 1. Note Exodus 4:31 for historical perspective.

COMMENTARY

CHAPTER THIRTY:

Verses 1-4

- 1. ...Give me children, or else I die. (v. 1)
 - A. Literally, "give me children and if not, I am a dead woman."
 - 1. This would be due to the shame of her sterility.
 - B. She had three reasons for wanting to bear children:
 - 1. That she might emulate her sister.
 - 2. That she become more endeared to her husband.
 - 3. That she share in the hope of a progenitrix of the promised Seed.
 - C. By the way, a little later we'll see that the one who said, "give me children, or else I die," dies in childbirth.
 - 1. Sometimes we ask for more than we can handle.
- 2. ...*Am* I in God's stead,... (v. 2)
 - A. Reference to the omnipotence of God.
- 3. ...bear upon my knees,... (v. 3)
 - A. I.e. "children that I might place upon my knees."
- 4. ...she gave him Bilhah... (v. 4)
 - A. "Whence we gather that there is no end of sin where once the Divine institution of marriage is neglected." (Calvin)
 - B. Jacob began with polygamy and is now drawn into having a concubine.

Verses 5-13

- 1. ...Dan. (v. 6)
 - A. I.e. "judge."
 - 1. Note Exodus 7:4 for historical perspective.
- 2. ...Naphtali. (v. 8)
 - A. I.e. "wrestling."
 - 1. Note Exodus 12:32 for historical perspective.
- 3. ...Gad. (v. 11)
 - A. I.e. "troop coming."
 - 1. Note Exodus 14:9 for historical perspective.
 - B. It is interesting that at the birth of Reuben (29:32), Simeon (29:33), Levi (29:34), and Judah (29:35) Leah calls upon Jehovah.
 - 1. Now, at the birth of Gad she does not.
- 4. ...Asher. (v. 13)
 - A. I.e. "happiness."
 - 1. Note Exodus 15:1 for historical perspective.
 - B. Notice that here too Leah does not call upon Jehovah.

Verses 14-21

1. ...mandrakes... (v. 14)
 - A. These are the apples of the mandragora, which were viewed as a fertility herb.
 1. There is no medical reason for this, only superstition.
 - B. Notice that the one who sells the mandrakes ends up getting pregnant (v. 17).
2. ...Issachar. (v. 18)
 - A. I.e. "he will bring a reward."
 1. Note Joshua 1:2 for historical perspective.
 - B. Now notice that Leah calls upon God (Elohim) instead of the Lord (Jehovah).
 1. Remember Elohim stands for the "all powerful One," while Jehovah refers to the Self-Existent One, the I AM THAT I AM, Yahweh.
3. ...Zebulun. (v. 20)
 - A. I.e. "dwell."
 1. Note Joshua 11:23 for historical perspective.
4. ...Dinah. (v. 21)
 - A. I.e. "judgment."
 1. Note how this would compare to the later captivity of Israel.

Verses 22-24

1. ...remembered... (v. 22)
 - A. Refer back to notes on Genesis 8:1.
2. ...Joseph;... (v. 24)
 - A. I.e. "let Him (God) add another son."
 1. Note Matthew 2:15 for historical perspective.
 2. Out of Egypt another son would appear - Jesus.
 - B. Rachel goes from Elohim to Jehovah here.
 1. Leah had lost her desire to lean upon the Lord while Rachel starts to do so.

Verses 25-36

1. ...mine own place,... (v. 25)
 - A. I.e. the land of Canaan.
2. I will pass... (v. 32)
 - A. Jacob is following the advice given him by the angel of God - Gen. 31:5-13.
3. ...speckled and spotted cattle,... (v. 32)
 - A. The oriental animals were mostly white sheep and black goats.
 - B. The word "cattle" should be omitted from the context.
 1. None of the following versions have the word: N.K.J., N.A.S., R.S.V., N.I.V., E.S.V.
4. ...ringstraked... (v. 35)
 - A. I.e. striped or banded.

Verses 37-46

1. ...Jacob took him rods... (v. 37)
 - A. Literally, "a rod."
2. ...gutters... (v. 38)
 - A. I.e. the watering troughs.
3. ...brought forth cattle ringstraked... (v. 39)
 - A. Once again omit the word "cattle."

1. Reference here is to sheep and goats.
2. Best to insert the word "flocks" where the word "cattle" is found.
- B. Now, how did the striped sticks cause the goats and sheep to produce striped offspring?
 1. There was a prevalent theory that, especially in the case of sheep, whatever fixes their attention in copulation is marked upon the young.
 2. Some have said that Jacob believed this theory and therefore the reason for his placing the sticks as he did.
 3. What must be kept in mind is that such color markings are a product of genetics.
 - A. The strongest gene produces the color.
 4. There is absolutely nothing that we can scientifically say would cause what appeared to be predominant single color genes to develop into a predominant multi-color gene so quickly.
 5. I am going to opt for Divine intervention, as we will see in chapter 31.
 - A. Likewise, I believe this answers the question of why Jacob erected the rods before the sheep.
 - B. God told him to, and his obedience led to his being blest.

COMMENTARY

CHAPTER THIRTY-ONE:

Verses 1-2

1. ...Jacob hath taken away all that *was* our father's;... (v. 1)
 - A. The sons of Laban had become jealous of Jacob's wealth.
 - B. What of those sheep mentioned in Genesis 30:35?
2. ...countenance of Laban,... (v. 2)
 - A. Laban no longer "loved" Jacob.
 1. Did he ever?
 2. Or did he just see him as a means to the end?

Verses 3-16

1. ...Return unto the land of thy fathers,... (v. 3)
 - A. He had left twenty years before - Gen. 28:1.
 1. He desired to return - Gen. 30:26.
 2. Circumstances prompted him to leave - vrs. 1, 2, 5, and 7.
 - B. There are three reasons found here for Jacob to return:
 1. He wanted to - 30:26.
 2. The situation with Laban.
 3. God's instructions.
2. ...God suffered... (v. 7)
 - A. Jacob acknowledged God's goodness:
 1. First to his wives - vrs. 7 and 9.
 2. Secondly to himself - v. 42.
3. ...rams... (10)
 - A. I think this helps us to see we're talking about goats and sheep.
4. ...angel of God... (v. 11)
 - A. I.e. "angel of Elohim."

B. Notice He refers to Himself as "the God of Bethel" - v. 13.

1. Kind of gives credence to the theophany idea previously addressed doesn't it?

5. ...I have seen all that Laban doeth unto thee. (v. 12)

A. Note James 5:4 on this.

6. ...where thou anointedst... (v. 13)

A. Refer back to Genesis 28:16-22.

Verses 17-24

1. ...Rachel had stolen the images that *were* her father's. (v. 19)

A. Jacob was honest as he only took that which belonged to him.

B. Rachel, on the other hand, wasn't quite so honest.

1. She stole - v. 19.

2. She later lies in conjunction with this sin - v. 35.

3. She may well have been superstitious and thought she would consult the teraphims to find out the future.

A. Compare Judges 18:6 and Ezekiel 21:21 on this.

4. Or, she may have simply been getting even as whomever had the teraphims was heir.

A. She may have reasoned that since she had been stolen from (v. 16), she now steals back.

C. Laban is an idolater.

1. The teraphims were small human figures (31:30), and were worshiped as gods (31:30), consulted for oracles (Ezek. 21:26; Zech. 10:2), and believed to be the custodians and promoters of human happiness - Jud. 18:24.

2. ...Jacob stole away... (v. 20)

A. Nothing illegal or unlawful here.

1. It was a prudent act based upon the circumstances.

3. ...mount Gilead. (v. 21)

A. Literally, "the hard, stony region."

4. ...God came to Laban...in a dream... (v. 24)

A. Here is a warning issued to Laban concerning Jacob's welfare.

1. No doubt Satan would have loved for Laban to rise up and kill Jacob.

A. Why?

B. This would have served to stop the seed-line to the Messiah even though Judah was already born as Jacob helps preserve the lineage.

2. However, God will not allow the wicked Laban to kill Jacob.

A. By the way, we can note here that God sometimes intervenes, even in the lives of wicked people, to further His cause.

5. ...speak not...either good or bad. (v. 24)

A. This is a speech of degeneration.

1. In other words that which proceeded from a peaceful greeting to a bitter reproach.

Verses 25-35

1. And Laban said... (v. 26)

A. He speaks:

1. Lies - vrs. 26, 27.

2. Hypocrisy - v. 28.

3. Brazenly even in spite of God's warnings.
4. Foolishly - v. 30.
 - A. What kind of a god can be stolen?
- B. Leah and Rachel were not forced to go on this trip - vrs. 14-16.
2. ...the God of your father... (v. 29)
 - A. How sad!
 1. No longer Laban's God, but the God of Jacob's father Isaac.
 2. Remember, no one can serve two Masters (Mt. 6:24), and Laban's gods are not Jacob's God.
 - B. Note, also, the lack of regard for God's word to a certain degree.
 1. God (Elohim) had said not to speak good or bad but Laban doesn't pay much attention as he reproaches Jacob.
3. ...Jacob answered... (v. 31)
 - A. Jacob speaks:
 1. Truthfully - v. 31.
 2. Forthrightly - v. 31.
 3. In good conscience - v. 32.
 4. Rightly and boldly in rebuke - vrs. 36-41.
 5. In praise of God - v. 42.
4. ...camel's furniture,... (v. 34)
 - A. I.e. the "camel's saddle."
5. ...cannot rise... (v. 35)
 - A. Rachel lies; claims to be unable to do so due to her menstrual cycle.
 1. It is possible that this was the case but it seems more of a fabrication.

Verses 36-42

1. ...Jacob was wrath,...chode with Laban:... (v. 36)
 - A. Jacob gets upset over the situation and contends with Laban.

Verses 43-55

1. ...Laban answered... (v. 43)
 - A. Laban speaks again:
 1. Lies - v. 43.
 2. Peaceably with deceit - proposes a covenant - v. 44.
 3. Insults - vrs. 44-52.
 - A. A witness is needed.
 - B. Let the Lord watch between us when we cannot see each other - v. 49.
 1. I.e. "I can't trust you out of my sight."
 - C. Don't afflict my daughters - v. 50.
 1. Hypocrite!
 - A. Laban had already done this.
 - D. Don't take other wives - v. 50.
 1. Hypocrite!
 - A. Jacob had only wanted one wife - Rachel.
 - E. Don't come back for vengeance - v. 52.
 1. Hypocrite!

- A. If given the chance Laban would have sought vengeance.
- 2. ...Jegarsahadutha:... (v. 47)
 - A. I.e. "head of testimony," an Aramaic term.
- 3. ...Galeed. (v. 47)
 - A. I. e. "heap of testimony," in Hebrew.
- 4. ...Mizpah... (v. 49)
 - A. I.e. "watchtower."
 - 1. Not a portion of a benediction as used by some.
- 5. ...Jacob offered...and called his brethren... (v. 54)
 - A. Laban's followers had probably withdrawn to a distance while all the discussion was going on.
- 6. ...Laban...kissed... (v. 55)
 - A. No implication that Laban kissed Jacob on his departure as he did on his arrival - Gen. 29:39.

COMMENTARY

CHAPTER THIRTY-TWO:

Verses 1-5

- 1. ...angels of God... (v. 1)
 - A. I.e. "messengers of Elohim."
- 2. ...This is God's host:... (v. 2)
 - A. See Psalms 34:7 on this.
- 3. ...Mahanaim. (v. 2)
 - A. I.e. "two camps."
 - 1. Perhaps to show God's power and presence.
- 4. ...Seir,... (v. 3)
 - A. See Genesis 14:6 on this.
 - B. A rough or bristling mountain originally inhabited by the Horites.
 - 1. It later became the home of Esau and his descendants - Deut. 2:4; 2 Chron. 20:10.
 - 2. However, at this time Esau had yet to leave Canaan - Gen. 36:5-8.
- 5. ...my lord Esau;... (v. 4)
 - A. Even though God was with Jacob through the presence of His messengers he still feared Esau - vrs. 9, 11.
 - B. He calls himself servant while calling Esau lord.
 - 1. Perhaps diplomacy or, perhaps, cowardice.
 - 2. If I had to pick one I'd pick the later, cowardice.
 - A. He seeks "grace" in Esau's sight - v. 5.
 - B. He "fears" Esau - vrs. 7, 11.

Verses 6-8

- 1. ...divided the people... (v. 7)
 - A. If he were attacked by Esau all would not be killed.
 - 1. Kind of looks like a lack of faith on Jacob's part.
 - B. Also, seems to me that his conscience was causing him more trouble than Esau was.

Verses 9-12

1. ...the Lord which saidst... (v. 9)
 - A. Jacob not only plans but prays:
 1. He calls on the God of the covenant (Jehovah) - v. 9.
 2. He calls on Him to remember His command - 28:15; 31:12, v. 9.
 3. He calls out of humility - v. 10.
 4. He calls upon Him amazed at His mercy - v. 10.
 5. He calls upon Him specifically asking for a favor - v. 11.
 6. He calls upon Him admitting his fear - v. 11.
 7. He calls upon Him remembering God's purpose - v. 12.
2. ...with my staff... (v. 10)
 - A. I.e. he had gone to Haran broke.

Verses 13-23

1. ...took of that which came to his hand... (v. 13)
 - A. He planned, prayed; and planned again.
 1. He gave 580 presents.
 - B. He broke them up in groups leaving the impression that there was more than there was.
 1. Note he started out 220 - 220, then 60, 50, and finally 30.
 2. Seems to be that he is still a schemer.
2. ...appease... (v. 20)
 - A. He hopes he can "buy" Esau's favor.
3. ...Jabbok. (v. 22)
 - A. I. e. "pour out" or "depopulate."

Verses 24

1. ...wrestled a man...
 - A. Here referred to as a "man."
 1. In Hosea He is referred to as an "angel" - Hosea 12:4.
 2. And then in Hosea 12:5 He is referred to as Jehovah Elohim.
2. ...hollow of Jacob's thigh... (v. 25)
 - A. Literally, the socket of the hip.
3. ...except thou bless me. (v. 26)
 - A. Now Jacob simply clung to this "man" and asks for a blessing.
4. ...Jacob. (v. 27)
 - A. Remember, this meant "surplanter."
5. ...Israel:... (v. 28)
 - A. I.e. "God prevails."
 - B. Prior to this Jacob had prevailed as surplanter over:
 1. Esau in buying the birthright - Gen. 25:31-34.
 2. Isaac by "stealing" the blessing - Gen. 27:18-37.
 3. Laban in getting rich - Gen. 30:32-43.
 - C. But from now on, God will prevail.
 - D. It is interesting to note that of the 40 Biblical names compounded with "El" - God, or "Jah" - Lord, God is the "doer" of what the verb means.
 1. For example - Daniel - God (El) judges.

6. ...Tell *me*...thy name... (v. 29)
 - A. Israel knew this was no mere man.
 1. He, therefore seeks his name but does not receive it.
7. ...Peniel:... (v. 30)
 - A. Literally, "face of God."
 1. At Bethel he saw God's house - Gen. 28:19.
 - A. I.e. His place.
 2. At Mahanaim he saw God's host - Gen. 32:2.
 - A. I.e. His power.
 3. At Peniel he saw God's face.
 - A. I.e. His presence.
 - B. He marvels that he lives.
8. ...halted upon his thigh. (v. 31)
 - A. Jacob now limps.
 1. Someone has said, "When a man wrestles with God, he walks differently than he did before."
 - B. Today the Jews will not eat the ligament of the hip joint nor the sciatic nerve.
 1. This was not forbidden in the law.
 2. This event, then, is confirmed by Jewish tradition.

COMMENTARY

CHAPTER THIRTY-THREE:

Verses 1-3

1. ...Jacob lifted up his eyes,... (V. 1)
 - A. Jacob has been blessed by God.
 1. He marvels at the fact that his life has been preserved.
 2. However, he makes six mistakes which result in his not living up to his new name - "God prevails."
 - A. The first mistake is the fear that he has of Esau.
2. ...bowed himself to the ground seven times,... (v. 3)
 - A. Remember, Esau was to serve Jacob, not the other way around - Gen. 27:37.

Verse 4-11

1. ...Esau ran to meet him,... (v. 4)
 - A. Clearly Esau desired reconciliation instead of retribution.
2. ...thy servant. (v. 5)
 - A. Once again Jacob refers to Esau incorrectly.
3. ...*These are* to find grace in the sight of my lord. (v. 8)
 - A. Even though Esau had shown a conciliatory attitude Jacob still seeks "grace" in his sight.
 - B. He refers to Esau as "lord."
4. ...Nay, I pray thee,...receive my present... (v. 10)
 - A. To refuse the gift would be to refuse Jacob.
5. ...I have seen thy face, as though I had seen the face of God,... (v. 10)
 - A. Esau was like God in Jacob's eyes.

Verses 12-15

1. ...I will go before thee. (v. 12)
 - A. Here is the second mistake he makes.
 1. He offers excuse as to why he could not keep up with Esau.
 2. He does this knowing that he is not going to follow him.
 - A. Therefore, a lie connected with the trumped-up excuse.
 - B. Jacob is back up to his old tricks.
 1. He is acting much more like Jacob (surplanter), than he is Israel (God prevails).

Verses 16, 17

1. ...Jacob journeyed to Succoth,... (v. 16)
 - A. Here is the third mistake of Jacob.
 1. He went the opposite way from Esau.
 - B. Succoth means "booths."
 1. Jacob is the only patriarch to live in a house.
 2. He stays at Succoth from 8 to 11 years.
 3. Succoth was on the east side of the Jordan River, and to the north of the Jabbok - Josh. 13:27; Judges 8:11, 15.
 - C. Now, it is important to keep in mind that Jacob had been told to return to his land (I.e. Canaan), - Gen. 31:3; 28:1, 2.
 1. Take a look at a Bible map and you will see that he almost made it to Canaan, but not quite.
 - D. By the way, throughout all of these shenanigans he is still referred to as Jacob up to chapter 37:3.
 1. I wonder if this doesn't tell us something?

Verse 18

1. ...came to Shalem, a city in Shechem,...
 - A. Mistake number four.
 1. He goes before a city and pitches his tent before it.
 2. Sounds like Lot and his trip to Sodom - Gen. 13:12.
 - B. This city resulted in the sin against Dinah and the action of her brothers as recorded in chapter 34.
 1. Once again, remember. God had told Jacob to go home to Canaan and there is no reason to imply that all of these side-trips were providentially directed.

Verses 19, 20

1. ...bought a parcel of a field,... (v. 19)
 - A. Mistake number five.
 1. God was going to give him this land.
 - A. It was promised to him.
 - B. He wasn't patient enough to allow God to accomplish His will.
 - B. Jacob ends up one day short in his travels to Bethel (God's house - Gen. 28:19).
 1. He is about to pay for his mistake in chapter 34.
 - A. You can't end up short of what God wants and not suffer!!!
2. ...he erected an altar,... (v. 20)

- A. Mistake number six.
 - 1. He builds an altar that appears should have been built at Bethel - Gen. 35:1.
- 3. ...Elohe-Israel. (v. 20)
 - A. Named not after Jehovah - the covenant maker, but merely Elohim.
 - 1. Basically just stating the "God of Israel."

COMMENTARY

CHAPTER THIRTY-FOUR:

Verses 1-5

- 1. ...Dinah... (v. 1)
 - A. Recall she was born to Leah in chapter 30:21 and her name meant "judgment."
 - B. She would have been about 16 at the time.
 - 1. However, there is no way to determine for sure.
- 2. ...went out to see the daughters of the land. (v. 1)
 - A. Seems to imply a lack of parental control.
 - 1. It appears that this is something that Dinah is use to doing.
 - 2. This probably involved associating with the Shechemite women in their social and, perhaps, their religious festivities.
- 3. ...Shechem... (v. 2)
 - A. The son of Prince Hamar.
 - 1. Hamar was the prince, not Shechem.
 - B. Egyptians and Canaanites considered unmarried women as legitimate prey (Gen. 12:15; 20:2; 26:7), and she should not have gone out unattended.
- 4. ...took her, and lay with her, and defiled her. (v. 2)
 - A. Little is known of the events surrounding this situation.
 - 1. Whether Dinah "led" him on is not said, but it doesn't appear that the attack took place out in the wide open.
 - B. Her defilement was a result of the attack upon her.
 - 1. In Israel (this being a forerunner period), parents were accountable for the moral virtue of their daughters.
 - 2. Tokens of the bride's virginity were to be kept to verify the fact of such - Deut. 22:13-19.
 - 3. The Mosaic law had much to say about such events - Ex. 22:16, 17.
- 5. ...his soul clave unto Dinah...spoke kindly... (v. 3)
 - A. Seems to me that his "kindness" was a little late.
 - B. Anyway, he loved her and wanted her to be his wife.
- 6. ...Jacob heard...held his peace... (v. 5)
 - A. It appears that Jacob had allowed his sons to have too strong of an influence over him.

Verses 6-24

- 1. I pray you give her him to wife. And make ye marriages with us... (vrs. 8, 9)
 - A. Nothing would have pleased Satan more than to have gotten Jacob's children married to Canaanites.
 - 1. This would have perverted the seed-line needed for the Messiah.
- 2. ...deceitfully... (v. 13)

- A. We note the sins of Jacob's sons:
 - 1. They practiced deceit like their father, mother, and uncle Laban - v. 13.
 - 2. They made an improper distinction, as if circumcision was the only thing that separated them from the Canaanites - v. 14.
 - 3. They lied - vrs. 15, 16.
 - 4. They committed murder - v. 26.
 - 5. They stole - v. 29.
 - 6. They justified themselves in grief and anger - vrs. 7, 27.
 - 3. ...he *was* more honourable... (v. 19)
 - A. Better understood as meaning that he was more honored than the rest of the house.
 - 1. Kind of like "honor among thieves."
- Verses 25-31
- 1. ...Simeon and Levi,... (v. 25)
 - A. These were full brothers being born of Jacob and Leah - Gen. 29:31-34.
 - 1. It doesn't seem to indicate that the other brothers took part in the killing.
 - 2. The sons of Jacob... (v. 27)
 - A. Now it seems that the other brothers joined in on the plunder.
 - 3. ...Ye have troubled me... (v. 30)
 - A. Jacob's sorrow is at what; men would think of him.
 - 1. He fears the result of the sin.
 - 2. There seems to be no indication of sorrow for the wrong committed.
 - B. Once again, at the end of this chapter, recall that Jacob had stopped one day short of Bethel.
 - 1. Had he pushed on, as it appears he was instructed to do, this situation would not be a part of Israelite history.
 - C. Also, it should be pointed out, we are not finished yet!
 - 1. You cannot stop a day short of obedience and expect God to bless your efforts.
 - 2. We should also recall that when Sarah was taken by Pharaoh (Gen. 12:14-20), and Abimelech (Gen. 20:2), God intervened.
 - A. With this situation He doesn't.

COMMENTARY

CHAPTER THIRTY-FIVE:

Verse 1

- 1. ...go up to Bethel,...
 - A. This is almost thirty years after his leaving in 28:1.
 - B. God has to come to Jacob's rescue again.
 - 1. It is in Bethel that God wants the altar.

Verses 2-4

- 1. ...Put away the strange gods... (v. 2)
 - A. Jacob has once again failed in that he had not let Jehovah be his only God.
 - 1. There were idols in his house.
 - B. There does seem to be a change coming about though.
 - 1. If he is going to return to Bethel he must cleanse himself and his house of:

- A. Idolatry - the teraphims of Laban (31:19), and the gods of the Shechemites.
- B. Filthy garments - to symbolize purification.
- C. Earrings - superstitious charms - Hosea 2:13.
 - 1. Note, he does not melt and mold these but buries them.
 - 2. It is at this same spot that Joshua makes a similar profession years later - Jos. 24:23-25.

Verse 5

- 1. ...terror of God...
 - A. Upon the Canaanites.
 - 1. See Exodus 34:24.

Verses 6, 7

- 1. ...Luz,... (v. 6)
 - A. I.e. "separation."
 - B. Like Abraham, he returned to the place of the beginning - Gen. 13:3, 4.
- 2. ...Canaan,... (v. 6)
 - A. I. e. "bow the knee."
- 3. ...Bethel... (v. 6)
 - A. I.e. "house of God."
- 4. ...Elbethel:... (v. 7)
 - A. I.e. "God of Bethel."
 - 1. Refer to notes on chapter 32:24.

Verse 8

- 1. ...Allonbachuth.
 - A. I.e. "Oak of weeping."

Verses 9-15

- 1. ...Jacob... (v. 9)
 - A. I.e. "surplanter."
 - B. Okay, we've already seen this happen before - Gen. 32:27, 28.
 - 1. But from that point to here he continues to act like Jacob instead of Israel (i.e. God prevails).
 - C. This is a confirmation of the previous event.
 - 1. God confirms:
 - A. A new name (v. 10).
 - B. That he will be a great nation, and many other nations will come from him (v. 11).
 - C. Kings would be among his descendants (v. 11).
 - D. The land promise is renewed (v. 12).
- 2. ...God went up... (v. 13)
 - A. Undoubtedly a visible manifestation of God.
- 3. ...set up a pillar... (v. 14)
 - A. Probably the former pillar now being reset - Gen. 28:18.
- 4. ...poured a drink offering... (v. 14)
 - A. First mention of a drink offering in the Scriptures.
 - 1. See Exodus 29:40, 41; Leviticus 23:13, 18, 37; Numbers 6:15; Deuteronomy 32:38

for further info.

A. This later became a part of the other offerings.

B. Note, he did not drink this but, rather, poured it on the altar.

Verse 16-20

1. ...Ephrath:... (v. 16)

A. Bethlehem - Gen. 48:7.

1. Bethlehem means "house of bread" or "fruitful."

2. ...Benoni:... (v. 18)

A. I.e. "son of my sorrow."

1. No doubt as a memorial of her anguish.

3. ...Benjamin. (v. 18)

A. I.e. "son of the right hand."

1. The last of the twelve sons of Jacob (Gen. chapters 29 and 30).

4. ...(for she died)... (v. 18)

A. Recall her words in Genesis 30:1.

5. ...Rachel died,... (v. 19)

A. Jacob buries:

1. False gods - v. 4.

2. Deborah, an old friend - v. 8.

3. His favorite wife - v. 19.

B. He long remembers Rachel - Gen. 48:7.

Verse 21

1. ...Edar.

A. I.e. "flock."

1. Perhaps a watchtower to oversee the flocks.

Verse 22

1. ...Reuben went and lay with Bilhah...

A. An act considered incestuous - Lev. 18:8.

B. Later we will see the penalty of this act as Reuben loses his birthright - Gen. 49:4 .

C. Undoubtedly Satan was at work here.

1. Once again trying to pervert the Messianic line.

2. ...Israel...

A. This is the first time he is referred to by this name.

1. Undoubtedly a change has come over him.

2. This can be seen in his reaction to this event.

Verses 27-29

1. ...Jacob came unto Isaac... (v. 27)

A. Here a reuniting of father and son.

1. Isaac lived long enough to share in the sorrow of Jacob over Joseph's supposed death.

A. Isaac dies at 180 and was buried by his son.

2. ...Hebron,... (v. 27)

A. I.e. "fellowship" - Gen. 23:2.

3. ...gathered to his people,... (v. 29)

- A. Clear indication of consciousness following death.

COMMENTARY

CHAPTER THIRTY-SIX:

Verses 1-5

1. ...Esau, who is Edom. (v. 1)
 - A. Reference back to Genesis 25:30.
 1. Esau meant "hairy."
 2. Edom meant "red."
 - A. He wears the name of his sin forever.
2. ...took his wives from the daughters of Canaan;... (v. 2)
 - A. Refer back to Genesis 28:8, 9 on this.
 1. This was done out of spite.
 - B. These are pagan nations - Hittites, Hivites, etc.

Verses 6-8

1. ...his sons,... (v. 6)
 - A. Esau's sons were born in Canaan.
 1. However, they all left.
 - B. Jacob's sons were all born out of Canaan.
 1. But they all go into the Promised Land.
2. ...Seir:... (v. 8)
 - A. Located south of Canaan directly below the Salt Sea.
3. ...Esau *is* Edom. (v. 8)
 - A. This thought will be continued in verses 40-43.

Verses 9-39

1. ...generations of Esau... (v. 9)
 - A. This context (vrs. 9-39) is parenthetical.
2. ...Eliphaz... (v. 10)
 - A. Possibly one of Job's friends - Job 2:11.
3. ...Amalek... (v. 12)
 - A. Father of the Amalekites, who became one of Israel's greatest enemies - Ex. 17:8-13; Deut. 25:17, 18, 19; 1 Sam. 15:2, 3.
4. ...Korah . (v. 14)
 - A. This Korah, and the one in verse five, are not the Korah best known as the man for whom the earth opened up to swallow - Num. 16:17.
 1. He was the son of Izhan, the son of Kohath, the son of Levi - Ex. 6:16-24; Num. 16:1; 1 Chron. 6:18, 31-38.
5. ...dukes... (v. 15)
 - A. R.S.V. says "chiefs."
 - B. These would be the sons who held positions of Edomite and Horite phylarchs or tribe-leaders.
 1. Esau's lineage had royalty long before Jacob's family did.
 2. They were rulers while Jacob's sons were slaves in Egypt (v. 31).
6. ...Seir the Horite,... (v. 20)

- A. The primitive inhabitants of Idumea were Horites - Gen. 14:6.
 - 1. They eventually were driven out by the Edomites - Deut. 2:12.
 - 7. ...Jobab... (v. 34)
 - A. Perhaps Job as is seen in the Septuagint.
 - 1. If so then a descendant of Esau.
- Verses 40-43
- 1. ...Esau, the father of the Edomites. (v. 43)
 - A. Israel was forbidden to "abhor the Edomites" on the basis he was a brother - Deut. 23:7, 8.

COMMENTARY

CHAPTER THIRTY-SEVEN:

Verses 1-4

- 1. ...generations of Jacob... (v. 2)
 - A. Jacob is now in the Promised Land where God wants him to be.
 - 1. This chapter starts the story of Joseph.
 - A. It will continue to the end of the book.
 - 2. His story is so important due to it setting the background for the sojourn to Egypt.
- 2. ...evil report. (v. 2)
 - A. We are not told what this report consisted of.
 - 1. Whatever it was, it was an evil report about them.
 - A. It was not his observations so much as what he had heard from them.
- 3. ...Israel loved Joseph more... (v. 3)
 - A. Israel makes the same mistake that Isaac had - Gen. 25:28.
 - 1. He had a favorite son, from his favorite wife.
- 4. ...coat... (v. 3)
 - A. Literally, this was a long sleeved coat, which showed that he was the heir.
 - 1. See Josephus, Ant. Book VII, Chapter 8, Verse 1; 2 Samuel 13:18.
 - B. This present caused his brothers to hate him.

Verse 5-11

- 1. ...Joseph dreamed a dream... (v. 5)
 - A. This added to the hatred they had for him.
- 2. ...eleven stars made obeisance to me. (v. 9)
 - A. It is believed by some that the twelve sons became the source of the Zodiac.
 - 1. Further, it is believed that the ensigns of Num. 2:2 is one of the signs of the Zodiac.
- 3. ...his father rebuked him,... (v. 10)
 - A. As to why it is not clear.
 - 1. Perhaps due to his surprise at such a claim.
 - A. But verse 11 seems to deny this idea.
 - B. It does seem as if the first dream had only been told to the brothers.
 - 1. Now it also includes Rachel and Israel.
 - C. Maybe the rebuke is brought on by Israel's concern for Joseph's safety as he alienates his brothers even more.

Verses 12-17

1. ...Go...see whether it be well with-thy brethren,... (v.14)
 - A. Maybe Israel lived in fear due to Simeon and Levi's sin (Gen. 34:25-30), or maybe he suspicioned problems due to Reuben's sin - Gen. 35:22.
2. ...Dothan... (v. 17)
 - A. I.e. "the Two Wells."
 1. Located twelve miles north of Samaria toward the Plain of Esdraelon.
 - A. Later became the site of one of the greatest miracles of Elisha - 2 Kings 6:13-18.

Verses 18-22

1. ...conspired against him... (v. 18)
 - A. A plot is laid to slay their brother.
2. ...Reuben... (v. 21)
 - A. An incestuous man, but not totally degenerate.
3. ...Shed no blood,... (v. 22)
 - A. Reuben would have been the avenger of blood (Gen. 9:5), due to his being the oldest.
 1. By "rights" he had the most to lose as was the oldest male (Gen. 29:32), which made him heir.
 - B. It may be that he just did not have the stomach for murder.

Verses 23-36

1. ...took him, and cast him into a pit:... (v. 24)
 - A. Then they sit down to eat.
 - B. Compare this to Matthew 27:36, where the heir of the father is treated like this.
 - C. At a later date the tribes will drink wine out of bowls while Joseph, as a tribe, is afflicted - Amos 6:6.
 - D. Note also Genesis 42:21.
2. ...Ishmaelites... (v. 25)
 - A. Descendants of Abraham by Hagar.
3. ...Midianites... (v. 28)
 - A. Descendants of Abraham by Keturah.
 - B. Note Judges 8:24 as it indicates that the type of earrings worn told the difference between the tribes.
 - C. Note there is a little problem here that needs to be cleared up.
 1. Was Joseph sold to the Ishmaelites, the Midianites, or the Medanites (v.36)?
 - A. On verse 36 the actual reading gives the name Medanites.
 - B. These are the descendants of Abraham by Keturah as they came from Medan, a brother of Midian - Gen. 25:1; 1 Chron. 1:32, 33.
 - D. Possible solution:
 1. Both have a common ancestor, Abraham - Gen. 16:1-5; 25:2.
 2. Midianites are called Ishmaelites in Judges 8:24.
 3. Therefore, it would seem plausible that in this caravan we find people from each of the three tribes mentioned with the general term Ishmaelite being used to describe all.
 - A. In essence he was sold to the entire caravan, which included Ishmaelites, Medanites, and Midianites.

4. Josephus simply calls them "Arabians, of the posterity of Ishmael", Book II, Chapter III, Number 3, which gives support to the idea of an overall title being placed on the caravan due to the varied groups.
4. ...and they brought *it* to their father;... (v. 32)
 - A. Jacob had used a coat to deceive his father Isaac - Gen. 27:16, 18-27.
 1. Now one is being used to deceive him.
5. ...all his sons...rose up to comfort him;... (v. 35)
 - A. Talking about being hypocrites.
 1. The "evil beast" (vrs. 20, 33), raised up to falsely comfort their broken father.
7. ...sold him into Egypt... (v. 36)
 - A. Later the Ishmaelites and Midianites will come to Christ bearing gifts as they took to Egypt - Isa. 60:6; Mt. 2:11; Psa. 72:10.
 - B. Here Joseph is sold unto Potiphar.
 1. In the N.T., after the Midianites bring gifts to Christ, Joseph, Christ's earthly father, is told to go to Egypt to save him.
 2. In this story the opposite is true.
 - C. It is interesting to note that it is Judas who sold both Joseph and Jesus - Gen. 37:26, 27; Mt. 27:3.

COMMENTARY

CHAPTER THIRTY-EIGHT:

Verse 1

1. ...Adullamite,...
 - A. One from Adullam, a town in the Hebron valley - Josh. 15:35.
2. ...Hirah.
 - A. I.e. "nobility."

Verse 2

1. ...Shuah;...
 - A. I.e. "wealth" or "riches."
 1. Not the Canaanitish woman's name, but the name of her father (v. 12).
 - B. In doing this Judah failed to wait for Israel to obtain a wife for him as custom dictated.
 - C. Satan is about to pullout all stops in trying to corrupt the sons of Jacob so as to destroy the seed line.
 1. He got Reuben to commit incest with Bilhah - Gen. 35:22.
 2. He got Levi and Simeon to commit murder - Gen. 34:26, 27.
 3. Now he's gotten Judah to marry a Canaanitish woman.

Verses 3-11

1. ...Er. (v. 3)
 - A. I.e. "watcher."
 1. Judah chose a wife for him (v. 6).
 2. He was slain by the Lord due to his wickedness (v. 7).
2. ...Onan. (v. 4)
 - A. I.e. "strength."
 1. Following Er's death Onan is instructed to marry Tamar but he refuses (vrs. 8, 9).

- A. In doing this he refuses to produce seed to his brother, which would have continued the Messianic line.
- 2. Because of his actions he too is slain by the Lord (v. 10).
- 3. ...Shelah:... (v. 5)
 - A. I.e. "prayer" or "peace."
 - 1. Tamar is promised to Shelah to carry on the seed line (v. 11).
- 4. ...Tamar. (v. 6)
 - A. I. e. "Palm tree."
 - 1. This point is extremely important to get.
 - A. Undoubtedly Judah had learned something in his taking a Canaanite wife.
 - B. Tamar is a Hebrew name.
 - 1. She is most likely Shemetic.
 - A. Not conclusive, but highly possible.
 - 2. It is not absolutely necessary for her to be Shemetic, but I believe she is.
- 5. ...that he spilled *it* on the ground,... (v. 9)
 - A. Not speaking about birth control as affirmed by some.
- 6. Then said Judah to Tamar... (v. 11)
 - A. It appears that Judah fears for Shelah's life and, therefore, attempts to deceive her.
 - 1. He must have thought that Tamar brought bad luck.
 - A. In doing this, though, he overlooks Er and Onan's part in their deaths.
 - 2. He seems obsessed with some sort of a superstitious idea that his last child will probably die if he marries her.

Verses 12-23

- 1. ...Timnath,... (v. 12)
 - A. A border town between Ekron and Bethshemesh - Josh. 15:10.
- 2. ...covered herself with a vail, and wrapped herself,... (v. 14)
 - A. Dressed as a cultic prostitute.
 - 1. At this time of the year the Canaanites practiced cultic prostitution as a fertility rite.
 - 2. She may have laid plans to practice her deception on Shelah.
- 3. ...let me come in unto thee;... (v. 16)
 - A. Appears that Judah is accustomed to doing this kind of thing.
- 4. ...signet,... (v. 18)
 - A. Either worn on the finger or about the neck on a silk string.
 - B. It was a sign of prosperity and security - Mt. 27:66; John 3:33.
- 5. ...bracelets,... (v. 18)
 - A. Better seen as the chain about his neck.
- 6. ...staff... (v. 18)
 - A. A walking stick, common among people at that time.
 - 1. It would have been unique due to its own precise carvings of a flower, fruit, bird, or other animal.
- 7. ...lest we be ashamed:... (v. 23)
 - A. He seems to worry about his reputation.
 - 1. Whether from the point of having been with a "prostitute" or having been duped by one is not clear.

Verses 24-26

1. ...Bring her forth,... (v. 24)
 - A. Kind of a double standard here isn't there?
2. ...let her be burnt. (v. 24)
 - A. Some have said, "let her be branded," indicating her acts of a harlot.
 1. However, this doesn't seem to be what is being said.
 - B. Later, under the law, those caught "playing the harlot" are stoned - Deut. 22:20-24.
 1. Burning was the penalty if it was the case of a priest's daughter - Lev. 20:14; 21:9.
3. ...By the man,... (v. 25)
 - A. I.e. Judah.
 1. She presents evidence beyond doubt here.
 - B. Of course we see the preservation of the Semitic line.
 1. It should not be implied that these actions, harlotry and incest, were ordained and approved of by God.
 - A. The ends do not justify the means.
 - B. God simply took a bad situation and turns it into something good.
 - C. It appears he admits that she is not as wicked as he is.
 1. Not that her actions were approved.
 2. Only that he committed two transgressions:
 - A. Kept back Shelah.
 - B. Committed incest.

Verses 27-30

1. ...Pharez... (v. 29)
 - A. I.e. "branch."
 - B. It is through Pharez that the Messiah is born - Gen. 46:12; Num. 26:20; 1 Chron. 2:4; Mt. 1:3.
 1. In examination of this we see the ancestry of Jesus slip into incest and fornication.
 2. In later studies you will find others in his ancestries that are far from pure as the driven snow.
 - A. Consider Rahab, David and Bathsheba.
2. ...Zarah. (v. 30)
 - A. Perhaps "splendour."

COMMENTARY

CHAPTER THIRTY-NINE:

Verses 1-6

1. ...Potiphar...Pharaoh,... (v. 1)
 - A. Potiphar written in Egyptian hieroglyphics signifies "belong to Ra," the sun god.
 - B. Both of these are titles rather than names.
 1. Potiphar was an Egyptian.
 2. Josephus refers to him as the "Chief cook to Pharaoh" which seems to conflict with the statement "captain..."
 - C. At this time the Hyksos were ruling Egypt.
 1. This may be why we keep seeing the emphasis placed on him being an Egyptian.

Verses 7-23

1. ...cast her eyes upon Joseph;... (v. 7)
 - A. By now Joseph is in his late teens or early 20's.
 1. At the height of his sexual desire.
 2. Yet he would not yield to:
 - A. A proposal - v. 7.
 - B. A constant daily entreating - v. 10.
 - C. An ambush - v. 11.
2. ...great wickedness, sin against God? (v. 9)
 - A. Joseph was able to overcome this temptation by:
 1. Thinking of the trust Potiphar had in him - vrs. 8, 9.
 2. By calling this by its right name, "great wickedness" - v. 9.
 3. By seeing it as a sin against God - v. 9.
 4. By fleeing fornication - v. 12 - 2 Tim. 2:22.
3. ...none of the men... (v. 11)
 - A. Most likely a set up by Potiphar's wife.
4. ...she called unto the men... (v. 14)
 - A. Indeed, "Hell hath no fury like a woman scorned."
 - B. She lies to the servants and her husband.
 1. I really doubt if either believes her.
 - A. Based on the situation I would think that Potiphar actually knew the situation for what it was.
 - B. It seems that had he really believed her Joseph would have been killed.
 1. By the way, doesn't this look like Satan at work again?
 2. Just think if he could have gotten Joseph killed.
5. ...put him into the prison,... (v. 20)
 - A. Most likely for appearance sake.
 1. His wife has fabricated this big story and told all who would listen.
 2. The laws of the Egyptians were severe relative to offences against women.
 3. His quick move up to a place of trust seems to lend itself to this thought.
6. But the Lord... (v. 21)
 - A. Whatever the case Jehovah was with him.
 1. Here is providence in action.
 - B. This is no doubt due to Joseph's response to Potiphar's wife.
 1. There is a great contrast between Reuben, the firstborn by rights, and Joseph, the firstborn by choice.
 - A. One commits incest while the other flees fornication.

COMMENTARY

CHAPTER FORTY:

Verses 1-4

1. ...butler... (v. 1)
 - A. I.e. "cup-bearer."
2. ...had offended their lord... (v. 1)

- A. Some say these were providentially placed here.
 - 1. However, I have a problem with this based on the fact that this eventually results in the death of the baker (v. 22).
 - A. This would necessitate God causing these two to "offend" (i.e. sin against), their King.
 - 1. Not impossible, but is it probable?
 - 2. History says they were guilty of plotting to poison the King.
 - A. Since the cupbearer also served as taster we see how this could have been so.

Verses 5-23

- 1. ...interpretations *belong* to God?... (v. 8)
 - A. I wish members of the church who have gotten hung up on astrology and horoscopes would read this passage.
- 2. ...think on me when it shall be well with thee,... (v. 14)
 - A. Years later this story is turned around somewhat in the events of Jesus' death.
 - 1. It is Jesus who promises to remember the one malefactor - Lk. 23:43.
- 3. ...stolen away out of the land of the Hebrews:... (v. 15)
 - A. I.e. he was taken away without his consent.

COMMENTARY

CHAPTER FORTY-ONE:

Verses 1-8

- 1. ...kine... (V. 2)
 - A. I.e. "cows."
 - 1. The heifer was regarded as a symbol of the earth, agriculture and the nourishment derived there from by the Egyptians.
 - B. The appearance from the river is due to the Nile being the cause of the great fertility of Egypt.
 - 1. "...overflowing the gardens created by Ra,...giving life to all animals,...watering the land without ceasing... Lover of food, bestower of corn... Bringer of food! Great lord of provisions! Creator of all good things!" A hymn to the Nile, composed by Euna, a contemporary of Moses.
- 2. ...seven ears of corn... (v. 5)
 - A. Better, "seven ears of grain."
 - 1. In reference to either barley or wheat - Ex. 9:31, 32.
- 3. ...magicians... (v. 8)
 - A. Remember, interpretations belong to God - Gen. 40:8.
 - B. These were court magicians who were supposed to be able to predict the future - Ex. 7:11, 22; 8:3; 14:15.
- 4. ...none that could interpret them... (v. 8)
 - A. Don't forget, "the things of God knoweth no man, but the Spirit of God" - 1 Cor. 2:11.
 - 1. And they to whom the Spirit reveals them to - 1 Cor. 2:10.

Verse 9-13

- 1. ...I do remember my faults this day: (v. 9)
 - A. Refers back to Genesis 40:23.

Verses 14-24

1. ...*It is* not in me: God shall give Pharaoh an answer... (v. 16)
 - A. Joseph was in a position of gaining great honor for himself but, instead, he gives the glory to God.

Verses 25-52

1. ...Spirit of God... (v. 38)
 - A. The Ruach of Elohim, as understood by Pharaoh, meant sagacity (acuteness of discernment and soundness of judgment) and intelligence of a deity - Num. 27:18; Job 32:8; Prov. 2:6; Dan. 4:8, 18; 5:11, 14; 6:3.
2. ...Zaphnathpaaneah;... (v. 45)
 - A. I.e. "Revealer of secrets, or abundance of life."
3. ...Asenath... (v. 45)
 - A. I.e. "she who is of Neith."
 1. Indicating that she was a worshipper of Neith.
 - A. Neith was an Egyptian goddess.
4. ...Potipherah... (v. 45)
 - A. I.e. "Potiphar."
 1. Not the same one mentioned in Genesis 39.
5. ...On... (v. 45)
 - A. Heliopolis, a well-known center of worship to the sun god Ra.
6. ...thirty years old... (v. 46)
 - A. He had been sold at seventeen - Gen. 37:2.
7. ...Manasseh:... (v. 51)
 - A. I.e. "forget."
8. ...Ephraim:... (v. 52)
 - A. I.e. "Fruitful."
 - B. Both Ephraim and Manasseh are "adopted" by Israel - Gen. 48:5.
 1. They become the heads of a tribe each in Israel.
 2. We'll see more on them in chapter 48.

Verses 53-57

1. ...Go unto Joseph; what he saith to you, do. (v. 55)
 - A. Compare this to Jesus in John 2:5.
 - B. Joseph has been prepared by God for exaltation.
 1. First in Potiphar's house.
 2. Then in prison.
 3. Finally over the whole kingdom.
 - C. He is able of handling prosperity as well as poverty.
 1. Note he is one of the few Bible characters who is not shown to be faulty.

COMMENTARY

CHAPTER FORTY-TWO:

Verses 1-20

1. ...Lest peradventure mischief befall him. (v. 4)
 - A. Seems as if some people never learn.

1. Here Jacob once again shows preference.
2. ...bowed down... (v. 6)
 - A. Fulfillment of Joseph's prophecy - Gen. 37:7, 9.
3. ...spake roughly... (v. 7)
 - A. I.e. "spake hard things unto them."
4. ...thy servants... (v. 11)
 - A. See Genesis 37:8.
5. ...proved:... (v. 15)
 - A. I.e. "tested."
 - B. Joseph utters an Egyptian oath relative to their not being free without his seeing Benjamin.
6. ...*for* I fear God:. (v. 18)
 - A. I.e. "Elohim."
 1. Had he used Jehovah he would have given away his identity.
 2. Remember Elohim is the more general term.

Verses 21-25

1. ...We *are* verily guilty concerning our brother,... (v. 21)
 - A. Due to their treatment, which, undoubtedly, was similar to that which they believed Joseph received, they are reminded of their misdeed in selling Joseph - Gen. 37:28.
 1. Notice Numbers 32:23 on this.
2. ...Reuben... (v. 22)
 - A. He reminds them that he tried to prevent the situation.

Verses 26-28

1. ...God hath done unto us? (v. 28)
 - A. Elohim used here as they are characterizing the circumstances as supernatural.

Verses 29-38

1. ...Joseph *is* not, and Simeon *is* not,... (v. 36)
 - A. A pitiful picture of despair and remorse.
 - B. Great worry, yet none of it came true.

COMMENTARY

CHAPTER FORTY-THREE:

Verses 1-14

1. ...Israel... (v. 6)
 - A. Referred to as Jacob in chapter 42:36.
 1. Perhaps due so because of his lack of faith.
 - B. Now referred to once again as Israel.
 1. Perhaps due so because of his faith.
2. ...God Almighty... (v. 14)
 - A. Not Jehovah but El Shaddai, the covenant God of Abraham (Gen. 17:1), and of Jacob himself - Gen. 35:11.
3. ...If I be bereaved... (v. 14)
 - A. A much better attitude for a man of God.

Verses 15-31

1. ...fear not: your God, and the God of your father, (v. 23)
 - A. A strange statement for an Egyptian.
 1. Undoubtedly Joseph had been a "personal worker" among the Egyptians.
 2. This man speaks as one possessing knowledge of Elohim.
2. ...bowed themselves... (v. 26)
 - A. Once again fulfillment of prophecy - Gen. 37:7, 9.
3. ...God be gracious... (v. 29)
 - A. They surely wondered at: his use of the name Elohim here.
4. ...an abomination unto the Egyptians. (v. 32)
 - A. Note Genesis 46:34 on this.
5. ...sat before him... (v. 33)
 - A. He had them placed according to their age.
 1. They marveled at his ability to determine this.
6. ...Benjamin's mess was five times so much as any of their's... (v. 34)
 - A. Here is a test of jealousy.
 1. They had once before failed the course on this - Gen. 37:4, 8.
 - B. Now, though, they pass with flying colors.

COMMENTARY

CHAPTER FORTY-FOUR:

Verses 1-17

1. ...Fill the men's sacks... (v. 1)
 - A. Another test of the ten older brothers.
 1. Not a test of Benjamin as he was not involved in the previous activities.
 - B. He wants to see if they have changed even further.
2. ...silver cup... (v. 2)
 - A. Literally a divination cup (v. 5).
 1. A part of the Pagan religion of Egypt.
 - B. It is unclear from the text as to how Joseph used this cup.
 1. Verse five seems to say he used it to foretell the future.
 2. But to do so, unless God used this as His means of revealing things to Joseph, would have been wrong, as they were a part of paganism.
3. ...fell before him... (v. 14)
 - A. Once again fulfillment of prophesy - Gen. 37:7, 9.
4. ...I can certainly divine? (v. 15)
 - A. This doesn't prove Joseph practiced the pagan acts of divination.
 1. Remember he is acting exactly like an Egyptian would in order to "flush" his brothers out in the open.
5. ...God forbid... (v. 17)
 - A. Once again Joseph evokes the name of God (Elohim).

Verses 18-34

1. ...Judah... (v. 18)
 - A. Seems to be the spokesman here due to his serving as a surety (v. 32).

- B. Note he refers to himself as a servant.
- 2. ...a word... (v. 18)
 - A. Judah rehearses the whole story.
- 3. ...let thy servant abide instead... (v. 33)
 - A. Remember it was Judah who was the spokesman in the deal that sent Joseph to Egypt - Gen. 37:26, 27.
 - 1. Perhaps Joseph knew this.
 - B. Here we see past sins and its grief being brought up.
 - 1. Judah had seen the anguish of Jacob before.
 - A. He could not bear to see it again.

COMMENTARY

CHAPTER FORTY-FIVE:

Verses 1-16

- 1. ...God did send me before you to preserve life. (v. 5)
 - A. He sees the providential workings of God.
 - B. Joseph's brothers sent him to be a slave.
 - 1. God sent him to be a savior.
 - 2. God overruled and turned everything into good as far as His will is concerned.
- 2. ...father to Pharaoh,... (v. 8)
 - A. Not in a fleshly sense.
- 3. ...Goshen... (v. 10)
 - A. An extremely fertile land - Gen. 47:6.

Verses 16-24

- 1. ...it pleased Pharaoh... (v. 16)
 - A. Undoubtedly due to his regard for Joseph.
- 2. ...See that ye fall not out by the way. (v. 24)
 - A. Don't quarrel on the way home.

Verses 25-28

- 1. ...he believed them not. (v. 26)
 - A. Would you?
 - 1. I think this would have been an interesting conversation.
- 2. ...the spirit of Jacob their father revived: (v. 27)
 - A. Faith comes by hearing.
- 3. ...I will go and see him... (v. 28)
 - A. Before he could only hope to see him in death - Gen. 37:35.
 - 1. Now he prepares to see him before he dies.
 - B. Keep in mind that twenty some years have past since Jacob sent Joseph to check on his brothers in Shechem - Gen. 37:2.

COMMENTARY

CHAPTER FORTY-SIX:

Verses 1-7

- 1. ...Israel took his journey... (v. 1)

- A. Prior to this time Abraham's journey (Gen. 12:14), and Isaac's planned journey (Gen. 26:1-3), were without God's approval.
 - 1. Now God instructs Israel to go to Egypt.
- 2. ...Jacob, Jacob... (v. 2)
 - A. Perhaps used instead of Israel to remind him of what he had been.
- 3. ...I *am* God,... (v. 3)
 - A. Literally, "I am El, the Elohim of the father."
 - 1. Remember "El" meant "The Mighty One."
- 4. ...shall put his hand upon thine eyes. (v. 4)
 - A. Literally, "shall close his eyes in death."

Verses 8-27

- 1. ...these *are* the names... (v. 8)
 - A. If you count these up you will get sixty-six names (v. 26).
 - B. Yet Acts 7:14 says there were seventy-five.
 - 1. Likewise, the LXX lists seventy-five names, which included five additional Grandsons of Joseph who later appeared on the scene.
 - C. It must be seen that we are not looking at a means to give an exact number of those who entered Egypt when Israel did.
 - 1. Note, for example, Benjamin's sons listed in verse 21.
 - A. There are ten sons mentioned.
 - B. At the most he would have been only about twenty-three at the time of Israel's entrance into Egypt.
 - 1. Therefore, it would have been highly unlikely that he had ten sons by that age.
 - D. Rather, what is being seen is that after Israel went to Egypt there was found to be seventy-five clans that were to later prevail throughout Israel's early history.
 - 1. The distinction is made between seventy and seventy-five as to exactly when one looks at the situation.
 - A. Since Stephen spoke much later he can speak in retrospect in regards to the overall picture.
 - E. Perhaps Paul's words in Titus 3:9 are applicable here.
 - 2. ...Canaanitish woman. (v. 10)
 - A. Here the sons of Israel marry Canaanitish women.
 - 1. These are the same men who killed men because their sister Dinah had married a Canaanite man - Gen. 34.
 - B. By the way, I think this helps us to see that Tamar (Gen. 38:6) was not Canaanitish.
 - 3. ...Pharez... (v. 12)
 - A. Of the lineage of Christ.
 - 4. ...Job,... (v. 13)
 - A. Maybe the Job of the Bible book of Job.

Verses 28-34

- 1. ...shepherd... (v. 34)
 - A. Pharoah was a Hyksos King.
 - 1. I.e. a shepherd king.

- B. This would result in a separation of the family of Israel from the worldly Egyptians.
1. This was probably Joseph's plan to prevent the intermarrying of the two.

COMMENTARY

CHAPTER FORTY-SEVEN:

Verses 1-10

1. ...Jacob blessed Pharaoh,... (v. 7)
 - A. The lesser is blessed of the greater - Hebrews 7:7.
 1. Note that Israel, through whom all nations would be blessed, began by blessing a Gentle.
2. ...pilgrimage... (v. 9)
 - A. Even Canaan was considered a land of pilgrimage to Israel.
 1. Men will eventually begin to look for a heavenly Canaan - Lev. 17:12; Psa. 39:13; Heb. 9:13; 1 Chron. 29:15.

Verses 11-26

1. ...Rameses,... (v. 11)
 - A. Another name for Goshen.
2. ...give the fifth *part* unto Pharaoh,... (v. 24)
 - A. Joseph did not sin in his dealings with the Egyptians.
 1. Jewish law still requires one-fifth, if the cattle and seed are supplied.
 2. During the time of the Maccabees, the Jews paid the Syrians one-third of the seed and one-half of the fruit - 1 Macc. 10:30.
 3. In Syria two-thirds to three-fourths is not unusual for the peasants to pay the government.
 - B. Actually the Egyptians appreciated this (vrs. 24, 25).
3. ...except the land of the priests only,... (v. 26)
 - A. Note that the Egyptian priests owned land.

Verses 27-31

1. ...Jacob was an hundred and forty and seven years. (v. 28)
 - A. Jacob lived to 147 years of age - Gen. 49:33.
2. ...thy hand under my thigh,... (v. 29)
 - A. Go back and see your notes on Genesis 24:2 on this.
 - B. Israel is extracting a promise from Joseph.
3. ...Israel bowed himself upon the bed's head. (v. 31)
 - A. Israel died, worshipping God - Heb. 11:21; Gen. 49:33.

COMMENTARY

CHAPTER FORTY-EIGHT:

Verses 1-4

1. ...God Almighty appeared... (v. 3)
 - A. Here he rehearses the blessings that were from God
 1. Fruitful
 2. Multiply
 3. The Promised Land would be given to his seed.

Verses 5-14

1. ...two sons...*are* mine... (v. 5)
 - A. Jacob adopts Ephraim and Manasseh (Gen. 41:51, 52), and places them on par with Reuben and Simeon.
 1. They later receive a portion of the Promised Land for Joseph.
 - A. They also received Reuben's birthright due to his actions relative to Bilhah- Gen. 35: 22; 1 Chron. 5:1.
2. ...brought them out from between his knees, (v. 12)
 - A. They would have been eighteen to twenty years of age by now.
 1. The literal idea is "from near his knees."
 - A. By embracing they had huddled together.
3. ...Israel stretched out his right hand, and laid *it* upon Ephraim's head,... (v. 14)
 - A. This is the first occasion where the laying on of hands is used as a symbol of blessing.
 1. This blessing was contrary to the normal blessing of the firstborn.
 - B. Note that Israel did this "wittingly," i.e. prudently.

Verses 15-22

1. ...the God which fed... (v. 15)
 - A. I.e. "The God, which shepherded..."
2. The Angel... (v. 16)
 - A. Undoubtedly, something more than a creature.
 1. He is being identified with Elohim (v. 15), as the redeemer (v. 16), who would be the only One who could "bless the lads."
 - A. No mere angel would be able to do so.
 - B. It seems that we see Israel calling upon the One with whom he wrestled, in Genesis 32:23-29, to bless Ephraim and Manasseh.
3. ...it displeased him:... (v. 17)
 - A. Literally, "it was evil in his eyes."
 1. Joseph thought that. Israel had made a mistake.
4. ...he also shall become a people... (v. 19)
 - A. At first count Ephraim was the stronger of the two:
 1. Numbers 1:32, 33; 2:18, 19 - 40,500 - Ephraim.
 2. Numbers 1:34, 35; 2:20, 21 - 32,200 - Manasseh.
 - B. However, at the second count Manasseh was the stronger of the two.
 1. Numbers 26:37 - 32,500 - Ephraim.
 2. Numbers 26:34 - 52,700 - Manasseh.
 - C. Therefore, in the days of Moses this was not fulfilled.
 1. However, it was to later be fulfilled in its entirety - Judges 4:5; 5:14; chapters eight and twelve.
 - D. Israel overcomes Joseph's will in all of this.
 1. Even his favorite son would not control him.
5. ...I have given to thee one portion...which I took... (v. 22)
 - A. This mentions an event not previously mentioned in Genesis.
 1. It does appear in John 4:5 but with little help as to time and location.

- B. It could not be in reference to the events of chapter 34, for Israel had nothing to do with that and he rebuked his sons for their action.
 - 1. It is impossible to put a location and time to Israel's taking of this place.
 - A. Scripture simply does not give us the needed information.
 - 2. Some have said it refers to the plot of ground at Shechem.
 - A. However, Jacob purchased this from Hamor - Gen. 33:19.
- C. Some also see this as reference to an event yet to happen.
 - 1. I.e. the dividing of Canaan, and Ephraim and Manasseh receiving a double portion near Shechem.
 - 2. However, the Hebrew suggests an event already in the past.
- D. We must keep in mind that not everything that the patriarchs did was recorded.

COMMENTARY

CHAPTER FORTY-NINE:

Verses 1-4

- 1. Reuben,... (V. 3)
 - A. Would Not excel.
 - 1. No Judge, Prophet, nor Ambassador would come from him.
 - B. Refers back to Genesis 35:22.

Verses 5-7

- 1. Simeon and Levi... (v. 5)
 - A. Refers to them as brethren of violence.
 - 1. No doubt referring to Genesis 34:22-31.
 - B. Because of their sin they are dispersed from one another.
 - C. The Levites received no inheritance, but were located in 48 cities throughout the other tribes.

Verses 8-12

- 1. Judah,... (v. 8)
 - A. He would be praised above all the other tribes.
 - B. He is a lion's whelp.
 - 1. The lion is the king of beasts.
 - 2. This is 1600 years before the fulfillment - therefore speaking of the tribe of Judah.
 - 3. Note Revelation 5:5.
- 2. The sceptre shall not depart from Judah,... (v. 10)
 - A. Note Hebrews 7:14 on this.
 - B. David's family, who were of Judah, ruled until Herod took the throne.
 - 1. Then Christ came.
- 3. ...Shiloh... (v. 10)
 - A. I.e. "peaceful, rest giver."
- 4. ...red with wine,... (v. 12)
 - A. Not drunken, but indicative of joy.
- 5. ...teeth white with milk. (v. 12)
 - A. An indication of the degree of his blessings.

Verse 13

1. Zebulun...

A. He dwelt by the Sea of Galilee - Jos. 19:10-16.

Verses 14, 15

1. Issachar... (v. 14)

A. His lands were fertile and he paid tribute money to the Canaanites.

Verses 16-18

1. Dan... (v. 16)

A. Would judge or vindicate his people, the Danites - Judges 15:20; 16:3.

B. Samson was from Dan.

C. Dan is not mentioned in Revelation 7:5-8.

Verse 19

1. Gad,...

A. Often found in servitude.

1. Yet he always fought back - Judges 10:6-8; 13:1; chapters eleven and twelve.

Verse 20

1. ...Asher...

A. The "fortunate one," as his names implies.

1. He became wealthy.

Verse 21

1. Naphtali...

A. An agile warrior.

B. He was eloquent in speech - Judges 4:6-9; 5:1-31.

Verses 22-26

J. Joseph... (v. 22)

A. He was fruitful, but hated by his brethren.

B. He abode by the strength of God, the shepherd and stone of Israel.

C. Ephraim and Manasseh enjoyed great wealth.

Verse 27

1. Benjamin...

A. Produced warriors like Ehud, Saul, Jonathan and Mordecai.

1. Esther and Paul were from his tribe also.

B. In Judges 20:21-25 he takes 26,000 men and defeats 400,000.

COMMENTARY

CHAPTER FIFTY:

Verses 1-10

1. ...Egyptians mourned... (V. 3)

A. Even Pharaoh, his servants, and his armies mourned the death of Jacob.

B. The account of the embalming of Jacob and Joseph (v. 26), are the only cases of mummification in the Scriptures.

Verse 11

1. ...Abelmizraim,...

A. I. e. "the mourning of the Egyptians."

B. The Canaanites were amazed at the mourning over Jacob.

Verses 12-14

1. ...cave of the field of Machpelah... (v. 13)

A. This cave still exists and is controlled by the Moslems.

Verses 15-21

1. ...Joseph's brethren... (v. 15)

A. Now fear for their lives.

2. ...sent a messenger... (v. 16)

A. With a lie.

3. ...Joseph wept... (v. 17)

A. Because they doubted his love.

4. ...fell down... (v. 18)

A. Once again the fulfillment of prophecies.

Verses 22-26

1. ...ye shall carry up my bones from hence. (v. 25)

A. See Exodus 13:19; Joshua 24:32; Hebrews 11:22.

2. ...and he was put in a coffin... (v. 26)

A. Genesis begins with life in the garden and ends up with death in a coffin.

ADDITIONAL NOTES ON THE AGE OF THE EARTH

1. Three choices about the age of the earth...
 - A. What the Bible affirms and has always been held by the majority of scholars until recent years.
 - B. Let science squeeze in eons of time to allow for evolution.
 - C. Wait and see - strain the Bible through the sieve of science.
 1. Wait for more revelation? None coming from God - Heb. 1:1, 2.
 2. Then from science? Does science have the last word? - 1 Tim. 6:20.
 3. Remember, a sieve has holes in it!
2. There are three views unbelievers and intimidated believers use to allow science and the Bible to "both be right." There is extra time:
 - A. Before the creation week...pre-Adamic world...denied by Exodus 20:11.
 - B. During creation week...day-age theory...denied by Exodus 20:11.
 - C. After creation week...genealogies and chronologies were incomplete...denied by Jude 14.
3. What about gaps?...It is argued...:
 - A. Some generations have gaps.
 - B. Genesis 5 and 11 are genealogies.
 - C. Therefore, Genesis 5 and 11 have gaps.
 - D. Gaps may mean "A" begat someone who lead to "y."
 - E. Therefore we cannot know the time involved.
4. Is this a valid argument?
 - A. No, it is an assumption...Just because some genealogies have gaps, it does not follow that all genealogies have gaps.
 - B. How do they know there are gaps? Because the gaps are filled in elsewhere in the Bible. Therefore, maybe the Bible does not have gaps.
 - C. The gaps occur in genealogies derived from other genealogies...e.g. Matthew's list was designed to give 14 genealogies with the purpose of showing Jesus' right to be the Christ by coming from the right race, nation, tribe, and family. Matthew gives 14 of each point.
 - D. Chronologies and genealogies are not the same! Seth lived 105 years, and begat Enos. If others are between them, it is still only 105 years between their births, and Seth lived 807 years after Enos was born. The context implies that he had brothers and sisters. Who did? Enos, or some unknown person.
 - E. How can we teach that Noah was the father of Shem, Ham, and Japheth, and deny that Seth was the father of Enos, and feel confident that we were right or honest?
 - F. Genesis 5 and 11 are chronological. The other genealogies are not, and make no attempt to give the ages at birth of their children. Chapter five and eleven are patently different from other genealogies due to the chronology in them. Yet, this is the very place the "supposed missing years" are.
5. Methods of dating:
 - A. There are over 100 methods of dating the earth...over 70 show a young earth.
 - B. These show the earth 100 years old to 4.5 billion years old.
 1. One hundred years judges the aluminum influx into the oceans from rivers.
 2. Sir Fred Holye, an agnostic astronomer, says that creation cannot be ignored.

- C. How do men give us these old dates?
1. Not all dating methods are reliable, but based on assumptions.
 - A. Was clock at zero, and when was it?
 - B. Assumes that it ran at a uniform rate.
 - C. Assumes that nothing interfered with it...but we know God has...in the flood and in Sodom's destruction.
 2. Not carbon 14.
 - A. It only dates back to 6000 B.C., as Willard Libby the developer stated.
 - B. It only dates what once lived. Bones, wood, leather that assimilates carbon.
 - C. It is based upon 8 different assumptions (Such as does it assimilate carbon at the same rate?).
 3. Not radio metric.
 - A. Potassium to argon, uranium to lead.
 - B. It only dates what has never lived...rocks, gravel. So bones are based on the age of the rocks found with them.
 - C. It is based upon three assumptions.
 - D. How long does it take uranium to break down to lead? They know that, so then they ask how much lead is there?
 1. This assumes that all lead came from parent product...ignoring that rocks have lead in them...Volcano at Mt. St. Helens had much lead.
 2. This assumes there is a closed system in creation...nothing can add lead. But it is known that it can.
 3. This assumes there is a standard break down rate process to lead.
 4. These allow no corrective factor.
 4. Not non-metric.
 - A. Magnetic Field - Thomas Barnes wrote in a textbook on Physics of Magnetic Field that if the magnetic field has broken down at the rate it is now and was reversed, the world would be 10,000 years old. The world would be torn up it were any older.
 - B. Size of Sun - The size of the sun is shrinking 5 feet per hour, 1% per century. If this is an uniform rate, then lets increase the sun by the rate...
 1. 100,000 years and it was doubled in size.
 2. 20 million years and it was touching the earth.
 3. 30 million years and the earth was in the middle of the sun.
 5. Population statistics - They say man has been here 4 million years...let's say one million. Let's say the population increased at 2.4 children per couple, lives only 42 years and dies, there should now be 1, with 5,000 "0's" behind it...the universe could not hold them. Where are the corpses?
 - A. By the way Scientists say that more people are living today than has ever lived.
 6. Conclusion:
 - A. Then what is the answer?
 1. Which method? Which assumption?
 - A. Let's go back to the Designer's Manual, as it is the only thing that can tell us.

ADDITIONAL NOTES ON THE THEORY OF EVOLUTION

1. Exodus 2:11...for 6 days and rested...that is plain...in context.
 - A. God used the word "days" and not "eons."
 - B. If He did not do so in 6 days, how could he have said, "The evening and the morning were the first day"?
 - C. Numericals always meant literally, except in apocalyptic language.
 - D. He made plants...did they live in darkness for millions of years? Can they live without animals? How did they pollinate? How do they live without carbon dioxide?
 - E. He made the sun and moon...these don't count as days...but by the rotating of the earth.
 1. Sun and moon mark days, they do not make days...What's a year?
 2. Arctic has 6 months of darkness...is that one day? No, based on the rotation of the axis.
 - A. Earth rotating around sun is one year.
 - B. Earth rotating around the moon is one day.
2. The earth is 5 days older than man.
 - A. How old is man?
 1. Mark 10:6; Romans 1:22, 21; 1 Corinthians 15:45...Adam was the first man.
 2. From present to Christ...approximately 2,000 years.
 3. From Abraham to Christ...approximately 2,000 years...54 generations.
 4. From Abraham to creation 20 generations in approximately 2,000 years.
 - A. Enoch the 7th from Adam, Jude agrees.
 - B. That leaves 13 generations full of gaps. That means that between each begot there must be 254,125 years per gap to be 4 million years...
 5. Must understand that the earth, and all that is within, was created with age.
 - A. How old was Adam on day 7?
 1. One day old.
 - B. How old did he appear?
 1. Old enough to reproduce - Gen. 1:28.
 - C. Note that at creation there was "fruit bearing trees."
 1. How old were they on day four?
 - A. One day - how old did they appear?
 - B. Old enough to produce fruit - Gen. 1:29.
 - D. What about the age of the stars?
 1. How old were they on day five?
 - A. One day - how old did they appear?
 - B. Even though the stars are thousands of "light years" away at their creation light appeared.
 2. Based upon the theory of evolution we should be seeing "new" stars.
 - A. Why is there no "new" light coming from these "new" stars?
 3. If the so-called "Big Bang Theory" is correct we should be seeing these "new stars" and their light.
3. Man has not evolved up...he has degenerated.
 - A. Evolution denies the "fall" of man...it affirms that man is getting more like God.

PROBLEMS EVOLUTIONISTS CANNOT ANSWER

1. How life originated.
2. The origin of matter.
3. The gap between animals and vegetables.
 - A. How did plant life evolve into an animal?
4. How the different species were formed.
5. The absence of missing links.
6. What stopped evolution?
 - A. Hybrids are not evolution and they are inferior due to the fact they do not reproduce.
7. The reversion to original types.
 - A. If you stop cross-mutations all will revert to their original.
 - B. If you stop cross breeding all will revert to their original.
 - C. The genes would still be there for select breeding.
8. Some animals have never changed.
9. Origin of sexes.
10. Second law of thermodynamics.
 - A. Thermodynamics – from two Greek words – "thereme" meaning heat, and "dynamis" meaning power.
 - B. First Law – Law of energy conservation, states that in any closed system, no energy is either created or destroyed.
 - C. Second Law – States that entropy must increase.
 1. Entropy is the energy per degree of absolute temperature that cannot be recovered as work.
 - A. Entropy increases as disorder increases.
11. The few people and animals who live in the earth when man is supposedly millions of years old.
 - A. They cannot explain this mathematical impossibility.
12. The law of genetics, which shows that only the genes that are in the parents can be in the child.
13. Individual animals, which could not have survived without all the necessary apparatus they now have.
 - A. These must all evolve simultaneously...woodpecker, beaver, water spider, archer fish.
 1. Why did these start doing their "thing"?
 - B. Let's take a quick look at a couple of the animals listed above:
 1. Woodpecker:
 - A. Beak
 - B. Special "shock absorber" between beak and skull.
 - C. Special ridge across the top of the skull to prevent headaches.
 - D. Special muscles in neck to deliver blows.
 - E. Special tail for balance.
 - F. Special vice-like claws.
 - G. Special tongue.

- H. Special substance on tongue (sticky).
- 2. Beaver - originally formed lakes.
 - A. Special teeth.
 - B. Special throat so as not to drown.
 - C. Special tail to build the dam.
 - D. Special hair to warn of leaks in the dam.
- 14. The "balance of nature" that must exist in creation.
 - A. Without the bee, the beaver, and the earthworm modern man would not be here.
 - 1. Scientists say that if all the honeybees died we would live 17 minutes because they remove pollen.
 - 2. Earthworms break up the soil.
- 15. The spiritual and rational nature of man.
 - A. Cannot explain man's desire to think on God, or man's ability to rationalize where animals cannot.
- 16. Design in nature.
 - A. For example the color green is calming.
- 17. Conclusion:
 - A. If a princess kisses a frog and it becomes a prince, it is a fairy tale. But...if you believe a frog becomes a prince after ten billion years, it is a scientific fact.
Not only kids believe in fairy tales!
 - 1. As Charles Darwin stated in a letter in 1870, "My theology is a simple muddle."

THE ICE AGE

1. The existence of such:
 - A. Geologists seek to find another answer to the topographical lay of the land.
 1. This is due to the fact that so many are not content to accept the Biblical account.
 - B. Normally the Ice Age is thrown up as an alternative.
 - C. It is believed that the Ice Age is found during what is called the Pleistocene Epoch which, according to the Geologic Time Table, is a part of the Quaternary Period of the Cenozoic Era.
 1. The Pleistocene Epoch is given the date of 1,500,000 to 1,750,000 years ago.
 - D. My purpose is not to deny the existence of an "Ice Age", but rather to show that the Biblical account of the flood makes more sense as to the catastrophic changes that came about.
 1. It is argued that there were four stages of glaciations during the one glacial epoch.
 2. Yet, on the other hand, there seems to be evidence for only one.
 - A. There is sufficient proof that the final glaciation, the so-called Wisconsin stage, existed.
 - B. However, the proof is extremely weak when it comes to the earlier glaciations - the Illinoian, Kansan and Nebraskan.
2. The cause of glaciation:
 - A. What caused the change in climate to bring about such a catastrophe?
 - B. Fossil remains indicate that before the ice age the earth enjoyed a tropical or semitropical climate.
 - C. Actually, in order to cover the earth with a flood of ice it would require as great a miracle as it would to cover it with water, if not greater.
 1. At the present there is sufficient quantity of water to submerge the earth.
 2. To cover the earth with such an amount of ice would require a cosmic miracle as far greater changes would be required.
 - A. The sun would have to be blotted out over certain areas for millions of years, while it continued to send its heat and rays of light over the remaining parts of the earth.
 - B. What you end up having is an Arctic winter and an icy waste on one side of the pole; on the other, in the same latitude or extending even farther north, a warm pleasant climate.
3. What is the force that caused the ice to move over the greater part of North America, Europe, and other regions of the earth?
 - A. There are three centers from which the Geologists claim these glaciers moved out from: the Labrador; the Keewatin, and the Cordilleran protaxis.
 1. From these the flow reached St. Louis and beyond.
 2. This means that the ice moved the distance of 2,000 to 2,400 miles.
 - B. There is only one force that causes Ice, like water, to move - gravity.
 1. Where there is no gravity there will be no movement.
 2. Water will move on a slope of six inches to a mile.
 3. Ice, on the other hand, requires a steep slope before it becomes mobile.

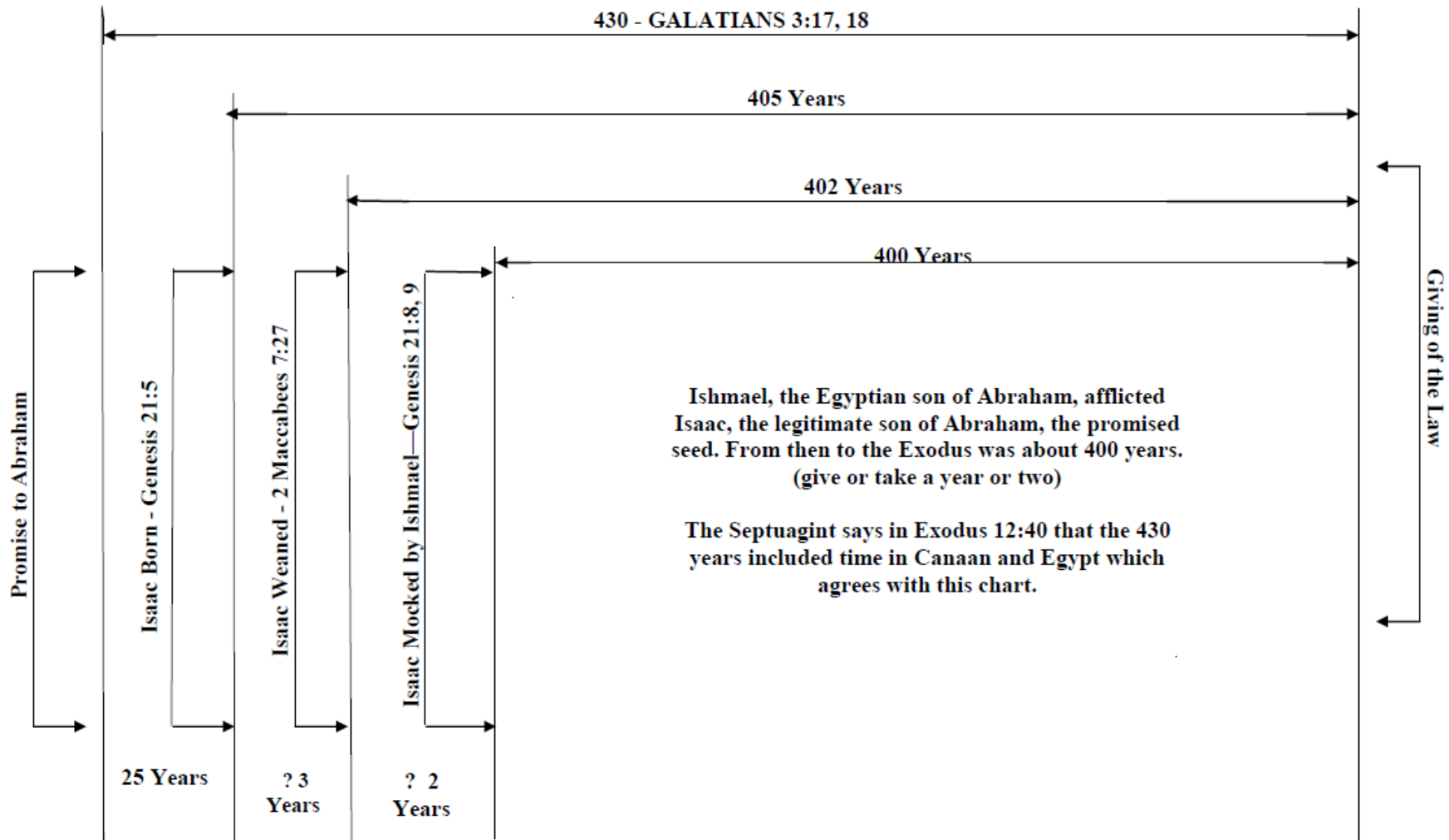
- A. The terrain of which the glacier would have moved from the Keewatin to St. Louis is an area of low altitude and without an appreciative southward slope.
 - B. One professor stated, "...To reach the country in the vicinity of the forty-ninth parallel, a northern ice sheet would have to move up the long slope to the Arctic Ocean..."
 - C. The Labrador glacier would have had to ascend mountain peaks three and four thousand feet higher than its source.
 - D. In the areas of Greenland and Antarctica, where glaciers are found today, the glaciers move down to the sea and not up.
4. Flood geology:
- A. There is every reason to accept the theory that the flood served as the point of origin for the ice age.
 - B. Likewise, it is so of the catastrophic changes of the earth's surface.

**ABRAHAM'S SEED WAS TO BE AFFLICTED FOR 400 YEARS,
BUT THE ISRAELITES WERE IN EGYPT FOR ONLY 215 YEARS**



THE SOLUTION:

**ABRAHAM'S SEED WAS TO BE AFFLICTED FOR 400 YEARS,
BUT IT STARTS WITH THE PERSECUTION OF ISAAC BY ISHMAEL NOT WITH
THE OPPRESSION OF THE ISRAELITES IN EGYPT**



IS GENESIS AN ACCURATE BOOK?

Robert Stapleton

Down throughout time there have been numerous conflicts between science and Christianity. A vast majority of these conflicts have to do with the “beginnings.” Since “Genesis means ‘the beginning,’ and the first eleven chapters of this book of the Bible describes such things as the beginning of the universe, the sun and stars, the moon and earth, plant and animal life, and man.”

¹ we easily see where conflict can arise with those who seek to have the theory of evolution explain origins. The purpose of this paper is to discuss the subject of the accuracy of the book of Genesis. Hundreds of pages of notes could be set forth, in argument form, for the accuracy of such a book. However, our intention is to briefly set forth various reasons as to why we believe the book of Genesis is accurate.

Due to the onslaught of the evolutionist in their attempts to discredit the Biblical account of creation, the Noachian flood, etc., which are covered in the book of Genesis, we, as Christians, need to prepare ourselves to defend this “book of beginnings.” Those who seem to discredit Genesis are not always kind in their attempt at such and we need to be prepared for such. Thomas Henry Huxley, the great 19th century evolutionary agnostic who claimed to be Darwin’s “bull-dog”, “considered men fools for believing in”² ... “the myths in Genesis.”³ Note further what he further stated on this matter, “...my sole point is to get the people who persist in regarding them (i.e. the “myths”, R.W.S.) as statements of fact to understand that they are fools.”⁴

Many, in the past, who have sought to reject Genesis, have done so in their attempt to substantiate the theory of evolution. In rejection of the book of Genesis, there was kept alive “a sort of pious conviction that Evolution, after all, would turn out true.”⁵ However, until this date, the evidence continue to grow against the theory of evolution instead of for it. Many scholarly men of science continue to set forth various logical scientific arguments that indicate that evolution is indeed nothing more than “a theory which we (the evolutionist, R.W.s.) have every reason to distrust.”⁶

As to the historicity of Genesis, now that we have seen why some attempt to discredit it, Hermann Gunkel’s opening remarks are quite revealing as he asked, “Are the narrative of Genesis history or legend?” and proceeded to answer his own question with the following answer, “For the modern historian this is no longer an open question...”⁷ There are those like Mr. Gunkel whose persistent cry is that “the Genesis account of creation should be taken as just as mythical as the cosmologies (or, more precisely, the cosmogonies) of Egypt, Phoenicia, Persia, the Etruscans or the Babylonians.”⁸ However, “Just as superficial comparison, though, between the Genesis and Babylonian creation accounts sufficient to reveal that there is no ‘striking resemblance’ as has been alleged.”⁹ Simply because there is a multiplicity of myths and legends in existence, concerning the creation and flood, do not prove that the Genesis account is mythological or legendary. Actually, given the fact that at one time “the whole earth was of one language and of one speech,”¹⁰ following the creation and flood, it stands to reason that after the dispersion that took place in Genesis 11:7, 8, these accounts should have been preserved by the various nations of people that came from that dispersion.

In our attempt to show the authenticity of Genesis, Archeology, which is “the scientific study of any prehistoric culture by excavation and description of its remains,”¹¹ has gone on record in

support of the Bible on numerous occasions. Bill Jackson, in his written debate with Mr. James Crackin, avowed Atheist, stated relative to this point, "The spade has authenticated the Bible again and again on points wherein men earlier had doubted, as seen in the location of Us of the Chaldees in 1854...and the identification of the Hittite nation in 1906."¹² Both of these archeological finds help substantiate the Genesis record as both the Ur of the Chaldees and the Hittite nation are mentioned in Geneis."¹³ In regards to the finding of the Hittite the following information is quite interesting. "In Cappadocia, in eastern Turkey, recent excavations have turned up the ruins of an ancient and extensive Hittite empire. They has a slanting forehead, a big nose, and their hair was worn in a braid. They may not have been too pretty but they were Hittites."¹⁴ Williams Albright gives us some archaeological confirmation concerning the ancestry of Israel from Mesopotamia when he said "...beyond reasonable doubt tht Hebrew tradition was correct in tracing the Patriarchs directly back to the Balikh Valley in northwestern Mesopotamia."¹⁵ Millar Burrow helps us to understand the historicity of Abraham and its confirmation by archaeology when he wrote, "Everything indicates that here we have an historical individual..., he is not mentioned in any known archaeological source, but his name appears in Babylonia as a personal name in the very period to which he belongs."¹⁶ Halley's Bible Handbook, pages 42-57,¹⁷ has much to say in regards to archaeology and how it relates to the early Biblical times recorded in the good of Genesis. It is without doubt that "The discoveries found thus far have led scholars, no matter what their religious opinion to affirm the historical nature of the narratives related to the Patriarchs."¹⁸

Secondly, as we seek to show the authenticity of Genesis, much corroborating evidence comes from the field of science. In actuality, true science will indeed corroborate the book of Genesis and, for that matter, the entire Bible. Let us briefly list various scientific facts or principles and note how they were first found in the book of Genesis many years prior to their actually being recognized by the scientific world.

SCIENTIFIC FACT OR PRINCIPLE	DATE OF DISCOVERY	BIBLICAL LOCATION
Both man and woman possess the seed of life	17 th Century	Genesis 3:15; 22:18
Taxonomical classification of matter	1735	Genesis 1
Earth was in nebular form initially	1911	Genesis 1:2
Most seaworthy ship design is 30x50x3	1860	Genesis 6
Infinite number of stars	1940	Genesis 15:5
Herbert Spencer's scientific principles	1820-1903	Genesis 1
Life originated in the sea	19 th Century	Genesis 1
Man was the last form of life created	15 th Century	Genesis 1
Sequence of creation agrees with science	20 th Century	Genesis 1
All life reproduces "after its kind"	1862	Genesis 1; 6:19, 20
Universe is a continuously spreading expanse	1948	Genesis 1:8
First Law of Thermodynamics	19 th Century	Genesis 2:2
Mankind is of one origin	1775	Genesis 2
Entire earth had been under water	1885	Genesis 1 and 7
All oceans have one bed	16 th Century	Genesis 1:9, 10
Circumcision important	20 th Century	Genesis 17:12
Circumcision not to be performed until 8 th day	20 th Century	Genesis 17:12

A man's body can be opened under anesthetic	17 th Century	Genesis 2:12
Certain woods are better than others for ships	800 B.C.	Genesis 6
Grasses grew before higher plants	19 th Century	Genesis 1:11
The continents have floated apart from each other	1968	Genesis 1:9

Surely, as we ponder the above scientific information, we can easily see confirmation of the accuracy of the book of Genesis in the field of science.

Thirdly, we find confirmation of the accuracy of the book of Genesis in the area of Ethnology. Ethnology being “the comparative study of contemporary cultures,”¹⁹ or “the science that treats of the distinctive subdivisions of mankind, their origin, relations, speech, institutions, etc.”²⁰ It is closely related to Ethnography which is “the scientific description and classification of the various cultural and racial groups of mankind.”²¹ Ethnologists have confirmed the Genesis teaching that all mankind has a common origin. The student of God's word will readily recognize that “Adam called his wife's name Eve; because she was the mother of all living.”²² In their studies they have seen that “...all the peoples of the earth are a single family and have a common origin.”²³ This original family, of course, later spread out into the various races of mankind following the Genesis flood as is recorded in Genesis chapters six through eight. In study of Genesis chapter ten, we find much help in our search for an understanding of the accuracy of the book of Genesis as it is confirmed by ethnology. “The celebrated geographer, Dr. Carl Ritter, declares that of all the writings of antiquity none are receiving such confirmation from the modern researches in geography and ethnography as this tenth chapter of Genesis...”²³ Further consideration on this point has caused us to see that “Modern ethnological science, after a careful analysis of race peculiarities, languages, and history, has agreed on a triple division of mankind, and speaks of all races as either Semetic, Aryan, or Turanian.”²⁵ The Semetic race would be the true descendants of Shem. It should be understood, though, that simply because one claims that he is a Jew today it does not necessarily mean that he is of Semetic origin. As a matter of fact, it would be very difficult to find those, in this present age, who could hold to a true Semetic lineage. Those of the Aryan branch would be the Caucasian race, so prevalent today, which would be the descendants of Japeth. Those of the Turanian branch would be the descendants of Ham constituting the black race of people. Therefore, we can easily see further proof of the authenticity of the book of Genesis. Truly, “The races of mankind are what the Bible says they are-brothers.”²⁶

Finally, we can find corroboration of the book of Genesis in a study of Eastern customs. One author stated, “The social customs, the habits of mind, the instinctive reactions of the people of the present day provide a living museum of antiquity...”²⁷ In study of the book of Genesis, one sees various customs that have been carried over into our later day. Such things vary depending upon which country we now consider. Yet, from a whole-world point of view, we see attitudes toward marriage and childbearing similar to Biblical times in various eastern cultures today. Also, the customs of hospitality, as originally seen in Genesis, is seen in almost all cultures to a varied degree. Many eastern cultures still hold to the “headship” of the male over the household, even, at times, holding to the patriarchal custom of Genesis. Perhaps more could be said on this point, but it seems sufficient to give a general idea of what I have in mind.

In closing, there is great need in proving the authenticity of the book of Genesis for various reasons. I would like to suggest three such reasons taken from the booklet “Genesis: Historical or Mythological?” by Edward C. Wharton,²⁸ “1.) The relation of the historical reliability of Genesis to human redemption. 2.) The importance of preserving and being able to trace Messianic seed line through history. 3.) Any view of Genesis other than historically true undermines faith in Jesus and the apostles.” Therefore, in conclusion, we see the great need in knowing that the book of Genesis is indeed authentic.

ENDNOTES

1. Myers, Edward P., Christian Apologetics (Syllabus Series), White’s Ferry Road School of Biblical Studies, 1979, p. 47
2. Clark, Robert T. and Bales, James D., Why Scientists Accept Evolution, Baker, 1966. P. 73.
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THE PRE-ADAMIC WORLD, FACT OR FICTION?

Robert Stapleton

In man's attempt to accommodate the geologic-age system, numerous theories have come forth. One of these theories is the so-called Pre-Adamic World Theory which seeks to support Theistic Evolution. Theistic Evolution, by the way, is the theory that a Supreme Being (i.e. God), create the world and all that is within by using long "eons" of time in order to allow the evolutionary process to come about. This theory is, perhaps, better known by the term "Gap Theory." It is also synonymous with the Ruin-and-Reconstruction Theory, Ruination-Re-Creation Theory, and Restitution. Essentially, the basic concept of the Gap Theory is that a "gap" existed between Genesis 1:1 and 1:2, allowing for the evolutionary process. According to Bert Thompson, Professor of Bible and Science at Alabama Christian School of Religion, "...its popularity dates from the work of Thomas Chalmers, an early nineteenth century Scottish theologian."¹ Roy B. Zuck, Th.D, has given this concise explanation of what is entailed in this theory, "The geological ages are inserted in the 'gap', in which most of the rock strata and fossils were formed and dinosaurs and other now extinct animals flourished. In the gap a supernatural catastrophe occurred, in which Satan and his angels fell and the earth became formless and void. The six days of Creation are actually days of re-creation."²

Often times, those who should know better, end up being major supporters for such theories. For example, the notes on Genesis 1:1-4, as found in the Scofield Reference Bible, are supportive of the Gap Theory. Notice what is said, "The first creative act refers to the dateless past, and gives scope for all geologic ages. Jer. 4:23-26, Isa. 24:1 and 45:18, clearly indicate that the earth had undergone a cataclysmic change as the result of a divine judgment. The face of the earth bears everywhere the marks of such a catastrophe... Neither here nor in verses 14-18 is an original creative act implied."³ (It should be noted, though, that the new addition of this particular Bible has modified the above and no longer gives an unqualified endorsement of the Gap Theory. However, the damage had already been done before the change was made.) John N. Clayton, popular speaker among churches of Christ, in his book *The Source*, took what has been termed a "Modified Gap Theory" position (*The Source, Does God Exist*, 1976, pp 137-138). Others, such as G.H. Pember, in his book *Earth's Earliest Ages*, and Harry Rimmer in his book, *Modern Science and the Genesis Record*, have written in defense of the Gap Theory. The *Old Testament Living Word Commentary*, Sweet Publishing Company, written by John Willis, a member of the churches of Christ, has also advanced this theory in Volume II of the book of Genesis. Therefore, we see that this theory has crept into the church, seeking to undermine God's Word. Also, we see the need to expose the error of such a theory.

Wayne Jackson, co-founder of Apologetics Press, pointed out the truth of the matter in regards to the reason behind this false theory in an article in the September, 1980 issue of the *Christian Courier*. He simply comments from the writings of Professor Winston Fields, in his book *Unformed and Unfilled*, on this point. Notice what is said, "The Gap Theory was not generated by compelling exegetical considerations. On the contrary, it arose in recent times, and its popularity has been maintained for one and only one reason - the fixation of science-intimidated minds upon harmonization."⁵ Now that we have come to a basic understanding of the origin of this false theory, and the extent of it in the church, let us proceed to refute it.

Those who support the “Gap Theory” claim that the word for “was”, (hayetha) should be understood to mean “became” or “had become” indicating a change of state from the original perfect state or condition to a chaotic state or condition (Genesis 1:2). They, therefore, proceed to suggest that Genesis 1:3, and following, is actually an account of God “re-creating” the earth, and all this is within, following that great cataclysmic event. It is quite interesting, though, to see that they translate the word “hayetha” as they do without any linguistic support. J.W. Watts, noted Hebrew scholar, stated, “In Genesis 1:2a the verb is perfect. It indicated a fixed and completed state. In other words, original matter was in a state of chaos when created; it came into being that way.”⁶ Another, who has done research on this has said, “Hayah is employed some 1,522 times in the Old Testament, and though it may be rendered ‘become’ occasionally (twenty-two times), the context must require it. There is **no** contextual justification for that rendition in Genesis 1:2.”⁷ This same author went on to quote from the writings of Harold Stiger (A commentary on Genesis, Zondervan, 1976, p. 49), who said, “The cataclysmic theory (also called the restitution theory [or the gap theory]) respecting v. 2 can have no place in proper translation. The construction of ‘became void’, etc., is not justified by Hebrew syntax. When the verb ‘to be’ (hayah), is to be construed as ‘became’, the addition of the prepositional lamedh is required with the following word to provide this meaning, and this preposition is absent here.”⁸ It has also been pointed out that “...none of the scholarly translations of the Bible so translate the verse. A few years ago, 20 leading Hebrew scholars were polled to see if there was exegetical evidence of a ‘gap’ between Genesis 1:1 and 1:2. They unanimously responded ‘**NO!**’”⁹

We, also, see that those who attempt to advance this theory make the claim that the phrase “without form and void” (Genesis 1:2), refers to something that had been in a state of repair or order and then came to be a state of ruin or disorder. This, along with the previous point, is nothing more than an assertion with absolutely no evidence to support it. Notice what J.W. Klotz had to say on this, “Gen. 1:1 does not say that the world was **disorganized**, as it would have been as a result of the destruction of such an angel world. In other words, the matter had been created, but it was not organized in the way in which it is organized today.”¹⁰ Concurring with this interpretation is Dr. Bert Thompson who stated, “We know the Gap Theory to be false because the Hebrew words **tahu wabohu** do not mean only ‘something once in a state of repair, but now ruined.’”¹¹ Of this particular theory Dr. John Whitcomb has advance the following argument, “Many Bible students, however, are puzzled with the statement in Genesis 1:2 that the Earth was without form and void. Does God create things that have no form and void? The answer, of course, depends on what those words mean. ‘Without form and void’ translate the Hebrew expression tahu wabohu, which literally means ‘empty and formless.’ In other words, the Earth was not chaotic, not under a curse of judgment. It was simply empty of living things and without the features that it later possessed, such as oceans and continents, hills and valley - features that would be essential for man’s well-being. In other words, it was not an appropriate home for man...”¹² Numerous other authors could be cited to show the weakness of this argument, but these should suffice.

A third argument set forth to “support” this theory is based on the Hebrew word used in Genesis 1 and translated “created”. It is argued that the Hebrew word for “created” (bara), in Genesis 1:1, refers to the original “ex nihilo” (i.e. out of nothing) creation while the Hebrew term

“made” (asa), as found in Genesis 1:6; Exodus 20:11, etc., suggest a remaking from previously existing substance. However, here too, those who argue thusly are without valid reason for doing so. As a matter of fact, the Bible, itself, clearly indicates that this theory is in error by the using of the two words interchangeably in Genesis 1:26, 27. Further, in Exodus 20:11, which affirms that God “made” (asa) the entire creation in six days, includes “the heavens and the earth.” These are the same “heaven and the earth” of Genesis 1:1, that Moses declared were “created” (bara), by God. This theory actually makes the days of creation confusing if “asa” demands a re-creation, as can be seen in the words of Wayne Jackson, “...(a) Sea creatures and birds were ‘created,’ i.e. brought into existence from nothing on the fifth day, yet land animals were ‘made’ from preexisting matter the following day (Gen. 1:21, 25). Does that reflect a reasonable approach to the text? (b) Since man’s spirit (that which is in the image and likeness of God) was ‘made’ (asa), according to Genesis 1:26, would this suggest that the human spirit was recycled from some previously degenerated essence? (c) If **asa** demands a recreation, then every created thing (not just the Earth) deteriorated and was remade (cf. Exod. 20:11; Neh. 9:6), which is more than even the gap theorists are willing to admit.”¹³ Finally, on this point, notice the words of Henry Morris, Director of the Institute for Creation Research, on this, “No scientific or exegetical ground exists for distinction between the two processes, except perhaps a matter of grammatical emphasis...”¹⁴

Since it is argued that the “gap” between Genesis 1:1 and 1:2 represents over 99% of earth’s history, doesn’t it strike you strange that the Bible nowhere specifically mentions it? If this alleged four plus billion year period of time was used to reconstruct the earth, after the alleged fall of Satan and the great earthly battle that ensued, why does God pass over it without so much as even a passing remark? Noah’s flood, and the destruction of Sodom and Gomorrah, would be but minor instances in comparison to such an event. Yet, the Bible spends much more time in discussion of either point than it does in all of the so-called “proof texts” of the “Pre-Adamic World Theory” and all of its alleged destruction.

Actually, the Bible, in one verse, demolishes the Gap Theory along with all its modifications. Moses plainly said in Exodus 20:11 that, “in six days Jehovah made (asa) heaven and earth, the sea, and all this in them is, and rested on the seventh day.” Using a little common sense will help us to understand that if everything was made in six days, then nothing could have been made (or created) prior to those six days! If I told you that I built a house, and all that was in it, in six days, you would understand that to mean just that. Why can we not understand God, when He, through Moses, said the same except in relation to the material universe? Perhaps, it is not a problem of understanding but acceptance?

As far as there being a Pre-Adamic race of people several points clearly indicate the impossibility of such. First, if there is no place in the history of the universe for such a race of people, then we can see that there could not have been such. In order for there to have been a race of people living prior to Adam one must find a “gap” in the creation week for them, Since we have already seen that there is no such “gap” between Genesis 1:1 and 1:2, we realize the impossibility of such. This is why we have spent so much time in the beginning of the article on this point. Secondly, the Apostle Paul totally destroyed the concept of a Pre-Adamic race of

people with three words. That being the three words found in 1 Corinthians 15:45 where Paul wrote, “The first man...” If Paul was correct, and he was; and if Adam was the first man, and he was; then not only is there no place in time to put this race of people, there was no such race to start with. When one finishes the race first, no one finishes before him. The same is true here also. Thirdly, Eve was the “mother of all living” (Genesis 3:20), indicating that there was none of whom she was not the “mother”. Either she was the “mother of all living”, or she wasn’t. If she was, and she was, then there could be no Pre-Adamic race of which she wasn’t their “mother”. If there were those who pre-existed Eve then she was not the “mother of all living” and, therefore, the Bible lies. Since the Bible does not lie, then we must conclude that she was the “mother of all living” and therefore admit to the non-existence of a Pre-Adamic race.

Surely, we can see from this that the theory of a Pre-Adamic race, and a “gap” existing between Genesis 1:1 and 1:2, are false theories set forth by the Theistic Evolutionist in his attempt to reconcile the Bible to science. As Christians, it behooves us to “search the scriptures” (John 5:39), so as to be able to “give an answer of the hope that is in” us (1 Peter 3:15), on this subject as with all others.

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THE DAYS OF CREATION, HOW LONG WERE THEY?

Robert Stapleton

“Let me see the hands of all those who believe in that stupid theory of creation.” This is how numerous classes begin that are taught by the evolutionist today. Were we in that class, would we (1). Raise our hands, and (2). Be able to give a logical reason for believing in special creation as opposed to the theory of evolution? If not, on either case, something is wrong! At least, one of two things is wrong. Either we lack the faith, or courage, to take a stand, or we know so little about the origin of man that we could not speak intelligently on the subject. Whichever is the case, something needs to be changed! As Christians we must be willing to “contend for the faith” (Jude 3), along with being able to do so (2 Timothy 2:15; 1 Peter 3:15). The study of the creation involves many things. This particular study, though, will be specialized in that it will deal specifically with the subject of the length of the days of creation.

Many, both in and out of the church, have advocated that the days of creation might well involve vast “eons” of time. Some have gone so far as to say that, “...we can find that evolution and the Bible show amazing agreement on almost all issues and that one is not mutually exclusive of the other.”¹

The study of the length of the days of creation, to many, is yet another area whereby they have attempted to force the Bible to be in agreement with science, rather than science being in agreement with the Bible. To illustrate this point, the Bible clearly states that God created the material universe, and all that is involved in it, in six days (Genesis 1:5, 8, 13, 19, 23, 31; Exodus 20:8-11), while science maintains that long “eons” of time were used in order to complete the evolutionary process. Brother Jack Wood Sears, teacher of biology and Bible at Harding University, made the following statement in regards to this, “Modern science, by remarkably good methods of determination, estimate the age of the universe of which our earth is a part, to be at least 10 billion years old.”² By the way, Brother Sears was arguing, in a discussion form, that “The Biblical account of creation allows for a very ancient earth.”³ In 1986, two professors at Abilene Christian University were accused of teaching various evolutionary thoughts. One of those being in relation to the age of the earth which weighs heavily on one’s understanding of the length of the days of creation. A recent Institute for Creation Research report in regards to a series of lectures held March 12-13, 1987 at ACU stated, “ACU has a tradition of strong Biblical teaching in the areas of science and history. No tendency toward the teaching of organic evolution was encountered during the meetings, but it was obvious that several of the science professors held the old-age position.”⁴

Although such information, as the above, could be duplicated many fold, I believe it will suffice so as to make us aware of this problem as it relates to the church. Let us, now, proceed into a concise discussion of the length of the days of creation.

In a study of such, we quickly see that there is a complete absence of “amazing agreement” between what the Bible says and what science says on the subject. Perhaps, someone might say, “Why even bother?”, when it comes to this. If it were not for the evolutionary teachings

surrounding this study, there may not be the need for such an intense consideration. Yet, in order for the theory of evolution to have any credibility, it must find a place to put these “eons” of time. Dr. Bert Thompson has shown that in order for the evolutionist to “prove” his theory he needs to place these “eons” of time needed to make an ancient earth either “(A)...before the creation. (B)...during the creation. (C)...after the creation account as given in Genesis 1.”⁵ Logically speaking, there can be no other place for the placement of such long periods of time.

Placing these “eons” of time, prior to creation involves what is called “The Gap Theory” as the evolutionary process began, so they say, in the “gap” between Genesis 1:1 and 1:2. This theory is also known as the “Ruin and Reconstruction Theory, Ruination/Recreation Theory, Pre-Adamic Cataclysm Theory, Restitution Theory, etc. By the way, keep in mind, as we look at this issue, that we are discussing what some have called “Theistic Evolution” and not Organic Evolution. “Theistic Evolution states that God did create and develop the universe and its components, but He did it by evolutionary processes.”⁶ Organic Evolution, of course, leaves God and special creation totally out of the picture. It is sometimes referred to as “Atheistic Evolution.” Since our purpose in this paper is not to debate this issue, this is all that will be said on it.

Those who attempt to place the time needed for an ancient earth, following creation, are few and far apart. In consideration of this theory, we see that there is no validity for even attempting such.

The second, of the three places where man has attempted to place the “eons” of time necessary for theistic evolution is during the creation week. Usually the theistic evolutionist will attempt to place these four-plus billion years of time between Genesis 1:1 and 1:13. Beginning with verse 14, most will agree that they days are 24-hour days. This is due to God having created “lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days and years.” (emphasis mine, R.W.S.). This particular theory has been called the “Day-Age Theory” which is what we want to examine in the remaining portion of this paper while we offer several valid reasons as to why it is in total disagreement with the Bible.

I have already mentioned the fact that many theistic evolutionists are willing to admit to a literal understanding of the word “day” in Genesis 1:19, 23, and 31. To do otherwise leaves many unanswerable problems such as if these days were long geological periods of time, say ten thousand years each (which would not be near enough for the evolutionist), then 1989 would still be a part of the seventh day with God still resting “from all his work which he had made” (Genesis 2:2). Also, the Bible affirms that Adam was 930 years old when he died (Genesis 5:5). Do we not have a major problem in having Adam living to that age while only living for less than one day? If one day should be understood as ten thousand years, then how should we understand 930 years? A little quick mathematics ends up with Adam living to the age of 339,450,000 at the figure of 10,000 years per day for 930 years. But, then one might also wonder that if the word “days” represented long “eons” of time, what would the word “years” (Genesis 1:14) represent?

Marcus Dods, writing in the Expositor's Bible, stated, "If the word 'day' in this chapter does not mean a period of 24-hours, the interpretation of Scripture is hopeless."⁷ Perhaps, the above is one the greatest "arguments" against the Day-Age Theory. Due to the fact that God is not the "author of confusion" (1 Corinthians 14:33), we see it logical to understand the word "day" in its common usage. To believe otherwise leaves it appearing that God was attempting to "pull one over" on man as when man hears or reads the word "day" he normally, or automatically, thinks of a 24-hour period of time. J.W. Klotz, wrote, "It is a general principle of biblical interpretation that a word is to be taken in its everyday meaning unless there is compelling evidence that it must be taken in a different sense. But there is nothing in the text of context of Genesis 1 which indicates that these were long periods of time. Sound principles of Biblical interpretation require that we accept this 'day' as being an ordinary day."⁸

Beginning in Genesis 1:5 and continuing throughout the entire narrative, the Hebrew word "yom" has been consistently translated into the English word "day". It is educational to note that "...whenever the Hebrew word yom is preceded in a non-prophetical passage, by a numeral, it always carries the meaning of a 24-hour day."⁹ (emphasis, theirs, R.W.S.). Dr. Arthur Williams, writing in the Creation Research Annual, wrote, "We have failed to find a single example of the use of the word 'day' in the entire Scripture where it means other than a period of twenty-four hours when modified by the use of the numerical adjective."¹⁰ Roy J. Hearn, wrote, "The Hebrew word for day, yom, appears in the Hebrew text about 1,481 times, and is translated into our English Bibles by at least fifty-four different words... There is nowhere in the Bible that the word 'day' means other than a twenty-four hour day when modified by a numerical adjective. In other words, when the word 'day' is preceded by a number such as one, two, three, first, second or third it always means a period of twenty-four hours (cf. Numbers 7:1, 12, 24)."¹¹ Notice the interesting statement by Henry Morris pertaining to this, "As added proof, the word is clearly defined the first time it is used. God defines His terms! 'And God called the light Day, and the darkness He called Night. And the evening and the morning were the first day' (Genesis 1:5)."¹²

Further evidence to prove the theory false is that whenever the term "yom" is found in its plural (yammin), it always refers to a literal 24-hour day. Morris said of this, "When the word 'days' appears in the plural (Hebrew yammin) as it does over 700 times in the Old Testament, it always refers to literal days"¹³ (emphasis his, R.W.S.). Much more linguistic evidence, such as this, could be cited to sustain our argument. However, let us move on to note some internal evidence in support of the "days" of Genesis one being literal 24-hour days.

Beginning in Genesis 1:5, and continuing until the end of the first chapter, we find sufficient internal evidence that will help clear up any misunderstanding that we have on the matter. First, as we have already seen, the Holy Spirit chose the Hebrew word "yom" for the word day. Should He have wished to convey another idea, other than a literal 24-hour day, He could have used either the Hebrew word "olam" or "dor". Secondly, the phrase "evening and morning", as used in verses 5, 8, 13, 19, 23, 31 would convey, to the people, the normal idea of a normal day. Even though we have already mentioned this point one other question needs to be brought forth. Should we understand that the "days", here, are long geological time periods what would the

normal person think when he reads the phrase “evening and morning” and what, herein, leaves the impression that these “evenings and mornings” are not literal? Thirdly, in Genesis 1:11, 12, God brought forth plant life. One would not need to be very knowledgeable, at all, on the subject of Botany to know that plant life could not exist for thousands of years without light. Guy N. Woods wrote, “Botany, the field of plant-life, came into existence on the third day. Those who allege that the days of Genesis 1 may have been long geological ages, must accept the absurd hypothesis that plant-life survived in periods of total darkness through half of each geologic age, running into millions of years.”¹⁴ Should it be argued that God created “light” in Genesis 1:3, we simply call their attention to the “evening” part of the “day” which would be understood to involve darkness. If not, then why differentiate between the “evening” and morning”?

Finally, it seems that the days of Genesis 1 are normal 24-hour days due to God’s command to the Israelites to observe the Sabbath. Dr. Bert Thompson has correctly written, “The Sabbath commanded in Exodus 20:8-11 can be adequately understood only when the days of Genesis are considered to be 24-hour days.”¹⁵ Of this Dr. John Whitcomb wrote, “Genesis chapter one is explained by Exodus 20:8, 11 when God spoke to Israel and said, ‘Six days shalt thou labor and do all thy work...For in six days the Lord made heaven and earth, the sea, and all in them is.’ Obviously God was speaking in terms of literal days. No Jew in his right mind would think that God meant ‘six indefinite periods shalt thou labor and rest a seventh indefinite period.’ God, of course, could have created the universe in one moment, but as a matter of fact, He stretched it out over six whole days in order to serve as a pattern for man’s cycle of work and rest.”¹⁶

Perhaps Larry Chouinard best described the problem of God having said He created everything in six days while actually using six indefinite periods of time with this statement, “Wouldn’t that make God a deceptive, tricky, sneaky, and deceitful God?”¹⁷ Surely God is not such! We see evidence from both external and internal sources that substantiate the position that the days of creation are six literal days composed of 24 literal hours each. This position, and only this position, finds itself in “amazing agreement” with the Bible.

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THE NOACHIAN FLOOD, LOCAL, OR GLOBAL?

Robert Stapleton

When one compares the present world to that of early Biblical times he quickly recognizes that there is a vast difference. Following the six days of creation of Genesis one, God looked upon all that He had brought into existence and saw that it “was **very** good” (Genesis 1:31).¹ As time went by, though, the world began to be filled “with violence” and corruption (Genesis 6:11, 12). As a matter of fact, (If you take the Bible to be factual, which I do!), the moral condition of the world had so digressed, from God’s original plan of sinlessness, that “...it repented the Lord that he had made man on the earth, and it grieved him at his heart.” (Genesis 6:6). Subsequently, God sought to bring about “the end of all flesh...” (Genesis 6:13). However, as God continued to look about all His creation, in preparation for the destruction of man, “Noah found grace in the eyes of the Lord” (Genesis 6:7, 8). Because of this fact, God determined to allow Noah, his wife, Ham Japheth, and Shem (the three sons of Noah), and their wives to live. This would, of course, allow for the seed-line, from Eve to the Messiah which had been previously promised (Genesis 3:15), to continue.

Yet, even with this righteous family in mind, God was determined to destroy off the face of the earth “...man whom I have created...and beast, and the creeping thing, and the fowls of the air...” (Genesis 6:7). The means of which He chose to do this was a flood. Genesis chapters six, seven, and eight are devoted to a discussion of the events surrounding the flood and the flood itself. Also there are numerous other texts dispersed throughout the Bible that refers back to that historical event.

The purpose of this paper is not to defend the flood against the Theory of Uniformitarianism which is, “...the belief that existing physical processes, acting essentially as at present, are sufficient to account for all past changes...”² Neither is its purpose to prove the existence of such a catastrophic event in history, although I believe that it can be proven geologically, historically, and scientifically. The purpose is to simply set forth several, what I believe to be, valid arguments that the Noachian flood was a universal flood, and not just a local catastrophe.

Let us understand, at this point in the discussion, that not just the unbeliever thinks that the Noachian flood was extended locally. As a matter of fact, the majority of unbelievers scoff at the idea of a flood, therefore the Theory of Uniformitarianism previously alluded to. Actually, it is the “believer” in God, who has set out to bring about unity in regards to the Bible, Geology, and Science, who advances the local concept of the Noachian flood. For example, Dr. Henry H. Halley wrote, “To destroy the race it was necessary for the Flood to cover only so much of the earth as was inhabited. Accepting the Bible account as it is, there had been only TEN generations from Adam, the first man. How could ONE family, in TEN generations, with primitive modes of travel, populate the whole earth? Most likely the race had not spread far outside the Euphrates basin.”³ Some, like John N. Clayton, popular speaker among churches of Christ, do not seem to be able to make up their minds on the reality of the flood and whether it was global or local. Notice the following two contradictory statements by Brother Clayton. “Was there a flood, or is the Biblical account a myth? Was the flood global or local? When did the flood take place, if it

did occur? Was the flood caused by a natural event such as the collapse of a canopy-covering the Earth once had, or perhaps a magnetic reversal, or was the flood a miracle of God not explainable in scientific terms. I must in all honesty confess that I do not have answers to these questions which can be dogmatically made and defended."⁴ Then, "There are several things that are incontrovertible (i.e., indisputable, R.W.S.), about the flood. One of these facts is that the flood did occur."⁵ I do not know about you, but I am hesitant to call something "incontrovertible" that I cannot defend! So, with these confusing and conflicting statements in mind, let us proceed to set forth some arguments that support the position that the Noachian flood was indeed a global catastrophe.

In response to Dr. Halley's remarks, previously cited, we see several problems that need addressed. First, he suggested that due to a limited number of people living during the time of Noah, and that they would have been limited to the Euphrates basin, there would be no need for a global flood. He based his arguments on the ten generations, from Adam to Noah, mentioned in Genesis chapter five. Let's put his thinking to test to see if it merits the conclusion he came to. Based upon the supposition that the average family consisted of eighteen to twenty marriageable children we could easily see how that the number of people could have increased to several million people in those ten generations. The majority of individual who have studied the family size of people living in early Biblical times suggest that the figure, suggested above, would be well within reason. Let us note the following calculations based upon the multitude of eighteen, which agrees with the thoughts mentioned above."⁶

First generation.....	2
Second generation.....	18
Third generation.....	162
Fourth generation.....	1,458
Fifth generation.....	13,122
Sixth generation.....	118,098
Seventh generation.....	1,062,882
Eighth generation.....	9,565,938
Ninth generation.....	86,093,442
Tenth generation.....	774,840,979

Whitcomb and Morris have suggested in The Genesis Flood, page 26, that there were 774 plus million people on earth at the time of the flood, which agrees with the above figures. Rehwinkel went on to figure what the population could have been, assuming "the ten generations of Genesis 5 did not apply to the entire human race, but only to the descendants of Seth, and that the average of that generation was not the same as that of the ten patriarchs, and that, instead of ten, there were at least fifteen generations between Adam and Noah, while the average family numbered only ten children..."⁷ His supposition is quite informative.⁸

First generation.....	2
Second generation.....	10
Third generation.....	50

Fourth generation.....	250
Fifth generation.....	1,250
Sixth generation.....	6,250
Seventh generation.....	31,250
Eighth generation.....	151,250
Ninth generation.....	756,250
Tenth generation.....	3,781,250
Eleventh generation.....	18,906,250
Twelfth generation.....	94,531,250
Thirteenth generation.....	472,656,250
Fourteenth generation.....	2,368,281,250
Fifteenth generation.....	11,841,406,250

Although we realize that to conclusively prove the number of people living during that area of time is impossible, no doubt we can see that to suggest that the number was but “a handful” is untenable.

Secondly, to argue that the flood was contained within the Euphrates basin is to overlook that “the waters prevailed exceedingly upon the earth; and **all the high hills, that were under the whole heaven, were covered**” (Genesis 7:19, emphasis mine, R.W.S.). All the “high hills” that “were under the whole heaven” were not confined to the Euphrates basin. Therefore, either the supposition is wrong or the Bible is wrong. It cannot be both ways!

Thirdly, this theory overlooks the fact that “**all flesh** died that moved upon the earth...” and that “...**every living substance** was destroyed which was upon the **face of the ground**...” (Genesis 7:21, 23, emphasis mine, R.W.S.). To extend or preserve life is an instinct inbred in man and animals alike. When the forest fire comes, man and animal life move ahead of the fire to safety. This is not something that we have learned in the past fifty or one hundred years! Therefore, when the rains came and the water began to rise, whether in the Euphrates basin or wherever, that instinct would have gone into effect. No doubt some would perish, but not all! The only way possible for the flood to accomplish the desired mission was for the waters to so prevail that no one and nothing could escape. Yet if it was confined to a certain area, man and animal alike would have escaped to that safe region beyond the flood waters. Dr. John R. Rice has shown the foolishness of this theory in one concise sentence, “...if it were simply a flood in one valley, then how could that flood continue covering the hills and the mountains in that valley for six months without flowing away?”⁹ Actually, it would have taken as great or greater miracle of God to hold the animal and human life, and water, within the walls of the Euphrates basin as it would have taken for God to bring a global deluge. Especially since the waters were approximately twenty-two feet above the tops of the highest hills (Genesis 7:20).

Giving further consideration to the above point there would have been no need for an ark, were it simply a local flood. God could have simply sent angels to lead Noah and his family to safety such as He later does with Lot and his family (Genesis 19:1ff). The same could have been done in regards to the animal life. It would have been no more difficult for God to have led all

“over the hills and through the woods” to safety. As a matter of fact, that would have made more sense than the gathering of the animals into an ark that actually wasn’t needed. Also, after the rains ceased, why did God not simply station the ark on a bordering mountain so that Noah, and all that was in the ark, could embark to dry land outside the Euphrates basin? As a matter of argument, why even wait until the rains stopped? If the flood was local, so were the rains, and it wouldn’t have hurt anyone. I believe that we can easily see that the position of Dr. Halley, and those of his ilk, leaves more questions unanswered than answered.

Following the flood, we note that God made a covenant with Noah and all future generations (Genesis 9:12). He set his “bow in the cloud” as “a token of a covenant between” Himself “and the earth” (Genesis 9:13). If that covenant was given because of a local flood, then God lied, for since the giving of it, there have been, perhaps, thousands of destructive floods across the world. We must understand that as far reaching as the sign of the covenant was, likewise, was the reason for that covenant being far reaching. Any other understanding makes this covenant nonsensical.

Further evidence of the error of this theory is found in the words of the Apostle Peter in 2 Peter 3:3-7. In looking at that text, one would have to admit that were the Noachian flood non-global, then the same would hold true of the judgment to come. Notice the words of Guy N. Woods on this text, “...Peter indicated the world-wide extent of the flood in a comparable allusion...”¹⁰ He went on to say, “If the flood embraced only a small portion of the earth, and included but few people, comparatively speaking, the apostle’s parallel utterly fails.”¹¹ As one studies New Testament eschatology he quickly sees, if he is honest with it, that “...the heavens shall pass away with a great noise, and the elements (i.e. atmosphere, etc., R.W.S.) shall melt with fervent heat, the earth (i.e. “ghay - soil;...the solid part of the whole of the terrene globe...”¹²) also and the works that are therein shall be burned up” (2 Peter 3:10).

Perhaps from a biblical perspective, William Smith said it best, “However it is impossible to read the Scripture narrative and not gain the impression that the Bible intended for us to understand that the flood covered all the earth.”¹³ Whenever we study the scriptures with an open mind, not having it clouded by foolish theories, we soon see the clarity and unity being set forth on this subject, as well as all matters pertaining “unto life and godliness” (2 Peter 1:3).

ENDNOTES

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AN EXPLANATION OF THE “CANOPY THEORY”

Robert Stapleton

In trying to better understand the teachings of the book of Genesis, in regards to the pre-flood era of time (Genesis 1:1-7:10), one quickly runs into numerous theories. Many of these theories relate to the subject of creation as recorded in Genesis chapters one and two. Others relate to various areas surrounding the creation and linking it to the flood. The purpose of this paper is to briefly examine one such theory. That being the “Canopy Theory” which is the theory “...that the Earth was initially surrounded by a canopy of water vapor and that this provided a greenhouse effect which afforded a uniform climate, rich vegetation, and long life to the inhabitants of the earth. It was the canopy that came down some 1,6000-odd years after it was erected, in what is known as the universal Flood that destroyed all existing life, save those chosen by God to be the progenitors of the new world to come.”¹

Not all who claim to be “Theists” (i.e. believers in God as opposed to the atheist), accept this theory. Many, in almost all religious circles, espouse the theory of “theistic evolution” which, at least to my estimation and that of others, is nothing less than compromise when it comes to Biblical teaching. Mark Jennings correctly defined theistic evolution when he stated, “‘Theistic evolution’ states that God did create and develop the universe and its components, but He did it by evolutionary processes.”² One such “theistic evolutionist” is Brother John N. Clayton, who has written of the canopy theory, “There are some weaknesses in the theory which make it important that we not embrace this interesting theory and force it upon the Bible.”³ Basically, I believe, the greatest “weakness” of the canopy theory, as it relates to the “theistic evolutionist”, is that it is anti-theistic evolution and therefore must be set aside by the followers of that train of thought.

There are two scripture texts, in the book of Genesis that cast some light on the subject at hand. Let us give careful consideration to these as we seek to better understand this theory. The first text would be Genesis 1:6, 7 where the Bible says, “And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.” Of this text we note the following statements worthy our consideration. “The Hebrew word *raqia* represents something beaten out or pressed out so as to extend over a wide surface. The writer suggests here an expanse above the earth, holding vast reservoirs of water to be released for rain.”⁴ “The Earth, which is what God called dry land (Genesis 1:10) in the form of the continents, was standing out of the water (i.e., the seas), but at the same time it was in or inside the water (i.e., the canopy).”⁵ “It is suggested that the waters above the waters above the firmament would have served as a canopy producing uniform tropical or sub-tropical temperatures over the earth.”⁶ We find, what I believe, to be further corroboration of this theory in the words of the Apostle Peter in 2 Peter 3:5, 6, “For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: Whereby the world that then was, being overflowed with water, perished.” It is indeed interesting to note the terminology of Peter when he wrote, “standing out of the water and **in the water**.”⁷ “The Scriptures then says that it was this last ‘water’ that was

the water ‘...whereby the world that then was’ perished by its overflowing. This last statement refers to the Flood which occurred because the canopy came down during a forty-day rain.”⁸

A second text, found in the book of Genesis, that seems to indicate the “canopy theory” is Genesis 7:11 where Moses wrote, “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.” There are two sources of water, included in this passage that constituted the flood. First, “the fountains of the great deep” and, secondly, “the windows of heaven.” There seems to be little debate on the location of “the fountains of the great deep,” as we can see from the following comments. Whitelaw wrote on this, “i.e. the waters of the ocean...and of subterranean reservoirs...”⁹ Leupold wrote of this that, “The ‘great deep’ must be subterranean water of which there is still much and of which there may have been more in early days. It seems to be an established fact that ‘outbursts of subterranean water are a frequent accompaniment of seismic disturbances in the alluvial districts of great rivers.’ Tehom is similarly used for subterranean waters in Gen. 49:25 and Deut. 33:13. Consequently there must have been vast upheavals on every hand, for these fountains of the great deep ‘were broken open...’”¹⁰ And then Yates correctly stated, “Enormous reservoirs of water were stored under the earth...These subterranean waters, confined by creative power on the second day of creation, were unleashed to pour forth in volume and in violence defying description.”¹¹

Although there seems to be much agreement concerning the “fountains of the great deep” there is no little debate on the second location, that being “the windows of heaven.” Some contend that this was nothing more than an extreme atmospheric rain or a meteorological downpour. For example Leupold wrote, “To make plain the face that the heavens poured down torrential rains, the figurative expression is used...”¹² However, I believe that this particular vein of thought overlooks some important things. For example, “These waters are not to be confused with the clouds in the atmosphere which bring our rains. Rather, our atmosphere is the same as the firmament which separated the two bodies of water.”¹³ In other words, there were atmospheric clouds present then with the capability of producing rain (even though they did not), yet the events surrounding the flood seem more in the area of “supernatural” than “natural” due to the vast amount of water needed for a global flood. Perhaps the following quote best sums all this up, “Whereas the present atmosphere would have an **inadequate** supply of water to flood the world, it would be quite conceivable that this earlier canopy would.”¹⁴ John R. Rice stated correctly on this point that, “Not only rain but evidently there was also a vast overhead reservoir of water released. We suppose that now there would not be enough moisture in the air for it to rain solidly over the whole earth for any extended period of time. But in the flood that water that had been suspended above the earth came down in rain, rain, rain, for forty days and nights.”¹⁵ It seems, as we think of this, that the conditions necessitated the need for an amount of water not capable of being produced by normal atmospheric conditions. Therefore, God loosed both the waters above the firmament and below the surface of the earth to accomplish the destruction of the existing world.

As to the exact location of this “canopy” it can only be conjectured. We are aware of the fact that there are three distinct layers forming the Earth’s atmosphere. And that this atmosphere extends some 300 miles upwards from the Earth’s surface. The first layer is what is known as the

troposphere and extends upward “to a level of ten miles at the equator but only five miles at the poles.”¹⁶ The second layer, which is the stratosphere, extends upwards to 50 miles. While the third layer, the ionosphere, reaches “an altitude of 300 miles and a temperature of plus 2000 degrees...”¹⁷ Therefore, somewhere within the confines of these three layers of the Earth’s atmosphere we should find a location suitable for the placement of the “canopy.” McGowen has suggested, “It is reasonable to assume that the water canopy existed in the stratosphere at the 30-mile mark, since 30-degree temperatures would be quite compatible with the maintenance of water vapor. On the contrary, the placing of the canopy above or below the ozone layer would result in freezing. Moreover, the vapor in the canopy would hold some heat and further raise the temperature at the 30-mile altitude.”¹⁸ This suggestion seems logical to me even though it could not be conclusively proven.

Then, finally, just exactly what is the “canopy” that we are talking about? First, we should understand that we are not talking about an ocean of water suspended between heaven and earth. Neither are we talking about some type of a literal tent-like construction holding back the waters above it. But, rather, a high amount of water vapor raised into the atmosphere by God on the second day of creation, as is confirmed by Genesis 1:7, and held there by His power. Although the Bible nowhere calls this “curtain” of water vapor a “canopy” it seems to, perhaps, best convey the general idea to our minds.

ENDNOTES

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THE CURSE OF CANAAN - BLACK SKIN?

Robert Stapleton

Someone has rightly said that “a text taken out of context becomes a pretext.” That is exactly the truth of the matter when it comes to the theme of this paper. Many so-called “religious” people, in their desire to set forth a Biblical precedence for the superiority of the whites over the blacks, have taken Genesis 9:20-26 (especially verse 15), and have attempted to build a case for their position. Especially when one travels through some of the southern states they quickly see (and hear) people’s prejudices against those of certain other races. Even, at times, those who claim membership in the Lord’s church are very prejudicial against those of other racial backgrounds. Occasionally someone will say something like, “Well, don’t you know that God put a curse upon Ham and all his descendants way back in Old Testament times and they, therefore, are inferior to the white man?” Their implication, of course, is that man is only doing what God has authorized in the treating of the black man as inferior. And, if it is wrong, then God is at fault rather than they are. I well remember, while working in Tanzania, East Africa, speaking with a southern Baptist missionary who told of one of their workers who arrived in Tanzania, looked around, and said, “You all have a problem with blacks over here don’t you?” Also, I recall several years ago of a member of the congregation which I attended as she made plans to relocate to a larger city and her comments to me. During a conversation she confided in me that she “sure hoped she could find a congregation without any blacks.” Stories such as these could be multiplied numerous times. Each of them being anything and everything but Christ-like!

In setting forth the premise that black skin was the curse placed upon Ham, and his descendants, one overlooks numerous things. In this brief paper we want to discuss these things and, perhaps, come to several conclusions. Those being: 1). The curse was something other than black skin. 2). The curse was upon Canaan, one of the four sons of Ham, rather than Ham. 3). And that God is not please with those who profess to be Christians who are prejudiced against other races.

The following comment serves as an interesting starting place in understanding that the curse was indeed something other than black skin, “...to hold that this word (i.e. curse, R.W.S.) broods like a dark and inescapable fate over the future of a race, is to hold to a very grievous misunderstanding.”¹ This would especially be true if one attempts to contend that the black race is a subordinate race of people. In consideration of the entire text, and associated texts, one can easily see that the curse placed upon Canaan was to be fulfilled only a few hundred years later when Israel took Canaan’s land and the descendants of Canaan served the descendants of Shem. One must only study into the tenth chapter of Genesis in order to see that the descendants of Canaan later dwelt in the land of Canaan (Genesis 10:15-20), which was to become the “promised land” for the children of Israel following their release from Egyptian captivity. Of this text Adam Clark wrote, “The curse pronounced on Canaan neither fell immediately upon himself nor his worthless father but upon the Canaanites...”²

In the immediate context, of which we are studying, there is proof enough that the curse was not the curse of black skin that would carry over even into the twentieth or twenty-first centuries.

Notice, first, that the curse was placed upon Canaan (verse 25a) and not his father Ham. Indeed Canaan was the son of Ham, and both participated in this dastardly deed, but that is all beside the point. Noah placed the same curse upon Canaan saying that “a servant of all servants shall he be unto his brethren” (Genesis 9:25b). The phrase “servant of servants” is a “Hebraism for the superlative degree...”³ A “Hebraism” is simply a Hebrew form (or idiom) indicating the highest degree of comparison. Only a man blinded by prejudice can miss the fact that the curse is clearly explained within the general context under consideration. Noah did not say, “cursed be Canaan”, and then leave all mankind wondering as to what that curse constituted. God’s Word explains itself! Noah cursed Canaan, and his descendants, by saying that they could become the lowest degree of servants. The New International Version of the Bible states, “Cursed be Canaan! The lowest of slaves will he be to his brothers.”⁴ Nelson corroborated this statement when he wrote, “Ebed first appears in Gen. 9:25: ‘...A servant of servants shall he [Canaan] be unto his brethren,’ meaning ‘the lowest of slaves’...”⁵ But even more conclusive on this point is that it is clearly indicated as to who the descendants would serve. Verse 26 clearly states, “Blessed be the Lord God of **Shem**: and Canaan shall be his servant” (emphasis mine, R.W.S.). Here the NIV states, “May Canaan be the slave of Shem.”⁶ If this be the case, and it is, then we Gentiles, who are descendants of Japheth, are looking in the wrong place for a “slave” even if this text meant what people often attempt to make it say, which as we have seen, it doesn’t! None of us are the physical descendants of Shem. Therefore, we are found “barking up the wrong tree” on this point in order to give support to our pro-slavery positions. On this Williams Smith correctly wrote, “To defend slavery or segregation from the curse of Canaan is monstrous.”⁷ Pfeiffer wrote, just as correctly, that, “The curse pronounced upon Canaan by Noah was not, in any sense, designed as a proof text in slavery or segregation discussions.”⁸

In study of ethnology, which is the study of man’s origin, one quickly realizes that he has descended from Ham, Japheth, or Shem. Since black skin is not only found in the descendants of Ham, but also in the descendants of Japheth, we can understand the weakness of the belief of the curse of Canaan being black skin. This is true due to the fact that only Canaan and his descendants were recipients of the curse, yet black skin transverses all races today. Granted the primary source of the black race is traceable to Ham, but not all “blacks” are of Hamitic origin. As a matter of fact, due to the mixing of the races it is getting more and more difficult to determine one’s origin.

In further study of the numerous texts of the Bible that relate to this point, one quickly sees in such passages as Joshua 9:22-27; Judges 1:18; Deuteronomy 9:4; 1 Kings 9:20, 21, et al., that the fulfillment of this curse was at the time of Israel taking the promised land and the descendants of Canaan became the servants of the descendants of Shem. In consideration of the responsibility given unto Joshua to destroy the heathen nations, who were in the land of Canaan (Joshua 8:1ff; Deuteronomy 10:1-4, et al.), and the subsequent dealings of the Gibeonites in order to preserve their lives, this prophecy saw its fulfillment. While thinking of the curse having been placed upon the descendants of Canaan, and to the fact that they were to become “a servant of the servants”, the following information is quite interesting, “It is, however, implied that the stranger who performed it (i.e. the duties described in Joshua 9:23, R.W.S.), occupied the lowest social

station in the community.”⁹ The Gibeonites were, “One of the royal cities of the Hivites (Josh. 9:7),”¹⁰ which, when thought of in light of 1 Chronicles 1:8-16, we see were of the descent of Canaan. Therefore, the fulfillment of that promised curse made many years previous to its fulfillment.

Finally, one sees from such passages as Acts 10:34 and Romans 2:11 that, “God is no respecter of persons.” The events recorded in the tenth chapter of the book of Acts, and rehearsed in the eleventh; help us to see that we too, as Christians, dare not be respecters of persons when nationality or race is concerned. Since all mankind is created “in the image of God” (Genesis 1:26, 27), we must understand that it is displeasing to Him when we look down on others who may be a different skin color or perhaps are not as well off as we (James 2:1-9). As God is no respecter of persons so, likewise, must His children be the same. To be otherwise is to “blaspheme that worthy name by the which ye are called” (James 2:7). It is indeed dangerous to your eternal soul to contend that the black man is inferior to the white man. Likewise, it is error to contend that the black man is to be in subjection to the white man because the Bible says so. For, as we have seen, it doesn’t.

FOOTNOTES

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THE PROMISES TO ABRAHAM, WHERE THEY FULFILLED?

Robert Stapleton

Premillennialism is alive and well on the planet earth today! Its tentacles have reached into every denomination, to various degrees, and even into the New Testament church. As a matter of fact, the 20th century church of Christ has been plagued with this false doctrine for better than sixty years now. Most all, in the church, who have studied the subject of premillennialism have considered the Neal-Wallace Discussion on the Thousand Year Reign of Christ.¹ And, also, the writings of brother Wallace in the book, God's Prophetic Word,² which was a series of lessons delivered in the Music Hall in Houston, Texas, January 21-28, 1945, dealing with "Modern Millennial Theories."

The theory of premillennialism "is very popular today in the more conservative movements and is almost universally accepted among independent, fundamental churches."³ On the widespread degree of this theory brother Connie W. Adams has written, "It is found in its rankest form among such materialistic groups as the Adventist and Jehovah's Witnesses. The Baptist Church in the south is infested with it, and I have encountered it more than once among preachers in the conservative Christian Church. It made inroads into the Lord's church in the 1920's and by the early 30's was deeply entrenched and given respectability by such brilliant minds as that of R.H. Boll whose influence had been felt as a writer for the Gospel Advocate."⁴ This theory is advocated by such well known television personalities as Garner Ted Armstrong of the Worldwide Church of God, Billy Graham of the Billy Graham Crusades, and Jimmy Swaggart of the "Old Time Gospel Hour" television program. As far as the written page is concerned, I suppose, Hal Lindsey had done as much to extend the boundaries of this erroneous doctrine as any man alive with such writing as The Late Great Plant Earth,⁵ There's A New World Coming,⁶ and, The 1980's: Countdown To Armageddan.⁷ As to where the church is concerned the major advocate of this theory would be, I believe, brother Robert Shank who in 1982 went to print with his book, "Until," subtitled, "The Coming of Messiah and His Kingdom." Brother Shank, who for 22 years was a Southern Baptist preacher and professor, had "...never discontinued his premillennial beliefs since leaving the Baptist church"⁸ even though he had associated himself with the Christian church and then the churches of Christ following his leaving the Southern Baptist Denomination. Therefore we can see, from this information, that the doctrine of premillennialism is indeed a far reaching doctrine.

Perhaps, by now, you are asking exactly what all the above has to do with the "price of tea in China" and the subject of this paper? As far as the "price of tea in China," nothing! But, as to the "promises given to Abraham" a great deal as we will see later. But first, for those who may not exactly know what the theory of premillennialism is, let me quickly supply a definition as it will help us to see the connection of the promises given to Abraham, in Genesis chapters 12, 13, and 15, and the theory of premillennialism. "The term 'premillennialism' derives from two roots: pre, 'before,' and millennium, '1,000 years.' It thus simply embodies the idea that Christ will return to the earth before he commences an alleged 1,000 year reign from Jerusalem."⁹ The doctrine of premillennialism is a very confusing doctrine and even greatly misunderstood by millions who accept it. "In spite of this, there are certain views which are common among millennialists as to

justify a general definition. It is fundamentally the idea that there will be a literal one thousand year period during which Jesus Christ shall occupy this earth and reign in Jerusalem on David's throne; the Jews will return to Palestine and Christ will rule over them in a material kingdom; this thousand years standing between the second coming of Christ and the final judgment of all."¹⁰

Now to answer the question of what has all this got to do with the Abrahamic promises we must understand that the premillennial doctrine teaches that the land promise, given to Abram in Genesis 13, and confirmed in Genesis 15, has yet to be fulfilled. Therefore, so the teaching goes, when Jesus returns for this alleged 1,000 year reign on earth he will reign on David's literal throne in Jerusalem along with the living saints of God. This, they teach, is the fulfillment of the land promise of Genesis 13, and the teachings of Revelation 20.

As to the promises given to Abram in Genesis chapters 12 and 13, we see that if one carefully, and with an open mind, studies the scriptures, both Old and New Testament, they will see beyond a shadow of a doubt that the National Promise, the Land Promise, and the Spiritual Promise have all been fulfilled. When this is done, the theory of premillennialism is "shot down!" Perhaps, right here, we should give the definition of premillennialism that has been attributed to brother Foy E. Wallace. It has been said that he defined this theory thusly, "Pre means before, millennial means 1,000, and ism means that there isn't anything to it anyhow." As to whether that was said by him I do not know, but it is indeed an ample definition.

It amazes me, at times, to read the things said in relation to fulfillment of Old Testament prophecy; especially those already fulfilled that man wants left unfulfilled. For example, the following quote from a Mr. A. Bob Jordan, who styled himself as "An Advocate for Our Lord, Jesus Christ."¹¹ Pay close attention to what he wrote, "I am in full agreement with those who have carefully studied all prophecies of the Bible and conclude that all prophecy has now been fulfilled that will be fulfilled before tribulation. I believe that the Holy Spirit has confirmed that to me in recent months."¹² How tragic it is that people can take something as clear as the fulfillment of the Abrahamic land promise, muddle it up, and then blame it on the Holy Spirit!

Let us first give some thought to the National Promise, as recorded in Genesis 12:2, where the Lord stated, "And I will make of thee a great nation...", Genesis 13:6 which states, "And I will make thy seed as the dust of the earth...", and Genesis 15:5 which states, "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." In looking at this particular promise we see that it "...did not serve as an end within itself, but only as a means to fulfill the spiritual promise. It was only a temporal grant that set the stage for the fullness of time when the eternal promise would be fulfilled."¹³ This National Promise was first made to Abram and Sarai who had no heir at that time. Both Abram and Sarai were old, yet Paul wrote, "In hope he believed against hope" (Romans 4:16-22), in regards to the fulfillment of the promise to him by the God of heaven. At a later date this National Promise was renewed to Isaac (Genesis 25:2-5), who was the only rightful heir of Abram and the only son of both Abram and Sarai. Following this, to Isaac and Rebekah was born twin sons, Jacob and Esau, of whom God chose Jacob, the younger of the

two, to be the “father” of the Israelite Nation (Genesis 25:23). To Jacob was born twelve sons of which one, Joseph, was sold into Egyptian slavery by his brothers due to jealousy. It was this same Joseph who eventually became second unto Pharaoh, the Egyptian King, and “ruler over all the land of Egypt” (Genesis 41:43). Due to the great famine that was throughout the land Jacob eventually was reunited with his lost son in the land of Egypt. It was at this time that the great nation of Israel began to be formed. Following 430 years of affliction, which began at the mocking of Isaac by his half-brother Ishmael (Genesis 21:9), and concluded with the newly delivered nation standing at the foot of Mt. Sinai and the Lord indicating that they were indeed a “holy nation” (Exodus 19:6). Therefore, beyond a shadow of doubt, this National Promise was fulfilled.

The second promise made to Abram was what has been called the Land Promise. The first instance of this promise follows the giving of the National Promise which we have just discussed. In Genesis 13:15, we see the Land Promise being given by these words, “For all the land which thou seest, to thee will I give it, and to thy seed for ever.” Then, in chapter 15, we have the confirmation of this promise in the following words, “In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates (Gen. 15:18).” “It is the general contention of premillennial teachers that the land promise has never been fulfilled and they connect that with the millennium and the return of the Jews to Palestine.”¹⁴ In doing this the millennial teachers overlook an important aspect in the above passage, besides all the passages that teach to the contrary. The millennialist contends that since Abraham never received the land promise the promise is still open-ended. What they overlook is that Abraham was first promised the land (Genesis 13:15), and then the promise was shifted from Abraham to his seed (Genesis 15:18). Once this is understood, and there is no reason not to understand it, one can easily see the truth of the matter. Besides all of that, there are several Old Testament passages that teach, the millennialist to the contrary, that God did in fact fulfill His promise to Abram pertaining to the land. Therefore, we now no longer have an open-ended promise left to be fulfilled.

In seeing the fulfillment of this promise, let us first give careful consideration to Joshua 21:43-45 where we can easily see that God kept His promise relative to the land covenant. “And the Lord gave unto Israel all the land which he swore to give unto their fathers; and they possessed it, and dwelt therein. And the Lord gave them rest round about, according to all that he swore unto their fathers: and there stood not a man of all their enemies before them; the Lord delivered all their enemies into their hand. There failed not ought of any good thing which the Lord had spoken unto the house of Israel; all came to pass.” Notice, especially, the portion of the above text that says, “And the Lord gave unto Israel all the land which he swore to give unto their fathers...”, and “...they possessed it”, and “...all came to pass.”¹⁵ Joshua clearly stated that not one thing that God had promised failed! Further corroboration of the fact of the fulfillment of the land promise is found in Joshua 23:14 where we, again, see “...that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you and not one thing hath failed thereof.”¹⁶ It would seem that this should settle the matter. Yet, to the millennialist, it is still an unsettled issue. Their next ploy is to say, “Well, Israel did not keep the promised land so the fulfillment is still yet future.” However, what must be understood

is that his idea is from the mind of man rather than the mind of God. God nowhere promised that land to Israel unconditionally! As a matter of fact, just the opposite is the truth of the matter. In the same text, that clearly indicates occupation of the Promised Land; we see a warning that unfaithfulness, on the part of Israel, would cost them their right to that land. Notice, carefully, Joshua 23:16 and especially the final words which state, "...and ye shall perish quickly from off the good land which he hath given unto you." Two points should be considered in respect to this passage. First, they were told that they would "perish...from off the good land..." The only way that this could happen is for them to have already received the land which constitutes fulfillment of the land promise. Secondly, their perishing "...from off the good land..." was due to their having "transgressed the covenant of the Lord..." (verse 16a).

It can be further seen that even though Israel lost a portion of the promised land, due to their unfaithfulness, that portion was again recovered by David in 2 Samuel 8:3 which states, "David smote also Hadadezar the son of Rehob, king of Zobah, as he went to recover his dominion at the River." Since the River Euphrates marked the border of the land of promise (Genesis 15:18), and we see it also marked the border of the recovered land, "It is logical, therefore, that if something is promised and they very thing is recovered; it must have been possessed."¹⁷ Further corroboration of this important fact is seen in 1 Kings 4:21 which states, "And Solomon ruled over all the kingdoms from the River unto the land of the Philistines, and unto the border of Egypt..." Here is conclusive proof that the land had been occupied by Israel. And then, finally, on this point, Stephen showed without doubt that the promise had been fulfilled in the exodus of Israel from Egypt and their inheritance of the land of Canaan. This is clearly seen in the following words, "But as the time of the promise drew nigh which God had vouchsafed unto Abraham, the people grew and multiplied in Egypt" (Acts 7:17). The phrase "drew nigh" simply means to "...approach, be at hand, come (draw) near, be (come, draw) nigh."¹⁸ Therefore, the promise was near 3,400 years ago and in no sense of the word near could we still be looking for a future fulfillment.

Finally, let us note the fulfillment of the third and final promise, that being the Spiritual Promise. Certain premillennialists deny the fulfillment of the Spiritual Promise, although all do not. Those who do so, do so even in the face of ample clear New Testament teachings to the contrary. In Acts 3:25, 26, for example, Peter drew to remembrance to the Jew the fact of this promise to Abraham when he stated, "And in thy seed shall all the kindreds of the earth be blessed." These blessings, that had been promised, are to those of all nations who turn from sin unto God as can be easily seen in Galatians 3:26-29. Note, especially, Paul's words recorded in verse 29 when he wrote, "...and if ye be Christ's, then are ye Abraham's seed, and heirs according to his promise." The millennialist, much like the Jew of Paul's day, looks for that to come which has already come. The Jew looked as the millennialist looks for a physical kingdom to be set up on earth. As the Jew was wrong in his concept of the coming kingdom of God so, likewise, is the millennialist of today wrong in his concept of a yet future coming kingdom of God.

"The gospel of Christ is to be preached to all nations for the obedience of faith. In this is fulfilled the promise to bless all nations through the seed of Abraham."¹⁹ Every person of every

nation can be the recipient of the truth of God and, therefore, of the Spiritual Promise. This can be had through the seeking out of the pure and simple teachings of the New Testament Scriptures and obedience to them. Therefore, in the face of all the above evidence we must conclude that all of the Abrahamic promises have indeed been fulfilled. God has kept His word to Abraham!

ENDNOTES

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