

GENESIS LESSON 1

This study of the Bible can be the most rewarding thing you have ever done. Each time you begin a study, ask in prayer for the Holy Spirit of God to teach what the Scriptures are saying to you as an individual.

The Bible, Greek La Biblia, means the books. It has been called the divine library; God inspired Scriptures, divine writings, rules of faith, practice of man, and many other names!

The Bible is God breathed. We will discover as we go along that Jesus was, and is the Word. The Word took on the form of flesh and dwelt among us.

The Bible is a collection of many writings written in many forms, by many hands from many ages; but the author is God. Men of God were moved on by the Holy Spirit and penned God's thoughts. The latest writings are over seventeen hundred years old. In Europe, and here in the U.S., colleges and lower schools were formed with the Bible as the textbook. Most colleges were built by people of God to further the understanding of the Bible and to train ministers of God.

The Bible is the most read book in the western world today. The Bible has been translated many times and in many languages by numerous people, men and women.

Some of the first translators of the Bible had to give their lives for their work.

The Bible was not read by just ordinary people many years ago. The Bible would be chained to the pulpit to keep just ordinary people from reading it.

The King James version of the Bible will be the one we use in the studies. Just simply, I understand it better because it has been my companion for many years. Many of the modern translations attempt to bring Jesus down to the level of man. I would not recommend them.

The Bible was basically written in Hebrew and Greek. As many as forty different penmen have been thought, by some, to be the writers of the Bible. Many questions are asked about who wrote many of them, because truly the author is God.

It is difficult for us to imagine that when the first Bibles were written, there were no printing presses. Each copy was hand written. All original manuscripts have been lost, but the King James Version of the Bible goes back to the early copies. It closely coincides with the manuscripts of the Dead Sea Scrolls discovered in 1948 in the caves near the Dead Sea.

You might ask, "Why should I study the word of God? I am saved." Because God is the author, and the secrets of life are found in the Bible. Not only is it history of the past, but plans for the future.

We cannot truly follow in God's will for our lives, unless we know what His will is.

The Bible, then, could be thought of as a road map in this life that directs us to an eternity with God.

The Bible is made up of 66 books - 39 Old Testament books and 27 New Testament books. The Bible (Old and New Testament) is a book of History, Law, Poetry, and Prophecy.

The Bible covers a period of about 4000 years. From the birth of Adam to the birth of Abraham was 1948 years (approx. 2000 years); from Abraham to Jesus was approx. 2000 years, from Jesus to our present day is just under 2000 years. You see, our six 1000 year days are about complete. Our work on earth will be done, and we will enter into our seventh 1000 year day. The year of the Sabbath.

The Bible covers the Oriental, Babylonian, Assyrian, Chaldean, Persian, Egyptian, and the Roman Empire.

There is a period of about 400 years between Malachi and Matthew.

There are many ways to study the Bible: chronologically, literally, expositional, types and shadows, spiritually, historically, and many more.

In this particular study, we will try to touch some on all of these, but our fundamental endeavor will be to try to understand the spiritual message. God is a Spirit, and those that worship Him must worship Him in Spirit and in Truth.

II Timothy 3:16 "All scripture [is] given by inspiration of God, and [is] profitable for doctrine, for reproof, for correction, for instruction in righteousness:"

It is so easy to look at the literal word of God, and overlook the spiritual message. We must look beyond the literal to the spiritual.

Mankind has a need to worship something, or someone besides himself, something that he can depend on in trouble. God, only, can fill that need. The Bible reveals God in his relationship to mankind.

In our study, we will encounter several names of God, such as Jehovah and Elohim.

God chose the Hebrew nation and its people to introduce himself to the world. God's Book stands aside from all others in that it is not for just one age. It is as current today as it was the day it was written.

We read in revelation Chapter 22 verses 18 and 19 that we must not add to, or take away from this word. Revelation 22:18 "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:" Revelation 22:19 "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and [from] the things which are written in this book."

In our study, we will discover that God has order and wisdom throughout the Bible. God set up the laws of nature. God is the absolute authority in

everything. So many religions would have us worship nature, and the things of the world, but we should worship the Creator, and not His creations.

Secular humanism would make us God, but we are created, not the Creator. If you can just remember who God is, then all false religions will not stand up to His standards.

As we begin the study of the Bible, we will realize people like Moses (who wrote the first five books of the Bible) sometimes wrote about things that happened long before they were born. We say, "How could this be accurate?" Then, remember God is the author, Moses the penman. My own personal belief is that God filled Moses' mind with the knowledge of the things He would place in Moses' writings during the forty days and nights that Moses was on the mountain receiving the Ten Commandments, When Moses came down from the mountain, The Bible says, that his (Moses') head was so bright that people could not look at him for fear of blindness. A cloth had to be put over his head to dim the light. The light of the Knowledge of God was so great that his head was shining. He had been with God. We mentioned before that the Scriptures were given to holy men of God as the Holy Spirit moved upon them.

Many of the books in the Bible are not in chronological order. The time is not so important because Scripture is given for all ages to learn from. The Bible is like reading the morning paper. The only difference is, the Bible has answers to life's problems.

Promises of blessing are throughout the Bible if we do the will of God, but curses abundant, if we do not the will of God.

I encourage you to memorize the books of the Bible and familiarize yourself with their location. Old and New Testament are intertwined, and we will be jumping from one book to the other in this study.

God's purpose in making us was so that He could fellowship with us. We can truly fellowship with God today if we study His Word and let it minister to us in truth. Then invite Him inside of us to make all the decisions that are too difficult for us.

The New Testament is the last will and testament of Jesus Christ. We must know what He has stored up for us before we can collect.

Genesis 1 Questions

1. What is the first thing we must do before each study?
2. What does the word Bible mean?
3. Who is the Word?
4. Who is the author of the Bible?
5. Who were the penmen?
6. Approx. how old are the oldest writings?
7. How old are the latest writings?
8. In Europe during the dark ages and for a period of about 1000 years, what was just about the only book?
9. What was the text book of the early schools in America?
10. Why were the schools of higher learning opened in America?
11. What do many modern day translations do?
12. What is the Bible in its entirety about?
13. How can we follow God's will?
14. What could we compare the Bible to?
15. How many books are in the entire Bible? How many New Testament and how many Old Testament?
16. The Old and New Testament is a book of what four things?
17. Approx. how many years does the Bible cover in its entirety?
18. From the birth of Adam to the birth of Abraham was how many years?
19. From Abraham to Jesus were how many years?
20. From Jesus to the present day approx, how many years?
21. What year is the Sabbath?
22. What major empires does the Bible cover?
23. How many years approx. between Malachi and Matthew?
24. What nation does God choose to introduce Himself to the people?
25. Is it okay to add to, or take away from the Bible?
26. Who, or what is the absolute authority in everything?
27. Secular humanism teaches what?
28. Did Moses write the first five books from first hand knowledge?
29. Are the books in the Bible in chronological order?
30. Why?
31. What was God's purpose in creating us?
32. The New Testament is what?

We began a fundamental study of the Bible in the last lesson, and we will be laying foundation in this lesson.

The twenty-four books of the Hebrew Canon are actually the same as the thirty-nine that we recognize. They just group many of the prophets into one book.

The early Christians did not accept the Apocrypha (the books written between Malachi and Matthew) as part of the inspired Scripture and most Bibles today do not include them.

The authorized King James Version of the Bible which we will use for our text book was translated over 350 years ago. We will not go into the technicalities of the translating of the literal point of view as much as the spiritual.

Many religious people of the world today do not recognize any of the Bible except the first five books, (The Pentateuch or Torah).

For our study here. I will explain from the very beginning that I believe that the entire 66 books of the Bible, Old and New Testament, are the inspired (God breathed) Word of God.

The Old Testament is pointing forward to the birth of Jesus Christ. The Old Testament "prophetic books" and the New Testament is speaking of the second coming of Christ and the culmination of the ages.

Galatians 3:24 "Wherefore the law was our schoolmaster [to bring us] unto Christ, that we might be justified by faith." Galatians 3:25 "But after that faith is come, we are no longer under a schoolmaster."

You see the Old Testament was given so we would realize our need for a Saviour.

We will get into more of the historical things as we progress with the lessons.

"Genesis" means beginnings. This book was believed to have been written by Moses. Genesis is the first book of the Pentateuch or law. The word Pentateuch means five books.

These five books of Moses are really a collection of books of the Old Testament. The history of a nation (Hebrew) is traced throughout the Old Testament, until the prophetic writers and the history of the followers of Jesus Christ, are briefly presented in the Acts of the Apostles. The Old Testament ends with the prophetic books, and the New Testament also ends with a book of prophecy. You see, God believes in order, and His Book is a very good example of that order.

The first statement in Genesis "In the beginning God created the heaven and the earth" tells so much. We realize from this statement that there was

nothing before God. He is the Eternal One. It tells us that God is all powerful.

The statement "In the beginning" lets us know for sure that nothing existed before God. He is the great "I Am".

This statement denies the belief of many gods. It denies the theory of ultimately becoming God. It denies the evolution where things just evolve.

"In the beginning God created the heaven and the earth" lets us know that we must not worship nature because it was created. We must worship the Creator not His creation.

In John 1:1 "In the beginning was the Word, and the Word was with God, and the Word was God." John 1:2 "The same was in the beginning with God." John 1:3 "All things were made by him; and without him was not any thing made that was made."

You see by this that God the Father's plans were carried out by God the Word (Jesus).

Now, if you will look with me, we will see that there is, was, and always will be three. I John 5:7 "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one."

You see in St. John 4:24 We read in Jesus' own words, because it is written in red in the Bible. "God [is] a Spirit: and they that worship him must worship [him] in spirit and in truth."

You see the Spirit is one, but there are three manifestations (embodiments) of that Spirit.

The very purpose of this particular study is to try to understand the spiritual message that is in the Bible. We have a tendency to confuse the physical with the spiritual, but we must train ourselves to look beyond the literal and into the spiritual. If God is Spirit, as His word says, then He wrote His Bible from a spiritual standpoint.

Time is of no essence in the spiritual world. That is why this Bible lives on and is current to every one of us today. In II Peter 3:8 We read "But, beloved, be not ignorant of this one thing, that one day [is] with the Lord as a thousand years, and a thousand years as one day."

You see God is not as concerned with the literal as He is in getting His point understood.

We, too, are a spirit and our spirit and the Spirit of God are what make us like God.

Let's go back now and look again at Genesis 1:1 "In the beginning God created the heaven and the earth."

You see by this one statement that God is the Creator. Satan is a destroyer, God is the Creator.

So many people today are concerned about the earth, and how it is being destroyed. This is the work of Satan.

The earth and the heaven did not just evolve. They were a creation of God. God created both from nothing. The carnal mind cannot accept this statement. But if you have trouble believing this, you should not continue this Bible study, because this one statement is the foundational rock for the entire study.

This sentence "In the beginning God created the heaven and the earth" is the greatest miracle ever performed. If we believe this one statement, we should have no difficulty in believing the rest. Our carnal minds believe only the things we can see, but our spirits cry out for the supernatural.

In Hebrews 11:1-3 We read about the difference between the literal and the spiritual. Hebrews 11:1 "Now faith is the substance of things hoped for, the evidence of things not seen." Hebrews 11:2 "For by it the elders obtained a good report." Hebrews 11:3 "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."

You see, the Bible itself explains to us that this did not just appear, but God spoke them into existence.

Scientist can go back so far, but no further with their findings. They, too, like us, are the created and must look to the Creator as the source of everything.

In Acts 17:28 "For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring."

In the Words "In the beginning" there is quite a play of words. You see it does not say at the beginning, which is more specific. The word "In" means surrounded by, so you see this, too, is a Spiritual word. Surrounded by the beginning God created.

It is difficult for the carnal mind to understand something or someone who has no beginning and no end. This very God that we are speaking of has no end. He created us on a timetable here on this earth. But when we leave this earth, time will not be important any longer for us either, for we shall slip into eternity with God.

In Revelation 10:6 "And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:"

As we go into this study, please take note of the following numbers and their meaning. I am not a numerologist and do not intend to bring that teaching, but a spiritual message lies in some of the numbers. The following are some I would like to take some special note of:

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|----------------------------------|--------------------|
| 1 - the unity of God | 2 - agreement |
| 3 - the plurality of God or God | 4 - universal |
| 5 - grace | 6 - man |
| 7 - spiritually complete | 8 - new beginnings |
| 10 - world government | |
| 12 - representative of the whole | |
| 40 - time of testing | |

There are many other numbers and all have a spiritual significance. But these will be used several times in this study, and I think it wise for us to be familiar with their spiritual meaning.

Also there are several metals which will be predominate in them.

Silver - redemption
gold - purity of God
brass or bronze - judgment

The three colors that are known as Godly colors are:

red - blood or life
blue - heavenly
purple - royalty

Also:

white speaks of purity or cleanliness or righteousness
wood speaks of worldly
seas are sometimes symbolic of peoples

As we go on, I will try to bring out through the guidance of the Holy Spirit of God many more of the spiritual meanings.

My experience, in studying the word, has been that the more I study and read the Scriptures, the more God reveals to me. Don't feel badly if you need to read a particular Scripture eight or ten times before you really grasp the meaning. God, the Holy Spirit, is our teacher and will bring us to the knowledge of God if we do not faint.

St. John 14:26 tells us that our teacher is the Holy Ghost, "But the Comforter, [which is] the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

So you can easily see the three in the above Scripture. Father, Holy Ghost, and the He, (in the Scripture above) is Jesus Christ (the Word), because the Scripture again is written in red.

In the next lesson we will get into the actual study of the first chapter of Genesis. Read the first chapter at least six times before the next lesson. Meditate on what it is saying.

Genesis 2 Questions

1. How many books in the Canon are actually the same as the 39 of our Old Testament?
2. Is the Apocrypha part of most Bible translations today?
3. What point of view will this study be based on.
4. What are two other names for the first five books of the Bible besides the books of Moses?
5. In Galatians 3:24,25, what do the Scriptures tell us the law was?
6. What does the Old Testament tell us we are in need of?
7. What does the word Genesis mean?
8. Were the books of the Bible just a hodgepodge of writings, or did some higher power put order in this arrangement?
9. What existed before God?
10. Why should we not worship nature and the things of nature?
11. God the Father's plans are carried out by whom? Give Scripture.
12. In St. John 5:7, how many bear witness in heaven? Name them.
13. When something is written in red in the Bible, what does it mean?
14. In St. John 4:24, what is God?
15. What standpoint must we believe the Bible is written in by God?
16. In the first statement, "In the beginning God created", what must we assume about God versus Satan?
17. What did God use to create the heaven and earth?
18. What statement is the foundational rock of this study?
19. What does our carnal mind believe in?
20. What does the spirit cry out for?
21. In Hebrews chapter 11, what is faith?
22. The scientist ultimately must do what?
23. What book of the Bible do we read "for in Him we live and move and have our being"?
24. "In" means what?
25. What will happen to us and our timetable when we die?
26. What does the number "3" mean?
27. What does the number "4" mean?
28. What does the number "5" mean?
29. What does the number "6" mean?
30. What does the number "7" mean?
31. What does the number "8" mean?
32. What does the number "10" mean?
33. What does the number "40" mean?
34. What does silver mean?
35. What does gold mean?
36. What does brass or bronze mean?
37. What are the three Godly colors?
38. What does white mean?
39. What are seas sometimes symbolic of?
40. St. John 14:26 tells us what, about the Holy Ghost?

GENESIS LESSON 3

Again we will mention that Genesis means beginning, and it is the first of the five books of Moses. It is a book of origin or beginnings. Genesis describes the creation, the absolute origination of the earth through the spoken Word of God.

Genesis 1:1 "In the beginning God created the heaven and the earth."

As we said last lesson, this leaves no doubt that God is an eternal being. It also leaves no doubt that God himself created the earth. God, mentioned in Genesis 1:1, is actually Elohim (a plural word). Another Meaning of Elohim is, the highest being to be feared, Elohim indicates more than one involved in the act of creation. Elohim (high and mighty), I believe this high and mighty Eternal one is actually God the Father, God the Word, and God the Holy Spirit. All, in fact, God. A singular verb is used often with the plural word Elohim indicating that there not only is a trinity of beings, but they are one in Spirit.

The three words used in the creation are different, but all translated created (Bara, Yatzar, and Asah). Bara means to create from nothing and is used in Genesis 1:1. Some believe in the gap theory between verse 1 and 2. Verse 1 is the original creation of the heaven and earth.

Genesis 1:2 "And the earth was without form, and void; and darkness [was] upon the face of the deep. And the Spirit of God moved upon the face of the waters." Many translators believe that instead of "was" it should have been translated "became" without form or void. Since the same word that was translated here was, is translated in all other Scriptures became. (John Vabohu). The same words in Isaiah 34:11 depict desolation and desecration of something already populated, but depopulated by the destruction.

I have just touched on this to let you know that there could have been a populated earth which was made desolate between verse 1 and 2 of Genesis. Verse 2 could read, "And the earth became without form and void; and darkness was on the face of the deep. And the Spirit of God moved upon the face of the waters."

For our study here, it really does not matter whether there was a habitation of the earth before Genesis 1:2. We are not looking into the literal, but into the spiritual.

We do know that in Genesis 1:2 the earth had no form and was void of life and that darkness prevailed. If there were a fallen race, then the darkness could indicate a presence of evil.

We know that God does not create desolation. We also know that God's intention from the beginning was for the earth to be inhabited. The whole plan was to fellowship with mankind.

We also know that scientist say that there are markings of two great catastrophic floods which took place. This also indicates that there could very well have been two floods.

As we get on in Genesis, we will read where God's promise is that there will never again be a destruction of the earth by water, as if Noah's flood was not the only one.

The Egyptian point of view about creation is approximately what is taught in our schools today.

There is another view which just believes that the earth was a gaseous substance before verse two.

As I said for our study here, it is unimportant which theory is true. We just know that in verse two the earth had no form and was void of all life. Satan is death, not life. Nothing. Plant or animal, can exist without light. All power, energy, and life come from the Light, which is Jesus Christ our Lord. He is the source of all energy. He is not a light but the Light. Jesus called Himself "The Light of the world".

You see the heaven and the earth are not eternal. God created them. We read in Revelation that this heaven and earth shall pass away. and there will be a new earth.

Enough has been said about verse two. In another study of Genesis, at a later date. we might expound more, but at present in the Spirit study we must go on.

Genesis 1:3 "And God said, Let there be light: and there was light."

I believe this Light, that is mentioned here, is the Eternal Light. The source of all light is Jesus Christ. This Light had to be applied to the earth to give all plant and animal life the power to be.

When God said "Let there be light in this particular Scripture, it was unlike the other "let there be" Scriptures. This Scripture was an application of a pre-existing light being applied to this earth. You see, Jesus, like God the Father is eternal. He or His Light was not created. It existed from all of eternity. God just applied that eternal power of Light (Jesus Christ) to the earth. For anything to live, this power of Light had to be applied. The Scripture itself says "there was light". Jesus called Himself the Light of the world. In John 1:5 we read "And the light shineth in darkness; and the darkness comprehended it not." In verse seven we read that John the Baptist came for a witness of the Light. John 1:7 "The same came for a witness, to bear witness of the Light, that all [men] through him might believe." John 1:8 "He was not that Light, but [was sent] to bear witness of that Light." John 1:9 "[That] was the true Light, which lighteth every man that cometh into the world." You see, Jesus (The Light) does away with darkness.

John 1:4 "In him was life; and the life was the light of men."

You see, from these Scriptures, that not only is Jesus the source of all Light, but is actually the source of Life as well. You see, really without Jesus there is on life.

I could go on and on in this area, but I believe we have established the fact that Jesus (The Light) is the source of all Life.

Genesis 1:4 "And God saw the light, that [it was] good: and God divided the light from the darkness."

If we are spiritually looking at verse four, we would call the separation of good from evil, as well as the separation of day and night. You see, darkness is the absence of light. Light can do away with darkness. Darkness cannot overcome light. I have used the example of a lamp as a good illustration of the source of light. You see, the lamp can not illuminate until it is plugged into a source of energy. The source of energy, or power of light, surges through the fixture (lamp) and we see the light in the fixture holding the light. We will get into this further as we get to the fourth day of creation. For our study here, we must remember that the source of energy or light is Jesus Christ our Lord. The reflection of light can be seen in many things. but Jesus is the source. We will see that this is the only way that the Bible can work out not creating the same things on two separate days. We will see in the next lesson that on day four God actually creates the containers that light is held in; not creative Light.

Genesis 1:5 "And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day."

Before God applied the Light to the earth there was darkness. As I said, Light does away with darkness. God's Light shined in the day. in II Peter 1:19 "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:"

You see, Jesus is the Light of Day dawning in our hearts that drives all darkness away. God's system for this earth is evening and morning making up a day. Actually the reverse of how we compute a day. The Jewish people start their Sabbath, Friday at 6 p.m. and continues until 6 p.m. Saturday. This first day has been a controversy ever since it has been written. Some believe 1000 years day, and some believe even longer. It really doesn't matter for our study here. All we need to know is that it really happened and God did it.

In every day when God had completed the work for that day, His statement would be that it was good. Man, through the direction of Satan has come very close to destroying the world. God is a Builder, Satan is a destroyer.

In our study here, I would like for us to see that the creation of the heaven and the earth in verse one, and the application of Light in verse three seem to be a separate occasion. In verse one, the only indication we have when heaven and earth were created is that it happened in the beginning.

We must dwell on Genesis because a true and firm revelation of faith and God's grace begins right here at the beginning. God's grace in that he wanted fellowship with mankind so much that He would go to the trouble to create the world and everything in it for man's use.

Then the faith comes in on our part. We must believe that God's Words are true and that the world was created by Elohim God.

Read again the rest of chapter one of Genesis for next weeks Lesson.

Notes

Genesis 3 Questions

1. What is the word translated "God" in Genesis 1:1?
2. Who are the three indicated in this word?
3. What does the word Bara mean?
4. In verse 2 of Genesis 1, what do many translators believe the word "was" should be?
5. If there was a fallen race before Adam and Eve, what could the darkness indicate?
6. What do we know that God does not create?
7. What was God's intention for the earth from the beginning?
8. Scientists believe that there were how many floods?
9. What country's point of view do our schools bring today with evolution?
10. How does the "Let there be light" differ from the other quotations (let there be)?
11. What did Jesus call Himself?
12. In what book of the New Testament is Jesus referred to as "The Light"?
13. Jesus is the source of all what?
14. In verse four. if you are looking at the light and darkness spiritually. What could it indicate?
15. What is darkness?
16. On day four what did the creation of light there really mean?
17. What was the light called in verse five?
18. What was the dark called?
19. In 2nd Peter 1:19, what or who is the day star?
20. What order makes up a day with God?
21. When does Jewish Sabbath start and end?
22. Why am I dwelling on Genesis?
23. What is our part in all of this?
24. Write a few short words about what you think about verse five.

Notes.

In the last lesson we learned about the application of light on this earth giving all things the power to be.

In this lesson, we will begin with:

Genesis 1:6 "And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters."

It seems at this point, when this was written, that water or atmosphere prevailed. It seems that there was no distinction between earth and heaven.

This was a dimension difficult for us to understand. We do know that atmospheric pressure controls the waters and keeps them from floating away. We do know that light affects atmosphere, water, and all substances.

I do not believe that God expects us to scientifically figure out how this all came about. He just expects us to have faith that He did it.

Genesis 1:7 "And God made the firmament, and divided the waters which [were] under the firmament from the waters which [were] above the firmament: and it was so."

There are planets like Jupiter, which have the same density of water. It does not mean that this is water. All of this is God's business. As I said before, our part is to believe that God spoke and this was a creative announcement. From His command, it became.

This separation mentioned here separated the heavens, and then in Genesis 1:8 "And God called the firmament Heaven. And the evening and the morning were the second day."

The scientists tell us, that after you go about 45 miles up into the atmosphere, there is no barrier for all the expanse of Heaven. It seems to have no end.

Somehow God fixed this 45 miles of atmosphere that surrounds the earth in every direction to make it support life as we know it. So far, scientists have not found any other planets with the same peculiarities of earth.

At the end of the second day there is no phrase "and God saw that it was good". Anything we might say about this would be just supposition.

God has so perfectly made up the earth and all that surrounds it. The atmosphere around the earth is oxygen and nitrogen, which are mixed in exact proportion as 20 to 80 in 100 parts. If this combination was altered, the earth would either burn up if there was too much nitrogen, or everything would die if there was too little nitrogen. The perfect balance of the atmosphere is a necessity to life on this earth. God in all of this shows His perfections.

Genesis 1:9 "And God said, Let the waters under the heaven be gathered together unto one place, and let the dry [land] appear: and it was so."

In verse 9, you could assume that there had been a flood and the waters subsided, or you could believe that this was speaking of the atmosphere being gathered. As we said before, it is unimportant which happened. All we need be concerned with is the earth we live on now. Whether another habitation of this earth was so, or not, doesn't matter for our study here.

In this statement, we see that dry land does appear. It is very interesting to me, that in the new heaven and new earth there will be no sea. Revelation 21:1 "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea."

Genesis 1:10 "And God called the dry [land] Earth; and the gathering together of the waters called he Seas: and God saw that [it was] good."

This separation of the land and water created the world as we know it today.

In verse four, when God applied the light to this earth and divided the light from the darkness, He did not call the darkness good, only the light. When He separated the water from the dry land He said both were good.

You see darkness, or negative things, are not good. God is goodness to the ultimate. Satan is negative and everything bad.

Genesis 1:11 "And God said, Let the earth bring forth grass, the herb yielding seed, [and] the fruit tree yielding fruit after his kind, whose seed [is] in itself, upon the earth: and it was so."

You see God not only created the first plant life, grass, fruit, trees etc., but He also provided the way for it to perpetuate itself.

We mentioned before how plant life could not exist without the light acting on the chlorophyll in the plant leaves and causing it to grow.

Notice, too, the first three words "And God said", and the last four words say it all "and it was so".

Genesis 1:12 "And the earth brought forth grass, [and] herb yielding seed after his kind, and the tree yielding fruit, whose seed [was] in itself, after his kind: and God saw that [it was] good."

These two verses tell us that God's thoughts and wishes are carried out to the utmost, and that they are also good. In verse 13, we see again that God starts His day with evening and ends with the morning.

Genesis 1:13 "And the evening and the morning were the third day."

Genesis 1:14 "And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:" Genesis 1:15 "And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so." Genesis 1:16 "And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: [he made] the stars also." Genesis 1:17 "And God set them in the firmament of the heaven to give light upon the earth," Genesis 1:18 "And to rule over the day and over the night, and to divide the light from the darkness: and God saw that [it was] good."

The sun and the moon are not creative Light. They are fixtures that we see creative Light in. The sun is one explosion after another, but if the energy to cause the explosion was removed, the sun would go out. The moon is a reflection of the sun. They were made for the purpose of shining the Light upon the earth, for separating or lighting the day and the night.

The Scripture says they were also to be for telling the seasons, and the days, and the years. In the Jewish calendar a month occurs at every new moon.

Notice especially, verse 15, because it is very explicit that it does not create light. It only gives light to the earth. Both are just huge light fixtures. God can turn them off at will, and there will come a time that there will be no need for them. We will be in the presence of the Light and there will not be a separation of Light; only one eternal day in the presence of Jesus. Jesus is the Power. There are just the holders, and separators of His Light.

Revelation 22:5 tells it all. "And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever."

Revelation 21:23 tells us who this Light is, "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb [is] the light thereof." (you see Jesus is the Light). Where His presence is there is just eternal day, as we read in Revelation 21:25 "And the gates of it shall not be shut at all by day: for there shall be no night there."

The source of all Light is Jesus. All other things we associated with light are receiving their strength from Him. In St. John 8:12 Jesus calls Himself the Light, "Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

You see, "God is" above His creations for He is all intelligence and goodness as well as power, glory, and King.

In the most exalted sense, He is our Father in Heaven.

The perfect knowledge of God is His alone. It relates to Himself and everything beyond Himself. It includes all things that are actual and all things that are possible.

"He is Creator God". On this I will close this lesson.

Genesis 4 Questions

1. What does the application of light do to this earth?
2. What does atmospheric pressure do to waters on the earth?
3. God does not expect us to scientifically figure out how the creation occurred, but what does He expect?
4. What planet has the same density as water?
5. Does that have any bearing on our study?
6. When God names something, what does that tell us?
7. How many miles do you go up before there are no atmospheric barriers?
8. What phrase is omitted at the end of day two?
9. What does the atmosphere consist of?
10. What will happen if the slightest percentage of change occurs?
11. In the new heaven and the new earth, what will be omitted?
12. In Genesis 1:11, how has God provided for the perpetuation of grass and all plant life?
13. What causes a plant to grow?
14. Besides giving light, what is the purpose of the sun and moon?
15. In heaven will there be night? Explain
16. In the heavenly city there is no need for the sun and moon for the _____ is the light.
17. Genesis 1:17 shows that God is what?
18. Who is omnipotent?
19. Who is God King of?
20. In the most exalted sense, who is God?

Notes

Genesis 1:19 "And the evening and the morning were the fourth day."

This somehow was left off of lesson four last week. This was the conclusion of the creation of the sun and moon as fixtures that we might see the light in.

Genesis 1:20 "And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl [that] may fly above the earth in the open firmament of heaven."

God had now provided the habitation for the fish and the atmosphere and dry land for the fowl, so the logical step would be to populate the oceans, seas, lakes, rivers, and all bodies of waters with fish and all sea life. The dry land had appeared and God had populated the air above and the ground below with fowl.

You see, God was doing all of this in preparation for his greatest creation (man). He needed to prepare food for the man before the creation of man. This whole creative act was God building a home for mankind.

We are told in St. John chapter 14, that Jesus is in heaven now preparing our eternal home. St. John 14:1 "Let not your heart be troubled: ye believe in God, believe also in me." John 14:2 "In my Father's house are many mansions: if [it were] not [so], I would have told you. I go to prepare a place for you." John 14:3 "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, [there] ye may be also."

You see God's plan from the beginning was to build man a home. In Genesis 1:21, we see what God put in the water and air for man's use. "And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that [it was] good."

Just the vastness of the thousands of varieties of fish and birds of all kinds is mind boggling.... To think that God in a moment of time (no matter how long) could figure out, all the varieties, and have each one have a useful job to do in God's scheme of things is just beyond comprehension. God is not only love, but the greatest planner. You see, He figured out the needs of each one and fulfilled it here on day five.

Genesis 1:22 "And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth."
 Genesis 1:23 "And the evening and the morning were the fifth day."
 Genesis 1:24 "And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so." Genesis 1:25 "And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that [it was] good."

You see, as I said before, God was preparing this planet for His greatest creation, mankind. All through these Scriptures, please take note that God said, "everything after its own kind". We should not cross breed

animals, fish, fowl, etc. I believe God made everything exactly the way He wanted it; each to fulfill a specific purpose. When we cross breed, it is as if we think we can do a better job than God. Also take note that everything God created was good.

Verse 26 is the reason all the things were created. NOTICE the plurality of the Creator as well.

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

The image and likeness of God is SPIRIT. God is SPIRIT. We are a spirit. We are housed in a body and possess a soul. If God is Spirit as the Word says He is, then the image and likeness of us are spirit as well. As we read in verse 27, both man and woman are spirit.

We will find as we continue this study, that woman is just as responsible for the care and nurture of her spirit as man is. This is directly opposite of what some religions teach today. We are individual spirits, but our flesh is one with our spouse.

Between verse 25 and verse 26 there is a separation. If you will notice after verse 25, God closed that creation with His statement, "And God said that it was good". Man has a preeminence that no other creation has. Mankind, male and female, are made in the image of God. God created all the rest for mankind to rule over.

Man, unlike all of the other creations was created with a mind and will. Even to the point that God allows man's will to choose God or Satan. Man alone was created with power to make decisions. Man alone was made to commune or fellowship with God.

God is Supreme Ruler of heaven and earth. He made man ruler of the earth.

Because of man's fallen state from his magnificent beginning (image of God), God the word, Jesus, took on a body and redeemed mankind and restored them to their original state of standing with God. The Bible says that when we get to heaven, we will recognize Jesus because we will be like Him. We will be restored to the image and likeness of God. We will not be God. We will be a shadow or image of the real thing. Our spirit will be in accord with His Spirit. We will be His servants or subordinates.

You see God gave mankind dominion over this earth. Mankind, through an act of his will, turned this dominion over to Satan, as we will see in a later lesson.

You know our whole country is under a president, and then smaller areas or states are under dominion of a governor, and then even smaller areas under a mayor. However, the mayor is under the governor on important matters; and all are under the president on the most important matters.

You see, God is over all. We are His subordinates. Even though we shall rule and reign with Him, we will not be His equal.

Genesis 1:28 "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

In this verse we see that mankind did not have to take dominion. The dominion was given to him by God.

So many people associate sex of any kind (even the marriage bed) as the sin that caused the fall of man. This verse above proves this is not so. Mankind was commanded of God to be fruitful and multiply long before the sin in the Garden of Eden. The sin in the garden was disobedience to God.

So many of the people who believe that the earth was populated before Genesis chapter 1 verse 2, use the word replenish in the scripture above to validate that belief. They say replenish means to populate it again. I would not argue the point either way, but you can take note of the word.

Genesis 1:29 "And God said, Behold, I have given you every herb bearing seed, which [is] upon the face of all the earth, and every tree, in the which [is] the fruit of a tree yielding seed; to you it shall be for meat."

God provided the means for mankind's needs from the very beginning. Everything that God created here on the earth was directly or indirectly for the use of man. Even the food for the animals would ultimately be of use to man as we read in verse 30.

Genesis 1:30 "And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein [there is] life, [I have given] every green herb for meat: and it was so." Genesis 1:31 "And God saw every thing that he had made, and, behold, [It was] very good. And the evening and the morning were the sixth day."

There are several things the spirit must understand in the Scripture above. The number six means man. the verse reiterates again that God made all of it, and that every thing was good. It also establishes the six days of work that we will see all through the Bible. The six hours Jesus hung on the cross. Six years of work for the land, and the next year it is to rest. The six 1000 year-day of work for mankind and then the (millennium) 1000 year-day reign of Jesus on the earth. The six hours Jesus was on the cross show that His work was completed. He even said, It is finished .

In the next lesson we will begin in chapter 2 of Genesis.

Genesis 5 Questions

1. Why did God create the heavens, the earth, the seas, and populate them?
2. What does the fourteenth chapter of John tell us that Jesus is doing now, in heaven?
3. What was God's plan from the beginning?
4. What did God tell the fowl and fish to do after He blessed them?
5. What was created on day five?
6. Which was made first man or beast?
7. Why?
8. What particular thing should we note in the creation of animals?
9. When we cross breed what are we saying?
10. What one word in verse 26 indicates plural?
11. What things was man to have dominion over? Name five.
12. The image and likeness of God is what?
13. Why?
14. Are women a spirit, or just men?
15. What is directly opposite of what some religions teach about women today?
16. What separates mankind from all other creations?
17. Who was made with power to choose?
18. What was the magnificent beginning of man?
19. Who took on a body and redeemed mankind?
20. Is the teaching that man will become a god correct?
21. What will mankind actually be to God?
22. Who is over all?
23. Did mankind have to take dominion?
24. Was a sex act the sin in the garden?
25. What was?
26. What word do many use to prove there was another habitation on the earth?
27. Everything made was directly or indirectly for what?
28. What did God say about everything that He had created?
29. How many hours did Jesus hang on the cross?
30. What did this indicate?

Genesis 2:1 "Thus the heavens and the earth were finished, and all the host of them."

Verse 1 of chapter 2 tells us a lot. Heavens is plural meaning more than one. When you are speaking of all the host, you are speaking of many stars and the sun and the moon. It also states that there was no more work to be done. Finished means nothing else remains to be done. Just as Jesus said on the cross "It is finished" the work was and is completed.

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

In verse 1 and 2 God is Elohim. Remember Elohim is a plural word. Some writers insert the sixth day in verse 2, so that there will be no mistaking that the work was finished on the sixth day, and that no work at all was done on the seventh day. Some of the translators change "ended" to "had finished" to indicate no activity on the seventh day. As we mentioned in the last lesson, 6 days of work, 6 years the land works, 6 hours on the cross for Jesus, and 6000 years of work on earth for mankind. Six has to do with mankind. (work for mankind, if you will).

Shavath is one of the words translated "ended". Shavath is the primary idea of the (rested from all His work) and it means total cessation from work.

This is also the rest that God speaks of for the Christian. Total cessation from the struggles of life.

Genesis 2:3 "And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made."

God blessed that seventh day for mankind, to give mankind rest as well as God. Jesus said "The Sabbath was made for man and not man for the Sabbath" in Mark 2-27. You see, even in the day of rest that God set up; He still had the needs of mankind at heart. He knew our bodies would wear out, if we did not have 1 day in 7 for rest.

"Seven", as we have mentioned over and over again means spiritually complete.

Sanctified just means that God Himself made it holy. He set the seventh day aside and declared it holy. When we are sanctified, it means we have been set aside by God and made holy by Him. We are not made holy by what we have done, but by what He has done.

When We see the example that God did not rest until His work was finished, we see what He expects from us. When He returns. He expects to find us working. Trying to get one more saved before the trumpet blows.

In verse 4 of chapter 2 of Genesis we just see the message emphasized again that the Elohim God created all and everything.

Many writers believe that Moses' information for the first book of the Bible came from various ancient writings, and they also believe that there is a contradiction on the creation of man and woman in chapters 1 and 2. They believe one writer spoke of a miracle creation of both man and woman in chapter 1, and that another writer said in chapter 2 that man was made first.

As I said in a previous lesson, I do not believe there were any earlier writings. My own personal belief is, when Moses was on the mountain top, God put the knowledge to write the history into Moses' head (the glowing head). The creation of man and woman in Chapter 1 was a brief statement that God made them. Chapter 2 could be a description of how it came about. Just as when you read the genealogy of Jesus in Matthew, it doesn't mean that it happened then, it is just explaining how it came about.

Genesis 2:4 "These [are] the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens,"

Jehovah Elohim was first used here.

Genesis 2:5 "And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and [there was] not a man to till the ground."

Can't you see this is an unfolding of the short statement said about the creation in verse 1?

Genesis 2:6 "But there went up a mist from the earth, and watered the whole face of the ground."

Maybe, I can give an example that will make it a little more clear. I might just state that I made a glass of grape jelly. However, if you asked how, I might go into detail about how I picked the grapes, washed them, put them on the stove to boil, added sugar, and strained it into a jar. Even if I had not gone into detail on how I made it, the fact remains; it is still a jar of grape jelly.

Genesis 2:7 "And the LORD God formed man [of] the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

So many religious people of our day are confused about this one verse.

Somehow they seem to overlook the break between the words "breath of life" and "man became a living soul". You see if that statement had ended at life, man would be alive. Man is in fact that breath of life that God breathed into Him. This breath of life that God breathed into the body is what man is. It is the spirit. The body is the house for the spirit to live in.

Right now you are probably thinking, "well, where does the sentence (man became a living soul) come in?"

If the spirit of man lived in this house called a body and had no soul, there would be no conflict; but you see, there is a conflict.

The spirit wants to be in control, and the body wants to be in control. Control of what? The soul which is the will of man.

The Bible says there is a war going on constantly between the flesh and the spirit. Why would that be, unless they were trying to take control of something? That something is the soul or will of mankind.

We are a spirit, housed in a body and either the spirit or the flesh (body) controls the soul (will).

Mankind did not just slither into existence by evolution, but was rather created by a loving God in His own likeness.

The difference between man and beast is the power to reason and have a will.

We went into that in a former lesson, so we will not elaborate further here. Genesis 2:8 "And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed."

We see again; Jehovah Elohim here planted a garden. He is always concerned about the needs of man. This garden was a protected place where God could fellowship with man, and where the needs of man would be met, (a heaven on earth).

Some believe this garden was in the Holy Land we know today. It really doesn't matter where it was. Just know it existed and was made by God for man. God has always prepared a special place for mankind so that He might fellowship with his people.

Genesis 2:9 "And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil."

God, not only thought of physical needs of mankind, but wanted him to be happy as well. The trees were beautiful as well as functional.

Nothing is more beautiful than a peach or apple tree in full bloom.

The Garden of Eden became the highest form of heaven on earth. It was beautiful to the eye and took care of all man's needs.

Just as the center of our life must be God for us to have a fulfilling life, the central figure in the garden was the Tree of Life (symbolic of Jesus). The forbidden tree in the garden was the tree of knowledge of good and evil.

Even in this beautiful, wonderful garden, man's will was to be perfectly active. As we said before, the thing that separates mankind from the animals is the fact of his will. He can choose to do good, or choose to do evil.

Jesus called Himself the Tree of Life. And certainly if we partake of Him, we will have eternal life. It seems that the innocence of man was the factor in making this garden truly heaven on earth.

We read in our Bible, that we can not break the law until there is a law to break. It seems Adam was in a blissful state of no temptation at this point.

The tree of the knowledge of good and evil perhaps had something to do with opening our eyes to the law of God, (it made us aware of Him).

It is interesting to me as we move on down in chapter 2, we will find out that Adam had never eaten of the Tree of Life, even though it was in the garden for him. It might be symbolic to make us see that we must partake of Jesus Christ's salvation and eternal life for ourselves. It can be available, but if we do not partake of it for ourselves, we will lose out, too, the same as Adam did.

He was partaking of the fruit on the outer edge, but never partook of the Tree in the center (Jesus), which would give him eternal life. We Christians must be careful not to just nibble around the edges of Christianity. We must get to the center and eat of this Tree of Life to be pleasing to God. Part time religion will not get us into heaven. We must have Jesus as the very center of our lives to make it to heaven.

We learn in our A.C.E. training that even in school, the world does not revolve around us. We are not God. The world revolves around God, Himself.

Notes

Genesis 6 Questions

1. What does "finished" mean?
2. Why do some writers insert the sixth day in verse 2 of chapter 2?
3. What does the word "Shavath" mean?
4. What did Jesus say about the Sabbath?
5. What does "sanctified" mean?
6. How can we be sanctified?
7. In what condition does God want to find us when He returns?
8. Where do many writers believe Moses' information to write Genesis came from?
9. Name the way they believe there is a contradiction in chapter 1 and chapter 2.
10. Do we believe there was a contradiction?
11. Where is Jehovah Elohim (Lord God) used first?
12. Where did the earth get the moisture it needed to grow plants?
13. What was man's body formed from?
14. Where did man get his breath of life?
15. And man became what?
16. What is the breath of life?
17. Why do we have a body?
18. What are the spirit and the body fighting for?
19. What is the difference between man and beast?
20. Where was the garden located?
21. The exact location of the garden is not important. What two things are?
22. Where was the Tree of Life located in the garden?
23. Describe the trees in two words.
24. What must happen for us to have a fulfilling life?
25. Where do we see Jesus (symbolically) in the garden?
26. What tree had Adam not eaten from, besides the tree of knowledge of good and evil?
27. What do we learn in A.C.E. training pertaining to this lesson?

Notes

In our last lesson we talked about the Tree of Life (symbolic of Jesus).

Genesis 2:10 "And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads."

You know, in all of these lessons we have been trying to see the spiritual, as well as the literal word. The Word of God in many instances is spoken of as a river of water. It could be symbolic of the Word of God represented in the four gospels (four heads). Four also means universal, so this message was for the whole world. Are we part of that stream of truth that flows from person to person carrying the salvation message?

This river spoken of here is in Revelation as well. In Revelation 22:1 "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb."

You see, there is a physical river, and there is a spiritual river.

Genesis 2:11 "The name of the first [is] Pison: that [is] it which compasseth the whole land of Havilah, where [there is] gold;" Genesis 2:12 "And the gold of that land [is] good: there [is] bdellium and the onyx stone." Genesis 2:13 "And the name of the second river [is] Gihon: the same [is] it that compasseth the whole land of Ethiopia."

There is very little known about Havilah except that it was near Eden and that there was good gold there. It is interesting to note that the first mention of gold in the Bible said that it is good.

Genesis 2:14 "And the name of the third river [is] Hiddekel: that [is] it which goeth toward the east of Assyria. And the fourth river [is] Euphrates."

The Euphrates is a river still known today, and many people try to locate the Garden of Eden by these few locations mentioned above. No one has ever decided for sure where Eden was located. Of course, this happened before the continents broke apart in the days of Peleg, so the locations have probably moved somewhat. It really doesn't matter where the garden was, or even is today. The garden that should concern us is in heaven.

Genesis 2:15 "And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it."

The literal translation of "took the man" in the Scripture above is made him to rest in the garden. We are led into a life of happiness through the liberty we receive through Jesus. Not liberty to do evil, but liberty to do good. In the Garden of Eden, (we have been reading about), there was a Tree of Life and a tree of death. In Heaven the tree of death has been left out; completely conquered by Jesus.

Genesis 2:16 "And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:" Genesis 2:17 "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."

So many false religions base their belief on the few words above. Adam truly brought physical death upon all of mankind when he ate of this Tree of Knowledge of Good and Evil. Adam's peace died, Adam's hopes died, and Adam's innocence died. His mind was troubled because he now knew that his body would return to the dust. The error is in believing that the spirit of Adam died. The spirit never died. The spirit never dies. It is eternal. It will live either in heaven or hell. It is eternal. It did not mean that our bodies in their present condition will live forever. It meant Jesus had purchased our eternity for us.

This day, then, that you shall surely die just means that Adam brought physical death to all mankind, and Jesus brought life eternal. The wages of sin is death. Jesus paid the wages and bought everlasting life for each of us if we believe. Read 1 Corinthians chapter 15 from verse 44 on.

Some people do not believe that God ever threatens punishment, but that is exactly what He did in the Scripture above.

With God, a day is not necessarily 24 hours. It could mean 1000 years or anytime between the two as a lifetime.

Genesis 2:18 "And the LORD God said, [It is] not good that the man should be alone; I will make him an help meet for him."

Notice why God made the woman, as an help mate for the man. The wedding vows say, they two shall become one flesh.

You see, they (husband and wife) are one. They are to be in one accord. Notice they are not one spirit; they are one flesh. This order of man and woman is pertaining to the flesh. Woman's flesh was flesh made for man; her spirit is for God, if she wills it.

Genesis 2:19 " And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought [them] unto Adam to see what he would call them: and whatsoever Adam called every living creature, that [was] the name thereof."

You see, Adam was to rule over all the animals, and he named them for what their usefulness to him would be.

Genesis 2:20 "And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him."

Man cannot communicate with animals. Animals are not on the same level as man. They do not have souls or reasoning power as man does. The man was lonesome.

Genesis 2:21 "And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;"

God operated on Adam under God's anesthetic and removed one of his ribs.

Genesis 2:22 "And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man." Genesis 2:23 "And Adam said, This [is] now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man."

You see, again the flesh and bones of woman are of man, not the spirit. God took the woman from man's side next to his heart, not from his heel bone for him to walk on, not from his head to rule over man, but from his side to walk with him. A man and woman should walk together side by side, not divided. They two against the whole world, if necessary. Her name was woman (taken from man).

Genesis 2:24 "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." Genesis 2:25 "And they were both naked, the man and his wife, and were not ashamed."

So many problems in young marriages today are caused by interference from parents who are not willing to cut the apron strings and let their children form families of their own. I believe this happened a lot because the parents are disappointed in the lives they have made for themselves, and are trying to live again in their children. The order we should put our lives in is: God first, husband or wife next, and then other members of the family.

This "nakedness" spoken of here was probably literal and figurative. Adam and Eve were bathed in innocence. They were not aware that they were naked, because they had not eaten of the fruit of the tree of knowledge of good and evil. Husbands and wives even today should be so close that there will be no secrets. We should truly try to walk without deceit.

Next week read chapter 3 of Genesis 6 times.

Notes

Genesis 7 Questions

1. In verse 10, the river that went out of Eden was to do what?
2. It parted into how many heads?
3. The Word of God is sometimes spoken of as what?
4. Four heads could be symbolic of what?
5. What does the number four mean?
6. Name the four rivers?
7. Where is the first mention of gold?
8. What was said of the gold?
9. When did the continents break apart?
10. Where is the garden we should be interested in locating?
11. Our liberty, that we have in Jesus, is?
12. In heaven, which tree has been left out?
13. What would happen to man if he ate of the tree of knowledge of good and evil?
14. What kind of death did Adam bring?
15. Does the spirit ever die?
16. Is a day with God always 24 hours?
17. For what purpose did God make woman?
18. Woman's flesh was made for man. Is her spirit the man's also?
19. Who named the animals?
20. Why were the animals not enough company for man?
21. What was the state of man when God removed his rib?
22. What was the woman made of?
23. Why was she called woman?
24. How were the woman and man dressed at the beginning?
25. What order should be in our lives?

Notes

Genesis 3:1 "Now the serpent was more subtle than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?"

This temptation, that Eve had, was like many temptations today. You will notice that the serpent did not just come right out and say that God didn't say, or that He did. He just put a question in her mind. You see, God really did not tell Eve not to eat of the tree of knowledge of good and evil. He told Adam not to eat of the tree. Eve's information was second hand from Adam, nevertheless, she was aware that they were not to eat of this tree. Most temptation comes in a very tricky way, as Eve's did.

There are some writers that do not believe this was an actual serpent, but the punishment God puts on the serpent would be of no effect if he were not truly a snake.

People who try to do sneaky underhanded things are commonly known as a "snake in the grass", reaching right back to this Scripture where the serpent first got Eve to questioning this statement of God. (Beware of those who are encouraging you to question your relationship with God, or with your church). That is just a clever way to plant doubt.

Verse 2 tells us for sure that the woman knew the restrictions in the garden, even though she did not have 1st hand Knowledge.

Genesis 3:2 "And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:" Genesis 3:3 "But of the fruit of the tree which [is] in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die."

From the above words we know that Eve knew the location of the tree. She changed (added to) the caution of God (neither shall ye touch it). Her first mistake was listening, and then entering into conversation with him (the serpent).

So many of our problems in our church could be stopped, if we did not enter into conversation with those who are opposed to the church. The devil has always been sneaky, and his tactics have not changed. The best thing we can do is recognize the enemy and stay away. DO-NOT enter into conversation. We have everything to lose and nothing to gain.

Genesis 3:4 "And the serpent said unto the woman, Ye shall not surely die:"

Once the serpent had her listening, then he called God a liar (indirectly of course). The devil is the liar, and always has been. God is truth.

Genesis 3:5 "For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."

Again, he came to Eve with a half truth. Surely her eyes would be opened, but how horrible an opening. He was thrown out of heaven himself for

wanting to be God. The flesh desires power and authority; the flesh must be controlled by the spirit, so as not to sin. Many false teachers today again are saying that man will become God. This has never been true. God alone is God.

Secular humanism in our schools is teaching our children that they are their own god. Satan is bringing a half truth through our schools and many of our churches today, and we, like Eve, are falling for it. She looked, she saw, she desired. She had lust of the eyes, lust of the flesh, and worst of all, a desire to be as God.

Genesis 3:6 "And when the woman saw that the tree [was] good for food, and that it [was] pleasant to the eyes, and a tree to be desired to make [one] wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat."

You see the lust of her eyes when she looked, the lust of appetite, (she ate), the lust for worldly wisdom (make one wise). She was not satisfied to just ruin her standing with God; she included her husband as well.

Isn't that just the way of the sinner today, not satisfied to fall themselves, trying to drag someone else down with them?

Adam had the choice (he did not have to eat the fruit just because his wife did). He knew the prohibition God had made; he ate the fruit anyway.

Genesis 3:7 "And the eyes of them both were opened, and they knew that they [were] naked; and they sewed fig leaves together, and made themselves aprons."

As I said before, (part of what the serpent said was true) their eyes were opened to realize the terrible sin they had committed. They suddenly were not innocent (they had sinned). The first awful thing they discovered was that they were naked. They sewed fig leaves to cover their nakedness.

Genesis 3:8 "And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden."

This is the first specific time it is mentioned that Eve heard God's voice. God had come for fellowship. Guilt and shame entered, and man and woman hid from God. Just as it is today, there is no place to hide from God. Be sure, your sin will find you out.

Genesis 3:9 "And the LORD God called unto Adam, and said unto him, Where [art] thou?" Genesis 3:10 "And he said, I heard thy voice in the garden, and I was afraid, because I [was] naked; and I hid myself."

So many times guilt of sins causes us not to come to God. We feel we have done something so bad, that God will not listen and forgive. You see, in verse 10, Adam's guilt and sin had caused a separation from God.

Genesis 3:11 "And he said, Who told thee that thou [wast] naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?"

Without knowledge of sin there is no guilt association. Here God reminded Adam that his commandment was not just a request, but if disobeyed would be sin.

Genesis 3:12 "And the man said, The woman whom thou gavest [to be] with me, she gave me of the tree, and I did eat."

Adam is half accusing God. He is saying if you hadn't given me this woman, I wouldn't have sinned. He was trying to shift the blame to someone else. He was trying to say he really wasn't to blame himself.

Genesis 3:13 "And the LORD God said unto the woman, What [is] this [that] thou hast done? And the woman said, The serpent beguiled me, and I did eat."

Now that it is too late, the woman realized the serpent had tricked her. She, too, did not want to take the blame and tried to push her guilt to, the serpent. The difference between her and the man was that she was tricked; the man sinned with full knowledge.

There is a certain comedian today, as part of his act, says the devil made me do it. Excuses never change. We still try to look for a scapegoat, someone else to take the blame for our sins. It just won't work. Each person is responsible for his or her own acts.

We will see in the following verses that, just as sin is individual and each responsible for his own, so is the punishment for sin.

Genesis 3:14 "And the LORD God said unto the serpent, Because thou hast done this, thou [art] cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:"

You see, God did not give the serpent a chance to explain. The serpent, the spirit of Lucifer, had already fallen and been cursed. There was an additional curse pronounced here. (Many believe the serpent went upright before this curse was pronounced). He would now crawl on his belly and eat dirt all the days of his life, (lower than all the other animal kingdom). Satan as well as the serpent, was to be bound earthly.

Genesis 3:15 "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

This is one of the most important verses in the Bible. This is the promise of Jesus Christ as destroyer of the devil. The very first verse said that the serpent, or Satan, would be the natural enemy of mankind.

This statement truly means Satan is our enemy, but also that the snake is the natural enemy as well. The statement, "between thy seed and her seed" indicated that the enemy of Satan (Jesus) will be of the woman and not of the man. The devil, Satan, or his demons truly do nip at the heels of the Christian, but through the power of the Lord Jesus Christ, we can stomp on his head.

The Scripture teaches that the devil and his demons are subject to us when we cast them out in the name of Jesus the Christ.

Notes

Genesis 8 Questions

1. How did the serpent approach Eve?
2. Is there a Scripture where God told Eve not to eat of the tree of Knowledge?
3. Did Eve know not to eat of the tree?
4. What is a common statement called of people who deal trickery or underhanded?
5. What is a clever way people get us to doubt our belief in God or our church today?
6. What statement did Eve add to thou shalt not eat?
7. What was Eve's first mistake?
8. What word describes the tactics of Satan?
9. In verse 4 what lie did the serpent tell Eve?
10. The devil is a liar and God is what?
11. What did the serpent say she would be like when she ate of the tree?
12. Why was Lucifer thrown out of heaven?
13. What two things does the flesh desire?
14. What are many false teachers telling the people today?
15. What is secular humanism teaching our children?
16. What 3 things caused Eve to sin?
17. Who did Eve include in her sin?
18. Did Adam have a choice?
19. Why did they sew fig leaves?
20. What part of what the serpent said was true?
21. Where did they hide?
22. When was the first time specifically mentioned that Eve heard God's voice?
23. Where can you hide from God?
24. What 2 things separated Adam from God?
25. Who was Adam trying to blame?
26. Who did Eve blame?
27. Why did God not let the serpent explain?
28. What was the serpent's position in regard to other animals now?
29. Why is chapter 3 verse 15 so important?
30. Who will be the enemy of the serpent?
31. What indicates the virgin birth of Jesus?
32. How can we cast out the devil and his demons?

We saw in the last lesson, in Genesis chapter 3 verse 15, the promise of the Saviour.

Genesis 3:16 "Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire [shall be] to thy husband, and he shall rule over thee."

As we said before, the sin of each one was an individual act, and the punishment also is individual. We, too, will be judged individually. We shall stand before Jesus, one at a time. We will stand or fall on our own belief in Him. Not what our parents believe, or not what our husband or wife believe, but on what we believe. God has no grandchildren, just children.

In verse 16, God established the order in the family here on earth. A husband should rule over his wife in the flesh. As I said before, we are all responsible to God for our spirits. this Scripture, (that woman shall suffer in childbirth as her punishment for leading her husband into sin) has to do with the flesh, not the spirit.

God did not curse the woman or the man in the judgment that He spoke on them. He would provide restoration for them through the Saviour, Jesus Christ. They would each be allowed to accept that salvation.

Christianity places woman on the same level with man as regarding the gospels. Galatians 3:28 "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."

Also, we read the wife is in subjection to the husband in the flesh. Ephesians 5:22 "Wives, submit yourselves unto your own husbands, as unto the Lord." Ephesians 5:23 "For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body."

These Scriptures are trying to help us understand how Jesus is the husband of the church. He is the groom; we are the bride of Christ, if we are believers in him, both male and female.

Genesis 3:17 "And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed [is] the ground for thy sake; in sorrow shalt thou eat [of] it all the days of thy life;"

God was displeased with Adam because he listened to Eve, instead of Him.

God will not allow us to put anything, or anyone, ahead of His commands to us. The favorite excuse of many women for not coming to church is, "My husband wouldn't bring me". Come without him, if you must. He will soon come, too.

In His punishment for Adam, He cursed the ground (not Adam). The ground even today produces only what man works and gets from it. Before, it

voluntarily grew. It produces the amount man puts out in effort to make it produce now.

Genesis 3:18 "Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;" Genesis 3:19 "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou [art], and unto dust shalt thou return."

In these verses above, God told man, that through much opposition from the earthly things, shall he earn a living. I believe it also means that the devil will oppose him on every side, trying to alienate him from God.

The story of the thorns and thistles growing together with the wheat until the end showed that a man will be surrounded in this world by people controlled by Satan. We will have to grow with the Lord in spite of their trying to choke off Christianity.

Man's body truly will return to the earth, because it is of the earth. The spirit of man will not return to the earth, but will be with Jesus in heaven (if we choose to believe in Jesus). God has reminded man of his humble beginning. Just through belief in the Lord Jesus Christ can mankind rise above this humble beginning.

Genesis 3:20 "And Adam called his wife's name Eve; because she was the mother of all living."

This verse above indicated that there were no other people living (except Adam's family), because Adam said his wife was the mother of all living.

Genesis 3:21 "Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them."

God loved Adam and Eve. The above Scripture indicates the first animal was sacrificed for man. God, Himself, provided the sacrifice, as He did with Abraham when he was about to sacrifice his son, Isaac. God provided the sacrifice. God's concern was still the needs of mankind.

Genesis 3:22 "And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:" Genesis 3:23 "Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken." Genesis 3:24 "So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life."

In verse 22 above, the word "us" indicated more than one. Verse 22, verse 23, verse 24, were not really intended as a punishment for man, but really so that he would not eat of the tree of life, and live forever in his body that suffered and aged. Jesus is the Tree of Life, and when we eat of that Tree, being pardoned, our spirits will live forever with Him. Our earthly body will be changed into a heavenly body to house our spirits. This heavenly body will be free of pain, and free from the ageing process.

Adam and Eve were doomed to a life of toil and pain; yet, they were looking for a better life beyond the grave where they would be restored to a better place than Eden.

The divine presence in the Cherubims and the flaming swords showed the majesty and authority of God. He could exclude whomever He would. Through Jesus Christ, mankind will be able to re-establish his right to the Tree of Life in heaven. It is interesting to note the symbolism of the swords. The Bible is spoken of as a two-edged sword. God is also spoken of as a consuming fire. The flaming swords, The Bible, is the only entrance into the Tree of Life. Through the Bible, we learn that Jesus is the Tree of Life, and only belief in Him can purchase our eternal life with Him.

Notes

Genesis 9 Questions

1. Will husbands and wives be judged together?
2. In verse 16 God established the order of what?
3. Who is head of the home?
4. What was woman's punishment for leading her husband into sin?
5. God did not speak a curse, just a punishment on man and woman. Why?
6. We read in Gal. 3:28 as pertaining to the gospel there is neither _____ nor _____ in Christ Jesus pertaining to man and woman.
7. Ephesians tells us that in the flesh wives are subject to whom?
8. What are the Scriptures in Galatians, and Ephesians trying to show us?
9. In verse 17 God did not curse Adam, what did He curse?
10. What is the favorite excuse of woman for not coming to church?
11. Is that a legitimate excuse?
12. In the Scripture "dust thou are and unto dust thou shalt return". what will turn to dust?
13. Man will be surrounded by whom in this world?
14. How is the only way man can rise above his humble beginnings?
15. Why did Adam name his wife Eve?
16. When God made coats of skins for Adam and Eve, what religious significance was this?
17. What word in verse 22 indicated more than one?
18. What two things did God place at the east of the garden of Eden?
19. Was this for punishment?
20. Why did God not want mankind to be able to eat of the tree of life at that time?
21. Our earthly bodies will be changed into what to house our spirits in heaven?
22. The divine presence of the Cherubims and the flaming swords showed what two things of God?
23. How can mankind re-establish his right to the Tree of Life in heaven?
24. What is spoken of as a two edged sword?
25. God is spoken of as _____.
26. What teaches us that Jesus is the Tree of Life?

Genesis 4:1 "And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD." Genesis 4:2 "And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground."

Tilling the ground and keeping the sheep were both honorable trades. It seems both sons worked.

Genesis 4:3 "And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD." Genesis 4:4 "And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering:"

So many do not understand the reason why God appreciated Abel's offering, and did not accept Cain's. I believe it had something to do with the Lamb sacrifice. God would require a firstling of the flock (lamb) sacrifice connected with forgiveness of sins. God required the blood of a lamb for sacrifice. Without the shedding of blood there is no forgiveness of sin. Hebrews 9:22 "And almost all things are by the law purged with blood; and without shedding of blood is no remission."

We do not fully understand why this is necessary, but we do understand that from the beginning this was so. God Himself killed an animal and made aprons for Adam and Eve (sacrificing for them). When the law was given, much detail was given about the necessity of a Lamb sacrifice.

Cain's offering was earthly. It had no blood sacrifice.

Genesis 4:5 "But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell."

It is a very dangerous thing to get angry with God. God does not have to explain the reason for the things He does. We just have to comply with His wishes. He (Cain) was not just angry with God. He was jealous of his brother. His jealousy drove him to commit another more serious sin. It is dangerous to harbor jealousy. It generally leads to additional sin, even now.

Genesis 4:6 "And the LORD said unto Cain, Why art thou wroth? And why is thy countenance fallen?" Genesis 4:7 "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee [shall be] his desire, and thou shalt rule over him."

God judges the heart. He saw that Cain's heart was full of sin, jealousy, and even murder. God would not require something that was impossible to do. Cain was trying to take a short cut.

He offered what was easy to acquire and would cost him very little. Cain brought an offering of his choice, rather than an offering that would please God. So many times we choose to do what we want to do, and not what God has called us to do. When we fall on our faces in failure, we want to blame anyone, or anything, except ourselves for our failure. God has a perfect plan. We are not happy until we fit into that plan.

God even mentions, to Cain, that Cain was the firstborn and would actually rule over his brother, if Cain would straighten up and do what was right. God reminded him that, even then, he was plotting in his heart a terrible sin.

Genesis 4:8 "And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him."

Cain's jealousy had now come to produce a terrible sin. When they were alone (no arbitrator) Cain killed Abel. This terrible sin is prominent in families even today. Statistics tell us that 25% of the murders, or 1 out of 4 murders, are committed by members of the family. In fact, the immediate family. Brothers are very seldom alike and jealousy springs up many times when parents show a special love for one over the other. From the meaning of their names, Abel-breath, Cain-acquired or smith, spear)it appears that Eve favored Cain. There is never a reason to murder. Killing in war, or to defend yourself, is not murder. Jesus said that when you hate your brother that you have committed murder already in your heart.

Genesis 4:9 "And the LORD said unto Cain, Where [is] Abel thy brother? And he said, I know not: [Am] I my brother's keeper?"

Cain's answer to God was an angry response. Cain probably thought, if he could get rid of this brother, it would put him in better standing with God. (No competition)

How many times today do we hear this cry, "Am I my brother's keeper?" In God's sight, yes, we are our brother's keeper. If we see a brother in need and turn our backs, God will count it against us. The same in reverse is true. If we help others, we will be blessed of God for it. "In as much as ye have done it to the least of these my brethren ye have done it unto me." (Part of Matthew:25-40)

In Matthew 10 verse 42, we read in Jesus' own words. "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

Yes, we are our brother's and sister's keepers. Some people have the wrong impression about wealthy people. Most of them that I know are very generous people, willing to help when they see a need. It is not their wealth that sends them to hell. It is the worship of their money. I love the Scripture in 1st Timothy 6:17-19, that explains how a person with wealth should handle what God has entrusted to them.

I Timothy 6:17 "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;" I Timothy 6:18 "That they do good, that they be rich in good works, ready to distribute, willing to communicate;" I Timothy 6:19 "Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

You see, there is not anything wrong with having money. The sin occurs when we put that money ahead of the things of God through greed.

The U.S., as a whole, has one really good thing going for it. It is a charitable nation. We help the suffering of the world. In 1st Peter 4:8, it tells it all, I Peter 4:8 "And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins."

Genesis 4:10 "And he said, What hast thou done? The voice of thy brother's blood crieth unto me from the ground."

This is the first murder in the Bible. Not only had Adam and Eve lost Abel in physical death, but they had lost Cain (he was a murderer).

This is a strange statement that God made here. (Abel's blood cried out to God from the ground).

Our lives are dependant wholly on the shed blood of Jesus Christ. Then life, in this sense, is in the throne of God to purchase our salvation for us. Without the shedding of blood there is no life, as we already mentioned from Hebrews 9:22.

Genesis 4:11 "And now [art] thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand;" Genesis 4:12 "When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth."

There is a little bit of difference in the curse here for Cain, and the one for Adam. Adam, himself, was not cursed, just the earth, but in this instance of Cain, God had spoken the curse on Cain, as well as the ground. This made it doubly hard for the earth to produce for Cain. Cain would move from place to place looking for a more productive field to plant on, but he would not find one. His crops would fail wherever he was. The blessings of God had been revoked and now there was a curse instead. Man's sin is the greatest curse of life. It makes him a wanderer (running from sin) and there is no place to hide.

In verse 13 we hear Cain cry out for mercy.

Genesis 4:13 And Cain said unto the LORD, My punishment [is] greater than I can bear. Genesis 4:14 "Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, [that] every one that findeth me shall slay me."

No one wants to face his punishment. Everyone looks for a scapegoat, or a way out. Self pity had entered Cain. No where do we see remorse for what he had done. Instead of improving his position with God, he had caused a terrible rift. His fears of having someone do the same thing to him were overwhelming. He knew he would be looking out over his shoulder constantly. Never would he be able to find a place of peace and rest. It is as if he blamed God for what had happened to him, instead of realizing his sin and repenting.

Genesis 4:15 "And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him."

This is a strange verse. When I looked up the word "mark", hoping to find the exact meaning, I just realized that whatever it was, it was to draw attention to Cain. It was so they would take note of him for what he had done. Many believe that Cain was turned black (there is no solid evidence, that I could find, for this). Had God wanted us to know what the mark was, He would have told us. We see the awful cost of vengeance as well (7 fold). "Vengeance is mine saith the Lord."

On this we will close.

Genesis 10 Questions

1. What was the name of Eve's first son?
2. What was her second son's name?
3. What were their occupations?
4. What did Cain bring as an offering to God?
5. What did Abel bring as an offering to God?
6. What caused God to accept Abel's sacrifice and reject Cain's?
7. Without the shedding of blood there is no what?
8. When Cain realized that God did not accept his offering, what did Cain do?
9. What drove Cain to commit a more serious crime?
10. In verse 7 God said, "if thou doest not well, _____lieth at the door?"
11. Where did Cain attack Abel?
12. What did Cain do to Abel?
13. What percent of murders are committed by close family members today?
14. When God asked Cain where Abel was, what two replies did Cain make?
15. In Matthew 10:42, what small item does God say He would reward if it is given in the name of a prophet?
16. What wrong impression do we have about rich people?
17. In 1 Timothy 6:17-19, what should we be quick to do if God has blessed us with money?
18. What one really good thing does the U.S. have going for it?
19. What does 1st Peter 4:8, tell us that charity will do?
20. What cried to God from the ground?
21. What purchased our salvation?
22. What three judgments did God speak to Cain?
23. What was the difference in the curse for Adam and Cain's curse?
24. What is the greatest curse in life?
25. What was the mark that was placed on Cain?

Today we will resume our lesson in Genesis 4:16 "And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden."

This was the only mention of Nod in the Bible. Nod means vagrancy or missing. The Bible is not very informative about Nod. I do know that to be in the presence of God, and be sent forth away from Him would have to be very close to hell. The only physical description we have of this place is that it was on the east of Eden.

Genesis 4:17 "And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch."

You could relate Cain's being sent away from the presence of God with someone who has been removed from the church; sent out into the world. God had banished Cain to a life of wandering. Cain decides not to wander, but to settle down and build a city. Cain's wife was there to comfort him. She bare him a son in exile. It seems Cain was interested in making a name for himself here on the earth, since in all probability, he assumed he would have no future in heaven.

There are some very strange similarities in the names of the sons of Cain and the sons of Seth. If you will look with me at the line of names in chapter 4, the genealogy reads thus: Adam, Cain, Enoch, Irad, Mehujael, Mathusael, and Lamech. In chapter 5, the genealogy of Seth is: Adam, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Methuselah, and Lamech, These names are so similar, if we are not careful we will confuse the two. The only explanation, that I can find, is that they named their children similar names.

As we look at Cain's children in the verses that follow, it seems none of his ancestors walked closely with God.

Genesis 4:18 "And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat Lamech." Genesis 4:19 "And Lamech took unto him two wives: the name of the one [was] Adah, and the name of the other Zillah."

This was undoubtedly not the Enoch who was the 7th from Adam through Seth. This Enoch here seemed to be the ancestor of some earthly controlled people, as we will see in the following verses.

Genesis 4:20 "And Adah bare Jabal: he was the father of such as dwell in tents, and [of such as have] cattle."

You can see here the wanderer that God told Cain he would be.

Genesis 4:21 "And his brother's name [was] Jubal: he was the father of all such as handle the harp and organ."

Many Christians say music should not be played in the church because Jubal was not a good man. We must look to David (who was the beloved of God) to know that music is not only permissible but desirable in church.

Genesis 4:22 "And Zillah, she also bare Tubal-cain, an instructor of every artificer in brass and iron: and the sister of Tubal-cain [was] Naamah."

As I said before, this family of Cain was turned toward things of the world, and Tubalcain was no exception, This family, feeling estranged from God, was really caught up in fulfilling life in this world, without looking for an everlasting life in heaven. The spirit of Cain was a spirit of rebellion against God (worldliness). He was leaving out the spiritual and the divine to please the carnal.

Genesis 4:23 "And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt."

You see. Lamech was following in the footsteps of his ancestor Cain. Selfishness, greed, and worldliness cause a person to commit all types of sin. Dual marriages, and even murder, as we see here from Lamech, occur when a person is interested in fulfilling lust of the flesh. Not regarding God or the future life, living only for the here and now, could be the basic cause of murder.

Genesis 4:24 "If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold."

Lamech was calling his own protection here, not the protection of God.

In all of Cain's descendents, Moses did not go into detail about their lives. It is as if their lives were so selfish and hideous that he wanted to forget them as quickly as possible. In the next chapter, we will read about men with the very same names, who are godly descendents of Adam through Seth. We will also see in their genealogy that Moses told of their length of days, as well as their pleasing God. A good tree produces good fruit, but an evil tree produces evil fruit, Cain was evil; Seth pleased God.

Genesis 4:25 "And Adam knew his wife again; and she bare a son, and called his name Seth: For God, [said she], hath appointed me another seed instead of Abel, whom Cain slew."

The name "Seth" means set, placed, or appointed. God had appointed a gift of love to Adam and Eve to soften the hurt of the loss of Abel. Eve recognized God's work in replacing Abel with Seth. Through this son the promise of the deliver would come. She would believe this was the appointed one given to her from God to comfort her.

Genesis 4:26 "And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the LORD."

The nature of mankind is to worship. The nature of mankind tells us there is a supreme being to worship.

Prayer is talking to God. It is natural to look up and try to communicate with the Supreme Being. Everyone has void in their lives until they can fill that void with God. Men try to attain great wealth and power, thinking this will fill the need, but they are just as empty after they have attained wealth or power as they were before. Mankind has an inner need to worship. You may go to the jungle where the cannibals live, and you will find, that in their own primitive way, they are trying to find God to worship. Even presidents and kings, that seem to have everything anyone could want, are still empty within, until they come to have a personal relationship with the Lord Jesus Christ.

In our society today our young people are searching for something real. Most of them that fall into the trap of false religion are truly searching for God. They are just looking in the wrong places. Most of these false religions require great sacrifice (which the young are willing to do in search for the Supreme Being). If we can just introduce them to Jesus quick enough, they can fill the void in their lives with Jesus Christ. Nothing else will satisfy.

This third generation from Adam was an early beginning for man's search for God and eternal life. God searched for Man in Adam's time. This is the first instance of man seeking God.

For the next lesson read chapter 5 several times.

Notes

Genesis 11 Questions

1. When Cain left the presence of the Lord, where did he dwell?
2. In relation to Eden, where was it?
3. What does Nod mean?
4. To be out of the presence of God is to be close to where?
5. What was Cain's son's name?
6. What was the name of the city Cain built?
7. What four names are in Cain's line and in Seth's?
8. In verse 18, who was Enoch's son?
9. Adah bare whom?
10. Jubal did what for a living?
11. Who was the father of all as handle the harp and organ?
12. Who was the mother of Tubalcain?
13. The spirit of Cain was a spirit of what?
14. What were the names of Lamech's wives?
15. What sin did Lamech commit that his ancestor Cain committed?
16. What three things cause a person to commit all types of sin?
17. In V-24, if Cain shall be avenged sevenfold, truly Lamech how many?
18. The wicked descendents started with whom?
19. What was the name of the son, God gave Eve to replace Abel?
20. What was the name of his son?
21. The nature of mankind is to what?
22. Prayer is what?
23. When did man begin to call on the name of the Lord?

Notes

Today we will begin in chapter 5 of Genesis. In chapter 5, we begin with the genealogy of the patriarches. In the last lesson, we were looking at the evil ancestors of Adam's family. Now with Seth, we are looking at the Godly line through whom the Saviour would come. In the third chapter of St. Luke, you can follow right back to Adam through his son Seth. St. Luke 3:38 "Which was [the son] of Enos, which was [the son] of Seth, which was [the son] of Adam, which was [the son] of God."

Genesis 5:1 "This [is] the book of the generations of Adam. In the day that God created man, in the likeness of God made he him;" Genesis 5:2 "Male and female created he them; and blessed them, and called their name Adam, in the day when they were created."

We are taken back to creation day in the verses above. This line would be carried on until the blessed Saviour would become the end to this beginning. We are reminded here that mankind was made in the image of God. In V-2, it explicitly said that this was not just man, but man and woman. Adam is a plural name and is here denoted as meaning both Adam and Eve. We touched on this Scripture in a previous lesson.

Genesis 5:3 "And Adam lived an hundred and thirty years, and begat [a son] in his own likeness, after his image; and called his name Seth:"

We must take note that this was not Adam's first son. Adam had Cain and Abel before Seth, but the lineage that would be followed throughout the Bible would be Seth.

Genesis 5:4 "And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters:"

You see, in none of these Scriptures did Moses go into detail about how many sons and daughters. My own opinion of the longevity of life for this early humanity was so they could populate the earth.

Genesis 5:5 "And all the days that Adam lived were nine hundred and thirty years: and he died." Genesis 5:6 "And Seth lived an hundred and five years, and begat Enos:" Genesis 5:7 "And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters:" Genesis 5:8 "And all the days of Seth were nine hundred and twelve years: and he died." Genesis 5:9 "And Enos lived ninety years, and begat Cainan:" Genesis 5:10 "And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters:" Genesis 5:11 "And all the days of Enos were nine hundred and five years: and he died." Genesis 5:12 "And Cainan lived seventy years, and begat Mahalaleel:" Genesis 5:13 "And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters:" Genesis 5:14 "And all the days of Cainan were nine hundred and ten years: and he died." Genesis 5:15 "And Mahalaleel lived sixty and five years, and begat Jared:" Genesis 5:16 "And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters:" Genesis 5:17 "And all the days of Mahalaleel were eight hundred ninety and five years: and he died."

It seems that these genealogies go on and on. We see that these men were men of God and lived long lives. In V-18 below, we will see the righteous Enoch, not the son of Cain, but rather the seventh from Adam through the line of Seth. Keep in mind "seven" means spiritually complete.

Genesis 5:18 "And Jared lived an hundred sixty and two years, and he begat Enoch:" Genesis 5:19 "And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters:" Genesis 5:20 "And all the days of Jared were nine hundred sixty and two years: and he died." Genesis 5:21 "And Enoch lived sixty and five years, and begat Methuselah:" Genesis 5:22 "And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters:" Genesis 5:23 "And all the days of Enoch were three hundred sixty and five years:" Genesis 5:24 "And Enoch walked with God: and he [was] not; for God took him."

In Jude verse 14, the Scripture says that Enoch, the seventh from Adam, prophesied. You see, we find in these Scriptures that God not only walked and communed with Enoch, but he showed him into the future. Verses 14-15-16 of Jude look right into the future to the end times. Jude 1:14 "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints," Jude 1:15 "To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard [speeches] which ungodly sinners have spoken against him." Jude 1:16 "These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling [words], having men's persons in admiration because of advantage."

Hebrews 11:5 tells us how we can be translated to be with God. Enoch was the recipient of this gift. Hebrews 11:5 "By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God."

I like the story that says, one day when Enoch was walking with God, that God invited Enoch to go home with him, and he did. (This exact statement is not in the Bible, but in all essence was what really happened.)

Do not confuse this Enoch with Enoch who was the son of Cain. They were total opposites.

I won't write it down here, but you may read in St. Luke the 3rd chapter, beginning with verse 37, the genealogy of Seth to Enoch.

We could go on and on about this being a first fruit of the rapture of the church.

Verse 23 of Genesis says all the days of Enoch were 365. That is an interesting statement. For Enoch is still alive. It means his time on earth was 365 years. Even the number of his years are a peculiarity for there are 365 days in a year.

What a beautiful picture of the rapture of the church. When the trumpet blows in the sky, there will be a large number of people who will walk with God.

Genesis 5:25 "And Methuselah lived an hundred eighty and seven years, and begat Lamech: Genesis 5:26 "And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters:" Genesis 5:27 "And all the days of Methuselah were nine hundred sixty and nine years: and he died." Genesis 5:28 "And Lamech lived an hundred eighty and two years, and begat a son:"

This is a very interesting Scripture, as well. This Methuselah (descendent of Seth) lived longer than anyone else upon the earth. Some writers believe that Methuselah died the day before the flood. This is pure conjecture taken from some writings other than the Bible. It could easily have happened, but as far as I know, the Bible does not substantiate this statement. We do know that it is a popular saying about someone who is very old, that they are as old as Methuselah.

Genesis 5:29 "And he called his name Noah, saying, This [same] shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed."

"Lamech" means the powerful. It seems as if Lamech looked around him and saw a world with people not following God, but rather living for the here and now. The people around him had so discouraged him that he felt all was lost. Then God gave him this son Noah. Lamech realized that Noah was going to break the chain of endless toil and sin here on the earth. At last, there was hope.

Genesis 5:30 "And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters:" Genesis 5:31 "And all the days of Lamech were seven hundred seventy and seven years: and he died."

You know looking at these two verses really saddens me. Noah had sisters and brothers who did not believe and did not board the ark. Probably Noah's father, Lamech, had died, but what about Noah's sisters and brothers? If I truly understand the Scripture above, then they must have gone the way of the wicked world and been lost with all the others in the flood.

Genesis 5:32 "And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth."

This Scripture above does not tell us whether these boys were triplets, or whether it meant around the time Noah was 500 years old, or whether it means shortly after he was 500. It really doesn't matter for our study here.

"Noah" means rest. Certainly there is a sabbath of rest for those who enter the ark of safety through belief in the Lord Jesus Christ.

"Shem" means shame. "Ham" means hot (from a tropical habitat). "Japheth" means expansion. From these three young men will spring the three types of people in the world, the Caucasian, the Oriental and the Negroid. We will get into many interesting things about this family in our next lesson, chapter 6 of Genesis.

Read chapter 6 several times to prepare for next week's lesson.

Genesis 12 Questions

1. Chapter 5 is a genealogy of whom?
2. Did Jesus come from Seth's line or Cain's line?
3. In the day Adam and Eve were created, what did God call them?
4. When Adam was 130, what son was born to him?
5. How long did Adam live?
6. Enoch was 7th from whom?
7. Which of Enoch's sons was born when he was 65?
8. How old was Enoch when he went home with God?
9. Who lived the longest on the earth?
10. How long did he live?
11. What testimony did Enoch have?
12. What is a popular statement about someone who is old?
13. What does "Lamech" mean?
14. What probably happened to Noah's sisters and brothers?
15. What age was Noah when it is mentioned that he begat three sons?
16. Name the three sons.
17. What does "Noah" mean?
18. What does "Shem" mean?
19. What does "Ham" mean?
20. What does "Japheth" Mean?
21. Name three types of people that came from these three sons.

Notes

Today we will begin in chapter 6 of Genesis.

Genesis 6:1 "And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them," Genesis 6:2 "That the sons of God saw the daughters of men that they [were] fair; and they took them wives of all which they chose."

These few words probably have the greatest variety of opinions than any other portion of the Bible. Some believe that these daughters of men were the children of the fallen angels when Lucifer fell from heaven. Some believe that the sons of God were angel beings who helped populate the earth. There are so many opinions. I will not go into all that here. It is unimportant where they came from. I will give my opinion, then go on. The most logical explanation to me is that Seth's descendents (sons of God) married Cain's descendents (daughters of men) and bare children. We had already mentioned that Seth's line was Godly and Cain's worldly. These people probably had 20 or 30 children each. It wouldn't take long at that rate to multiply into a vast number. We will see 70 go into Egypt and become approximately three million. All we need to know here was that they didn't marry their sisters.

Anytime you see worldly people marry into a family of believers, it is difficult for the believing spouses to stay faithful to God. Evil destroys good.

Genesis 6:3 "And the LORD said, My spirit shall not always strive with man, for that he also [is] flesh: yet his days shall be an hundred and twenty years."

God saw these people were multiplying so fast and were getting involved with those of unbelief, so he declared, I won't leave you very much time to get into all these temptations. I will reduce your time upon the earth. Instead of living seven or eight hundred years, as they had before, their lifetime was reduced to 120 years. God was fast losing patience with mankind. I believe these years were literal years.

Mixed marriages are not pleasing to God. God does not approve of believers marrying worldly people, and this was just what was going on. We read over and over "be not unequally yoked with infidels". Again we read, "what fellowship has the light with darkness?" Marriage in the Lord will not be like this. Man was allowing fleshly desires to rule over him.

Genesis 6:4 "There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare [children] to them, the same [became] mighty men which [were] of old, men of renown."

I am not certain whether this "giants" meant physical stature, or whether it meant men like Enoch and Noah who were giants of faith. Perhaps these people were larger of stature than we are. This very long life and hard work would tend to need a larger body.

We do know that years later Saul, who became the first king of Israel, was tall. An even taller man was Goliath. Even today, in certain parts of the world, there are very large framed people, and in contrast there are very small people called pygmies. In our own family one of my cousins was 7 feet 2 inches tall. By modern standards, that is very tall.

Looking at the standpoint of giants in character, we do see in the descendents of Seth a group of people whose morals were above others of their day. I really tend to believe, because of the statement "mighty men, which were of old, men of renown", that it was speaking more of character than size.

Genesis 6:5 "And God saw that the wickedness of man [was] great in the earth, and [that] every imagination of the thoughts of his heart [was] only evil continually."

Beautiful women can easily turn the head of a good man and corrupt him, as Solomon was corrupted by his many wives. One sin leads to another. Soon, sin will grow so that it will become a habit, and cause a depraved mind. God judges the heart, and in the Scripture above, more than the deeds, God saw that their heart was stayed upon sin.

Genesis 6:6 "And it repented the LORD that he had made man on the earth, and it grieved him at his heart."

So many parents today are so saddened by the lives of their children that they wish they had never had children. They can bring so much joy when things are right, but so much sorrow when they go bad. God made man so He might fellowship with them. What a heartbreaking thing for them to turn away from their Creator and desire things of this world over God. I hurt with God in this.

Genesis 6:7 "And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them."

Here God's hurt and disappointment in mankind overflowed. He said He would destroy them. You see the animals, fowls, etc., were made for the use of man. There would be no need for them if Man was destroyed.

Not only had mankind gotten into every type of sin, but also which was worse, man stopped fellowshiping with God. Seth's descendents were now fellowshiping with Cain's descendents. God was about to reverse this whole situation and do away with His creation.

Genesis 6:8 "But Noah found grace in the eyes of the LORD."

God loved Noah and God would take care of Noah. "Where sin doth abound, the grace of God doth much more abound". In the next few verses, we will see that Noah loved and respected God. Noah tried to live as nearly right as he could and still be in the flesh. So many people do not understand grace, they believe "saved by grace" gives them the license to do anything they want to, and still be saved. Grace has even more requirements than the law. God not only wants us to have the form of religion, as they did with the law, keeping the ordinances, but God wants us to have pure thoughts coming

from a pure heart. He wants us to desire fellowship with Him so much that it is the most important thing in our lives.

Genesis 6:9 "These [are] the generations of Noah: Noah was a just man [and] perfect in his generations, [and] Noah walked with God." Genesis 6:10 "And Noah begat three sons, Shem, Ham, and Japheth."

Noah was a just man seeking to please God. God blessed him with three sons.

Genesis 6:11 "The earth also was corrupt before God, and the earth was filled with violence."

It seems that masses of people were involved in every type of sin. Brother was killing brother. It seemed this Cain group had polluted the Seth descendents and violence and crime was rampant. Except for Noah, it seemed everyone was involved. Verse 12 tells how universal it was.

Genesis 6:12 "And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth."

We might say that about the earth now. There is crime on every hand. So many abominable things to God prevail today. Rape, incest, homosexuality, murder, stealing, lying, cheating, adultery, disobeying parents, drugs, alcohol, filthy movies and television are common. About the only way you can raise children to be Christians in this society today would be to totally isolate them from this evil and corrupt generation. The rock music alone can pervert a child's mind so badly, that he or she may never be able to function as a Christian. Most who listen to the subliminal messages of this music cannot face reality of any kind, much less make firm decisions as a Christian. Our society has gone mad and God will not tolerate it. We must realize that God is angry, and unless we repent as a nation, we will see something much worse than the flood, because our sins are more perverted than theirs. It seems there are no modern-day Noahs, who have walked uprightly before God.

Genesis 6:13 "And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth."

The forces of nature are subject to God. If you will notice here, God was going to destroy them with the very thing that meant more to them than He did. You see, they had their eyes and their hearts caught up in the things of this earth; so God would destroy them with the earth. He was telling Noah, I am going to wipe them off the face of the earth. We will see in verse 14, God provided a way out for all who earnestly seek to please Him.

Genesis 6:14 "Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch."

We have heard so many preachers talk about this ark of safety. I think we should look at the physical and the spiritual implications this ark holds for all of us today.

If we are right with God, there is a way out of every problem that we face. Our ark of safety is belief in the Lord Jesus Christ. As this ark saved Noah and his family, Jesus Christ will save us and our families. One thing that really concerns me today is that we are not building our ark as God commanded Noah to do. Some are being saved, but very few are shoring up the sides and thoroughly preparing for the disaster. Noah was not saved from the flood, he was saved in it. We have a Brill Cream religion - a little dab will do you!

Noah worked continuously preparing. He never questioned whether God had told him the truth or not. He went diligently to work. God had a perfect plan for the ark. He has a perfect plan for us, too. Noah had an attribute that many could take a lesson from today. He took instruction well. When God spoke, he listened. So many of us will not slow down enough for God to speak, and even if He does, we seldom listen. We are a generation that does not like to be instructed. Our hearing apparatus in the heart is coated over with cares of this world. How many people even bother to read God's word: to fellowship with God, we must get into His Word. I hear people say " I don't understand the Bible". Get some help. get in a good Bible study and start digging. The best treasures are not on the surface. All is not lost, if we will just heed the Scripture in II Chronicles 7:14 "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

We, Christians, are God's people who are called by Christ's name. Such an arrogant generation. How can we humble ourselves? Not many people will even admit to praying at home. and even fewer pray in public. We won't find God's face out playing golf, at football and baseball games, hunting, and all the other places that we put ahead of God. If our people would read the Bible and pray even half the time that they watch television, it would really get God's attention. It is very plain what God would have us do. Become new creatures in the Lord Jesus Christ, put God ahead of everything else and then, He will hear us, forgive us, and save us and our land.

In the next lesson we will continue into the flood.

Genesis 13 Questions

1. In verse 2, when men began to multiply upon the earth. What happened?
2. The most logical explanation of the sons of God and daughters of men, in my opinion, is what?
3. If Seth's line was Godly, what was Cain's?
4. Seventy people went into Egypt and approximately how many came out?
5. God first reduced the life span to what?
6. How does God feel about believers marrying non-believers?
7. What was man allowing to rule over him?
8. What are two opinions of the giants mentioned?
9. Who was the first king of Israel?
10. What causes a depraved mind?
11. In verse 7, name four things God said He would destroy.
12. What was even worse than man sinning?
13. In verse 8, what did Noah find in the eyes of the Lord?
14. Which has more requirements in God's sight, the law or grace?
15. What two descriptions of Noah were in V-9?
16. What did Noah and Enoch have in common?
17. Name Noah's three sons.
18. What two things were rampant when God decided to destroy the earth?
19. Name ten or more things that are an abomination to God.
20. How could you raise children free of all this?
21. What are the forces of nature subject to?
22. What would God use to destroy them?
23. What kind of wood was used to make the ark?
24. What is our ark of safety?
25. What is a Brill Cream religion?
26. To fellowship with God, we must do what?
27. II Chronicles 7:14 tells us what?

Notes

May I go back and mention that the gopher wood mentioned was probably cypress, but there is no absolute proof of this.

Genesis 6:15 "And this [is the fashion] which thou shalt make it [of]: The length of the ark [shall be] three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits."

This ark was to be made by specific directions of God so that it could hold up to the terrible strain of the high water. This boat was to house approximately 45,000 animals, which would cover several of all the species known on the earth today. God also had specific places for Noah to place the animals, the foodstuff, and for the family of Noah. Noah had to follow every detail of instruction for this ark to be functional for the use God had intended it. The exact number of animals is just an estimate. No one knows for sure how many were aboard.

There is a controversy of how long a cubit is. Some believe 18 inches, and some believe 21 inches. I guess it is according to how long your arm is, because actually a cubit was the distance between the elbow and the end of the longest finger on that hand. I will give you the dimensions both ways, and you can choose whichever figure fits your belief. 450 feet long, 75 feet wide, 45 feet tall, or 525 feet long 87 feet wide, and 52 feet tall. At any rate, it was a very large ship. It really does not matter which is correct. We need only know that this was a ship large enough to take care of Noah's needs and the animals' needs.

Genesis 6:16 "A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; [with] lower, second, and third [stories] shalt thou make it."

This was a very precise and complicated ship to build. I assume that this window went the full length of the ship, and was 18 to 21 inches tall. This would give light and air to all inside. This door had to be a tall one to let in animals like giraffes. The three stories were to separate the different types of animals, and for Noah's family to have separate quarters, as well. If I understood earlier in this chapter, it said to make rooms. Some animals could not stay with other predators.

Genesis 6:17 "And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein [is] the breath of life, from under heaven; [and] every thing that [is] in the earth shall die."

God was very specific that this judgment was from Him. This was not something Satan did. It is terrible to fall under Satan's attacks, but we can withstand him with the blood of Jesus. The worst is to fall under the judgment of God. There is no hiding or protection from this. This judgment was on all except Noah's family, and the few animals chosen to reproduce on the earth. God was angry and would, without repentance, bring judgment.

Genesis 6:18 "But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee."

God not only saves Noah because of his fellowship with God, but saves his family as well, God establishes His agreement (covenant) with Noah and his family. They alone would be saved. "Eight" means new beginnings, God would begin with Noah's family. God invites us today to come into His ark of safety. Jesus Christ is the door we enter in by. Again, God was angry with a perverse generation. The Day of Judgment was here. God would not tolerate open and perverted sin.

Genesis 6:19 "And of every living thing of all flesh, two of every [sort] shalt thou bring into the ark, to keep [them] alive with thee; they shall be male and female." Genesis 6:20 "Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every [sort] shall come unto thee, to keep [them] alive."

God planned to repopulate the whole earth with these couples. The birds would not even have a place to rest, so even they had to be repopulated. There was no specific mention of fish. They would not die in the flood.

If you will notice in the Scriptures above, Noah did not go out to find these pairs of animals. The animals came to Noah ("shall come unto thee"). This was the only way to stay alive. God did not want these animals cross-bred. These were all their kind.

Genesis 6:21 "And take thou unto thee of all food that is eaten, and thou shalt gather [it] to thee; and it shall be for food for thee, and for them."

The one thing that stands out so clearly in all of this, is that God did not put the food in the ark for Noah. God told Noah to put it in the ark. Noah had to do the work himself. Truly he was directed by God, but Noah had to prepare. It reminds me very much of the famine in Egypt in Joseph's time. God revealed the disaster to Joseph, and Joseph had to do the legwork to prepare for the famine. God never changes. He will reveal a problem to us before it happens so we can prepare for it. God will help us, but He will not do it for us.

Genesis 6:22 "Thus did Noah; according to all that God commanded him, so did he."

Noah recognized the instructions of God. Noah not only said yes sir, but he did something about it.

Noah had to be a man of extra-ordinary faith. All this time, it had never rained upon the earth. People had to be laughing at Noah. He never once stopped working on the ark. He never once stopped warning of the impending doom.

The Bible is not very explanatory whether the sons worked to help Noah, or not.

I can just hear the people saying, "What makes you think you are so special that God will save you?" Noah was busy building the ark for 100 years. I do not find the exact 120 years that most attribute to this period in the Bible. I think the 120-year period comes from a history book of that period, and not from the Bible. The Bible said Noah was 500 years old when his sons were born, and then in the next lesson Genesis 7:6 "And Noah [was]

six hundred years old when the flood of waters was upon the earth." That is 100 years, not 120. This, like so many other things that people believe about the Bible are not facts. We must not add to, or take away from the Bible. If God wanted us to know the exact time, He would have put it in the Bible.

Let us remember throughout this study, we are studying the Bible and not the history of the Bible times.

As a quick over-all look again at chapter 6, let us remember that sin covered the earth. God judged everyone lost except Noah's family. Noah's moral life and great faith in God won God's favor, and God showed Noah a way out. Jesus Christ is our ark of safety (our way out). In Chapter 7, we will go into more detail about the flood and Noah's preparation for it.

For the next lesson read chapter 7 three times.

Genesis 14 Questions

1. What was the gopher wood probably?
2. How many cubits long was the ark?
3. How many cubits wide was the ark?
4. How many cubits high was the ark?
5. Name two opinions of what a cubit is?
6. What is a cubit actually?
7. How many stories high was the ark?
8. What is it safe to assume about the windows?
9. What two things would the window furnish?
10. Why were there three stories?
11. Who brought the flood?
12. What was the purpose of the flood?
13. What is worse than an attack from Satan?
14. Who would God establish His covenant with?
15. How many people were saved?
16. What does that number mean?
17. What, or who, is our entrance to our ark of safety?
18. Why were male and female of each put in the ark?
19. Name three types brought into the ark?
20. Why was there no specific mention of fish?
21. Did Noah have to go out and catch the animals?
22. Did God provide food?
23. Who did the work?
24. What, in Joseph's time, reminds us of this?
25. Why does God reveal problems ahead to Christians?
26. Give two words describing Noah's faith.
27. How many years was Noah building the Ark?
28. Where does the 120-year theory come from?
29. How old was Noah when the floodwaters were on the earth?
30. What two things must we remember in this Bible study?
31. In our quick look back at chapter 6, what covered the earth?
32. What two things saved Noah?
33. Who is our way out?

Notes

We will begin this study with chapter 7 of Genesis 7:1 "And the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation."

In this we see Noah's very difficult task finished. A righteous man or woman should be about winning their entire family and generally will be able to. The best way to win them is by living a separated life every day. God mentioned again that He was pleased with Noah.

Genesis 7:2 "Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that [are] not clean by two, the male and his female." Genesis 7:3 "Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth."

In V-2 the first separation of clean and unclean animals was made. Clean animals would have to be more abundant to be used as food for Noah's family, and for sacrifice to God. This just goes into more detail. In V-1, the call came. It is still our call to safety today. Matthew 11:28 "Come unto me all ye that labor and are heavy Laden and I will give you rest." Noah obeyed God's voice and came into the ark. Just as Noah went into his ark of safety by the door, we must enter into safety through Jesus Christ our Lord. Noah had lived in a very evil time, but stayed in right standing with God. We must live pure lives in this evil generation as well. Verse 3 tells exactly why God brought the animals into the ark. It was to preserve the seed of every variety. The fowls were in sevens for the same reason. The animals were for food and for sacrifice.

Genesis 7:4 "For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth."

These threatening were from God; Divine in nature to purify the earth. Forty had always been a time of testing and trial, thus it rained forty days and forty nights. This seven days was an exacting time, again, seven means spiritually complete. The work was over. Divine judgment was here. God would destroy his creation.

In verse 5 we see the unquestioning obedience of Noah when God spoke.

Genesis 7:5 "And Noah did according unto all that the LORD commanded him." Genesis 7:6 "And Noah [was] six hundred years old when the flood of waters was upon the earth."

As we said last week, the Scriptures say that when Noah was 500, he had Shem, Ham, and Japheth, and when the floods came he was 600. It seems approx. 100 years of obedience to God was necessary for Noah to be prepared.

Today the world ridicules the believers, just as they did in the days of Noah. We, too, must keep the faith against all odds.

Genesis 7:7 "And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood."

A very popular reason to come to God is to avoid destruction.

Genesis 7:8 "Of clean beasts, and of beasts that [are] not clean, and of fowls, and of every thing that creepeth upon the earth," Genesis 7:9 "There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah."

It seemed as if there were invisible chains pulling the lion and lioness, the tigers, serpents, crocodiles, birds, and every creature. Don't you know it caused quite a stir for these animals and birds to congregate at the ark?

Genesis 7:10 "And it came to pass after seven days, that the waters of the flood were upon the earth."

If I understand the above, it seems that Noah was in the ark seven days before the flood began. This would be one really good argument for the Christians being in heaven seven years before the horrors begin. I personally believe the problems will begin while we are still here, as the rain began while Noah was on the earth. But the above seven days of safety in the ark before the flood came, could possibly be symbolic of the seven years we will be in heaven before the holocaust begins. It really does not say exactly when it started raining, or exactly at what point Noah entered the ark.

Genesis 7:11 "In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened."

This rain did not just fall from the sky, but it came from springs and openings in the earth as well. Water came from everywhere. It started on May 17 as we think of time.

Genesis 7:12 "And the rain was upon the earth forty days and forty nights." Genesis 7:13 "In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark;"

For sure we know that Noah was in the ark before the forty days and nights of rain. The other exact time that they entered the ark is speculation. I really believe verse 13 just means that the family all went in the same day. This warning God had given Noah in verse 4, that in seven days He would start the flood, was probably to give Noah a little more time to get his family into the ark.

Genesis 7:14 "They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort." Genesis 7:15 "And they went in unto Noah into the ark, two and two of all flesh, wherein [is] the breath of life." Genesis 7:16 "And they that went in, went in male and female of all flesh, as God had commanded him: and the LORD shut him in."

This verse tells us that safety comes from the Lord. The seal was set by the Lord. He puts his seal of safety on us as well when we decide to follow Him.

Genesis 7:17 "And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth."

As the rain came, the water rose and floated the ark upward. It seems it rained forty days and nights. In the next few verses, we will see that the water did not immediately go down.

Genesis 7:18 "And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters." Genesis 7:19 "And the waters prevailed exceedingly upon the earth; and all the high hills, that [were] under the whole heaven, were covered."

We understand by this that the mountain tops were covered and the ark floated above it all.

Genesis 7:20 "Fifteen cubits upward did the waters prevail; and the mountains were covered."

In our studies, we know this would have not meant from the ground. These 15 cubits had to be above the highest mountain. Just as the plagues in Revelation get worse as each vial is poured out, this water and punishment was greater and greater.

Genesis 7:21 "And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man:" Genesis 7:22 "All in whose nostrils [was] the breath of life, of all that [was] in the dry [land], died." Genesis 7:23 "And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained [alive], and they that [were] with him in the ark."

Here again, over and over, we see God making a difference between the lost sinners and those saved by Him.

Genesis 7:24 "And the waters prevailed upon the earth an hundred and fifty days."

This time was a time of security for Noah and his family.

When we look back at Noah and the flood, we can see symbolisms of our day. First, sin prevailed as it does now in our land. Second, Noah found favor in God's sight as true Christians have found favor with God. Third, God provided a way out for Noah, as we are saved in tribulation. Fifth, God called Noah into the ark. Jesus will blow a trumpet to call us to meet Him in the sky. Sixth, Noah knows rest and security in the ark. We will know peace and rest with Jesus. Seventh, we see Noah return to the earth. Christians will return with Jesus to earth. We will continue these parallels as we go on in this study. One more thing here, and then our questions. Noah did not seem to worry about his extended stay in the ark. Christians will not be concerned with their length of stay in heaven.

Read chapter 8 three times for the next lesson.

Genesis 15 Questions

1. When God called Noah into the ark, He said because He had found Noah what?
2. What should a Christian man or woman be doing?
3. How many clean beasts should Noah bring into the ark?
4. Name two reasons for more clean than unclean animals.
5. God told Noah how many days ahead the rain would start?
6. How many days and nights was it to rain?
7. This number means what?
8. How old was Noah when the flood was on the earth?
9. What is a very popular reason to come to God?
10. What is one really good argument for seven years being spent in heaven by Christians?
11. What month of the year did the rain begin?
12. What day?
13. In V-15 he describes what separates these from fish, what is it?
14. Who shut the door?
15. What was covered with the water?
16. How high did the waters prevail?
17. What comparison could be made with the flood and plagues?
18. How many days did the water prevail?
19. What was the first comparison to our day?
20. 2nd?
21. 3rd?
22. 4th?
23. 5th?
24. 6th?
25. 7th?
26. Was Noah concerned about the length of his stay in the ark?

Notes

We will begin this lesson in Genesis 8:1 "And God remembered Noah, and every living thing, and all the cattle that [was] with him in the ark: and God made a wind to pass over the earth, and the waters assuaged;"

As we have said many times before, the elements are subject to God's command. When God told the wind to blow, it blew. This word assuaged means the water was made to cease, or was trapped. I believe this water was congregated in lakes and rivers, etc.

Genesis 8:2 "The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained;" Genesis 8:3 "And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated." Genesis 8:4 "And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat."

Oct. 17th was the end of the water prevailing; and, at that point, the water began to subside. There are many people who do not believe this flood was universal because it was just for the world of the Bible. It really doesn't matter. We know that it was a judgment of God on a wicked and perverse generation. For our study here that is all that is necessary. Mount Ararat is in Turkey, near the border of Russia. Many expeditions have been made to find the ark. A number of people have proclaimed seeing the ark. There are bad storms on this mountain and many have lost their lives searching for the ark. God does not want us to believe in the ark because we can see it, but because we know in our hearts the account of the ark was true.

Genesis 8:5 "And the waters decreased continually until the tenth month: in the tenth [month], on the first [day] of the month, were the tops of the mountains seen."

Their 10th month would be January on our calendar, in fact, January 1st.

Genesis 8:6 "And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made:" Genesis 8:7 "And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth."

Take note of the difference in the raven and the dove. The raven was a dark bird, not trustworthy to do the job. So, Noah sent the dove, symbolic of the Holy Spirit of God.

Genesis 8:8 "Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground;" Genesis 8:9 "But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters [were] on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark."

The dove has always been a help to mankind. The symbolic meaning of the dove is throughout the Bible. One of the most prominent was the lighting of

the dove on Jesus at His baptism. the dove throughout the Bible means the Holy Spirit of God. (Our teacher and guide).

Genesis 8:10 "And he stayed yet other seven days; and again he sent forth the dove out of the ark;" Genesis 8:11 "And the dove came in to him in the evening; and, lo, in her mouth [was] an olive leaf plucked off: so Noah knew that the waters were abated from off the earth."

The olive oil is, also, symbolic of the Holy Spirit. Isn't it strange that this leaf was an olive leaf? The Holy Spirit is a promise of help to mankind.

Genesis 8:12 "And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more."

There are all kinds of symbolisms here, as well. (The helper had done his work). Noah could take it from there. I could stay on this verse a week, but we are not studying symbols. We are studying from a spiritual standpoint.

Genesis 8:13 "And it came to pass in the six hundredth and first year, in the first [month], the first [day] of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry."

This occurred on April 1st, almost one year after the flood began. Whether he knocked a hole in the roof, or whether there had already been an observation opening, or not, we are not sure. It really appears, to me, that he removed roofing and went on top from the Scripture above. Again, this is supposition, no one knows for sure.

At first glance, Noah could not see water on the ground, but land that had been soaked with water that long, needed to dry thoroughly before Noah could walk on it without bogging down. God had called Noah into the ark. God would call him out. I can not overlook this symbolic message. When God calls us to a place to work, we had better stay there, until God tells us it is okay to leave.

Genesis 8:14 "And in the second month, on the seven and twentieth day of the month, was the earth dried."

It was over a year since the flood began; a year and ten days to be exact. It began on May 17th and ended on May 27th, one year later. It did not rain a year, but the water was on the earth a year.

Genesis 8:15 "And God spake unto Noah, saying," Genesis 8:16 "Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee." Genesis 8:17 "Bring forth with thee every living thing that [is] with thee, of all flesh, [both] of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth."

In other words, turn them loose and let them go to make a home for themselves. These few would repopulate the world.

Genesis 8:18 "And Noah went forth, and his sons, and his wife, and his sons' wives with him:" Genesis 8:19 "Every beast, every creeping thing, and every fowl, [and] whatsoever creepeth upon the earth, after their kinds, went forth out of the ark."

Noah just opened the big door, and out they came. The same way they went in. Noah did not drive them out. It was as if some power, far beyond Noah's, was calling them out. This particular area is rugged and has much bad weather, so they most probably left the area, except for those for Noah's own personal use.

Genesis 8:20 "And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar."

Noah's first thought was not of self, but God. Can you imagine the thanksgiving Noah was bringing to God for saving his family. This is first fruits worship. It really did not matter what day of the week it was. It was Noah's first thought to please God. God had not yet told His people what was clean and unclean, but Noah was so tuned to God, that he knew what was pleasing to Him. These altars were stones piled upon each other. Noah took no thought of the cost of the loss of animals; he was more interested in pleasing God.

Genesis 8:21 "And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart [is] evil from his youth; neither will I again smite any more every thing living, as I have done."

This greatly pleased God. Noah had not only won blessings for himself, but for all mankind. The Lord's heart was touched by this unselfish act. God knows that man has an evil heart, until he completely turns to God. This sacrifice that Noah made, reconciled God to man. The ground would no longer be cursed, but would grow. God said He would never again smite all mankind. A great promise for all mankind was made by God in V-22.

Genesis 8:22 "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

I cannot let this pass without taking note that this is while the earth remains. There will be a time (after the 1000 year reign of Christ upon the earth) when there will be a new heaven and new earth for this one will have passed away.

In verse 22 not only a literal seedtime and harvest was meant. The Bible said one will plant, another water, but God will get the increase. I believe the planting days are about over. Harvest time is here. The fields are white unto the harvest. God is about to gather us into His barn, and there will be no night there, for we will be in the presence of the Light. Night shall cease then. There will be one eternal day. Not until we are carried home to be with God, will this be so.

Read chapter 9 of Genesis three times for the next lesson.

Genesis 16 Questions

1. What did God cause to come over the earth to begin the drying process?
2. Are the elements under God, or Satan?
3. What does assuaged mean?
4. In verse 2, two things were stopped, what were they?
5. After how many days were the waters abated?
6. What mountain did the ark settle on?
7. When?
8. By our time, what month and day is this?
9. Why do many people believe this flood was not universal?
10. What was this flood?
11. What Country is the Mount Ararat located in?
12. What country is it near?
13. Why has it been so difficult to physically prove the ark's existence?
14. The tenth month was actually what month to us?
15. What was the first bird sent out by Noah?
16. Why was it called by that name?
17. What second bird did Noah send out?
18. What is it symbolic of?
19. How many times did Noah send the second bird out?
20. On the second trip out, what did it bring back?
21. Why is the Holy Spirit a promise to mankind?
22. What month of our calendar did Noah remove the covering from the ark and look out?
23. What message for our day do we get from Noah waiting until God called him out of the ark?
24. How long had Noah been in the ark when he came out on dry land?
25. What was the first thing Noah did when he got on dry land?
26. How did Noah know what was clean and unclean?
27. In V-21, how did this offering effect God?
28. What promises did God make at this time?
29. What are two ways to look at seedtime and harvest?
30. Is there a message for our day in all of this?
31. What is it?

We will begin our study today in Genesis 9:1 "And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth."

Not only did God bless Noah by saving him and his family during the flood, but this was another blessing that God spoke on Noah and his family. God's request was that they produce children and repopulate the earth.

Genesis 9:2 "And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth [upon] the earth, and upon all the fishes of the sea; into your hand are they delivered."

We see by this that man is higher than animal form. You can, also, see how ridiculous it would be to believe that man evolved from a monkey (animal). All animals have a natural (God given) fear of mankind. God made them all for the use of mankind.

Genesis 9:3 "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things."

This statement discounts being a vegetarian. The counterpart of this verse in the New Testament is I Timothy 4:1 "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;" I Timothy 4:2 "Speaking lies in hypocrisy; having their conscience seared with a hot iron;" I Timothy 4:3 "Forbidding to marry, [and commanding] to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth."

You see, God wants us to enjoy the things He has provided for us.

In Luke chapter 8:55, we read the account of Jesus telling the parents of the little girl He raised from the dead, to feed her some meat. Luke 8:55 "And her spirit came again, and she arose straightway: and he commanded to give her meat."

Genesis 9:4 "But flesh with the life thereof, [which is] the blood thereof, shall ye not eat."

At first glance, you would think that this Scripture contradicts the above Scriptures, but it does not. The word that was translated flesh, above, means the flesh of mankind. What it was saying, is do not eat human flesh. Basar is the word translated "flesh", and it means person, mankind, or man body. You see, God does not make mistakes. Our interpretation sometimes confuses us.

Genesis 9:5 "And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man." Genesis 9:6 "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man."

Man is a special creation of God, and made in God's image and He will not allow the murder of mankind.

Genesis 9:7 "And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein." Genesis 9:8 "And God spake unto Noah, and to his sons with him, saying," Genesis 9:9 "And I, behold, I establish my covenant with you, and with your seed after you;" Genesis 9:10 "And with every living creature that [is] with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth." Genesis 9:11 "And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth."

We see, here, that God had reconciled Himself to man. God Himself, established the covenant. Covenant was translated from the word "be right". It means (in the sense of cutting) compact (made by passing between pieces of flesh), or it could mean confederacy or league. Many serious covenants were made by killing an animal and passing between the two halves of the animal. At any rate, we know that this promise of God to mankind was a very serious promise. It, probably, was sealed by blood.

Genesis 9:12 "And God said, This [is] the token of the covenant which I make between me and you and every living creature that [is] with you, for perpetual generations;"

Notice here, that just like salvation, this covenant of God was made by Him alone. Mankind has nothing to offer God as surety. Salvation is a free gift, we have nothing good enough to trade for it. Please also note, that this covenant was not just for Noah and his sons, but for all of us, as well. this word that is translated perpetual could mean a number of things. "Olam" means: Vanishing point, time out of mind, always, eternity, or without end. You see, this promise is still good today.

Genesis 9:13 "I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth." Genesis 9:14 "And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:" Genesis 9:15 "And I will remember my covenant, which [is] between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh." Genesis 9:16 "And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that [is] upon the earth." Genesis 9:17 "And God said unto Noah, This [is] the token of the covenant, which I have established between me and all flesh that [is] upon the earth."

We need to realize in all of his that the rainbow has twofold message in it. When we look at the rainbow, we are assured that God will not destroy the earth and all in it again by a flood. The other promise and the covenant He made with mankind through Noah. Sometimes, I am sure, God despairs of mankind and their evil ways. God cannot, and will not lie. His covenant with man is good even now.

Genesis 9:18 "And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham [is] the father of Canaan."

The word "Canaan" means humiliated. This Canaan, here mentioned, was not a country, it is a man's name.

Genesis 9:19 "These [are] the three sons of Noah: and of them was the whole earth overspread."

The word translated earth here, is a very versatile word. It could mean a country, a nation, or, in fact, the entire world. If you believe the translation means the entire world, then you must, also, believe that there were no other living beings except Noah and his family, and that all the nationalities of the world sprang from these few of Noah's family. Because of the words "whole earth", I believe the above means the entire earth (the whole globe).

Genesis 9:20 "And Noah began [to be] an husbandman, and he planted a vineyard:"

The indication of the word "husbandman" is that Noah took on the responsibility of his family, and began to cultivate the earth. His mistake was in growing grapes to make wine. These next few verses we are about to study, just prove that even though a person has walked with God and pleased God in the past, he still can fall back into sin, if he gets careless in his fellowship with God.

Genesis 9:21 "And he drank of the wine, and was drunken; and he was uncovered within his tent."

When a person drinks enough to get drunk, he is not aware of things like being covered up. Drunkenness brings on a lapse of your will. Nothing good can come from this type behavior.

Genesis 9:22 "And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without." Genesis 9:23 "And Shem and Japheth took a garment, and laid [it] upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces [were] backward, and they saw not their father's nakedness."

There are several things we need to notice here. Canaan was born before Ham sinned. By revealing his father's nakedness, Ham did the very opposite of honoring his father. He really was making fun of his father in his drunken condition. Yet Shem and Japheth acted with respect. I believe moral character gets involved here. Ham had poor morals.

We have discussed the names of these sons in a previous lesson. We learn through this incident, the three types of people will spring from these three sons, (the Negroid, Caucasian, and Oriental).

Genesis 9:24 "And Noah awoke from his wine, and knew what his younger son had done unto him."

There is an awakening always. What sorrow was brought on this family through this one act!

Genesis 9:25 "And he said, Cursed [be] Canaan; a servant of servants shall he be unto his brethren." Genesis 9:26 "And he said, Blessed [be] the LORD God of Shem; and Canaan shall be his servant." Genesis 9:27 "God shall

enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant."

Here, we see the contrast of blessing for respect of the father, through Shem and Japheth, and cursing for disrespect of the father through descendents of Ham. Notice the blessing in V-26, "Blessed be the LORD God of Shem". You see, it is the God of Shem who was blessed.

Genesis 9:28 "And Noah lived after the flood three hundred and fifty years." Genesis 9:29 "And all the days of Noah were nine hundred and fifty years: and he died."

After the flood, men lived fewer years. For the next lesson, read chapter 10.

Genesis 17 Questions

1. In verse 1, God told Noah and his sons to do what two things?
2. Into whose hands were the animals delivered?
3. What did V-2 tell us about man evolving as a monkey?
4. What shall be meat for mankind?
5. In Genesis 9 and in 1 Timothy 4, it speaks against being what?
6. In Luke, what did Jesus tell the parents to give the little girl?
7. In V-4, what did the word that was translated flesh mean?
8. Was this a contradiction?
9. What will God require for the life of a man?
10. Why?
11. Who did God covenant with?
12. For how long?
13. What does the rainbow tell us?
14. For whom is the rainbow shown? Name two.
15. Who was the father of Canaan?
16. What does Canaan mean?
17. By whom was the whole earth overspread?
18. What did husbandman indicate here?
19. Is it possible to fall back into sin after salvation?
20. What happened to Noah, when he got drunk?
21. Which of the three sons did not show respect to Noah?
22. What happened to him?
23. What are the three basic types of people in the world?
24. How many years after the flood did Noah live?
25. How old was he, when he died?

Notes

Genesis 10:1 "Now these [are] the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood."

This Scripture, above, was telling us about the descendents of Noah and his sons, who were born after the flood. There is no record of a birth while they were on the ark.

Genesis 10:2 "The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras."

The word "Japheth" means expansion, that is a very good example of just what happened. These sons, like Gomer, became the name of a tribe of people. Each son started a tribe with the family name as the name of the tribe. Magog is a name we see throughout the Bible as a tribe of people. Some believe this to be Lybia, others believe that Gog in the land of Magog is referring to Russia. Besides this reference in Genesis, Magog was mentioned strongly in Ezekiel as an enemy of Israel (Ezekiel 38:2 and 39:6).

The Medes sprang from Madai, the third son of Japheth. These sons spread and populated different countries, as God had instructed them to do.

Javan, many believe, was the descendent of Greeks. In Isaiah 66:19 where this name was mentioned, it is associated with Tarshish, Pul. And Lud, and "the isles afar off", probably, the Gentiles of many nations.

For our study here, I believe all of these sons populated a different area and started tribes of people by that name. Tubal, many believe, founded Tibernia near the Black Sea. Meshech was often mentioned together with Tubal, and probably, populated the area of Northern Assyria. They were slave traders. I could not find any additional information on Tiras.

Genesis 10:3 "And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah."

Ashkenaz, probably, was Assyrian. They were, also, known as the Scythians. The name was associated with barbarians. Riphath was an obscure tribe that seemed to not be mentioned again. The descendents of Togarmah were mentioned in 1Chronicles 1:6. They are mentioned as being traders who trafficked with Tyre in horses, horsemen, and mules in Ezekiel 27:14. In Ezekiel 38, they were named along with Persia, Ethiopia, and Libya as followers of Gog.

Genesis 10:4 "And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim."

The Bible leaves no questions about these sons of Javan, because V-5 told us exactly what happened to them.

Genesis 10:5 "By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations."

We know very little about Elishah, except that his descendents were island people who sold purple and scarlet fabric to Tyre. Many people

believe these were Cyprus, or Kittim. The Aegean Coast was rich in purple shells. Whether this has a connection, I cannot say.

"Tarshish" is a Phoenician word meaning smelting plant, or refinery. Nearly every time the word Tarshish was mentioned in the Old Testament, it was associated with ships, merchants, and trade. Whatever the area, we do get an indication, here, that these people shipped metals to various places. Kittim had no certain area that can be proved by the Bible. It could have been used loosely for the islands of the coast, maybe Cyprus. Dodanim, the Bible does not explain. Some scholars believe this was Troy. Really, unless the Bible carries the name through the Scriptures, it probably means it is irrelevant to the spiritual teachings.

In verse 5 I do want us to take note that the descendants of Japheth did as God instructed, and scattered, and populated the area God has given them. Take note, also, that these people spoke different languages. This will be very important to remember as we go on. We, also, need to take note, at this point, that all of these people that we have studied in the first part of this lesson today were descendants of Noah through his son Japheth, probably Caucasians.

In verse 6 there was a break from the first five verses. We will now take up the descendants of Noah through Ham.

Genesis 10:6 "And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan."

We learned in a previous lesson that the name "Ham" means hot. Most people believe that Ham was the father of the Negroid nations. It is impossible to prove this either way, except to note that some of Ham's descendants settled Africa, and Ethiopia, and other black nations.

Cush, probably, settled Ethiopia, too, (this is commonly accepted). Mizraim was commonly accepted as Egypt. "Mizraim" was translated Egypt eighty-seven times in the Bible. Phut was an African country or peoples, probably joining Egypt. Canaan was, probably, ancient evil Palestine before Joshua, through the help of God, overthrew them and took the land for the children of Israel. We will see in V-15 of this chapter, that many races of people were started from Canaan. Jebusite, Amorite, Girgashite, Hivite, Arkite, Sinite, Arvadite, Zemarite, and the Hamathite. Ham's descendants worshipped false Gods.

Genesis 10:7 "And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtechah: and the sons of Raamah; Sheba, and Dedan."

Seba, probably, means the Sabeans. Seba was mentioned in Isaiah and Psalms, as well as in Genesis. (The Sabeans, South west Arabia, and Yemen).

The Queen of Sheba was, probably, from this area. Seba, Saba, and Sheba probably are the same word. Havilah became the Ishmaelites, located somewhere in Arabia. These people were nomads (traveling people). Their name meant sand. They, probably, roamed the desert, Sabtah has no other mention that I can find. Raamah's descendants were traders and lived in South West Arabia, probably. Sabtechah seems to disappear with this son. Sheba (this particular Sheba) seems to have settled the shores of the Persian Gulf.

Dedan seems to be just mentioned once more in Chronicles, and I could not trace him.

Genesis 10:8 "And Cush begat Nimrod: he began to be a mighty one in the earth." Genesis 10:9 "He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD."

"Nimrod" means rebel. Nimrod was a powerful worldly man. If you will notice, it was of the earth, not heaven. Hitler was a powerful earthly man, as well. You can easily see that having power on the earth is not necessarily good. He was a direct contrast to Jesus (Shepherd). A hunter is trying to satisfy his own flesh, and a shepherd is concerned about saving others. At any rate, we will see that Nimrod was of a very earthly nature, not a spiritual nature. There is no doubt about where he settled. V-10 tells us that.

Genesis 10:10 "And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar."

Nimrod had a rebellious spirit. He did not want to heed God's instruction to scatter and populate the earth. He thought that by his own power and might, that he would be able to make his own entrance to heaven without the help of God. He and his ancestors rebelled against God. Even now, we associate the name Babel with evil or evil city. Babylon the great in Revelation was a very good example of this. Nimrod would take his glory right here on the earth; he would not have any glory in heaven. Erech was near the Euphrates River in southern Babylonia. Accad was thought to be the same area as modern Baghdad. There was very little known of Calneh, except the evil influence of Nimrod. Shinar was, probably, southern Babylonia; Assyria as we know it today. In Isaiah 1:11, we saw Shinar mentioned as one of the places the Jews will be gathered from and brought to the Holy Land in the end days. In Zechariah 5:11, the land Shinar was mentioned as a land of godless commercialism. Nebuchadnezzar carried away temple treasures from Jerusalem to Shinar in Daniel 1:2.

Genesis 10:11 "Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah," Genesis 10:12 "And Resen between Nineveh and Calah: the same [is] a great city."

This above Scripture was speaking of Assyria. Nineveh was a wicked city, even down to the time of Jonah. This was the city that Jonah thought was too evil for God to save. Jonah went the other way when God told him to warn Nineveh. Nineveh repented in sackcloth, and ashes, and called a fast. God let them live, but you can see that Nineveh was truly an evil city. Rehoboth was, probably, a suburb of Nineveh to Calah, including Resen, all made up of Nineveh proper. As we can easily see, all the cities and areas that Ham's descendants inhabited were rebellious toward God. They worshipped the god of fertility, and worshipped in high places, which, as we will come to find, is an abomination of God.

In the next lesson, we will continue with Ham's descendants, and read about Shem's descendants.

Genesis 18 Questions

1. Did Shem, Ham, and Japheth have sons on the ark?
2. What does "Japheth" mean?
3. What two opinions are presently expressed about Magog?
4. Who did the Medes spring from?
5. Many believe Javan was the father of what country?
6. Why did God want them to scatter?
7. These various grandsons became leaders of what?
8. Why did God want them to scatter?
9. Name seven sons of Japheth.
10. The man often mentioned with Tubal was whom?
11. Togomarah trafficked with Tyre in what?
12. In Ezekiel 38, they were mentioned with what three countries following Gog?
13. Where did the sons of Javan populate?
14. What does "Tarshish" mean?
15. What area do scholars believe was Troy?
16. What did I ask that we take note of about Japheth and his descendents?
17. Were Japheth's descendents Caucasians, Negroids, or Orientals?
18. List four sons of Ham.
19. What does "Ham" mean?
20. Most people believe Ham was which of the three types of people?
21. Cush settled where?
22. Mizraim was, probably, where?
23. Phut was where?
24. Canaan was where?
25. Name nine races of people started through Canaan.
26. Seba was, probably, whom?
27. Where was it located?
28. Havilah became whom?
29. What was another word for travelling people?
30. What did the word mean?
31. Where can we assume they wandered?
32. Who was the father of Nimrod?
33. What was Nimrod before the Lord?
34. How did this differ from Jesus?
35. Nimrod had what kind of nature?
36. Where was the beginning of Nimrod's kingdom?
37. What did Babel and Erech have in common?
38. What kind of spirit did Nimrod have?
39. Nimrod and his ancestors did what to God?
40. What is the modern city that Accad was thought to be?
41. In Isaiah 11:11 what was one place the Jews will be gathered from?
42. Nebuchadnezzar carried temple treasures where?
43. Who built Nineveh?
44. What did Nineveh, Rehoboth, and Calah have in common?
45. What three things did the people of Nineveh do to keep God from destroying them?
46. What two things did Ham's descendents do that displeased God?
47. What two men's ancestors are in the next lesson?

We will pick up in this lesson today with Genesis 10:13 "And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,"

Genesis 10:14 "And Pathrusim, and Casluhim, (out of whom came Philistim,) and Caphtorim."

We must remember, here, that these were the descendents of Ham. We remember Mizraim was Egypt. whether all, or a portion, I do not know.

Ludim was mentioned in Isaiah, Jeremiah, and several other prophetic books, and seemed to be always at odds with God. Egypt, or one of the African nations, seemed to be home for Ludim. All that is known for sure about Anamin was right here. There were no other Scriptures that directly connect him. He was, probably, Egyptian.

The tribe of Lehabim was believed to be the fairhaired, blue-eyed Lybians of Midianite stock.

The family of Naphtuhim, just as Lehabim, seemed to just drop out of Bible history. As we have said before, this happened very often in the Bible, when it was not important to the lesson to be learned, or when they were not in the lineage of Jesus.

The only thing known about the Pathrusim name was that the city Pathros, Egypt, probably originated from these people.

Nothing is known about Calsuhim and Philistim, unless, Philistim became Philistia. It is too difficult to trace to any degree of accuracy. The names were just similar, and from the same area.

Caphtorim were the inhabitants of Caphtor, or Crete. In Jeremiah, Caphtor was said to be the area the Philistines came from. this, too, makes you believe that Philistia and the Philistines were, probably, the same.

Genesis 10:15 "And Canaan begat Sidon his firstborn, and Heth,"
 Genesis 10:16 "And the Jebusite, and the Amorite, and the Girgasite,"
 Genesis 10:17 "And the Hivite, and the Arkite, and the Sinite,"
 Genesis 10:18 "And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad."

The verses above were not only telling us the names of the sons of Canaan, but also, the tribes that were started through them. Sidon was also Zidon; the town associated with this was sometimes called Saida located in present day Lebanon. these people were Phoenecians, seafaring people. these people became known as the Sidonians. In I Kings 11:5 "For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites." who are the same people. These Sidonians followed after false gods and goddesses. It seemed to have been a family trait.

Heth was the father of the Hittites. It seems, Heth settled near evil Canaan. In later years, Abraham bought a burial place near Hebron from the Hittites. The Hittites worshipped a large group of Egyptian and Babylonian

deities and were in opposition to the Israelites, One interesting thing to know about the word Heth, it is the 8th letter of the Hebrew alphabet.

The Jebusites, as their relatives above, were one of the tribes that Joshua ran out of Canaan, but not out of Jerusalem. They lived together there. They, too, had a bad background of false Gods.

"Amorite" means (the high one). The Amorites were one of the seven tribes whose land was given to Israel. they were very prominent in the Bible in opposition to Israel, Sometimes, Amorite and Canaanite are interchangeable. They settled where present day Israel is.

The Girgasite and the Girgashite were the same people. they, also, were one of the 7 tribes in Canaan that Joshua took over for Israel. They, probably, settled west of the Jordan River.

The Hivite, also, was one of the 7 tribes destroyed by Israel. They seemed to be settlers around Lebanon.

The Arkite group settled Lebanon, as well. They were, probably, the same as the Arvad group mentioned in Ezekiel 27:8-11. It seemed as though they were a maritime group. Very little else is known.

This Sinite is the only time this group was mentioned in the Bible.

The Zemarite tribe and the Hamathite tribe were just 2 more of these settlers of Canaan, who were overthrown by the Israelites, and seemed to just drop out of view. This last sentence in verse 18 said it all, when it said the families of the Canaanites spread abroad.

Genesis 10:19 "And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest, unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha." Genesis 10:20 "These [are] the sons of Ham, after their families, after their tongues, in their countries, [and] in their nations."

We have already discussed Sidon, It seemed all of these people of Canaan settled around the old evil Canaan, that was to be overthrown by the Israelites. This Gerar, mentioned here, was the same as the one mentioned in connection with Abraham and Isaac telling a story about their wives to Abimelech. Abimelech lived in Gerar. Gaza, which means stronghold, was a border city of Canaan, The Hebrew name for Gaza is Azzah (mentioned in Deuteronomy, Kings, and Jeremiah). it was the capital of the Philistines. Samson lived there. This was one of the cities Phillip ministered in. Today, this is the center of the Gaza Strip. Sodom and Gomorrah were near the Dead Sea, out in the desert. They were both well known for being evil cities that God destroyed except for lot's family. You see, the original people of Canaan were evil, and disobedient to God. It seemed that time only worsened the morals of Sodom and Gomorrah. It seemed Admah was destroyed with Sodom (probably a suburb). Nothing else is known of Admah. Zeboim, also, was destroyed for evil. Lasha has no other mention, but was believed to be near the Dead Sea.

There is a break here between verse 20. The evil sons of Ham, and verse 21, the sons of Shem.

Genesis 10:21 "Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were [children] born."

We must take a very good look at these people (the descendents of Sham), because this was the line Jesus would come from.

Eber seems to be Heber in Luke 3:35. It very well may be that Hebrew came from this Eber, as well. (I really believe what it was trying to say is that Shem was the father of the Hebrew nation.)

The Bible does not always mean child, when it says children. It sometimes means grandchild, or great-grandchild, as is obviously the case with Eber in the above Scripture. Eber, the man, is actually the grandson of Arphaxad, as we will see in the next few verses.

Genesis 10:22 "The children of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram."

Arphaxad, along with Sham, was mentioned in the genealogy of Jesus. Elam, probably, settled Persia (the part that became known as Elam). "Asshur" means that these people of Asshur went to Assyria. Arphaxad settled in the mountains near Nineveh. This Lud was not the same one mentioned in the line of Ham, but nevertheless, probably settled in Asia. Aram, probably, settled in Armenia. On the mother's side. Jacob's children were, probably, Armenian from this connection.

Genesis 10:23 "And the children of Aram; Uz, and Hul, and Gether, and Mash."

Uz was mentioned later on as the Land that Job lived in somewhere in the Arabian desert. Probably, Uz and Hul settled in the same area. At any rate, these people were all Hebrews. Gether and Mash did not seem to be prominent in the line of Jesus, and fade away with this mention of them. Mash is called Meshach in 1 Chronicles.

Genesis 10:24 "And Arphaxad begat Salah; and Salah begat Eber."

Salah is mentioned in one other place, but called Shalah in 1 Chronicles. He is mentioned in the lineage of Jesus, as is Eber, which we have already touched on. This mention here of Eber is the man, and not the Hebrew nation.

Genesis 10:25 "And unto Eber were born two sons: the name of one [was] Peleg; for in his days was the earth divided; and his brother's name [was] Joktan."

The word Peleg means division. What an appropriate name this is. The statement, the earth divided, I believe is accurate. The continents did divide (the scientists tell us that they are still moving apart a few inches a year). Peleg also is in the genealogy of Jesus. It should not be so hard for us to believe that the land mass was altogether one time. In the new heaven and the new earth there will be no sea. Very little is known of Joktan, except that he was the brother of Peleg. You see the Bible does not go into detail on a person, unless it is important later on in the bible.

Genesis 10:26 "And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah," Genesis 10:27 "And Hadoram, and Uzal, and Diklah," Genesis 10:28 "And Obal, and Abimael, and Sheba," Genesis 10:29 "And Ophir, and Havilah, and Jobab: all these [were] the sons of Joktan."

All of these sons of Joktan seemed to settle parts of Arabia, and they, as their father, seem to just drop into obscurity. Two of these names with interesting meanings are Hazer-maveth which means (village of death) and Jobab which means (howler or one who calls shrilly).

There were 13 of these sons who just disappear in Bible history.

Genesis 10:30 "And their dwelling was from Mesha, as thou goest unto Sephar a mount of the east."

This seems to be in the desert of Arabia.

Genesis 10:31 "These [are] the sons of Shem, after their families, after their tongues, in their lands, after their nations." Genesis 10:32 "These [are] the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood."

God is just explaining again that through Noah's three sons the whole world was populated. The flood left 8 people to begin again. Eight, you remember, means new beginnings.

For the next lesson read chapter 11 several times.

Genesis 19 Questions

1. What group seems always to be at odds with God?
2. Where is probably the home of Ludim?
3. Which tribe is believed to be the fairhaired, Blue eyed Lybians?
4. What 2 things are not present for a family to drop into obscurity?
5. Who are believed to be the Crete?
6. What is another name for Sidon?
7. Where is Saida?
8. Name one of the false gods of the Sidonians.
9. Heth was the father of whom?
10. What tribe did Abraham buy a burial site from?
11. What is the 8th letter of the Hebrew alphabet?
12. Name 7 tribes who were later overthrown by Israel.
13. Where did the Arkites settle?
14. What 2 patriarchs were later mentioned in connection with Gerar?
15. What was the capital of the Philistines?
16. What area is it the center of today?
17. What are Sodom and Gomorrah well known for?
18. What other city was destroyed?
19. The word Eber probably means the father of all what?
20. When the Bible says children, what does it mean?
21. Who is the man Eber actually?
22. In the days of what man did the earth separate?
23. What does Hazen-maveth mean?
24. What name means one who calls shrilly?
25. What does 8 Mean?

We will begin this lesson today in chapter 11 of Genesis 11:1 "And the whole earth was of one language, and of one speech."

We know that when Noah, Shem, Ham, and Japheth were on the ark, all the people of the earth, eight, truly did speak the same language. As we have said before, the Bible was not written in chronological order. At what point in history Chapter 11 verse 1 occurred, is hard to say. This was, probably, an explanation of some of the things we have read in the previous chapter. Details very often overlap in the Bible.

Genesis 11:2 "And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there."

This "They", that was spoken of above, means the descendents of Ham that we read about in the last lesson. We learned in our last lesson that the descendents of Nimrod settled in Babel, Erech, Accad and Calneh, which was in the area of the tower of Babel. This area was in the land of Shinar.

Japheth's children scattered, and even went to the islands, we learned two lessons ago. It seemed the group that did not want to scatter was Ham's descendents. I believe that was the group that built the tower of Babel.

Genesis 11:3 "And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar."

Verse 3 was, probably, the first mention in the Bible about people making brick for building. It must have been very similar to the brick we use today. They even baked them, as we do.

Genesis 11:4 "And they said, Go to, let us build us a city and a tower, whose top [may reach] unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth."

These people were not interested in following what God told them to do (scatter). They were defiant, doing exactly the opposite. They were seeking worldly fame. Probably, the heaven that they were speaking of was the immediate heaven that they could see with their natural eyes. Many teachers and historians believe they built a zigarut like similar structures which were built in adjoining towns. The Bible was not clear on this. It just spoke of a very tall tower.

Jesus is the way to heaven, anyone who tries to get to heaven any other way, but through Jesus, is a thief and a robber.

Genesis 11:5 "And the LORD came down to see the city and the tower, which the children of men builded."

You notice in the Scripture above, that God called them children of men. they were followers of the flesh, and not the spirit. Whatever felt good, they did, following their fleshly lust.

Genesis 11:6 "And the LORD said, Behold, the people [is] one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do."

These people remind me of little children. One child will not get into much trouble, but when you add the second child, they get into ten times as much.

These people had evil hearts with every evil imagination. The fact that they spoke the same language, made it much easier for them to work together. Working together, people can accomplish more than working as individuals.

Even today, if the Russian and American common people could sit down and talk together in the same language, we would find that we have many things in common. They love their families, just as we do; they want a peaceful world, just as we do. You see, the heads of government are the ones who have many problems, seeking power.

These people working together were not good, because Nimrod's descendents followed false gods. Whatever they did would be bad, because their hearts were evil.

Genesis 11:7 "Go to, let us go down, and there confound their language, that they may not understand one another's speech."

God the Father was speaking to Jesus, probably. Jesus is the doer of the God Head. They were going to make it impossible to understand each other.

Genesis 11:8 "So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city."

God scattered this wicked group to many countries and changed their language, so they would not be able to cooperate in their evil adventures. What a contrast to the day of Pentecost, when every man heard in his own language the message of God.

Genesis 11:9 "Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth."

The word Babel is used today to mean something spoken unintelligibly, something difficult to understand. If they would not scatter on their own, then God would do it for them.

There is a definite break here. We will take up the ancestry of Shem which was another group entirely.

Genesis 11:10 "These [are] the generations of Shem: Shem [was] an hundred years old, and begat Arphaxad two years after the flood:"

Genesis 11:11 "And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters."

Verse 10 lets us know that Shem was 98 years old, when the flood was over. This, too, makes you wonder about the belief that Noah was 120 years building the ark.

Notice here in V-11, the apparent dropping of the names of the other children who were not in the lineage of Jesus. Here, again, you see, the Bible is not written in chronological order. These few verses were going more into detail about those who were mentioned in Jesus' lineage.

Genesis 11:12 "And Arphaxad lived five and thirty years, and begat Salah:" Genesis 11:13 "And Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters." Genesis 11:14 "And Salah lived thirty years, and begat Eber:" Genesis 11:15 "And Salah lived after he begat Eber four hundred and three years, and begat sons and daughters." Genesis 11:16 "And Eber lived four and thirty years, and begat Peleg:" Genesis 11:17 "And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters." Genesis 11:18 "And Peleg lived thirty years, and begat Reu:" Genesis 11:19 "And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters."

Have you noticed something here? These years were like our years, because these people were having their first children around the age of thirty, something else interesting, the life spans were decreasing just a little bit.

Genesis 11:20 "And Reu lived two and thirty years, and begat Serug:" Genesis 11:21 "And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters." Genesis 11:22 "And Serug lived thirty years, and begat Nahor:"

I guess it is time to stop and look at a few of these names. "Reu" means friend. In Luke, Reu was called Ragau. Being in the ancestry of Abraham, it is very important to remember these people. Reu's son, Serug, is the great grandfather of Abraham. Serug was the father of Nahor. In Luke, his name was translated in Greek and came out Saruch. There was a city in Mesopotamia near Haran, which tells us these Hebrews really did come to Haran to live. "Nahor" means snoring. Nahor was the son of Serug, and father of Terah. Nahor would be the grand-father of Abraham. Later on in this lesson, we will realize that one of Abraham's brothers was named Nahor, as well. In Luke, many of these names sound a little different, because they have been translated into Greek.

Genesis 11:23 "And Serug lived after he begat Nahor two hundred years, and begat sons and daughters." Genesis 11:24 "And Nahor lived nine and twenty years, and begat Terah:" Genesis 11:25 "And Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters." Genesis 11:26 "And Terah lived seventy years, and begat Abram, Nahor, and Haran."

Now the reason three sons were mentioned here, specifically, was because all three would enter into the movement of the history of Abraham.

Terah, the father of Abram (Abraham), was an idolater, as we read in Joshua 24:2 "And Joshua said unto all the people, Thus saith the LORD God of Israel, Your fathers dwelt on the other side of the flood in old time, [even] Terah, the father of Abraham, and the father of Nachor: and they

served other gods." We will find later on that they settled in Ur of the Chaldees. The word Abram means high father. We will see the name Abram changed to Abraham in future lessons. The name Haran means road, caravan, route.

Genesis 11:27 "Now these [are] the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot." Genesis 11:28 "And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees."

We see, here, that Abram's brother, Haran, died and left Abram with Lot (Abraham's nephew). It seemed that the whole family lived in Ur of the Chaldees at this time.

Genesis 11:29 "And Abram and Nahor took them wives: the name of Abram's wife [was] Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah."

Milcah was mentioned prominently, here, because she was the grandmother of Rebekah, who later on married Isaac.

Genesis 11:30 "But Sarai was barren; she [had] no child."

"Sarai", probably, means contentious. Later on, God changed her name to "Sarah", which means princess. Later in the Scriptures, Abraham would call Sarah his sister. Genesis 20:12 "And yet indeed [she is] my sister; she [is] the daughter of my father, but not the daughter of my mother; and she became my wife." It seems, she was his half-sister. The Scriptures did not go into detail on this. At any rate Sarai had not had children at this point.

Genesis 11:31 "And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there."

The city Haran was named for the man Haran. Abram, at this time, seemed to have already taken the responsibility for Lot, his nephew.

Genesis 11:32 "And the days of Terah were two hundred and five years: and Terah died in Haran."

Now, with the death of Abram's father, Terah, this left Abram kind of in charge of the entire family. At any rate from this point on, Abram felt responsible for Lot. Note, again here, that the life spans were getting a little shorter.

One thing that I forgot to mention before is that if you begin with Adam and add up all of years to Abram, you will discover that Abram was born 1948 years after Adam. Abram is the promise to the believers. Israel, the promise to the Jews, was born in 1948 our time. How interesting.

Next lesson study chapter 12.

Genesis 20 Questions

1. We know for sure the language was one at what time?
2. We learned in a previous lesson that what tribe, or descendants settled there in Shinar?
3. What four cities were located in Shinar?
4. Was this the type brick that we know today? Why?
5. Where was the tower to reach?
6. What were they doing in defiance to God?
7. What were they seeking?
8. What is the only way to heaven?
9. Why did God call them children of men?
10. Why was it not good for these people to work together?
11. Did they finish their city and tower?
12. Why was it called Babel?
13. Why did I say there was a break at verse 10?
14. How old was Shem when the flood was over?
15. What makes me think that these are regular years like ours?
16. Why was Reu translated Ragau in Luke?
17. Who was the father of Abram?
18. Why were 2 of Abram's brothers named specifically?
19. Who in Abram's brothers named specifically?
20. Where did they settle?
21. What does the word Abram mean?
22. Name Abram's brothers.
23. Who was Abram's wife?
24. Who was Nahor's wife?
25. What relation was Lot to Abram?
26. Where did Terah die?
27. How many years after Adam was Abram born
28. What relation, besides wife, was Saria to Abram?

We will begin this lesson in Genesis 12:1 "Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:"

In this first line here we see that this was something that God had said in the past to Abram. God had chosen Abram. He first sent him away from the sin ridden city of Ur of the Chaldees. He is telling Abram not to be held back by his family. He told Abram to leave this big, fine, beautiful home in Ur of the Chaldees and go into a strange land. His father and the family went as far as Haran with him. Many of the people in the ministry face this same thing. They were uprooted from family and friends, and sent away from the security of homes. God will not let any of us look back with longing at things as they were. We must ever be looking for the land to which God has sent us.

Genesis 12:2 "And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:" Genesis 12:3 "And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."

The promises of blessings were for Abram, if he left family and home, and went where God sent him. The blessing was not just for Abram, but for all the families of the earth who are faithful like Abram (Christians). God, promised Abram that he would be a great nation, and his name would be made great, and through him all the nations of the earth would be blessed. There is an offering of blessing to those who bless Abram. The other side of the coin is a curse, if we curse Abram. Abram is really the father of the Israelites and the believers in the Lord Jesus Christ. He truly is a great nation.

Genesis 12:4 "So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram [was] seventy and five years old when he departed out of Haran." Genesis 12:5 "And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came."

You see, Abram left Ur with his father, but his father Terah died and was buried in Haran. Abram continued on to the land of Canaan, as God had instructed him to do. Abram and Sarai had no children, but carried a large company of servants and relatives with them. Lot was the nearest thing to a son that Abram had, and Abram took Lot with him. Abram was 75 years old when they left Haran.

Genesis 12:6 "And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite [was] then in the land."

Sichem was Shechem in other places in the Bible, and was just another spelling of the same word. We will find this city mentioned in the time of Jesus. Jesus fled from the Jews and went to this city. This city was, probably, located on a mountain, since that is what the word means. Some other names for the same place were Sychar and Sychem. This was located in Palestine. These Canaanites, you remember, were worshipping false gods. God

would overthrow them and give this land to Abram's descendents. So many times promises that God makes are not for the immediate time, but for the future. They will be fulfilled nonetheless. God is true. He keeps His promises.

Genesis 12:7 "And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him."

Not many people have had the Lord to appear to them. When He does, they will build an altar, as well. God promised the land of Canaan to Abram's descendents. Abram did not question how, or when, God would do this, Abram showed his belief, and sincerity, and humbleness by building an altar and worshipping.

Genesis 12:8 "And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, [having] Beth-el on the west, and Hai on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD."

The word "Bethel" means house of God. It seemed this place was located about 12 miles north of Jerusalem. "Hai" was another name for Ai, which means ruins, We will read about this area a number of times in this study. Everywhere that Abram went, his first action was to build an altar to the Lord, and this was no exception. He prayed to God here (called upon the name of the Lord). Abram knew that he had to depend on God entirely.

Genesis 12:9 "And Abram journeyed, going on still toward the south."
Genesis 12:10 "And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine [was] grievous in the land."

Abram, as many who would follow him, found refuge in Egypt. Later on Joseph (coat of many colors) would find refuge there. Even Jesus, when Herod sought to kill him, was carried to refuge there by Joseph and Mary. Famines often drive people to a strange area to find food. God will use whatever it takes to get His people where He would have them go at a given time.

Genesis 12:11 "And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou [art] a fair woman to look upon:" Genesis 12:12 "Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This [is] his wife: and they will kill me, but they will save thee alive." Genesis 12:13 "Say, I pray thee, thou [art] my sister: that it may be well with me for thy sake; and my soul shall live because of thee."

It seemed that Sarai was very beautiful, Abram was afraid that someone would want her for his wife enough, that he would kill Abram to get her. Fear will cause us to do some very foolish things. Abram was so afraid for his life, that he was willing to pass his wife off as his sister. He even asked Sarai to help him with his deception.

Genesis 12:14 "And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she [was] very fair." Genesis 12:15 "The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house." Genesis 12:16 "And

he entreated Abram well for her sake: and he had sheep, and oxen, and he asses, and menservants, and maidservants, and she asses, and camels."

Nothing was too good for Abram (if he was brother to Sarai). Pharaoh showered him with gifts for her sake. She was taken into the home of Pharaoh. God did not like this kind of carrying on. We will see in the verse, just how displeased He was.

Genesis 12:17 "And the LORD plagued Pharaoh and his house with great plagues because of Sarai Abram's wife." Genesis 12:18 "And Pharaoh called Abram, and said, What [is] this [that] thou hast done unto me? Why didst thou not tell me that she [was] thy wife?"

God did not tolerate this type of behavior then, and will not tolerate it even today. These plagues descended when Sarai moved in. Pharaoh quickly realized the problem. Truly he laid the problem where it belonged, at Abram's feet. He realized she was Abram's wife, and God was displeased. Some of the plagues in our society today, I believe, are because of God's displeasure at the sex sins of all kinds present in our land.

Genesis 12:19 "Why saidst thou, She [is] my sister? So I might have taken her to me to wife: now therefore behold thy wife, take [her], and go thy way."

Pharaoh asked Abram "why did you lie to me?. You got me into trouble. Hurry up and get out of here, so God will stop this plague."

Genesis 12:20 "And Pharaoh commanded [his] men concerning him: and they sent him away, and his wife, and all that he had."

Pharaoh realized this man was protected by God, so he did not punish him. He was in such a hurry for him to leave, that Pharaoh sent his men to make sure he left. Pharaoh did not take the gifts back. He sent them with Abram.

Our lesson to be learned in all of this is two-fold. #1. We should not lie to protect ourselves. #2. God will be with us to help us out of whatever mess we get ourselves into, if we are His.

Study chapter 13 for the next lesson.

Genesis 21 Questions

1. Where was the first city God sent Abram out from?
2. What was the city's name where God told Abram to leave his kindred?
3. What three promises did God make to Abram?
4. The promises were not just for Abram, but for whom?
5. What was the name of Abram's nephew who went with him?
6. How old was Abram, when he departed from Haran?
7. Where were they going?
8. Where did Abram go near the plain of Moreh?
9. Who inhabited the land there?
10. Sichem was located in what land?
11. What was the first thing that Abram did?
12. When he left the plain of Moreh, where did he go?
13. What does the city's name mean?
14. This city was 12 miles from?
15. Hai means what?
16. Why did Abram go to Egypt?
17. What was Egypt a land of?
18. Why did Abram tell Sarai to tell them she was his sister?
19. What drives us to do things we would not ordinarily do?
20. What were some of the gifts Pharaoh gave Abram?
21. What did God do to straighten out this mess?
22. Where should the blame be placed?
23. Did Pharaoh take her to wife?
24. What did Pharaoh do to make it right?
25. What two things should we learn in all this?

We will begin this lesson in Genesis 13:1 "And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south."

Last lesson, we learned that Pharaoh had sent Abram out of Egypt, when he discovered that God had plagued him because of Sarai, Abram's wife. We notice, here, that Abram left nothing behind but took even the gifts that Pharaoh had given him.

Genesis 13:2 "And Abram [was] very rich in cattle, in silver, and in gold."

We will find, throughout the Bible, that three things that God called wealth, were cattle, silver, and gold. I really believe that cattle were symbolic for all food. It is interesting that God did not include land, or jewels as wealth. God's people, many times, are wealthy. It is not the riches that are sin. It is the love of riches.

Genesis 13:3 "And he went on his journeys from the south even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai;" Genesis 13:4 "Unto the place of the altar, which he had made there at the first: and there Abram called on the name of the LORD."

In this, I believe Abram saw that he had sinned, and went back to find God, to get forgiveness, and begin again. That is where so many people fail. When a Christian realizes he has sinned, he should repent, and go back to his first love of God, and begin again.

Genesis 13:5 "And Lot also, which went with Abram, had flocks, and herds, and tents."

When a man has great wealth, as Abram did, his family as well usually has wealth. Abram loved Lot as a son (which he did not have) and, probably, helped Lot get these things to help him get started.

Genesis 13:6 "And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together."

Lot was now grown. It was time for him to go out on his own. He had acquired great wealth along with Abram. They had so many animals, there was not enough grazing for them all.

Genesis 13:7 And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land.

It was safer to dwell together, in case someone attacked them, but the land was not able to sustain both large herds, and their servants were fighting over the best grazing spots. So many times large groups of people cannot dwell together without strife. It is even difficult for two families to live in the same house without fighting, and these were large groups of people.

Genesis 13:8 "And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we [be] brethren."

Abram did not want to fight with Lot. So many times when a young man becomes of age, there is strife in the home. Both the father and his son, who is of age, want to be the authority. Neither wants to be under the other, and conflict arises. The only way to solve the problem is for this adult son to move out and establish his own home. Such was the case of Abram and Lot.

Genesis 13:9 "[Is] not the whole land before thee? Separate thyself, I pray thee, from me: if [thou wilt take] the left hand, then I will go to the right; or if [thou depart] to the right hand, then I will go to the left."

Abram was telling Lot to choose first, and he would take the land Lot did not want.

Genesis 13:10 "And Lot lifted up his eyes, and beheld all the plain of Jordan, that it [was] well watered every where, before the LORD destroyed Sodom and Gomorrah, [even] as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar." Genesis 13:11 "Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other."

Lot chose what he thought was the best for himself. This land had plenty of water and was very fertile land. Lot was looking at the physical, and not the spiritual. He had not taken into consideration the evil lifestyle of the people. Abram was satisfied with the land Lot did not choose. Abram's unselfishness would be rewarded.

Genesis 13:12 "Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched [his] tent toward Sodom." Genesis 13:13 "But the men of Sodom [were] wicked and sinners before the LORD exceedingly."

Whether Lot knew that the men of Sodom were evil or not at this time were not mentioned in the Bible. Lot should have checked this out before moving in with them. Notice the Scripture above, it was not enough to just say they were wicked and sinners. God considers homosexuality a terrible sin (exceedingly).

Genesis 13:14 "And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward:" Genesis 13:15 "For all the land which thou seest, to thee will I give it, and to thy seed for ever."

God showed Abram the Promised Land, which his descendents will receive as part of God's promise to Abram. This was not for Lot's descendents, only Abram's.

Genesis 13:16 "And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, [then] shall thy seed also be numbered."

Here, again, God told Abram (even though he was very old) I will make so many descendents of you, that they will be impossible to number. God felt He needed to reassure Abram that he would have children and grandchildren. Abram, by this time thought, that the only descendents he would have would be through his nephew, Lot.

Genesis 13:17 "Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee."

God set the boundaries of Israel right there that day. The Israelites still claim this territory today.

Genesis 13:18 "Then Abram removed [his] tent, and came and dwelt in the plain of Mamre, which [is] in Hebron, and built there an altar unto the LORD."

Wherever Abram was, he built an altar. Hebron is an area still with the same name. "Hebron" means community and alliance.

In the next lesson, we will begin in chapter 14.

Notes

Genesis 22 Questions

1. What three things did God classify as wealth?
2. What two things, that we classify as wealth, does God not count as wealth?
3. What pertaining to wealth is sin?
4. We read that Bethel is the place of what?
5. Why do you think Abram went back to Bethel?
6. What should Christians do when they discover they have sinned?
7. What three things did Lot have with Him?
8. Where do you suppose Lot acquired them?
9. Why was the land unable to sustain them?
10. Who was the strife between?
11. What makes us realize that Abram was a peacemaker?
12. What plan did Abram offer Lot?
13. What area did Lot choose?
14. Why?
15. What town was Lot's tent near?
16. How should Lot have judged which area he should take?
17. What was the sin in this area?
18. What area did this land compare with physically?
19. How long did God promise to give the Promised Land to Abram?
20. How many descendents would Abram have?
21. Why had Abram just about given up having natural children?
22. Where did Abram come to in this land?
23. What was the first thing Abram did here?
24. What does Hebron mean?

Notes

We will begin this lesson in chapter 14 of Genesis verse 1.

Genesis 14:1 "And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations;" Genesis 14:2 "[That these] made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboim, and the king of Bela, which is Zoar." Genesis 14:3 "All these were joined together in the vale of Siddim, which is the salt sea."

There are just a few things in this to note. #1. Elam is modern Iran #2. Vale of Siddim and Salt Sea are the same as the Dead Sea. #3. Remember that Lot had settled at, or near, Sodom.

Genesis 14:4 "Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled." Genesis 14:5 "And in the fourteenth year came Chedorlaomer, and the kings that [were] with him, and smote the Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim," Genesis 14:6 "And the Horites in their mount Seir, unto El-paran, which [is] by the wilderness." Genesis 14:7 "And they returned, and came to En-mishpat, which [is] Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt in Hazezon-tamar." Genesis 14:8 "And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboim, and the king of Bela (the same [is] Zoar;) and they joined battle with them in the vale of Siddim;" Genesis 14:9 "With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five."

I think that what we must see in all of this is that there was unrest in the land for over 14 years. This land was broken into small areas and each one had a king. Any time a group of people start a fight with someone else, it is the desire for power and wealth that makes them do it. I am just sure that such was the case here, as well. All these kings wanted to be the top king.

Genesis 14:10 "And the vale of Siddim [was full of] slimepits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain."

This area of the slimepits was an area where oil deposits had come to the surface. Some of the modern Bibles call the slimepits (asphalt). At any rate, this would be of great use to them.

Genesis 14:11 "And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way." Genesis 14:12 "And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed."

This is where they got into trouble. Abram would not have joined into this confusion, if they had left Lot alone. Why they did not just take Lot's possessions was not clear. Possibly, he and his family would have become slaves to these barbaric people. The people who are modern Iran are the same people who took Lot. They have not changed their tactics. they are still kidnapping people.

Genesis 14:13 "And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these [were] confederate with Abram." Genesis 14:14 "And when Abram heard that his brother was taken captive, he armed his trained [servants], born in his own house, three hundred and eighteen, and pursued [them] unto Dan."

Our leaders could take instruction from Abram. He took immediate action. He gathered a few allies who had relatives captured. He took well trained (very loyal) servants to catch these kidnappers, who had run off with his nephew, Lot. The word "brother", above, was a loose use of the word. A better translation would have been relative, just as people might call Dr. Pepper, a Coke. When you say you want a Coke now, people ask what kind? They use the word Coke to mean all soda pops. So it is, with the use of "brother". It could mean any relative.

Genesis 14:15 "And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which [is] on the left hand of Damascus." Genesis 14:16 "And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people."

You have heard the slogan (don't mess with Texas). You certainly do not mess with the anointed of God. Abram was chosen of God. Lot did get an overflow of blessings through Abram. It seemed that Abram and his servants had no trouble at all rescuing Lot, and all Lot's earthly possessions. Not only did Abram bring Lot's possessions back, but Abram took all their possessions.

Genesis 14:17 "And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that [were] with him, at the valley of Shaveh, which [is] the king's dale."

It seemed this king's dale, or Shaveh, was actually the Kidron valley right out of Jerusalem. I am sure the king of Sodom was happy to see that someone could whip this evil group, and return with what was taken.

There is such a separation in the next statement. We must take a really good look at this.

Genesis 14:18 "And Melchizedek king of Salem brought forth bread and wine: and he [was] the priest of the most high God."

Very few ministers will even touch this Scripture above, but being brave, we will give it a try. Who is this Melchizedek? Let's look up the other Scriptures in the Bible that pertain to Him.

Psalms 110:4 "The LORD hath sworn, and will not repent, Thou [art] a priest for ever after the order of Melchizedek." This Scripture in Psalms, was talking about Jesus being a high priest forever. It indicated that Melchizedek was, also, a priest forever. It is a prophetic Scripture saying, Jesus would, also, be a priest forever.

Hebrews 5:6 "As he saith also in another [place], Thou [art] a priest for ever after the order of Melchisedec."

This Scripture was saying that Jesus was not like Aaron and the earthly priests, who received priesthood, because of the tribe they were born into. It was saying that Jesus (like Melchisedec) was always high priest. Hebrews 5:10 "Called of God an high priest after the order of Melchisedec." Then, again, in Hebrews 6:20 "Whither the forerunner is for us entered, [even] Jesus, made an high priest for ever after the order of Melchisedec."

You see, God showed the Israelites back in the Old Testament a high priest of His making. Then, He said here is your example of one to come. Jesus did not come through the Levitical tribe. He was ordained of God himself. He came from the tribe of Judah, but really was from God Himself. Let us read on, in chapter 7 of Hebrews, and see the resemblance of Melchisedec and Jesus, if you will, a type of the Lord Jesus Christ.

Genesis 14:19 "And he blessed him, and said, Blessed [be] Abram of the most high God, possessor of heaven and earth:" Genesis 14:20 "And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all."

Hebrews 7:1-6, "Hebrews 7:1 For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;" Hebrews 7:2 "To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;" Hebrews 7:3 "Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually." Hebrews 7:4 "Now consider how great this man [was], unto whom even the patriarch Abraham gave the tenth of the spoils." Hebrews 7:5 "And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:" Hebrews 7:6 "But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises."

Let's stop here from the Scriptures for just a moment, and discuss a few revelations.

Who is the King of righteousness?
Who is the King of peace?
Who is the One who has no beginning and no end?
Who was made Son of God?
Who is a priest forever?

We know Him as Jesus the Christ, the Son of the living God.
We call Him Lord.
We will call Him King, when he comes to reign.
In heaven, one of His names is the Word of God.

Are you seeing what this is?

Melchizedek in the Hebrew and Melchisedec in the Greek could easily be another time when the Word of God took on the form off flesh and visited the earth.

Another point to ponder is that this Priest of God made His appearance here about 2000 years after Adam was born. The baby Jesus was born

approximately 2000 years after Melchizedek appeared on the earth. Jesus, the King, will return about 2000 years after his manifestation as our Saviour. I do not believe this is coincidence. Abraham, the father of all believers, was the only one who saw Him. For Abraham to be the father of all the believers through our faith, he had to believe in the One we call Jesus.

God has revealed something to us here.

The reason the Word of God took on the name, Jesus, was to show us He was our Saviour. He took the name, Christ, so that we would know that He was the Anointed One. He had many names; Messiah, Jehovah, Mighty God, Emmanuel, Bright and morning Star, and so many others, I would have to use the rest of this Bible study to bring them. I believe this Melchizedek was the Word of God (Jesus as we know Him).

Hebrews 7:7-24, Hebrews 7:7 "And without all contradiction the less is blessed of the better." Hebrews 7:8 "And here men that die receive tithes; but there he [receiveth them], of whom it is witnessed that he liveth." Hebrews 7:9 "And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham." Hebrews 7:10 "For he was yet in the loins of his father, when Melchisedec met him." Hebrews 7:11 "If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need [was there] that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?" Hebrews 7:12 "For the priesthood being changed, there is made of necessity a change also of the law." Hebrews 7:13 "For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar." Hebrews 7:14 "For [it is] evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood." Hebrews 7:15 "And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest," Hebrews 7:16 "Who is made, not after the law of a carnal commandment, but after the power of an endless life." Hebrews 7:17 "For he testifieth, Thou [art] a priest for ever after the order of Melchisedec." Hebrews 7:18 "For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof." Hebrews 7:19 "For the law made nothing perfect, but the bringing in of a better hope [did]; by the which we draw nigh unto God." Hebrews 7:20 "And inasmuch as not without an oath [he was made priest]:" Hebrews 7:21 "(For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou [art] a priest for ever after the order of Melchisedec:)" Hebrews 7:22 "By so much was Jesus made a surety of a better testament." Hebrews 7:23 "And they truly were many priests, because they were not suffered to continue by reason of death:" Hebrews 7:24 "But this [man], because he continueth ever, hath an unchangeable priesthood."

You see, what this is all saying is that Jesus and Melchisedec are not at all like the other priests, who just serve for a short time during their lives, but are a Priest forever; on earth and in heaven. No one could truly be forgiven forever through the work of the priest here on the earth, but Jesus fulfilled the law and purchased our salvation. His power was shown in the endless life.

Hebrews 7:25-28, Hebrews 7:25 "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Hebrews 7:26 "For such an high priest became us, [who is] holy, harmless, undefiled, separate from sinners, and made higher

than the heavens;" Hebrews 7:27 "Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself." Hebrews 7:28 "For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, [maketh] the Son, who is consecrated for evermore."

Just as Jesus fed the disciples bread and wine (the Passover), we see Melchizedek fed Abram bread and wine. He blessed Abram. Only God can bless, really. All these things show me Jesus.

Genesis 14:21 "And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself." Genesis 14:22 "And Abram said to the king of Sodom, I have lift up mine hand unto the LORD, the most high God, the possessor of heaven and earth," Genesis 14:23 "That I will not [take] from a thread even to a shoelatchet, and that I will not take any thing that [is] thine, lest thou shouldest say, I have made Abram rich:" Genesis 14:24 "Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion."

Abram did not want to be obligated to this king of Sodom. His intent was to rescue his nephew, Lot. He knew that God had won the battle for him. The only payment was wages for the men that went with him.

Genesis 23 Questions

1. What are two other names for the Salt Sea?
2. What country is Elam today?
3. How many years of unrest were in the land?
4. What two things caused the war?
5. What were the slimepits?
6. In Genesis 14:13, what is Abram called?
7. What did he do, when he found Lot was taken?
8. What did Abram bring back?
9. Where was the king's dale?
10. When Abram met Melchisedec, what did Melchizedek bring forth?
11. What was different about Jesus and Melchisedek from Aaron?
12. Did Jesus or Melchisedec come through the Levitical tribe?
13. How long did Melchizedek live?
14. Who were his father and mother?
15. What does Salem mean?
16. What did Abram give Melchizedek?
17. Who is the King of Righteousness?
18. Who is the King of Peace?
19. Who has no beginning and no end?
20. Who is the Son of God?
21. What is Jesus' most used name in heaven?
22. When did He acquire the name Jesus?
23. What does "Jesus" mean?
24. Give at least six more names of Jesus?
25. Who is made in the power of an endless life?
26. What did the law make perfect?
27. How many offerings of sacrifice did Jesus make?
28. What did the king of Sodom ask for?
29. What did he get?
30. What do you personally think about Melchizedek?

Notes

We will begin this lesson in Genesis 15:1 "After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I [am] thy shield, [and] thy exceeding great reward."

God came and spoke to Abram in this vision, because Abram had about given up on having a family and the promises of God coming true. God's first statement to Abram, as it is to us today, is "fear not." Fear is not faith. It is the opposite of faith. He told Abram, here, (I didn't say that you could do this by yourself). God said, I am your protector, and this thing that I will give you is not of your own doing. It is a reward to you, because you believe me, for no other reason.

Genesis 15:2 "And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house [is] this Eliezer of Damascus?"
 Genesis 15:3 "And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir."

Abram was telling God: I don't have any children for these promises to be carried out through, what good will it do to give me anything? It will die with me, and this servant will inherit my goods for lack of a son to leave it to. Abram was really feeling sorry for himself.

Genesis 15:4 "And, behold, the word of the LORD [came] unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir."

God sees our broken hearts and encourages us. He corrected this gloominess in Abram. He re-issued His promises to Abram.

Genesis 15:5 "And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be."

He had already promised Abram about the numerous seed, but now He showed him visually the promise. Abram spiritually saw all the stars of heaven, and truly they are innumerable.

Genesis 15:6 "And he believed in the LORD; and he counted it to him for righteousness."

Isn't this an interesting statement? The Scripture above did not say that Abram believed what God said, it says Abram believed in the LORD. LORD is capitalized meaning Lord Jesus Christ. To be the father of the believers in Christ, Abraham had to believe, also. I believe the encounter of Abram with Melchisedec was recognition of the Lord Jesus Christ. His belief in the Lord made him righteous:

Genesis 15:7 "And he said unto him, I [am] the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it."

He said to Abram here, you didn't leave Ur just to find a better place to make a living. I brought you out so that I might give you this land as an inheritance.

Genesis 15:8 "And he said, Lord GOD, whereby shall I know that I shall inherit it?"

Just like so many in our day, who hear God's voice and want to know for sure that this is God, so did Abram.

Genesis 15:9 "And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon." Genesis 15:10 "And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not."

In other words, I will make a covenant with you. The animals being 3 years old could be symbolic of the three years of Jesus' ministry here on the earth, or it could mean that these animals had grown to maturity and were something of value to sacrifice. The fact that the pigeon and turtledove were not separated could, possibly, mean the unity that the Holy Ghost (dove) brings to believers. Most of these animals and birds would become sacrifice for sins in later ceremonies. A covenant of lasting value includes shed blood. It seals the covenant.

Genesis 15:11 "And when the fowls came down upon the carcasses, Abram drove them away."

Here, the symbolism really takes over; vultures were descending on these offerings to God. The devil descends on the Jews, and on believers in Christ today, but the covenant with Abram still wards off the enemy. Our faith, as Abram's faith, puts the old devil to flight even now.

Genesis 15:12 "And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him."

Darkness is an absence of the light. This darkness that fell meant that there would be a falling away of the descendents of Abram, and a curse would fall. Similar to what happened in the dark ages. Faith in God was very weak at this time.

Genesis 15:13 "And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land [that is] not theirs, and shall serve them; and they shall afflict them four hundred years;" Genesis 15:14 "And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance."

God was telling Abram, here, what God's foreknowledge told Him about the descendents of Abram in Egypt. They would be servants of the Pharaoh for 400 years (40, time of testing, x 10, world government). God tolds Abram, but there would come a day when He would punish Egypt for mistreating His people, and they would spoil the Egyptians, and bring out great wealth. We will learn in a later lesson that 70 go into Egypt, and nearly 3 million came out of Egypt.

Genesis 15:15 "And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age."

This Scripture, above, pretty well defines what happens when we die. There is a separation between the spirit and the body, here. He first said

you will be at peace with your ancestors. The spirit leaves the body and goes to heaven, if you are a Christian. God told him that his body would rest in the grave, until it is resurrected and reunited with the spirit.

Genesis 15:16 "But in the fourth generation they shall come hither again: for the iniquity of the Amorites [is] not yet full."

God gave these Amorites an opportunity to repent. (They did not). A generation, here, was 100 years.

Genesis 15:17 "And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces." Genesis 15:18 "In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:"

The Bible says that God is a consuming fire. This presence of the smoke and fire, here, was some form of a Godly appearance to make covenant with Abram. There had to be shed blood to seal the covenant. Abram's part of the covenant was to believe that God would truly keep covenant with him. Even though this land did not belong to Abram's descendents until much later, God drew off the lines right then what would belong to Abram's descendents. They are still fighting about this very thing even today in Israel.

Genesis 15:19 "The Kenites, and the Kenizzites, and the Kadmonites,"
Genesis 15:20 "And the Hittites, and the Perizzites, and the Rephaims,"
Genesis 15:21 "And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites."

There were 10 peoples mentioned here. This was God dealing against world government. these people did not follow after God. Their land would be taken from them, and given to the descendents of Abram, when Moses led them to the promised land.

Read chapter 16 for the next lesson.

Notes

Genesis 24 Questions

1. What was God's first statement to Abram?
2. What was Abram complaining about?
3. What was the name of Abram's steward?
4. What did God show Abram to show him the number of descendants he would have?
5. In verse 6, what was counted as righteousness?
6. Why did God bring Abram out of Ur?
7. Just as we do, Abram asked God for what?
8. What 3 things did Abram bring for sacrifice that were 3 years old?
9. What 2 other things did he bring?
10. What did Abram do with them?
11. What 2 things could the 3 years old mean?
12. Why were the turtledove and pigeon not separated?
13. A lasting covenant involves what?
14. What were the vultures symbolic of?
15. What warded off the vultures?
16. What was the darkness in V-12 symbolic of?
17. How long would Abram's descendants be afflicted?
18. What does 400 mean?
19. What would happen to the nation that persecuted them?
20. Would God's people come out empty handed?
21. What 2 things does V-15 tell us about death?
22. In V-16, how long is a generation?
23. What 2 things, in V-17, symbolized God?
24. Where were the boundaries set for Israel that day?
25. What did the Bible call God that we see here, and in the burning bush?
26. What did the fact that there were 10 peoples that would be overthrown mean?

Notes

Genesis 16:1 "Now Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name [was] Hagar." Genesis 16:2 "And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai."

This scheme that Sarai came up with caused nothing but trouble. First of all, this would not be Sarai's child. Sarai had lost faith that she would ever have a child, and decided to help God out. Anytime you get ahead of God and start figuring out the details yourself, you wind up with a mess. This was no exception. Even mixing the blood of Abram with an Egyptian, too, was not pleasing to God. Egypt is a type of the world. This union between Hagar and Abram could be nothing but worldly (opposed to God's plan). Any child from this union would have to be of the flesh. The poor maid was caught in a trap not of her making. Abram could have said no. He did not have to obey Sarai. In doing what she said, he got all of them in a mess.

Genesis 16:3 "And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife."

The only thing to add here is we should look at the worldly aspect of his, even the 10 in the number of years (10-world). Abram was allowing his flesh to rule him.

Genesis 16:4 "And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes."

She (Hagar) suddenly felt her importance. Her affair with Abram had resulted in pregnancy. She was angry and jealous of Sarai. Two women cannot share one man. In Genesis, when God made Adam and Eve, He said they two shall become one flesh. Marriage where more than two people are involved cannot work. It is not compatible with the plan God made from the beginning. Jealousy between these two women reigned in this household.

Genesis 16:5 "And Sarai said unto Abram, My wrong [be] upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the LORD judge between me and thee."

At least in this verse, Sarai was admitting that she was wrong. Just like so many people who do wrong, Sarai did not want to take the blame. She tried to shift her blame to Abram. With Hebrew women, it was a disgrace, not to have children, and they were looked down on. Children were considered a blessing from God. Not having children was considered a curse. Whether this was what Hagar was feeling for Sarai, or not, was not evident. Perhaps, Hagar had in her mind to take the place of Sarai with Abram. Sarai, in the last sentence, was asking God to decide whether she was at blame, or whether it was Abram's fault that all of this happened.

Genesis 16:6 "But Abram said unto Sarai, Behold, thy maid [is] in thy hand; do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her face."

Abram just backed away here. This is Sarai's maid. Sarai punished Hagar some way for her attitude. Whatever the punishment, it was severe enough that Hagar fled in fear.

Genesis 16:7 "And the angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur." Genesis 16:8 "And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai."

It seems that Hagar had fled out in a deserted place. She, probably, knew there was water there, and came to get a drink. She had run from the only home she had known. She was pregnant, and nowhere to go. The father of the child had turned his irate wife on her. The nearest thing she had as a benefactor was Sarai, and she had misbehaved toward her mistress and had been punished. What would she do? Where could she go? She was out here all alone feeling sorry for herself. And then, who appeared but the angel (ministering Spirit of God). This word that was here translated angel, in other places it is translated prophet, priest, teacher, ambassador, king or messenger. This did not say an angel. It said the angel. It seems that God had seen her predicament and sent help. As if he did not know, he asked Where did you come from, and where are you going? Here was the first time, since she conceived, that she admitted who Sarai was (her mistress).

Genesis 16:9 "And the angel of the LORD said unto her, Return to thy mistress, and submit thyself under her hands."

In short he said, go back and apologize for your behavior.

Genesis 16:10 "And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude." Genesis 16:11 "And the angel of the LORD said unto her, Behold, thou [art] with child, and shalt bear a son, and shalt call his name Ishmael; because the LORD hath heard thy affliction."

God promised Hagar that she, also, would have a multitude of descendents. She, now, knew that she was to have a boy child. She was to name him Ishmael, which means (God will hear). His name was this because God heard Hagar's cries, not Ishmael's. In a way, she was innocent in this mess.

Genesis 16:12 "And he will be a wild man; his hand [will be] against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren."

This wild man's descendents live in the midst of their Israelite brethren even today, and truly they do hate each other. They battle continuously, and it has been going on ever since Genesis in the Bible.

Genesis 16:13 "And she called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me?" Genesis 16:14 "Wherefore the well was called Beer-lahai-roi; behold, [it is] between Kadesh and Bered."

Hagar realized that God provided the well, and that this was God (El) who was instructing her to go back to Sarai. I believe this means she was aware that she did not get God's permission to leave. The name that was

given the well means (well of the living One). Wells are very valuable in this area and Jewish people of today use the Bible to find these old wells.

Genesis 16:15 "And Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael."

Remember, Ishmael means (God will hear). This son is of the flesh, not of the promise.

Genesis 16:16 "And Abram [was] fourscore and six years old, when Hagar bare Ishmael to Abram."

There is very little to note here, except that Abram was 86 years old when this son by the servant girl, Hagar, was born.

Notes

Genesis 25 Questions

1. What was the name of Sarai's servant girl?
2. What nationality was she?
3. Why did Sarai send Abram to Hagar?
4. What happens when we run ahead of God and start figuring things out for ourselves?
5. What is Egypt a type of?
6. When Abram did what Sarai suggested, what were the results?
7. How many years had Abram dwelt in Canaan when this happened?
8. The minute Hagar discovered she was expecting, how did she feel about her mistress?
9. What sentence in Genesis lets you know one man cannot peacefully live with 2 women?
10. With what women was it a disgrace not to bare children?
11. Did Abram take up for Hagar?
12. When Sarai punished Hagar, what happened?
13. Who found Hagar at the well?
14. This well was on the way to where?
15. What 2 questions did he ask Hagar?
16. Who was the nearest thing to a benefactor?
17. What did the angel of the LORD speak to Hagar.
18. What blessing did the angel of the LORD speak to Hagar.
19. What was Hagar to name her son?
20. What does his name mean?
21. What kind of a man would this son be?
22. Where will he live?
23. What did Hagar call the Angel of the LORD?
24. What was the name of the well?
25. What does it mean?
26. Where was it located?
27. Who named the child?
28. How old was Abram, when the child was born?

We will begin this lesson in Genesis 17:1 "And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I [am] the Almighty God; walk before me, and be thou perfect."

Quite a bit of time had lapsed from the birth of Ishmael to now. Thirteen years had passed. Ishmael was a teenager now. This statement, above, did not say that an angel appeared. It said the LORD appeared to Abram. When this personality met Abram, He explained to Abram how He is, Almighty God. This is a plural word meaning most majestic supreme God. This all powerful God gave Abram a charge to live a holy life. We cannot be perfect in our flesh, but God wants us to try to be perfect.

Genesis 17:2 "And I will make my covenant between me and thee, and will multiply thee exceedingly."

God, again, was renewing His covenant with Abram. This time it was a blood covenant. He, again, promised to multiply Abram's seed.

Genesis 17:3 "And Abram fell on his face: and God talked with him, saying," Genesis 17:4 "As for me, behold, my covenant [is] with thee, and thou shalt be a father of many nations."

The only place any person can be in the presence of God is on his face, in total reverence to God. This voice of God is unmistakable. There is no question who this is, when you hear this voice. You see, Abram did not decide to make a covenant with God. God chose to make a covenant with Abram. He promised one more time that Abram would be a father of many nations.

Genesis 17:5 "Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee."

His name was now being changed from Abram (high father) to Abraham (father of a multitude). Notice that this statement, above, is past tense. God had decided long ago to make Abraham father of many nations.

Genesis 17:6 "And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee."

Here, God was just reassuring Abraham that he would have many descendents, even though he was 99 years old here.

Genesis 17:7 "And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee." Genesis 17:8 "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God."

This was an everlasting blood covenant that God, Himself, established. He told Abraham that this covenant was not just with him, but this covenant would extend to all of his ancestors for all of eternity. When Abraham lived here in Canaan, this land was occupied by evil Canaanite men. The only provision was that God be worshipped by Abraham and his descendents.

Genesis 17:9 "And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations." Genesis 17:10 "This [is] my covenant, which ye shall keep, between me and you and thy seed after thee; every man child among you shall be circumcised." Genesis 17:11 "And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you." Genesis 17:12 "And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which [is] not of thy seed." Genesis 17:13 "He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant."

This seems like a strange request from God, but these were the physical descendents of Abraham that were mentioned here. This separated the Hebrew men from the men of the world. This sealed the blood covenant. Remember, Abraham was 99 and his son Ishmael 13 when they were circumcised, so this was no small sacrifice they made to seal the covenant.

Genesis 17:14 "And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant."

In verse 14, we see covenant breakers would not receive blessings from God.

Genesis 17:15 "And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah [shall] her name [be]."

God changed "Sarai" which means dominated to "Sarah" which means princess, or queen. God really did not regard Hagar as Abraham's wife. The wife that God recognized was Sarah. God's promises would come through her.

Genesis 17:16 "And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be [a mother] of nations; kings of people shall be of her."

He told Abraham, again, you will have a son by Sarah, and I will bless you through this wife. These descendents through the spirit would be a more noble heritage.

Genesis 17:17 "Then Abraham fell upon his face, and laughed, and said in his heart, Shall [a child] be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?"

Abraham could not believe that it was possible for him and Sarah to have a child, as old as they were. In the flesh, it is an impossibility, but with God all things are possible. As I said before, the Hebrews thought it a great blessing to have children, and if they didn't, they felt God was angry with them for some reason.

Genesis 17:18 "And Abraham said unto God, O that Ishmael might live before thee!"

Abraham still just could not believe that he and Sarah could have a son, and he was saying to God, bless me through Ishmael. However, God had other plans.

Genesis 17:19 "And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, [and] with his seed after him." Genesis 17:20 "And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation." Genesis 17:21 "But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year."

Abraham, being a loving father, wanted God to bless his son, Ishmael. God heard and blessed him, but it was a physical earthly blessing. The things God promised Ishmael were not spiritual blessings. These two sons represented the flesh and the spirit. "Isaac" means laughter.

Genesis 17:22 "And he left off talking with him, and God went up from Abraham." Genesis 17:23 "And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their foreskin in the selfsame day, as God had said unto him." Genesis 17:24 "And Abraham [was] ninety years old and nine, when he was circumcised in the flesh of his foreskin." Genesis 17:25 "And Ishmael his son [was] thirteen years old, when he was circumcised in the flesh of his foreskin." Genesis 17:26 "In the selfsame day was Abraham circumcised, and Ishmael his son." Genesis 17:27 "And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him."

One thing we must take note of here, Abraham carried out his covenant with God to the utmost. Slaves owned by Abraham tell us that slavery did not begin here in the U.S.

For the next lesson study chapter 18 of Genesis.

Genesis 26 Questions

1. Whom did God call Himself to Abraham?
2. How old was Ishmael, when God visited Abraham here?
3. What does Almighty God mean?
4. What effect did God's presence have on Abraham?
5. What does "Abraham" mean?
6. In verse 6, what 3 things did God promise?
7. What land did God promise to give Abraham's descendents?
8. What was the sign of the covenant?
9. How old was a baby boy to be when this happened to him?
10. Who, besides the immediate family, did this involve?
11. What separated Hebrew men from other men?
12. Any Hebrew man refusing to be circumcised hath done what?
13. What was Sarai's name changed to?
14. What does it mean?
15. What kind of blessing did God speak on Sarah?
16. When Abraham was told by God that he would have a son by Sarah, what did he do?
17. In verse 18, what was Abraham asking God for?
18. What was Abraham's and Sarah's son to be named?
19. What does it mean?
20. To what extent did Abraham keep the covenant?

Genesis 18:1 "And the LORD appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day;" Genesis 18:2 "And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw [them], he ran to meet them from the tent door, and bowed himself toward the ground,"

This him was Abraham. These three were in the form of men. These were messengers from God. These three were associated with the Spirit of God. The statement "the Lord appeared" lets you know that at least one of these beings was the Spirit of the Lord. I believe the reason three appeared was to show that God the Father, God the Word, and God the Holy Ghost were in agreement with the message that was brought. Abraham realized who this was, even from a distance, and he ran out, and kneeled, and worshipped. Abraham humbled himself before these three.

Genesis 18:3 "And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant: "

Here, again, Abraham called him Lord. He said, if you have judged and found me okay, don't leave. Abraham realized he was God's servant.

Genesis 18:4 "Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree:" Genesis 18:5 "And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said."

Abraham wanted to serve these. He humbled himself and washed their feet. He was offering food and whatever they needed. Then he asked is there something I am doing wrong?

Genesis 18:6 "And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead [it], and make cakes upon the hearth." Genesis 18:7 "And Abraham ran unto the herd, and fetched a calf tender and good, and gave [it] unto a young man; and he hasted to dress it." Genesis 18:8 "And he took butter, and milk, and the calf which he had dressed, and set [it] before them; and he stood by them under the tree, and they did eat."

Abraham was like an excited school boy. He gave them the very best he had. (like a sacrifice).

Genesis 18:9 "And they said unto him, Where [is] Sarah thy wife? And he said, Behold, in the tent." Genesis 18:10 "And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard [it] in the tent door, which [was] behind him." Genesis 18:11 "Now Abraham and Sarah [were] old [and] well stricken in age; [and] it ceased to be with Sarah after the manner of women." Genesis 18:12 "Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also?"

These three brought unusual blessing to Abraham. Now, that Abraham was old and Sarah had already gone through the change of life she was to have a

son. Sarah was very well aware that changes in her body had made it impossible in the natural to have a child. She laughed, because it was so unbelievable. With man, it was impossible.

But through God, all things are possible. Take note that Sarah called Abraham, lord, but it was not capitalized. He was ruler over her body, not her spirit.

Genesis 18:13 "And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old?" Genesis 18:14 "Is any thing too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son." Genesis 18:15 "Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh."

The LORD wanted to know why Sarah laughed. He made her body, and He could restore her youth long enough for her to have a child. He was disappointed in her doubt. Then Sarah became afraid when she realized that this was the LORD of heaven. She denied laughing, but she (as we) could not hide anything from the LORD (He knows everything).

Genesis 18:16 "And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way." Genesis 18:17 "And the LORD said, Shall I hide from Abraham that thing which I do;" Genesis 18:18 "Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?" Genesis 18:19 "For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him."

Here, the Lord decided to tell Abraham what He was about to do to Sodom. He spoke the blessing, again, that Abraham would be a mighty nation. He knew that Abraham would teach his children and grandchildren the ways of the LORD. He knew, because of the blood covenant Abraham had already kept. (The circumcision of the men).

Genesis 18:20 "And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous;" Genesis 18:21 "I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know."

The LORD was going to investigate this terrible situation which was going on. We will find out a little later that this city's iniquity was homosexuality. The LORD was explaining to Abraham about the sin and its consequences.

Genesis 18:22 "And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD."

I guess it is time to deal with the two that were with the LORD when He first came to Abraham. My own personal opinion (I have no Scripture to back this up) is that the two with the LORD were two very important angels (ministering spirits carrying out their orders from the throne). These could even have been Gabriel, and some other angel of great importance. The

word men was loosely used, because they were in that form. The LORD remained with Abraham to discuss the problem, and sent the two angel men on to Sodom.

Genesis 18:23 "And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked?" Genesis 18:24 "Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that [are] therein?"

This was very presumptuous of Abraham to question the LORD. The number 50 pertains to jubilee. This number indicates setting the captives free. Abraham was pleading for this city. This LORD, spoken of here in the next verse, is the Judge of all the earth. This indicated that this was the same Spirit as the Lord Jesus Christ. He is the LORD of all the earth.

Genesis 18:25 "That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?"

Abraham was saying, LORD, You are righteous, this is not like You, You are a perfect Judge. Notice, in the Scripture above, that Judge was capitalized. This also tells us that this was the LORD, not an angel. I would be absolutely scared to death to speak to the LORD like this. Abraham was almost scolding the LORD.

Genesis 18:26 "And the LORD said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes."

You see, just a very few righteous people can be a blessing to the masses.

Genesis 18:27 "And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which [am but] dust and ashes:" Genesis 18:28 "Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for [lack of] five? And he said, If I find there forty and five, I will not destroy [it]." Genesis 18:29 "And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do [it] for forty's sake." Genesis 18:30 "And he said [unto him], Oh let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do [it], if I find thirty there." Genesis 18:31 "And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not destroy [it] for twenty's sake." Genesis 18:32 "And he said, Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy [it] for ten's sake." Genesis 18:33 "And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place."

This was an interesting conversation between Abraham and the LORD. One thing that really stood out in this was the patience of the LORD. At least, Abraham humbled himself, and admitted he was but dust and ashes. Another thing so notable, to me, God was so gracious that if even ten (represents world government) were righteous, He would spare the 1000's who lived there. The terrible thing in our society today, is that in our large cities, God would be hard pressed to find even 10 (by His standard) righteous people.

The idea of ten satisfied Abraham, because Abraham's nephew, Lot, and his family were there, and Abraham figured God would spare the city from destruction for them. Then the LORD and Abraham went back to their respective homes. We will see in the next lesson, that not even all of Lot's family were righteous. God would destroy the city.

For the next lesson study chapter 19 of Genesis.

Genesis 27 Questions

1. Where did the Lord appear to Abraham?
2. Whom did Abraham see coming to him?
3. What did Abraham do?
4. Who were these three?
5. Why did Abraham bow down to them?
6. What did Abraham call one of them?
7. What two things did Abraham do for them as they entered his tent.
8. What question did Abraham ask them about himself?
9. What three foods did Abraham set before them?
10. What does the time of life mean?
11. What was Sarah's reaction when the Lord told Abraham that Sarah would have a son?
12. Why did she think she could not have a child.
13. With men it is impossible, but with God _____.
14. Was Sarah's denying that she laughed accepted by the Lord? Why?
15. What city did the men look toward?
16. Would God conceal His plan from Abraham? Why?
17. Sodom and Gomorrah's sin was _____ before God.
18. What was this city's iniquity?
19. Who stayed to talk to Abraham?
20. In Abraham's first remark, how many did he ask the Lord to save it for?
21. What does this number pertain to?
22. What else, was the LORD called here?
23. Whom do the penman believe the other two men were?
24. How low a number of righteous did Abraham and the Lord finally settle on?
25. Why was Abraham satisfied with that number?
26. What message stood out in this conversation of Abraham and the Lord?
27. What is the number ten representative of?
28. In the next lesson what will we learn about Lot's family.

Notes

We will begin in Genesis 19:1 "And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing [them] rose up to meet them; and he bowed himself with his face toward the ground;"

Genesis 19:2 "And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night."

One thing we need to note right here, is that even today, perverted sex of any kind is called sodomy (taken from Sodom). In this passage above, they were spoken of as angels. I believe these were heavenly messengers sent of God. Lot must have realized they were messengers. Lot wanted to get them safely in his home and out of town, before evil came their way. When lot called them lords, it was not capitalized meaning they were not the Lord. They were sent to see if the evil was as bad as had been reported, so they wanted to stay out in the street.

Genesis 19:3 "And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat."

I believe in this unleavened bread that Lot fed them, he was saying, I am free of sin. "Leaven" means sin.

Genesis 19:4 "But before they lay down, the men of the city, [even] the men of Sodom, compassed the house round, both old and young, all the people from every quarter:" Genesis 19:5 "And they called unto Lot, and said unto him, Where [are] the men which came in to thee this night? Bring them out unto us, that we may know them."

You see, this city was so evil and perverted that they participated in group sex. God was showing these two angels that all of this city was involved in this lasciviousness, except perhaps, Lot's immediate family. This "know", in the verse above, meant participation in an abominable act with them. Male rape, if you will believe it.

Genesis 19:6 "And Lot went out at the door unto them, and shut the door after him," Genesis 19:7 "And said, I pray you, brethren, do not so wickedly." Genesis 19:8 "Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as [is] good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof."

Why Lot had not moved out of this evil city before now, baffles me. He knew how perverted they were. I really believe the reason Lot offered his daughters to these men in this Scripture was to show that sex sin between a man and woman (even though it is very bad) is not as bad as it is between two men.

God calls it an abomination. I believe that is very mild word for what it is truly. Just the fact that these girls were still virgins, showed just how perverted this city really was. Lot called these evil men brethren,

which means a pretty bad thing. He was either overlooking their sins and fellowshiping with them or he was involved himself. Either way, it was terrible. For a dad to offer his daughters to this evil bunch didn't speak too highly of Lot.

Genesis 19:9 "And they said, Stand back. And they said [again], This one [fellow] came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon the man, [even] Lot, and came near to break the door."

These men filled with lust would not listen to Lot. They even called him an outsider. One sin leads to another. They were about to break and enter Lot's home to get the men.

Genesis 19:10 "But the men put forth their hand, and pulled Lot into the house to them, and shut to the door." Genesis 19:11 "And they smote the men that [were] at the door of the house with blindness, both small and great: so that they wearied themselves to find the door."

The men, spoken of here, were the angels who pulled Lot into the house. Just as punishment has fallen today on people who commit this terrible sin, God punished these with blindness.

Just as people today involved in this sin are not turning from their sins, neither did these men of Sodom. Lot's big mistake was in staying in this evil place. Separate yourself from people who are involved in this evil.

Genesis 19:12 "And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring [them] out of this place:" Genesis 19:13 "For we will destroy this place, because the cry of them is waxen great before the face of the LORD; and the LORD hath sent us to destroy it."

Sudden destruction was to fall on this city. God would not put up with this sin. These angels had orders from God to call down fire from heaven. These angels were warning Lot and his family to get out.

Genesis 19:14 "And Lot went out, and spake unto his sons-in-law, which married his daughters, and said, Up, get you out of this place; for the LORD will destroy this city. But he seemed as one that mocked unto his sons in law."

His sons-in-law had reprobate minds. They were so caught up in these sins themselves, that they had never slept with their wives. (They were virgins). They did not know God, so why would they believe a warning from God? When this city of men was struck blind, it was not only physical blindness, but spiritual, too.

Genesis 19:15 "And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city." Genesis 19:16 "And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him: and they brought him forth, and set him without the city."

I cannot believe that Lot and his family were slow to leave, and had to be led away from this evil city by these two angels. The girls went without their husbands. They were better off without them, if they were caught up in homosexuality. I do not find where Lot had made a stand for God in this city; the Lord showed mercy to him probably because of Abraham, and also, because he befriended the angels.

Genesis 19:17 "And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed."

Lot and his family had to leave their home and their belongings, but they should have been very thankful to get out with their lives. In fact, the destruction was to be so widespread, that they were to run to the mountain for safety. The angel warned them not to look back.

Genesis 19:18 "And Lot said unto them, Oh, not so, my Lord:"
Genesis 19:19 "Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die:"
Genesis 19:20 "Behold now, this city [is] near to flee unto, and it [is] a little one: Oh, let me escape thither, ([is] it not a little one?) and my soul shall live."

This was a prayer of Lot to the Lord. Can you even believe that Lot would question God on this? He realized God had been merciful, but still wanted to alter the plans that God had made for his safety. It seemed, Lot did not want to live in the country where you have to work with your hands, he was a city dweller. Let's read on, and see if the Lord answered his prayer.

Genesis 19:21 "And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken." Genesis 19:22 "Haste thee, escape thither; for I cannot do any thing till thou be come thither. Therefore the name of the city was called Zoar."

God answered Lot's prayer. It seemed this city, as well, had been set for destruction, but the Lord spared it for lot to dwell in. The name "Zoar" means little. The angel told him to hurry, so that he could carry out the destruction.

Genesis 19:23 "The sun was risen upon the earth when Lot entered into Zoar." Genesis 19:24 "Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven;" Genesis 19:25 "And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground."

You see, this was like an atomic blast, but it came from the LORD Himself. This was judgment. Sometimes, God uses people and nations to bring judgment, but in this case, He took care of it Himself. He explained that not only the cities were destroyed, but the people, and the trees, and all living things.

Genesis 19:26 "But his wife looked back from behind him, and she became a pillar of salt."

Disobedience to God can bring instant, sudden destruction, as it did to Lot's wife, The Bible says, even now when you put your hand to the plow, do not look back.

Genesis 19:27 "And Abraham gat up early in the morning to the place where he stood before the LORD:" Genesis 19:28 "And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace." Genesis 19:29 "And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt."

You can see in all of this, that God remembered Abraham and saved Lot, his nephew. I do not see, in any of this, that it was from righteous living of Lot that saved him. It was by grace, and in remembrance of Abraham. The description of this great destruction would be very similar to hell. The only difference is this happened and was over. Hell is continuous.

In the next lesson, we will pick up here at verse 30.

Genesis 28 Questions

1. Who went to Sodom and saw Lot at the gate?
2. What did Lot invite them to do?
3. What is a word used today for perverted sex?
4. Why did they want to stay in the street?
5. What did Lot serve them?
6. What does "unleavened" stand for?
7. Who surrounded Lot's house that night?
8. Why?
9. What did Lot offer them, instead of the angels?
10. What did "know" mean in V-5?
11. Where did Lot talk to the men of the city?
12. What word did Lot call them, that indicated he fellowshiped with them?
13. What does God call homosexuality?
14. They accused Lot of being a stranger who moved into town. Why would he try to be their _____?
15. Why would the men not listen to Lot?
16. The angels saved Lot how?
17. What happened to the men trying to break into the house?
18. Did Lot have other members of his family, besides his wife and two daughters?
19. When Lot tried to get them to leave, how did they react?
20. What two kinds of blindness are meant?
21. When did the men tell Lot to leave?
22. Did he leave immediately? Explain.
23. What 2 reasons were probably why God saved Lot?
24. Did Lot go where God sent him?
25. Where did he go?
26. What was the name of the place where Lot went?
27. What does the name mean?
28. How did God destroy Sodom and Gomorrah?
29. This was like what?
30. What 3 ways does God bring judgment?
31. What, besides the cities, were destroyed?
32. What did Lot's wife do wrong?
33. What happened to her?
34. Disobedience brings what?
35. When Abraham looked, what did it look like toward Sodom?
36. Who did God remember in all of this?
37. This destruction reminds us of what?

We will begin this lesson in Genesis 19:30 "And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters."

There are several things we must be reminded of here. The angels of God had told Lot, from the beginning, to go up to the mountains, but Lot wanted to go to this town. Lot had a stubborn nature wanting to do his own thing, rather than obey God's command. In verse 29 of last lesson, we saw that God remembered Abraham and saved Lot. It was not Lot's doing that he was saved, but rather because he was Abraham's nephew. "Zoar" means littleness or smallness, and was one of the five cities which were in the Jordan valley. Zoar was a very close distance to Sodom and Gomorrah.

Genesis 19:31 "And the firstborn said unto the younger, Our father [is] old, and [there is] not a man in the earth to come in unto us after the manner of all the earth:" Genesis 19:32 "Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father."

This plan these girls had figured out to do was a very evil sin in the sight of God. Incest, such as this, is prevalent in our society today. Most incest is started by the father. This was even worse, because it was initiated by the girls. At any rate, this was a very evil plot.

Genesis 19:33 "And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose." Genesis 19:34 "And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, [and] lie with him, that we may preserve seed of our father."

The one thing that is so evident, here, is that their dad got drunk. He had to be willing to drink this wine. Drunkenness is the cause of so many other sins; a person who is drunk (whether on drugs, or alcohol) is not in control of his own will. Alcohol causes many child abuse cases, wife beatings, and even unintended homicide. A person needs to stay in control of his own will at all times. God does not excuse drunkenness as an excuse to sin.

Genesis 19:35 "And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose." Genesis 19:36 "Thus were both the daughters of Lot with child by their father."

These daughters had committed a terrible sin. Not only is this sin such a spiritual disgrace, but close relatives having children can cause imbeciles to be born. Many times children of this type relation are born with physical defects, as well. God considers this type of behavior as an abomination. Nothing good could come of this.

The word "Lot" means pebble. Surely he was an earthly man. This type of sin goes along with the sin prevalent in Sodom and Gomorrah. All those sins are spoken of as an abomination to God.

Genesis 19:37 "And the firstborn bare a son, and called his name Moab: the same [is] the father of the Moabites unto this day."

The word "Moab" means from father. Of course, he would be looked down on, because of his manner of birth. He became the father of the Moabites. The Moabites ancestry goes back to Terah, Father of Abraham, but it seemed they fell from grace and actually warred against their Hebrew relatives from time to time. They got into idolatry and worshipped the false god Chemosh. The Moabites became known as children of Chemosh. They actually sacrificed their children to this false god. You see just how far perversion and evil sex sin can carry a person who is caught up in it. This sin carried on for generations, and just got worse and worse. In Deuteronomy, these Moabites were excluded from the congregation for ten generations, because of their sins. We will see much more of the Moabites. One good thing happened in Ruth. She was a Moabite. She was, also, in the physical ancestry of Jesus.

Genesis 19:38 "And the younger, she also bare a son, and called his name Ben-ammi: the same [is] the father of the children of Ammon unto this day."

Here, again, this son, named Benammi, had very little to be proud of. His mother had conceived him of his grandfather. The Hebrews, as Christians today, considered this a grave sin. "Benammi" means son of my kindred. This Benammi was the beginning of the Ammonites. These people were nomads. They were so intertwined with the Moabites that they were both called by both names from time to time. The Israelites were forbidden to molest these Ammonites, even though the Ammonites sometimes sided against Israel. Their false god was Molech. They made their children walk through the fire. Cruelty was very much of their worship. God completely destroyed these people, and there is no known connection with them today. None of their cities exist today.

So much has happened in this 19th chapter of Genesis, I think it would be good to review.

The two angels (male) visited Lot to warn him of the destruction of Sodom and Gomorrah, God protected the angels by blinding the homosexual Sodomites. The angels pulled Lot, Lot's wife and Lot's two daughters out of the city, and left two homosexual sons-in-law there to be destroyed. Lot's wife looked back and was turned to a pillar of salt.

It seemed that Lot, Lot's wife, and his two daughters were not really in tune with God. Abraham's pleading with God saved their lives. Lot did not even obey God and go to the mountain immediately. Lot's wife disobeyed, and looked back with longing to the evil city. Parents, who are not obedient to God, usually will raise disobedient children. Lot's two girls committed an even worse sin than their parents, and brought evil upon their ancestors, as well.

Next lesson, we will study chapter 20 of Genesis.

Genesis 29 Questions

1. What city did Lot leave to go to the mountains?
2. Why did he leave there?
3. What had Lot's rebellious spirit caused him to do?
4. Who did God remember when he saved Lot?
5. What does "Zoar" mean?
6. What evil scheme did Lot's daughters come up with?
7. What is the name of the sin they committed?
8. What does the Bible call this?
9. What did they make their father do, so that he would not know what he was doing?
10. What reason did they give for committing this awful sin?
11. What was the father guilty of knowingly?
12. What do we lose control of when we are drunk?
13. Name three things alcohol causes in homes today?
14. What was produced by the sins of these two daughters?
15. Besides being a disgrace, what in the physical can be caused by this sin?
16. What does "Lot" mean?
17. What was the name of the son of the 1st born daughter?
18. What race started from him?
19. What does his name mean?
20. What type relation did they have to their Israelite brothers?
21. What was the name of their false god?
22. What did they practice?
23. How many generations were the Moabites not able to worship in the temple?
24. Who was the Moabite woman in the ancestry of Jesus?
25. What was the name of the 2nd daughter's son?
26. What were his ancestors called?
27. What does "Benammi" mean?
28. What lifestyle did they have?
29. What was the name of their false god?
30. What did they cause their children to do for this false god?
31. Who visited Lot to warn him?
32. What happened to the men of the city who attacked them?
33. Who escaped the city?
34. Who were left behind?
35. What was Lot's sin?
36. What was Lot's wife's sin?
37. Whose pleading saved Lot?

We will begin this lesson in Genesis 20:1 "And Abraham journeyed from thence toward the south country, and dwelled between Kadesh and Shur, and sojourned in Gerar." Genesis 20:2 "And Abraham said of Sarah his wife, She [is] my sister: and Abimelech king of Gerar sent, and took Sarah."

As terrible as this story is, this was the second time Abraham had told a ruler that Sarah was his sister. Abraham left out the very important statement that Sarah was his wife. The last time the deception was to Pharaoh of Egypt. This time it happened to Abimelech, King of Gerar, in the land we know as the Holy Land.

Genesis 20:3 "But God came to Abimelech in a dream by night, and said to him, Behold, thou [art but] a dead man, for the woman which thou hast taken; for she [is] a man's wife."

God warned Abimelech, before he committed a sin that was worthy of death. Adultery was a terrible sin, and in God's sight, it still is. Abimelech had been deceived, he had not been aware that she was married. God kept him from sinning, until He could warn him.

Genesis 20:4 "But Abimelech had not come near her: and he said, Lord, wilt thou slay also a righteous nation?"

God is just. He would not destroy a people who were innocent. It is amazing to me, at her age, that she was still desirable to men. When God restored her reproductive ability, He restored her youth, as well.

Genesis 20:5 "Said he not unto me, She [is] my sister? and she, even she herself said, He [is] my brother: in the integrity of my heart and innocency of my hands have I done this."

Abimelech had been deceived by Abraham and Sarah. He was saying I am innocent, and that was a true statement.

Genesis 20:6 "And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me: therefore suffered I thee not to touch her."

God kept Abimelech from sinning. God realized that it was not Abimelech's fault. He did not know she was married.

Genesis 20:7 "Now therefore restore the man [his] wife; for he [is] a prophet, and he shall pray for thee, and thou shalt live: and if thou restore [her] not, know thou that thou shalt surely die, thou, and all that [are] thine."

God was giving Abimelech a chance to make this right, because of his innocence. The same way He gives us a chance to repent, and we must, before His anger is kindled and punishment begins. You see, here, that it is not wrong for some ministers to pray for you. He told him to let the prophet pray for him, also. Notice, that if Abimelech continued in the sin and did not heed the warning, he would die.

Genesis 20:8 "Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the men were sore afraid."

Abimelech shared with his servants the terrible thing that almost happened, and the warnings, and they rightly feared God.

Genesis 20:9 "Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and what have I offended thee, that thou hast brought on me and on my kingdom a great sin? thou hast done deeds unto me that ought not to be done." Genesis 20:10 "And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing?"

It is about time that someone placed the blame where it belonged. at Abraham's feet. Abraham could have caused this King and his people great problems. He demanded Abraham to tell him why he did this.

Genesis 20:11 "And Abraham said, Because I thought, Surely the fear of God [is] not in this place; and they will slay me for my wife's sake."

This was just a very limp excuse. Abraham, first of all, had no right to judge them. Judgment belongs to God.

Genesis 20:12 "And yet indeed [she is] my sister; she [is] the daughter of my father, but not the daughter of my mother; and she became my wife."

He was trying to say he did not lie. Well, maybe he didn't technically, but he did bring a deception to Abimelech. She actually was his half-sister and his wife.

Genesis 20:13 "And it came to pass, when God caused me to wander from my father's house, that I said unto her, This [is] thy kindness which thou shalt shew unto me; at every place whither we shall come, say of me, He [is] my brother."

Abraham's wife, Sarah, was very beautiful, and he was afraid that someone would want her badly enough to kill him. Abraham made up this little scheme to save his life, and Sarah obeyed her husband.

Genesis 20:14 "And Abimelech took sheep, and oxen, and menservants, and womenservants, and gave [them] unto Abraham, and restored him Sarah his wife."

Abimelech was doing everything within his power to make this thing right. He did not want the wrath of God to be upon him.

Genesis 20:15 "And Abimelech said, Behold, my land [is] before thee: dwell where it pleaseth thee."

He not only gave Abraham gifts, but offered him land to dwell on. I am sure that he thought God would bless Abraham; and in the overflow. he would be blessed, also.

Genesis 20:16 "And unto Sarah he said, Behold, I have given thy brother a thousand [pieces] of silver: behold, he [is] to thee a covering of the

eyes, unto all that [are] with thee, and with all [other]: thus she was reproved."

"Silver" means redemption. I am sure that had to do with this gift of silver given. This was the custom of countries in the east to cover their wives heads with veils. This sin was her husbands, more than hers.

Genesis 20:17 "So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maidservants; and they bare [children]." Genesis 20:18 "For the LORD had fast closed up all the wombs of the house of Abimelech, because of Sarah Abraham's wife."

God left nothing to chance. He had stricken all the women barren who were in Abimelech's house. When Abraham (the man of God) prayed for Abimelech, God healed every one. The women were able to conceive again. In this area of the country, it was a curse when you could not have children.

For the next lesson ,read chapter 21 of Genesis.

Genesis 30 Questions

1. Where did Abraham sojourn?
2. What was the name of the king who took Sarah?
3. What had Abraham told that made it seem alright for the king to have Sarah?
4. Who was the ruler Abraham told this to the first time?
5. What present day country did this king live in?
6. How did God contact Abimelech?
7. What message did God bring?
8. What was the sin God was warning about?
9. What was Abimelech's statement to God?
10. When God made it possible for Sarah to bear children in her old age, what else did He restore to her?
11. What would happen to Abimelech, if he did not heed the warning?
12. Who did Abimelech confess to?
13. Who was really to blame in all of this?
14. What excuse did Abraham give Abimelech?
15. Who is Judge of all?
16. What relation, besides wife, was Sarah to Abraham?
17. What had Abraham asked Sarah to say wherever they went?
18. Why did Abraham do this?
19. What four gifts did Abimelech give Abraham, when he restored Sarah?
20. What was Abraham to Sarah?
21. What happened, when Abraham prayed for Abimelech?
22. What had God done to insure Sarah not conceiving?

Genesis 21:1 "And the LORD visited Sarah as he had said, and the LORD did unto Sarah as he had spoken." Genesis 21:2 "For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him."

God's word is true. He never fails to do what He has promised to do. He had promised Sarah and Abraham a son.

Genesis 21:3 "And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac."

This son, Isaac, was the son of promise, the son of the spirit, not the son of flesh, like his half-brother, Ishmael. "Isaac" means laughter. This was the son through whom the promises to Abraham would be fulfilled.

Genesis 21:4 "And Abraham circumcised his son Isaac being eight days old, as God had commanded him."

The blood covenant that Abraham made with God, he fulfilled in his son, Isaac, as God had commanded, when the child was eight days old. "Eight" means new beginnings.

Genesis 21:5 "And Abraham was an hundred years old, when his son Isaac was born unto him."

In the flesh, a hundred year old man could not father a child; but in the spirit, anything is possible.

Genesis 21:6 "And Sarah said, God hath made me to laugh, [so that] all that hear will laugh with me."

As I said, Isaac means laughter. His mother was rejoicing, because she had been blessed by God, and had this baby in her old age. This had taken her reproach away. Hebrew women were looked down upon, if they didn't have children. Her friends were rejoicing with her.

Genesis 21:7 "And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have born [him] a son in his old age."

Abraham had undoubtedly been embarrassed in front of his friends that he and Sarah had no children. No one believed he would ever have a child by Sarah. In fact, they did not believe themselves, until God sent them hope and a promise. She could hardly believe it herself, that she had given Abraham a son.

Genesis 21:8 "And the child grew, and was weaned: and Abraham made a great feast the [same] day that Isaac was weaned."

A little boy cannot get too far away from mother, until he is weaned. Now, Abraham would be able to be with his son. This was a very special time in this very special little boy's life. This was reason for celebration with

Abraham. For a man of this age to have a child, would make the child everything in the father's eyes.

Genesis 21:9 "And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking." Genesis 21:10 "Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, [even] with Isaac."

Sarah did not care for this teenage son of the slave girl (and especially his making fun of her beloved Isaac). Jealousy arose. Ishmael was surely jealous, because Abraham was giving too much attention to Isaac. He had all of Abraham's attention for so long. This new baby had taken his place with his father. Sarah was jealous, as well. She wanted to make sure that her son inherited everything Abraham had. Her request to Abraham was to throw them out.

Genesis 21:11 "And the thing was very grievous in Abraham's sight because of his son."

Abraham loved Ishmael. Ishmael was the only son Abraham had for all these years. To just turn his own flesh and blood out was very hurtful to him.

Genesis 21:12 "And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called." Genesis 21:13 "And also of the son of the bondwoman will I make a nation, because he [is] thy seed."

God, in essence, was saying to Abraham, you and Sarah schemed and created a problem with this boy that was not part of my plan for you. The blessings that I (God) promised you are through the spirit, not through the flesh. God would bless Ishmael, just because he belonged to Abraham, but the real blessing was to come through Isaac and his ancestors. Isaac would be known as the son of promise. Through him shall all the nations be blessed. God told Abraham to do what your wife asked, He would take care of Ishmael, wherever he was.

Genesis 21:14 "And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave [it] unto Hagar, putting [it] on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beer-sheba."

This had to be hard for Abraham to do, but he had the promise of God that He would take care of the child. Hagar was responsible for Ishmael now (he was on her shoulder he was her responsibility).

Genesis 21:15 "And the water was spent in the bottle, and she cast the child under one of the shrubs." Genesis 21:16 "And she went, and sat her down over against [him] a good way off, as it were a bowshot: for she said, Let me not see the death of the child. And she sat over against [him], and lift up her voice, and wept."

Any mother would be disturbed to be cast out with no provisions, and to watch her only child die. She could not bear to watch him starve for water

and food. She moved away from him, but not so far that she could not run to him, if he cried out. She cried for help. Not for herself, but for her son.

Genesis 21:17 "And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he [is]."

This is saying, we never wander so far away from God that He will not hear our cry for help. He, too, heard the lad. The angel (ministering spirit) called to Hagar in her distress, and told her not to fear. God had sent help.

Genesis 21:18 "Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation." Genesis 21:19 "And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink."

God encouraged Hagar, that He would take care of her and Ishmael. He repeated the blessing on Ishmael. The difference in Ishmael's blessing was that his was a fleshly, worldly, blessing. Isaac's was a spiritual blessing. She immediately saw a well of water.

Genesis 21:20 "And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer."

Ishmael was a teenager, when he first came to the wilderness. God blessed him and provided for his needs. He, probably, hunted for a living.

Genesis 21:21 "And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt."

Egypt has been worldly throughout the Bible. So he took a worldly wife. His ancestors were the modern Abrabs.

Genesis 21:22 "And it came to pass at that time, that Abimelech and Phichol the chief captain of his host spake unto Abraham, saying, God [is] with thee in all that thou doest:" Genesis 21:23 "Now therefore swear unto me here by God that thou wilt not deal falsely with me, nor with my son, nor with my son's son: [but] according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned."

Abimelech had lived near Abraham, and had observed that God had abundantly blessed him. Abimelech wanted to make a treaty of peace with Abraham reaching three generations. Abimelech reminded Abraham that he had been good to him.

Genesis 21:24 "And Abraham said, I will swear." Genesis 21:25 "And Abraham reproveth Abimelech because of a well of water, which Abimelech's servants had violently taken away." Genesis 21:26 "And Abimelech said, I wot not who hath done this thing: neither didst thou tell me, neither yet heard I [of it], but today."

Abraham agreed to make the peace treaty with Abimelech. Abraham brought up a very sore subject about a well that Abimelech's men had taken violently. Abimelech said I only found out about this today; I didn't know about this. He was trying hard to agree with Abraham.

Genesis 21:27 "And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them made a covenant." Genesis 21:28 "And Abraham set seven ewe lambs of the flock by themselves." Genesis 21:29 "And Abimelech said unto Abraham, What [mean] these seven ewe lambs which thou hast set by themselves?" Genesis 21:30 "And he said, For [these] seven ewe lambs shalt thou take of my hand, that they may be a witness unto me, that I have digged this well."

A well was very valuable in this dry land. God had shown His people where to dig wells. This particular well was in dispute. Abraham gave the seven ewe lambs to prove the well belonged to him. They sealed the agreement between them with the gift of animals.

Genesis 21:31 "Wherefore he called that place Beer-sheba; because there they swore both of them." Genesis 21:32 "Thus they made a covenant at Beer-sheba: then Abimelech rose up, and Phicol the chief captain of his host, and they returned into the land of the Philistines."

They both agreed to the treaty at Beersheba. Abimelech and his chief captain, Phicol, returned home confident in the treaty. "Beersheba" means well of the oath.

Genesis 21:33 "And [Abraham] planted a grove in Beer-sheba, and called there on the name of the LORD, the everlasting God." Genesis 21:34 "And Abraham sojourned in the Philistines' land many days."

This land had not yet been received by Abraham as the land of promise. It would be the Holy Land of promise, when Moses led the ancestors of Abraham from Egypt. And God fulfilled His promise.

Abraham was a man after God's own heart. He prayed to God, very often.

Read chapter 22 of Genesis for the next lesson.

Genesis 31 Questions

1. Sarah bare Abraham a son in his _____ .
2. Sarah and Abraham named their son what?
3. What does the name mean?
4. Which son would the spiritual promises come through?
5. How old was Isaac when he was circumcised?
6. "Eight" means what?
7. How old was Abraham, when Isaac was born?
8. Why did Sarah laugh?
9. Why was Abraham embarrassed?
10. When Isaac was weaned, what did Abraham do?
11. What did Sarah see Ishmael doing?
12. What did Sarah ask Abraham to do with Hagar and Ishmael?
13. Whose side did God take?
14. Why would God make a nation of Ishmael?
15. What did Abraham give Hagar, when he sent her away?
16. Why did Hagar sit a good way away from Ishmael?
17. Whose cries did God hear?
18. Who came to Hagar?
19. When Hagar's eyes were opened, what did she see?
20. What was the difference in Isaac's blessing and Ishmael's blessing?
21. What trade did Ishmael take up?
22. What was the name of the place where he lived?
23. The peace treaty from Abraham to Abimelech was to be good for how many generations?
24. Why did Abimelech want a treaty?
25. What was the controversy over the well?
26. How was it settled?
27. What was the name of Abimelech's captain?
28. What does "Beersheba" mean?

Notes

We will begin this lesson in Genesis 22:1 "And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, [here] I [am]."

One thing about Abraham, he knew God's voice and was always willing to obey God.

Genesis 22:2 "And he said, Take now thy son, thine only [son] Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of."

You must remember what this son meant to Abraham. There was a very close to worship situation. Abraham had lost his son of the flesh. Notice here, that in God's sight, Isaac was his only son. God knew how much Abraham loved this son. That was the very reason this son was what he had to give up. Whatever, or whomever, we put ahead of God has to be sacrificed (given up), if we are to truly be in right fellowship with God. This spot, Moriah, is in Jerusalem today. The custom of the false gods in the area was to do human sacrifice on the mountains. God would allow this greatest of all temptations to Abraham to see, if in the face of the worst odds possible, Abraham would still worship Him. This is almost beyond comprehension to us.

Genesis 22:3 "And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him."

There are a number of symbolisms we need to see in this Scripture above.

God sacrificing His only son.
Abraham sacrificing his son.

Jesus rode into Jerusalem on an ass.
The provisions for this sacrifice were carried on an ass.

Jesus died between two men on the cross.
Abraham took two men with them.

Jesus carried a wooden cross.
Isaac carried wood for the sacrifice. (wood means worldliness).

Jesus went to Golgatha on orders from God.
Abraham and Isaac went to Moriah in Jerusalem on orders from God.

Jesus obeyed His Father and said "nevertheless not my will, but thine."
Isaac obeyed Abraham without question.

Genesis 22:4 "Then on the third day Abraham lifted up his eyes, and saw the place afar off."

There are all kinds of implications, here. Isaac was as good as dead these three days. His dad, Abraham, grieved for him as the disciples grieved for Jesus three days, Jesus' body, of course, was in the grave three days. Resurrection was on its way.

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

Jesus said I will come again, just as this Scripture says the same thing. All of this is a parallel to the cross. At one point, Jesus left the two on the cross, just as Abraham left these two behind. At some point, Isaac had to realize something strange was going on. Where was the sacrifice?

Genesis 22:6 "And Abraham took the wood of the burnt offering, and laid [it] upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together." Genesis 22:7 "And Isaac spake unto Abraham his father, and said, My father: and he said, Here [am] I, my son. And he said, Behold the fire and the wood: but where [is] the lamb for a burnt offering?"

Here, it appears that Isaac had become aware, as Jesus did at Gethsemene. Both a little reluctant to go through with this, but, still obedient. the lamb, as always, stood for the innocence.

Genesis 22:8 "And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together." Genesis 22:9 "And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood."

After Jesus had carried the cross to the hill, they laid it down, and Jesus was nailed to the cross. Jesus was on the altar of sacrifice for us. Isaac, also, was bound to this wood and laid on the altar.

Genesis 22:10 "And Abraham stretched forth his hand, and took the knife to slay his son." Genesis 22:11 "And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here [am] I."

This is where all similarity ends. When Abraham was about to sacrifice his son, there was Someone higher to say don't do this. He had passed the test. He was willing to sacrifice the one thing (his son) that meant everything here on this earth to him. He had withheld nothing from God. God was satisfied. When Jesus was sacrificed, there was no higher power than His Father.

Genesis 22:12 "And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only [son] from me."

This was a grievous test that Abraham went through. We can understand better the grief that Father God went through at the sacrifice of His Son. The sun darkened and the earth quaked in sorrow.

Genesis 22:13 "And Abraham lifted up his eyes, and looked, and behold behind [him] a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son."

This is the greatest symbolism of Jesus' sacrifice of all. Jesus is our substitute. We should have suffered and died on that cross, but Jesus God's Son, took our place. God has always provided a substitute.

Genesis 22:14 "And Abraham called the name of that place Jehovah-jireh: as it is said [to] this day, In the mount of the LORD it shall be seen."

You see, names meant something special in the Old Testament. "Jehovah jireh" means God my provider. How wonderful, that is what He really is.

Genesis 22:15 "And the angel of the LORD called unto Abraham out of heaven the second time," Genesis 22:16 "And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only [son]:" Genesis 22:17 "That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which [is] upon the sea shore; and thy seed shall possess the gate of his enemies;" Genesis 22:18 "And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."

The ministering spirit of the Lord, Himself, spoke to Abraham; and the Lord swore by Himself, because there was no greater. He reiterated the blessing again on Abraham. Abraham had passed the test. All believers, throughout the ages, would be blessed, because of the faithfulness of Abraham.

Genesis 22:19 "So Abraham returned unto his young men, and they rose up and went together to Beer-sheba; and Abraham dwelt at Beersheba." Genesis 22:20 "And it came to pass after these things, that it was told Abraham, saying, Behold, Milcah, she hath also born children unto thy brother Nahor;" Genesis 22:21 "Huz his firstborn, and Buz his brother, and Kemuel the father of Aram," Genesis 22:22 "And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel." Genesis 22:23 "And Bethuel begat Rebekah: these eight Milcah did bear to Nahor, Abraham's brother." Genesis 22:24 "And his concubine, whose name [was] Reumah, she bare also Tebah, and Gaham, and Thahash, and Maachah."

"Kemuel" means Assembly of God. "Bethuel" means the abode of God. Rebekah was actually what all the above was about, because she would become the wife of Isaac. She was a cousin actually, but in those days (as now), it was very important not to marry a heathen.

Study chapter 23 of Genesis for the next lesson.

Genesis 32 Questions

1. Who tempted Abraham?
2. When God called, what did Abraham say?
3. Who did God ask Abraham to sacrifice?
4. Where?
5. Did God count Ishmael as Abraham's son?
6. What kind of an offering was Isaac to be?
7. What do we have to give up to follow Jesus?
8. What type of worship service did the false gods require in this area?
9. Where were their services held?
10. Who went with Abraham and Isaac?
11. What did they carry to use on the altar?
12. How does this symbolize the cross?
13. Moriah is where?
14. What stands out clearly in both Jesus and Isaac toward God and Abraham?
15. How many days were they on the trip?
16. What was Isaac for these days?
17. What is all of this paralleled to?
18. Isaac carrying the wood to Mt. Moriah symbolized what?
19. What has the lamb always stood for?
20. What symbolized Jesus being nailed to the cross?
21. When did all similarity end?
22. What is the greatest symbolism of all in this?
23. What does "Jehovah-jireh" mean?
24. Why did the Lord swear by himself?
25. Through whose seed shall all the earth be blessed?
26. What does "Kemuel" mean?
27. What does "Bethuel" mean?
28. Why was Rebekah so important in this?

We will begin this lesson in Genesis 23:1 "And Sarah was an hundred and seven and twenty years old: [these were] the years of the life of Sarah."

After the flood, God reduced the time of life to 120 years, and so Sarah, Abraham's wife, lived a few more years.

Genesis 23:2 "And Sarah died in Kirjath-arba; the same [is] Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her."

It is a very natural thing to weep at the loss of a loved one. It is even more stressful to lose your spouse. It is as if some of you have been torn away, and truly it has, because they two are one flesh. Hebron is approximately 20 miles out of Jerusalem.

Genesis 23:3 "And Abraham stood up from before his dead, and spake unto the sons of Heth, saying," Genesis 23:4 "I [am] a stranger and a sojourner with you: give me a possession of a burying place with you, that I may bury my dead out of my sight."

Even though this was the land that God had promised to Abraham, he did not own even one acre of this land at that time. He really was saying to them (allow me to buy a burying place from you for my dead wife). This land someday would all belong to the descendents of Abraham, and Abraham wanted his wife buried there in the Promised Land.

Genesis 23:5 "And the children of Heth answered Abraham, saying unto him," Genesis 23:6 "Hear us, my lord: thou [art] a mighty prince among us: in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead."

These children of Heth were aware that the blessings of God were upon Abraham. They were excited to think that some of that blessing might be theirs, if they were cooperative with Abraham. These sons of Heth were Hittites and descendents of Ham. Any one of them would gladly have given a place of burying to this man of God.

Genesis 23:7 "And Abraham stood up, and bowed himself to the people of the land, [even] to the children of Heth." Genesis 23:8 "And he communed with them, saying, If it be your mind that I should bury my dead out of my sight; hear me, and entreat for me to Ephron the son of Zohar"

Abraham was humbled by their generosity and thus bowed. Then he said, if it is your wish that I bury my dead here, please talk to Ephron for me. "Ephron" means fawn-like, so he had to be a very congenial man. His father, "Zohar", means whiteness. Abraham had chosen the cave he wanted.

Genesis 23:9 "That he may give me the cave of Machpelah, which he hath, which [is] in the end of his field; for as much money as it is worth he shall give it me for a possession of a burying place amongst you."

You see, Abraham intended all along to pay for the burying place.

Genesis 23:10 "And Ephron dwelt among the children of Heth: and Ephron the Hittite answered Abraham in the audience of the children of Heth, [even] of all that went in at the gate of his city, saying," Genesis 23:11 "Nay, my lord, hear me: the field give I thee, and the cave that [is] therein, I give it thee; in the presence of the sons of my people give I it thee: bury thy dead."

Ephron wanted to give this area to Abraham. He offered to give it to Abraham in front of witnesses. Abraham wanted to pay. This was a running struggle to see who would weaken.

Genesis 23:12 "And Abraham bowed down himself before the people of the land." Genesis 23:13 "And he spake unto Ephron in the audience of the people of the land, saying, But if thou [wilt give it], I pray thee, hear me: I will give thee money for the field; take [it] of me, and I will bury my dead there."

Abraham wanted the piece of land, but he wanted to pay for it, so that he would not be obligated to this people.

Genesis 23:14 "And Ephron answered Abraham, saying unto him," Genesis 23:15 "My lord, hearken unto me: the land [is worth] four hundred shekels of silver; what [is] that betwixt me and thee? Bury therefore thy dead."

They had finally come to a price, 400 shekels of silver. The symbolism is great. Again, silver means redemption. A shekel is 10 penny weights, so this was 4000 penny weights of silver. This piece of land today's standards would be 2331.00 He tried once more to tell Abraham that this small amount of money was unimportant, but Abraham wanted to pay.

Genesis 23:16 "And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current [money] with the merchant."

The deal was finally settled. Abraham paid in front of witnesses. He would not be obligated.

Genesis 23:17 "And the field of Ephron, which [was] in Machpelah, which [was] before Mamre, the field, and the cave which [was] therein, and all the trees that [were] in the field, that [were] in all the borders round about, were made sure" Genesis 23:18 "Unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city."

This was very similar to us putting a fence around our property to secure it from the world around us. This was showing Abraham's possession in the midst of a strange land.

Genesis 23:19 "And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre: the same [is] Hebron in the land of Canaan."

Many of the prominent Old Testament people were buried in this area. Hebron is still in existence today in the Holy Land.

Genesis 23:20 "And the field, and the cave that [is] therein, were made sure unto Abraham for a possession of a buryingplace by the sons of Heth."

This is the last credit given to the sons of Heth for being willing to sell this burying place to Abraham.

For the next lesson, study chapter 24 of Genesis.

Genesis 33 Questions

1. How old was Sarah, when she died?
2. Where did she die?
3. When you lose a loved one, it is natural to _____.
4. Where was Hebron located?
5. Who did Abraham speak to about a burial place?
6. What did Abraham call himself?
7. How much of this land, that God had promised Abraham, belonged to him at that time?
8. What was Abraham trying to do?
9. What did these sons call Abraham?
10. Which of the sepulchres did they offer?
11. For what price?
12. Why did they like the idea of burying Sarah in their sepulchres?
13. Why did Abraham bow to them?
14. What does "Ephron" mean?
15. Whose cave did Abraham want?
16. What tribe was Ephron from?
17. Why did Abraham not want the land free?
18. What price did they agree upon?
19. How much money would that be today?
20. What measure is a shekel?
21. This field was before where?
22. What is, also, Hebron?

Let's begin this lesson in Genesis 24:1 "And Abraham was old, [and] well stricken in age: and the LORD had blessed Abraham in all things."

Genesis 24:2 "And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh:"

Genesis 24:3 "And I will make thee swear by the LORD, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell:"

Abraham realized that he was growing old. His son, Isaac, was at the age where young men seek a wife. This servant that Abraham had entrusted all to, had certainly been a man of integrity who loved and feared God, or else Abraham would not have had the servant to swear by Him. Abraham realized that the people around him were a heathen people. He did not want his son, Isaac, unequally yoked to these women of the world. Canaan, at this time, was not living for God. Abraham recognized God for being God of earth and heaven, when he made the servant take the oath.

Genesis 24:4 "But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac."

Even today children would be much better off, if they would seek someone of their own faith to marry. We should not even consider people of the world for a lifetime mate. Abraham was sure this family was believers.

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

This servant was not as sure as Abraham that he would be able to find the right wife for Isaac. Even if he found her, he was not confident that she would believe, and follow him into a strange land. His question was a reasonable one, if you were not taking in to account Abraham's standing with God.

Genesis 24:6 "And Abraham said unto him, Beware thou that thou bring not my son thither again." Genesis 24:7 "The LORD God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land; he shall send his angel before thee, and thou shalt take a wife unto my son from thence."

You see, God had spoken to Abraham and he was sure that the girl, that God Himself had chosen for Isaac a wife, would gladly come with the servant. He felt that she would be such a lady that the Lord would already have prepared her for just this. Abraham's confidence in God was so strong there was no chance for failure.

Genesis 24:8 "And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath: only bring not my son thither again."

Again, there was no question in Abraham's mind. If God tells you to go, then there can be no results except good results. Then he told the servant,

but if by some unusual circumstance this did not happen, I would not hold you to the oath.

Genesis 24:9 And the servant put his hand under the thigh of Abraham his master, and swore to him concerning that matter .

After the servant realized that things beyond his control would not be charged to his account, then he swore as Abraham had asked him.

Genesis 24:10 "And the servant took ten camels of the camels of his master, and departed; for all the goods of his master [were] in his hand: and he arose, and went to Mesopotamia, unto the city of Nahor."

This servant had to be a very trusted servant, because all of Abraham's goods were in his care. In these times, until the son became of age, the father would trust an old faithful servant over the child. This was an obedient servant, going where his master sent him to bring a wife for Isaac. Note the ten camels. We have learned before that the number ten has to do with the world. This was a close relative where the servant was going.

Genesis 24:11 "And he made his camels to kneel down without the city by a well of water at the time of the evening, [even] the time that women go out to draw [water]." Genesis 24:12 "And he said, O LORD God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham." Genesis 24:13 "Behold, I stand [here] by the well of water; and the daughters of the men of the city come out to draw water:" Genesis 24:14 "And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: [let the same be] she [that] thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master."

This servant, like so many of us today, was entering very strange territory. He had no idea, on his own, how to seek Isaac a wife. He asked God for His help. His plan was a good one, because all the women of the city came to this well for water. Camels drink tremendous amounts of water, so the girl who offered to draw water for them would, first of all, be very industrious, and also have a great concern for people and animals in need. This humble spirit in this girl would be just right for Isaac's wife. Notice that this servant spoke of God as Abraham's God. This servant was intelligent to be able to figure this little plan out and lay it before God.

Genesis 24:15 "And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder." Genesis 24:16 "And the damsel [was] very fair to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up."

This beautiful young maiden was not only beautiful on the exterior, but was a virgin, as well, pure in every way. She was Isaac's 2nd cousin. She was at the very well where Abraham's servant waited.

Genesis 24:17 "And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher."

Genesis 24:18 "And she said, Drink, my lord: and she hasted, and let down her pitcher upon her hand, and gave him drink." Genesis 24:19 "And when she had done giving him drink, she said, I will draw [water] for thy camels also, until they have done drinking."

As we can easily see, the Lord quickly answered his prayer, this maiden was beautiful, courteous, tender-hearted, not lazy. The servant's search was over, but now, there was the task of convincing her and her family.

Genesis 24:20 "And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw [water], and drew for all his camels." Genesis 24:21 "And the man wondering at her held his peace, to wit whether the LORD had made his journey prosperous or not."

Isn't that just like we do? She did everything he had prayed about, and yet, it seemed so easy to him, that he started doubting. God gives us a sign, and we are too blind to see it.

Genesis 24:22 "And it came to pass, as the camels had done drinking, that the man took a golden earring of half a shekel weight, and two bracelets for her hands of ten [shekels] weight of gold;" Genesis 24:23 "And said, Whose daughter [art] thou? tell me, I pray thee: is there room [in] thy father's house for us to lodge in?" Genesis 24:24 "And she said unto him, I [am] the daughter of Bethuel the son of Milcah, which she bare unto Nahor." Genesis 24:25 "She said moreover unto him, We have both straw and provender enough, and room to lodge in."

This surely would convince the servant. God had sent him to this family where he would find Isaac's wife. These gifts that he gave Rebekah were very valuable. They were made of pure gold. Since the gifts were made of gold, we can be assured of his intentions. More than looking for a place to rest, he was looking for a way to meet and talk to her parents.

Genesis 24:26 "And the man bowed down his head, and worshipped the LORD." Genesis 24:27 "And he said, Blessed [be] the LORD God of my master Abraham, who hath not left destitute my master of his mercy and his truth: I [being] in the way, the LORD led me to the house of my master's brethren."

This servant suddenly had realized that God was able to do mighty things to work things out according to His plans. Even though he had spoken of God as Abraham's God, he, too, bows and worships God himself. He knew that it was not by accident that he was led to this well and met this Rebekah.

Genesis 24:28 "And the damsel ran, and told [them of] her mother's house these things." Genesis 24:29 "And Rebekah had a brother, and his name [was] Laban: and Laban ran out unto the man, unto the well."

Just like any little young girl would do, she ran home to tell all. Rebekah's brother seemed to be the nearest thing to a man in the home. Laban rushed out to meet this man that his sister was telling about. "Laban" means white. So this was a fair skinned tribe.

Genesis 24:30 "And it came to pass, when he saw the earring and bracelets upon his sister's hands, and when he heard the words of Rebekah

his sister, saying, Thus spake the man unto me; that he came unto the man; and, behold, he stood by the camels at the well."

Rebekah told her brother about the gifts, and about what the man said unto her. Laban went to check it out, and make sure his sister was telling him the way it really was. The servant was still waiting at the well, now knowing that his mission was about to be accomplished.

Genesis 24:31 "And he said, Come in, thou blessed of the LORD; wherefore standest thou without? for I have prepared the house, and room for the camels."

Laban invited the servant in. He even called him blessed. Laban could obviously see the ten camels laden with goods, and he knew this was a man of means, else why would he give Rebekah these expensive gifts? Laban had undoubtedly had his servants to prepare a place for this guest and put out provender for his camels, as we see in verse 32.

Genesis 24:32 "And the man came into the house: and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet that [were] with him." Genesis 24:33 "And there was set [meat] before him to eat: but he said, I will not eat, until I have told mine errand. And he said, Speak on." Genesis 24:34 "And he said, I [am] Abraham's servant." Genesis 24:35 "And the LORD hath blessed my master greatly; and he is become great: and he hath given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and asses." Genesis 24:36 "And Sarah my master's wife bare a son to my master when she was old: and unto him hath he given all that he hath."

There was great hospitality being shown Abraham's servant and those that were with them. The desert was dry and dusty. It was a very pleasant custom to wash one's feet after many hours in the hot sand in sandals. The servant was so excited in finding the right family, that he would not eat, until he explained who he was, and why he was there. He brought good news to Abraham's relatives about him. Abraham had left home at the request of God, and probably, they had not heard from him since he left. They were happy to know he was alive, and of all his blessings.

Genesis 24:37 "And my master made me swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell:" Genesis 24:38 "But thou shalt go unto my father's house, and to my kindred, and take a wife unto my son."

Now, he had told all. The main thing was that Isaac was not to marry a heathen.

Genesis 24:39 "And I said unto my master, Peradventure the woman will not follow me." Genesis 24:40 "And he said unto me, The LORD, before whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house:" Genesis 24:41 "Then shalt thou be clear from [this] my oath, when thou comest to my kindred; and if they give not thee [one], thou shalt be clear from my oath." Genesis 24:42 "And I came this day unto the well, and said, O LORD God of my master Abraham, if now thou do prosper my way which I go:" Genesis 24:43 "Behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw [water], and I say to her,

Give me, I pray thee, a little water of thy pitcher to drink;" Genesis 24:44 "And she say to me, Both drink thou, and I will also draw for thy camels: [let] the same [be] the woman whom the LORD hath appointed out for my master's son." Genesis 24:45 "And before I had done speaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew [water]: and I said unto her, Let me drink, I pray thee." Genesis 24:46 "And she made haste, and let down her pitcher from her [shoulder], and said, Drink, and I will give thy camels drink also: so I drank, and she made the camels drink also." Genesis 24:47 "And I asked her, and said, Whose daughter [art] thou? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and I put the earring upon her face, and the bracelets upon her hands." Genesis 24:48 "And I bowed down my head, and worshipped the LORD, and blessed the LORD God of my master Abraham, which had led me in the right way to take my master's brother's daughter unto his son." Genesis 24:49 "And now if ye will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left."

The servant had given the family the whole story, and then awaited their answer.

Genesis 24:50 "Then Laban and Bethuel answered and said, The thing proceedeth from the LORD: we cannot speak unto thee bad or good." Genesis 24:51 "Behold, Rebekah [is] before thee, take [her], and go, and let her be thy master's son's wife, as the LORD hath spoken."

The family agreed, because they believed it to be the will of God.

Genesis 34 Questions

1. How had God blessed Abraham?
2. Who ruled Abraham's house?
3. What did Abraham make the servant do to insure he would follow orders?
4. Where is the Lord God of?
5. Who was Isaac not to marry?
6. Why did Abraham send the servant away to find a wife for Isaac?
7. Where was the servant sent?
8. What would happen, if she wouldn't come?
9. Who shall go before the servant and prepare the way?
10. What, in Abraham, left no chance for failure?
11. What would the servant be clear of, if the girl would not come?
12. How did they seal the promise?
13. How many camels did the servants take?
14. Where did he go? What city?
15. What did the servant make the camels do? Where?
16. What time was it?
17. What did the servant do?
18. Who came to the well?
19. What would the servant ask one of the girls?
20. What would show this girl was thoughtful, and not lazy?
21. What was the name of the girl the servant chose to ask?
22. Describe her.
23. What relation was she to Isaac?
24. What did the servant give her?
25. What did he ask her?
26. Who was her grandfather?
27. What was her brother's name?
28. When the servant realized God had answered his prayer, what did he do?
29. Why did the servant call Him Abraham's God?
30. What had to happen before the servant would eat?
31. What was the family's answer after hearing the whole story?
32. Why did they answer this way?

We will begin this lesson with Genesis 24:52" And it came to pass, that, when Abraham's servant heard their words, he worshipped the LORD, [bowing himself] to the earth."

In the last lesson, we read that the servant had found a wife for Isaac. The family consented to the marriage. Then the servant bowed down and thanked God.

Genesis 24:53 "And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave [them] to Rebekah: he gave also to her brother and to her mother precious things."

It was the custom in those days for the father of the groom to give things of value to the family of the bride, but this was much more than the ordinary, mainly because of the great wealth of Abraham. The gifts to Rebekah partly were to make her appearance befitting someone of such stature in their area. Isaac's bride should be properly attired.

Genesis 24:54 "And they did eat and drink, he and the men that [were] with him, and tarried all night; and they rose up in the morning, and he said, Send me away unto my master."

His mission was accomplished and after celebrating the victory, the servant was anxious to go back and show his master the beautiful maiden for Isaac. You can imagine the shock to Rebekah. The question was, was she ready to go?

Genesis 24:55 "And her brother and her mother said, Let the damsel abide with us [a few] days, at the least ten; after that she shall go."

This request seemed to be not too much to ask, in the face of the fact that Rebekah just heard of these people the day before. I am sure her mother wanted to help her prepare, and they would miss her, so they wanted to savor just a few more days with her.

Genesis 24:56 "And he said unto them, Hinder me not, seeing the LORD hath prospered my way; send me away that I may go to my master."

We can see his side, as well. He was anxious to share the good news with his master.

Genesis 24:57 "And they said, We will call the damsel, and inquire at her mouth."

As was the custom in those days, her parents had decided for her who she would marry. Finally, she was included, then.

Genesis 24:58 "And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go."

This seemed so unusual to send your daughter with an unknown man into a strange country, but they all believed that this was by God's request.

Genesis 24:59 "And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men."

This was the first indication that Rebekah had been from a well-to-do family, as well. They sent her nurse.

Genesis 24:60 "And they blessed Rebekah, and said unto her, Thou [art] our sister, be thou [the mother] of thousands of millions, and let thy seed possess the gate of those which hate them."

The more children you had, if you were a Hebrew, the more blessed you were. This blessing, unknowingly of them, spoke of the 1000's of millions (Christians) who truly are descendents through Abraham.

Genesis 24:61 "And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way."

Rebekah took some of her servant girls with her. This was the custom in those days. The ten camels came in handy, so the girls did not have to walk. Separation from family is always difficult, but going into a strange country away from family would have been extremely difficult.

Genesis 24:62 "And Isaac came from the way of the well Lahai-roi; for he dwelt in the south country."

The meaning of the name of this well was the well of him that liveth and seeth me, or the well for the vision of life. Undoubtedly Isaac had prayed there, from the meaning of the well's name.

Genesis 24:63 "And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels were] coming." Genesis 24:64 And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel. Genesis 24:65 "For she [had] said unto the servant, What man [is] this that walketh in the field to meet us? And the servant [had] said, It [is] my master: therefore she took a vail, and covered herself."

Rebekah did not want her first meeting with Isaac to be while she was on the back of a camel. She really knew in her heart who this man was, but she just wanted confirmation. It was the custom in that country, for the lady to be covered with a vail, until after the wedding. In many Arab countries today, women wear veils in public, even if they are married. Their dresses cover even their ankles. This is modesty carried to the extreme. In most countries of the world, women do not wear slacks. It is just popular in the United States.

Genesis 24:66 "And the servant told Isaac all things that he had done."

Just as the servant told Rebekah's brother how he had prayed, and how Rebekah came to the well and gave drink to him and his camels, he, also, related the story in detail to Isaac. He wanted Isaac to realize that God had chosen his bride for him. After all these details, there should be no doubt.

Genesis 24:67 "And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's [death]."

It seemed as though Isaac and Rebekah moved into his mother's tent from the statement above. Sarah was already dead when Isaac and Rebekah married. The Scripture did not say how long it has been since Sarah had died, but it does say that Isaac was comforted by Rebekah. Being her only child, you know that Sarah had given Isaac her undivided attention. Their bond had to be great. Even Abraham had loved Isaac so much that he had left all of his wealth to him, as we read in our last lesson.

Even though Rebekah was chosen without Isaac's approval, he had a great love for her.

In the next lesson, we will read on about Abraham and his other wives in chapter 25 of Genesis.

Notes

Genesis 35 Questions

1. When Abraham's servant heard the answer from Rebekah's family. What did he do?
2. What was the servant thankful for?
3. What three things did the servant give Rebekah?
4. What did he give her mother and brother?
5. What was the custom in those days?
6. Why were these gifts greater than usual?
7. Besides making her happy, what was the raiment for?
8. When did they eat and drink?
9. What did the servant say the next morning?
10. What did the mother and brother ask the servant to do?
11. Why did he say not to hinder him?
12. Who made the final decision?
13. What was her answer?
14. Why were they all willing for Rebekah to go with this stranger from a strange land?
15. Who went with Rebekah?
16. What blessing did they speak over Rebekah?
17. Where do Christians fit into this?
18. What were the camels used for on the way home?
19. What well was Isaac by?
20. What does it mean?
21. What did Isaac see?
22. When Rebekah saw Isaac. What did she do? Two things.
23. What did the servant tell Isaac?
24. Where did Isaac take Rebekah?
25. Who comforted Isaac after his mother's death?

We will begin this lesson in Genesis 25:1 "Then again Abraham took a wife, and her name [was] Keturah."

"Keturah" means incense. I cannot believe that a man over 100 years old would even want to marry.

Genesis 25:2 "And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah."

Can you believe that Abraham, after the age of 100 had six children?:

"Zimran" means antelope.

Jokshan was the father of Sheba and Dedan. They started the Sabaeans and Dedanites (Arabs)

"Midian." means strife. the Midianites were, probably, his descendents.

"Ishbak" means strife. he was the father of some of the northern Arab tribes.

Genesis 25:3 "And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim."

"Letushim" means oppressed.

"Leummim" means nations or peoples.

It seemed all three of these sons of Dedan probably were the fathers of Arab nations.

Genesis 25:4 "And the sons of Midian; Ephah, and Epher, and Hanoch, and Abidah, and Eldaah. All these [were] the children of Keturah."

"Ephah" means gloom.

"Epher" means gazelle.

"Hanoch" means initiated.

"Abidah" means father of knowledge.

"Eldaah" means God of knowledge.

You can easily see from this, these were races of people that God had established through Abraham. Here again, these were children of the flesh, and not of promise. These were the fathers of various Arab countries.

Genesis 25:5 "And Abraham gave all that he had unto Isaac."
 Genesis 25:6 "But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country."

You can easily see preferential treatment to the son of promise. Even in the spirit, it seems preferential, because the only thing that can get anyone into heaven is through faith in Jesus the Christ. These sons of the flesh, the same as sons of the flesh today, would be sent away. Abraham did give them gifts to get them started, but his real blessing was to Isaac. It is interesting, that he sent them to the eastern countries. Much of the fallen condition of the churches today is because eastern countries' influence has infiltrated the church. The flesh and the spirit cannot live together in peace. These half-brothers of Isaac were sent away so no feuding

would occur when Abraham died. Isaac was not to associate with fleshly people.

Genesis 25:7 "And these [are] the days of the years of Abraham's life which he lived, an hundred three score and fifteen years." Genesis 25:8 "Then Abraham gave up the ghost, and died in a good old age, an old man, and full [of years]; and was gathered to his people." Genesis 25:9 "And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which [is] before Mamre;"

Abraham lived to the ripe old age of 175. Because of his great faith and strength, God extended his life. Most people lived to be 120 years old then. It is interesting, to me, that Isaac and Ishmael buried their father. You remember in a previous lesson, that it said Ishmael would dwell around Isaac. The other half-brothers had been sent away. They buried Abraham in the same cave with Sarah, the cave which Abraham had bought for a burial place as we read in verse ten.

Genesis 25:10 "The field which Abraham purchased of the sons of Heth: there was Abraham buried, and Sarah his wife." Genesis 25:11 "And it came to pass after the death of Abraham, that God blessed his son Isaac; and Isaac dwelt by the well Lahai-roi."

This was the same well discussed in a previous lesson. "Lahairoi" means the well of Him that liveth and seeth me, or the well of the vision of life.

You see, Isaac would be blessed, because of Abraham, and because of his own life, too. This made it a double blessing. Isaac was the second of the great Patriarchs. (Abraham, Isaac, and Jacob.)

Genesis 25:12 "Now these [are] the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham:" Genesis 25:13 "And these [are] the names of the sons of Ishmael, by their names, according to their generations: the firstborn of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam," Genesis 25:14 "And Mishma, and Dumah, and Massa," Genesis 25:15 "Hadar, and Tema, Jetur, Naphish, and Kedemah:" Genesis 25:16 "These [are] the sons of Ishmael, and these [are] their names, by their towns, and by their castles; twelve princes according to their nations."

You can easily see by this, Ishmael and his descendents were blessed here on this earth in the flesh. The twelve sons were twelve princes, and even had castles. They were wealthy and had much prestige among their nations. In contrast, Isaac's blessing was spiritual.

These sons had Egyptian ancestry and were Arabs.

"Egypt" means of the world.

"Kedar" means to be dark, or to be able, mighty.

"Abdeel" means servant of God.

"Mibsam" means balsom, or sweet odor.

"Mishma" means hearing.

"Dumah" means silence.

"Massa" means burden.

"Hadar" means chamber.

Some sons are not traceable; they seem to just drop from Bible history.

Genesis 25:17 "And these [are] the years of the life of Ishmael, an hundred and thirty and seven years: and he gave up the ghost and died; and was gathered unto his people."

It seems we must give up the ghost. Ishmael lived to be 137.

Genesis 25:18 "And they dwelt from Havilah unto Shur, that [is] before Egypt, as thou goest toward Assyria: [and] he died in the presence of all his brethren."

As we said before, these were Arabs living in all the Arab countries surrounding Israel.

Genesis 25:19 "And these [are] the generations of Isaac, Abraham's son: Abraham begat Isaac:" Genesis 25:20 "And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padan-aram, the sister to Laban the Syrian." Genesis 25:21 "And Isaac entreated the LORD for his wife, because she [was] barren: and the LORD was entreated of him, and Rebekah his wife conceived."

Here we understand that Isaac was forty years old before he married. He wanted children the same as his parents wanted him. With Hebrews, it is very important to have a family to carry on the family heritage. We see, here, what prayer can do. God answers prayers. God changed her not being able to have children, and she was with child.

Genesis 25:22 "And the children struggled together within her; and she said, If [it be] so, why [am] I thus? And she went to inquire of the LORD."

Here again, we see a problem that seems too hard to understand. It had to be bad for her to realize there was a conflict in her womb.

Genesis 25:23 "And the LORD said unto her, Two nations [are] in thy womb, and two manner of people shall be separated from thy bowels; and [the one] people shall be stronger than [the other] people; and the elder shall serve the younger." Genesis 25:24 "And when her days to be delivered were fulfilled, behold, [there were] twins in her womb." Genesis 25:25 "And the first came out red, all over like a hairy garment; and they called his name Esau." Genesis 25:26 "And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob: and Isaac [was] threescore years old when she bare them."

This is very interesting. Even before their birth, these two sons were warring in Rebekah's womb. These two boys truly would be opposite, one a wild man - a hunter, and the other a quiet man who stayed home and helped his mother. The Lord told her of the future, when He said the older shall serve the younger. These twin boys were opposites. They did not even look alike. One was hairy, even from birth. "Esau" means hairy. "Jacob" means trickster. Both names well suited the boys. Isaac was 60 years old when these boys were born.

Genesis 25:27 "And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob [was] a plain man, dwelling in tents." Genesis 25:28 "And Isaac loved Esau, because he did eat of [his] venison: but Rebekah loved Jacob."

This was a very unhealthy situation. Parents should never pick a favorite and love that child more than the other. This causes jealousy, and bad things can spring from that. You can understand the daddy appreciating the outdoor young man. Men like their boys to be tough, able to withstand problems, not sissies. Esau killed fresh game, and brought it to Isaac, also.

Genesis 25:29 "And Jacob sod pottage: and Esau came from the field, and he [was] faint:" Genesis 25:30 "And Esau said to Jacob, Feed me, I pray thee, with that same red [pottage]; for I [am] faint: therefore was his name called Edom."

Jacob had a garden. Esau had been out hunting, he was tired, and very hungry. He begged food of his brother, Jacob. This had to be something like beef stew. At any rate, it had the red color. "Edom" means red. Esau was to become the father of the Edomites.

Genesis 25:31 "And Jacob said, Sell me this day thy birthright." Genesis 25:32 "And Esau said, Behold, I [am] at the point to die: and what profit shall this birthright do to me?" Genesis 25:33 "And Jacob said, Swear to me this day; and he sware unto him: and he sold his birthright unto Jacob." Genesis 25:34 "Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised [his] birthright."

This transaction would come back to haunt Esau. This was a place where things of this earth cost him his eternity. He was so hungry that he actually gave his inheritance for a bowl of soup. God would frown on this, because Esau did not respect his inheritance at all.

Genesis 36 Questions

1. After Sarah, what was Abraham's wife's name?
2. How many children did she have by him?
3. What does her name mean?
4. "Zimram" means what?
5. Who was Jokshan the father of?
6. "Midian" means what?
7. "Ishbak" means what?
8. They were, probably, what tribes?
9. Who were the sons of Dedan?
10. What does "Ephah" mean?
11. What does "Epher" mean?
12. All of these children and grandchildren were of what?
13. Who received all of Abraham's wealth?
14. What did Abraham give his other children?
15. What happened to the sons of the flesh?
16. What two things cannot live together in peace?
17. How long did Abraham live?
18. Who buried him?
19. Where was he buried?
20. Where did Isaac dwell after Abraham died?
21. Why was Isaac doubly blessed?
22. Name three great Bible Patriarchs?
23. How many sons did Ishmael have?
24. What were they called?
25. What was the difference in Ishmael's blessing and Isaac's?
26. What is Egypt symbolic of?
27. How long did Ishmael live?
28. How old was Isaac, when he married Rebekah?
29. How old was he, when Jacob and Esau were born?
30. What did Rebekah do, when she did not understand the struggle going on in her womb?
31. What did God say was wrong?
32. What physical difference was there about the first son?
33. What does "Esau" mean?
34. What does "Jacob" mean?
35. Which son was Isaac's favorite? Why?
36. What bargain did Jacob make with Esau, that Esau lived to regret?
37. What angered God about this transaction?

We will begin in Genesis 26:1 "And there was a famine in the land, beside the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines unto Gerar." Genesis 26:2 "And the LORD appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of:" Genesis 26:3 "Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father;"

You see, God wants all of us to depend on Him in a crisis, and Isaac was no exception. These few verses above were just saying do not compromise with the world (Egypt); to stay away from the famine. God was telling him, just depend on me; I will see you through it, if you will just trust me. God told Isaac, I have sworn to give you all of this land for your ancestors.

Genesis 26:4 "And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed;"

Here was God's promise, all over again, to Isaac that he had promised Abraham. This was an eternal promise to physical Israel and spiritual Israel.

Genesis 26:5 "Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws."

You see, when Abraham first became acquainted with God, he was not already a believer. God charged him to get up and leave Ur of the Chaldees, and go where He sent him. Abraham did it. God commanded Abraham in the way he should live. Abraham obeyed. He followed God's statutes to the letter on circumcision, and kept God's laws. Abraham pleased God.

Genesis 26:6 "And Isaac dwelt in Gerar:" Genesis 26:7 "And the men of the place asked [him] of his wife; and he said, She [is] my sister: for he feared to say, [She is] my wife; lest, [said he], the men of the place should kill me for Rebekah; because she [was] fair to look upon."

This was just a repeat of the same thing his father had said. The only difference was that Sarah was Abraham's half sister. Rebekah was actually a second cousin to Isaac. Fear is not of God. Isaac should not have reacted this way. Rebekah had to be pretty old when this happened, because she did not have a baby until twenty years after she married. We ladies need to find their secret to old age beauty. Maybe it was their special relationship to God. Same land, same king, same results.

Genesis 26:8 "And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and, behold, Isaac [was] sporting with Rebekah his wife."

Be sure your sins will find you out. This type thing can not be covered, and sure enough, Abimelech caught them and found out that they were husband and wife.

Genesis 26:9 "And Abimelech called Isaac, and said, Behold, of a surety she [is] thy wife: and how saidst thou, She [is] my sister? And Isaac said unto him, Because I said, Lest I die for her." Genesis 26:10 "And Abimelech said, What [is] this thou hast done unto us? one of the people might lightly have lien with thy wife, and thou shouldest have brought guiltiness upon us." Genesis 26:11 "And Abimelech charged all [his] people, saying, He that toucheth this man or his wife shall surely be put to death."

Abimelech recognized quickly that this was Isaac's wife. Abimelech was angry with Isaac, because had anyone slept with Rebekah, it would have caused serious trouble in the land. God would have punished them severely. Abimelech was afraid of God, and warned his people not to harm these two who were in God's protection.

Genesis 26:12 "Then Isaac sowed in that land, and received in the same year an hundredfold: and the LORD blessed him."

This was a bountiful crop from God. This was an over-abundant blessing in this crop. Hundredfold is a tremendous return. Isaac had to plant the seed, before God could bless the harvest.

Genesis 26:13 "And the man waxed great, and went forward, and grew until he became very great:" Genesis 26:14 "For he had possession of flocks, and possession of herds, and great store of servants: and the Philistines envied him."

God blessed Isaac abundantly, and not once, but God continued blessing him, until he was extremely wealthy. He had large flocks, and herds, and many servants. He was so wealthy that his Philistine neighbors were jealous of his wealth. This was not a healthy situation.

Genesis 26:15 "For all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth."

Jealousy causes men to do strange things. The wells could have helped everyone. Filling a well was destruction without a purpose. It could do no one any good. Even today in Israel, they are redigging some of the old wells.

Genesis 26:16 "And Abimelech said unto Isaac, Go from us; for thou art much mightier than we."

Isaac was not mightier in number. He just had God on his side. He was mightier in wealth and blessings of God.

Genesis 26:17 "And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there." Genesis 26:18 "And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them." Genesis 26:19 "And Isaac's servants digged in the valley, and found there a well of springing water."

Isaac left to keep from having trouble with these jealous-hearted people. He did not go far, just to the valley. Years before, his father's

servants had dug wells and got abundant water here. In this area, a good well of water was as valuable as gold nuggets. The land was fertile, only very dry. Water made it like a Garden of Eden. For spite, these wells had been plugged. How foolish, because they could have used the much needed water. Isaac knew right where the good wells were, and had them dug anew. Not only did they find water in the well, but a flowing spring. With water, they would produce profusely.

Genesis 26:20 "And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water [is] ours: and he called the name of the well Esek; because they strove with him." Genesis 26:21 "And they digged another well, and strove for that also: and he called the name of it Sitnah."

You see these herdsmen of Gerar had this place all to themselves before Isaac came. They could have dug for water, but they did not. They waited until after Isaac's herdsmen dug the wells, and then claimed them. Had they been able to take them from Isaac's herdsmen, they would have, probably, dried up. Isaac was a man of God. He voluntarily moves to another spot, as we will see in the next verse. This reminds us of the Lord's teaching "And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also." Matthew chapter 5:40.

Genesis 26:22 "And he removed from thence, and digged another well; and for that they strove not: and he called the name of it Rehoboth; and he said, For now the LORD hath made room for us, and we shall be fruitful in the land."

Isaac's patience paid off. God blessed him with another well. These other herdsmen had water now, so they left Isaac alone. The word "Rehoboth" means broad places. Isaac gave God credit for finding the well. He realized wherever he went, God would bless him.

The next lesson starts with chapter 26 verse 23 of Genesis.

Genesis 37 Questions

1. What problem was in the land?
2. To whom did Isaac go?
3. Where?
4. God told Isaac not to go where?
5. What land had God promised Abraham?
6. What were these verses telling Isaac, that we could take heed of today?
7. What was his seed compared to for number?
8. What was a promise to the earth through Isaac? Why?
9. Name 5 reasons God would bless him.
10. What was the first thing God told Abraham to do?
11. Where did Isaac dwell?
12. When the men of the city asked, what did he say about Rebekah?
13. Why did he not tell the truth?
14. What realation was Rebekah to Isaac, besides his wife?
15. What did Abemelech see to make him know Rebekah was Isaac's wife?
16. What would have brought guiltiness on the Philistines unknowingly?
17. What threat did Abemelich make to anyone who touched Rebekah or Isaac?
18. What did Isaac do to reap a hundred fold?
19. What three things did Isaac have that made him great in the sight of the Philistines?
20. What attitude did the Philistines have?
21. What happened to the wells Isaac's father's servants dug?
22. Why did Abimelech ask him to leave?
23. Where did he go?
24. What happened there twice?
25. What was as valuable as gold?
26. What was the name of the first two wells he dug?
27. What was the name of the third well?
28. What does it mean?

We will begin this lesson with Genesis 26:23 "And he went up from thence to Beer-sheba."

I must lay a little ground work for this lesson. In the last lesson, Abimelech had asked Isaac to leave, and he had gone to the valley Gerar. There his herdsman and the herdsman of the land had trouble over two of the wells. They finally dug the third well over which there was no dispute. The third well was named Rehoboth. Now, it appears Isaac had gone up to Beersheba. "Beersheba" means well of the oath, or of seven.

Genesis 26:24 "And the LORD appeared unto him the same night, and said, I [am] the God of Abraham thy father: fear not, for I [am] with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake."

God reassured Isaac that he was not only with his father, but that he was with Isaac, also. This reconfirmed God's oath to Abraham. This was a three-fold blessing. "...I am with thee, will bless thee, will multiply thy seed....."

Genesis 26:25 "And he builded an altar there, and called upon the name of the LORD, and pitched his tent there: and there Isaac's servants digged a well."

Isaac was a believer, also. The first thing he did was build an altar, and worship God. He settled there where he met God. Again, Isaac had his servants to dig a well. Isaac could have digged a well anywhere, and there would have been water.

Genesis 26:26 "Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phichol the chief captain of his army." Genesis 26:27 "And Isaac said unto them, Wherefore come ye to me, seeing ye hate me, and have sent me away from you?"

Isaac was confused, Abimelech was the one who told him to leave. Now, here, he was and with two of his men. Isaac could not understand why they would follow him. Isaac even felt that they hated him, but I believe it was closer to jealousy.

Genesis 26:28 "And they said, We saw certainly that the LORD was with thee: and we said, Let there be now an oath betwixt us, [even] betwixt us and thee, and let us make a covenant with thee;"

It was no secret that God was with Isaac. His crop that produced a hundred fold was one witness. The four wells that he dug, that produced in such a dry land, was another. Even someone looking on, who was not acquainted with God, could easily see that Isaac was blessed above other men. Abimelech wanted an agreement that there would be no trouble between them. He knew which one God will help in a battle, and it would not be him. God and one is a majority. There was no question who would win.

Genesis 26:29 "That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou [art] now the blessed of the LORD."

Abimelech was reminding Isaac that he did not harm him in any way. I do not believe it was out of the goodness of his heart that this was so. Abimelech knew that God was with Isaac, and he feared to do him any harm, because of the reprisal from God. He forgot his men gave Isaac a hard time about the first two wells, and Isaac just moved on to keep from having trouble with them.

Genesis 26:30 "And he made them a feast, and they did eat and drink."
Genesis 26:31 "And they rose up betimes in the morning, and swore one to another: and Isaac sent them away, and they departed from him in peace."

Isaac was a good host. He made them a feast and they ate, drink, and fellowshiped together. They got up the next morning and agreed on a peace treaty between them. They sealed this agreement with an oath. I do not believe that the statement "Isaac sent them away" meant "forcefully". He just let them go in peace.

Genesis 26:32 "And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had digged, and said unto him, We have found water."

You know, it was a well like this where Jesus talked to the woman at the well. It was spoken of that Abraham had dug the well. These wells that God blesses never go dry. They flow generation after generation. At any rate, this well that Isaac's men dug like all the others, found water. Water symbolically can mean so many things (the Word, the Holy Spirit). Without water {spiritual and physical}, it would be next to impossible to live.

Genesis 26:33 "And he called it Shebah: therefore the name of the city [is] Beer-sheba unto this day."

"Beersheba" means well of the oath, as we mentioned before. This was a favorite place for Abraham and Isaac. This city was located in the southern part of Palestine, about half way between the Mediterranean and the Dead Sea.

Genesis 26:34 "And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite:" Genesis 26:35 "Which were a grief of mind unto Isaac and to Rebekah."

This sorrow, that Esau brought on his family, had several facets to it. Hebrew men were not to marry out of their faith. These two women were from the Hittites. God had forbidden Hebrew men to intermarry with them. To marry two of them made it doubly bad. This son was of marrying age {40}. He broke the custom of the Hebrews. Esau went out on his own and sought wives of his own choosing, not the one his father and mother had chosen for him. Esau was a rebellious son, who did not like authority. He would be nothing but grief to his mother. He was attempting to satisfy his lustful flesh, rather than to wait and marry someone God had chosen for him. His children would be worldly. He didn't regard spiritual things very highly, or he would not have sold his birthright for a bowl of soup. We are looking at a very selfish man, who thought only of himself.

For the next lesson, study chapter 27.

Genesis 38 Questions

1. When Isaac left Abimelech, where did he go?
2. What does Beersheba mean?
3. When did the Lord appear to him?
4. Who did God say He was?
5. What three promises did God make to Isaac?
6. What was this encounter with God for Isaac?
7. What did Isaac do to honor God?
8. What did Isaac move to another location?
9. Who did Abimelech bring with him to meet Isaac?
10. Why was Isaac surprised at their visit?
11. Why did they want an agreement with Isaac?
12. What was Abimelech quick to remind Isaac of?
13. What did Isaac do to show his hospitality?
14. How do they seal the agreement?
15. Name two things water can mean symbolically?
16. Where is Beersheba located?
17. How old was Esau, when he took a wife?
18. Who did he marry?
19. What nationality were they?
20. How did this effect Isaac and Rebekah?
21. What was a Hebrew man not to do pertaining to marriage?
22. What custom did Esau break?
23. What could you call Esau that means witchcraft?
24. What would his children be from this type marriage?
25. What did he trade his birthright for?

We will begin this lesson in Genesis 27:1 "And it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, [here am] I."

We learned before that Isaac's favorite was Esau. When Isaac called Esau, he was right there to answer his father.

Genesis 27:2 "And he said, Behold now, I am old, I know not the day of my death:" Genesis 27:3 "Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me [some] venison;" Genesis 27:4 "And make me savoury meat, such as I love, and bring [it] to me, that I may eat; that my soul may bless thee before I die."

Here was a father's request of his favorite son as a last request. Isaac knew he could not live very long, and he wanted to speak a blessing on his son before his departure. His son, also, was aware that his father could not live very long. He desired to get the right hand blessing (the best blessing) from his father before he died. The son thought, if I would bring him food he loved, while he was still feeling good, he would give me the best blessings he had. The father said, go kill a deer and bring it to me.

Genesis 27:5 "And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt [for] venison, [and] to bring [it]." Genesis 27:6 "And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying," Genesis 27:7 "Bring me venison, and make me savoury meat, that I may eat, and bless thee before the LORD before my death."

Rebekah had been eavesdropping, and she had heard that Isaac was about to bless his favorite son over her favorite son. She, now, was starting this whole thing with Jacob.

Genesis 27:8 "Now therefore, my son, obey my voice according to that which I command thee."

Mama had come up with a scheme to change these plans of Isaac. She reminded Jacob that he was to obey her. Let us see what plan she had.

Genesis 27:9 "Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth:" Genesis 27:10 "And thou shalt bring [it] to thy father, that he may eat, and that he may bless thee before his death."

You can see what mama had figured out. Isaac was blind, and he would mistake Jacob for Esau. Mama knew that it would take Esau a little while to locate a deer, and while he was hunting, Rebekah and Jacob could fix that goat to taste like venison and trick Isaac into blessing Jacob.

Genesis 27:11 "And Jacob said to Rebekah his mother, Behold, Esau my brother [is] a hairy man, and I [am] a smooth man:" Genesis 27:12 "My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing."

At least, Jacob realized that he would be responsible for the curse being spoken, and not anyone else. His father was blind, but he still could feel. He knew Isaac would be able to tell the difference.

Genesis 27:13 "And his mother said unto him, Upon me [be] thy curse, my son: only obey my voice, and go fetch me [them]." Genesis 27:14 "And he went, and fetched, and brought [them] to his mother: and his mother made savoury meat, such as his father loved." Genesis 27:15 "And Rebekah took goodly raiment of her eldest son Esau, which [were] with her in the house, and put them upon Jacob her younger son:" Genesis 27:16 "And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck:"

Right here, we need to deal with Rebekah. Was she a deceiving woman, or was she remembering the thing God told her about her two sons before their birth? God told her that the older would serve the younger. You know, Esau really did not deserve the birthright. He sold it to Jacob for a bowl of soup. Did God give Rebekah this plan? Did she scheme this up herself, or did God give her this plan to save this blessing for Jacob? Jacob was God's choice from the beginning, but Hebrews gave the best blessing to their oldest son. It was the custom. I do not believe I will try to answer the above. I will let you contemplate it. Was this Rebekah's plan, or God's plan? God was very angry with Esau when he sold the birthright, and also married two earthly women.

Genesis 27:17 "And she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob." Genesis 27:18 "And he came unto his father, and said, My father: and he said, Here [am] I; who [art] thou, my son?" Genesis 27:19 "And Jacob said unto his father, I [am] Esau thy firstborn; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me." Genesis 27:20 "And Isaac said unto his son, How [is it] that thou hast found [it] so quickly, my son? And he said, Because the LORD thy God brought [it] to me." Genesis 27:21 "And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou [be] my very son Esau or not." Genesis 27:22 "And Jacob went near unto Isaac his father; and he felt him, and said, The voice [is] Jacob's voice, but the hands [are] the hands of Esau." Genesis 27:23 "And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him."

The plan had worked. Goat, if it is fixed correctly, tastes like venison, so Isaac would not be able to tell the difference in taste. He was amazed how fast it was prepared, but his son, Jacob, had learned early from his father that it was ok to lie to save yourself, so he said, God helped him find the deer. He, also, lied when he told his father he was Esau. His father could not understand, if he was Esau, why he had Jacob's voice. The hairy hands, and probably the odor from Esau's clothes, convinced the father that this was truly Esau. So he blessed Jacob.

Genesis 27:24 "And he said, [Art] thou my very son Esau? And he said, I [am]."

He (Jacob) told a lie one more time to save himself.

Genesis 27:25 "And he said, Bring [it] near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought [it] near to him, and he did eat: and he brought him wine, and he drank." Genesis 27:26 "And his father Isaac said unto him, Come near now, and kiss me, my son." Genesis 27:27 "And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son [is] as the smell of a field which the LORD hath blessed:" Genesis 27:28 "Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine:" Genesis 27:29 "Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed [be] every one that curseth thee, and blessed [be] he that blesseth thee."

The blessing that Isaac blessed Jacob with had been his ever since the day that Easu sold it. This blessing was the preferential right hand blessing. A blessing that a patriarch spoke was as an oracle of God. He was God's agent speaking this blessing. It was without repentance. God would not change it. It would be done to the utmost. This blessing was, that even nature itself would bless Jacob. He would rule over nations, and even his brother would bow down unto him. God's curse would be on anyone who cursed, and would bless anyone who blessed Him. Even though he received the message through trickery, it would not be reversed. This was God's doing, as well as Rebekah's and Jacob's, or it would not have gone so well. Sometimes God uses things that, in our mind, do not appear the right way, to perform the results he wants.

In the next lesson, we will pick in Easu in verse 30, chapter 27.

Genesis 39 Questions

1. What was wrong with Isaac's eyes?
2. Who was Isaac's favorite?
3. Why was Isaac about to bless Esau?
4. What did he ask Esau to do? Why?
5. What did Esau know about Isaac?
6. In essence, what did Isaac tell Esau?
7. Who overheard this conversation of Isaac and Esau?
8. Was this pleasing to her?
9. What did she tell Jacob to do?
10. What did she remind him about parents?
11. Jacob told Rebekah that Isaac would know the difference between the son's, because of what?
12. If there was a curse, who would it be on?
13. Who cooked the meat?
14. What did she put on Jacob's hands?
15. What choices were brought up about Rebekah?
16. What had God told her about the two boys?
17. Why did Esau not deserve the blessing?
18. Who was God's choice for the blessing?
19. Was this Rebekah's plan, or God's plan?
20. What question did Isaac ask Jacob when he carried the meat to his father?
21. Did Jacob explain why he got the meat so fast?
22. What did Isaac say about the voice and the hands?
23. Who did Jacob learn to lie from?
24. What two things convinced Isaac that Jacob was Esau?
25. Name several ways he blessed Jacob.
26. Who would be cursed?
27. When a patriarch blessed, he was representing whom?
28. Could this blessing on Jacob ever be reversed?
29. Name three who were actually part of this?

We will begin this lesson in Genesis 27:30 "And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting." Genesis 27:31 "And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me."

There are many things in all of this to see. We must still remember that God told Rebekah at the beginning; the younger would rule over the older. We, also, must remember that Esau sold his birthright to Jacob for a bowl of soup.

God had to help Rebekah and Jacob in this, or Esau would have returned earlier, before Isaac blessed Jacob. You see, Jacob had just shortly before left the presence of Isaac. It is difficult to understand the seemingly underhanded scheme that Rebekah and Jacob performed to get the birthright, but it seemed God allowed them to complete it before the return of Esau. We must remember God was angry with Esau for taking his birthright so lightly.

This incident gets into the old argument of predestination, or foreknowledge. I believe foreknowledge, or else we would not have the opportunity to exercise our free will.

At any rate, here was Esau back from the hunt with the food, standing before his father with the meat prepared. Why did Esau, by his own words, go after the venison and prepare it? It was so Isaac would bless him, not because he wanted to see to the needs of Isaac, his father. He had a very selfish reason.

Genesis 27:32 "And Isaac his father said unto him, Who [art] thou? And he said, I [am] thy son, thy firstborn Esau."

You see, Esau, here, reminded Isaac that he was the first-born.

Genesis 27:33 "And Isaac trembled very exceedingly, and said, Who? where [is] he that hath taken venison, and brought [it] me, and I have eaten of all before thou camest, and have blessed him? yea, [and] he shall be blessed."

You remember, Jacob was Rebekah's favorite, and Esau was Isaac's favorite. Isaac was saying here, I have blessed him and there is no taking it back. "Jacob", which means the trickster, had the blessing.

Isaac trembled because he realized he blessed the one he had not intended to bless with an oath. The best blessings were gone. Isaac was telling this son, I was not aware that it wasn't you, and I gave your blessing to someone else.

Somewhere in here, Esau had to be remembering back to the terrible thing that he did, when he traded his birthright to Jacob.

Genesis 27:34 "And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, [even] me also, O my father."

There was no repentance seen here, by Esau. He was bitter at someone else for his own sins. He knew his father loved him best. He wanted what did not belong to him. He pled for his father to bless him. Suddenly, the birthright (blessing) was important to him. Not the obligation of the birthright was important, only the blessing.

Genesis 27:35 "And he said, Thy brother came with subtlety, and hath taken away thy blessing." Genesis 27:36 "And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me?"

Esau was feeling sorry for himself. He even began to call Jacob names. "Supplanter" means take by the heel, or restrain, or an extended word, "trick". You see, Esau, as I said, was trying to blame someone else for his downfall. He was not tricked; he knew full well what he was doing, when he sold his birthright. The blessing he missed was an extension of the birthright. He was still petitioning his father to bless him, in spite of what he had done.

Genesis 27:37 "And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto thee, my son?"

It is very important to see all of this. Had Isaac not been blind, Esau would have obtained the best blessing. In the flesh he was his father's favorite. The blessing was his until he refused it by counting it as nothing when he traded it to Jacob.

We can see, here, symbolisms of God having a favorite. (The Israelites) They, also, took their heritage too lightly, and refused the blessing that would come through Jesus Christ. The firstborn refused to accept, and the Gentiles got the blessing. Note though, that after the fact, Esau wanted to be blessed.

Genesis 27:38 "And Esau said unto his father, Hast thou but one blessing, my father? bless me, [even] me also, O my father. And Esau lifted up his voice, and wept."

Never, in all of this, did Esau say, I am sorry I traded my birthright away, and I deserve this punishment. His tears were for himself, feeling sorry for self, not repentant tears.

Genesis 27:39 "And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above;" Genesis 27:40 "And by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck."

You see, Esau's blessing had to do with the flesh. God would prosper his work. In the spirit realm, he would be subject to his brother. He did

say that sometime later this yoke would be removed, but for then he was subject to his brother.

Genesis 27:41 "And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob."

Esau had murder in his heart. Esau knew that Isaac would not approve of him killing his brother. Esau was assuming a quick death for Isaac. And then he would seek Jacob and kill him.

Genesis 27:42 "And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, [purposing] to kill thee." Genesis 27:43 "Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother to Haran;" Genesis 27:44 "And tarry with him a few days, until thy brother's fury turn away;" Genesis 27:45 "Until thy brother's anger turn away from thee, and he forget [that] which thou hast done to him: then I will send, and fetch thee from thence: why should I be deprived also of you both in one day?"

This mother had one thing in mind. She wanted to save her son's life and to keep her other son from committing a terrible crime. She knew he would be safe in her family home. After a long while Esau's anger would be gone, and Jacob could return safely.

Genesis 27:46 "And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these [which are] of the daughters of the land, what good shall my life do me?"

God did not want His people to marry heathens.

Rebekah needed a very good reason for Jacob to leave home to avoid being killed by his brother. The father, Isaac, knew that his father, Abraham, had sent to another land for a wife. Isaac was aware that God would not be pleased with the boys marrying heathen women. This plan would certainly be acceptable to Isaac.

Study chapter 28 for the next lesson.

Genesis 40 Questions

1. When did Esau come in from the hunt?
2. What did he bring his father?
3. Why?
4. What three things must we remember in all of this?
5. It seemed as if, who helped Jacob and Rebekah?
6. Why was God angry with Esau?
7. What two ways of thought arise in this?
8. What question did Isaac ask Esau?
9. What did Esau remind Isaac of?
10. What effect did this news have on Isaac?
11. What was one meaning of Jacob?
12. Why could Isaac not change the blessing?
13. What emotion came over Esau when he heard Isaac had blessed Jacob?
14. What, about the blessing, was not important to Esau?
15. What did Esau claim that Jacob did to him twice?
16. Give several meanings of supplanter.
17. Who would be Jacob's servants?
18. What else would he be blessed with?
19. How does all this relate to Christianity?
20. As a last effort to get blessed, what emotion did Esau show?
21. Did Esau ever repent?
22. What type of blessing did Esau get?
23. What evil thing did Esau plan in his heart to do to Jacob?
24. When this word came to Rebekah, what did she tell Jacob to do?
25. Where did she want him to go?
26. When did she promise to send for Jacob?
27. For what two reasons did Rebekah do this?

We will begin this lesson in Genesis 28:1 "And Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan."

Isaac knew that this son, whom the blessings of God would flow through, should not be unequally yoked with these worldly women. Abraham had sent a trusted servant away to find a wife, so Isaac would not marry one of these women. Isaac wanted the same for his son, whom the promise of God would come through. This plan of Rebekah's to get Jacob away was working fine, because it fit into Isaac's plans, as well.

Genesis 28:2 "Arise, go to Padan-aram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother."

These girls would be a first cousin to Jacob. This family would be acceptable to God.

Genesis 28:3 "And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people;" Genesis 28:4 "And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham."

Here, again, was the patriarchal blessing passed from Isaac to Jacob. The blessings are listed all over again. Remember, this was the spiritual line of Abraham who would be blessed even unto our time.

Genesis 28:5 "And Isaac sent away Jacob: and he went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother." Genesis 28:6 "When Esau saw that Isaac had blessed Jacob, and sent him away to Padan-aram, to take him a wife from thence; and that as he blessed him he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan;" Genesis 28:7 "And that Jacob obeyed his father and his mother, and was gone to Padan-aram;" Genesis 28:8 "And Esau seeing that the daughters of Canaan pleased not Isaac his father;" Genesis 28:9 "Then went Esau unto Ishmael, and took unto the wives which he had Mahalath the daughter of Ishmael Abraham's son, the sister of Nebajoth, to be his wife."

In the Scriptures, above, we see Jacob (the spirit child) pleasing his father and mother by taking a wife, who was from a family of similar belief. The other son, Esau, was a rebellious son. Anything that displeased his parents was what he was interested in doing. He followed the desires of the flesh and married Ishmael's daughter. This tribe was of the flesh. Here, we see dual marriage practiced, as well. "Mahalath" means sickness. "Nebajoth" means fruitfulness.

This rebellion in Esau was a very bad sin in a Hebrew family. Rebellion was thought of as witchcraft, and a rebellious child was to be stoned to death. Such was not the fate of Esau, because Isaac loved him so much.

Genesis 28:10 "And Jacob went out from Beer-sheba, and went toward Haran." Genesis 28:11 "And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that

place, and put [them for] his pillows, and lay down in that place to sleep." Genesis 28:12 "And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it." Genesis 28:13 "And, behold, the LORD stood above it, and said, I [am] the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;" Genesis 28:14 "And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed."

This was a special place. A place of meeting God. God spoke to many of His people in dreams, not only in the past, but even now, speaks to us, if we will listen. Dreams are just another way to know God's will in our lives. Take note here that:

Jacob had been obedient to his parents,
He was alone.
He had left his family and friends behind.
He had an unknown future going into strange lands.
He had no idea whether they would receive him well, or not.

These are the times that God comes and helps us, when we cannot help ourselves.

There was a ladder that reached to heaven. A spiritual ladder. Truly Jesus our lord is waiting for us to climb that ladder, and be with Him. We, Christians, are climbing that ladder that eventually will bring us to our home in heaven. Sometimes, we slip and fall back a couple of rungs, but if we will just hang on, we will make it to the top.

The angels are going and coming all the time as God sends them to minister to us here on this earth. Each of us have angels helping us along the way. Some friends of ours sing a song about climbing up the ladder and going home. Heaven is home to the Christian. Truly our Lord is at the top of the ladder. The song says "At the top of the ladder o what joy there will be, as the angels are holding up that ladder for me". As we travel through this life, tribulation comes and sometimes causes us to fall back a little, but with the Lord at the top, just start again and keep climbing.

When God makes a promise, it is forever. He reiterates these promises He made to Abraham, then Isaac, and now Jacob. God never changes His plan.

Genesis 28:15 "And, behold, I [am] with thee, and will keep thee in all [places] whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done [that] which I have spoken to thee of."

It does not matter how far from home a Christian goes, God is with him. He will never leave us, or forsake us. Psalms 46:1 "{To the chief Musician for the sons of Korah, A Song upon Alamoth.} God [is] our refuge and strength, a very present help in trouble."

You see, God is with us wherever we are, for He is in us. He knows the end from the beginning. He was telling Jacob he was with him, and would bring him back to the land of promise. Even though Jacob had problems, God

was present to help him. He says that to the Christians, as well. He is with us. He will help us. We must trust him to do just that.

Genesis 28:16 "And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place; and I knew [it] not." Genesis 28:17 "And he was afraid, and said, How dreadful [is] this place! This [is] none other but the house of God, and this [is] the gate of heaven."

This word "dreadful", above, has to do with reverence. I am sure Jacob felt as Moses did, that this is a very Holy place. Anywhere God is, is Holy. This was in the same area where many followers of God encountered this presence of God.

Genesis 28:18 "And Jacob rose up early in the morning, and took the stone that he had put [for] his pillows, and set it up [for] a pillar, and poured oil upon the top of it." Genesis 28:19 "And he called the name of that place Beth-el: but the name of that city [was called] Luz at the first."

Just as his father and grandfather before him, Jacob built an altar to God. Jesus is the Chief Cornerstone. He is the Rock that we must build our faith upon. This oil represents the Holy Spirit. "Bethel", as we mentioned before, means house of God. "Luz" means almond tree. This city was near, not at the exact spot.

Genesis 28:20 "And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on," Genesis 28:21 "So that I come again to my father's house in peace; then shall the LORD be my God:" Genesis 28:22 "And this stone, which I have set [for] a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee."

Jacob did not ask for his wants, he asked for his needs. He had already recognized God by building the altar. Matthew 6:33 "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you".

This is what Jacob had done. He pleased God.

Tithing pleases God, as well. Even now, God will bless those who give 10% of their income, or more to Him. The tithe is important because most people worship money, and God wants us to give up the things we worship. This was Jacob making an agreement with God. The other was God establishing His agreement with Jacob; the blessings passed on from Abraham.

In the next lesson, we will begin in chapter 29.

Genesis 41 Questions

1. When Isaac blessed Jacob, What did he tell him not to do?
2. What had Abraham done for Isaac that Isaac now wanted for Jacob?
3. Where did Isaac send Jacob?
4. Who was Bethuel?
5. Whose daughter was Jacob to choose a wife from?
6. What relation would they be to Jacob?
7. What was the blessing passed on from Isaac? Three things
8. Which line of Abraham was Jacob in?
9. What nationality was Laban?
10. Why did Esau choose Ishmael's daughter to marry?
12. What was her name?
13. What punishment was the custom for this sin?
14. What was rebellion called?
15. Who was Haran named for?
16. What did Jacob use for a pillow?
17. What did Jacob dream about?
18. Who was going up and down?
19. Who was waiting at the top?
20. Does God speak to His people in dreams now?
21. Name four things about Jacob when he had the dream.
22. What is heaven to the Christians?
23. How long does God's promises last?
24. Tell us what Psalms 46:1 says.
25. When Jacob woke, how did he feel?
26. What does dreadful mean here?
27. What did Jacob do with his pillow?
28. What is the oil symbolic of?
29. What means house of God?
30. What did Jacob ask God for?
31. How can a Christian be sure to be blessed?

We will begin this lesson with Genesis 29:1 "Then Jacob went on his journey, and came into the land of the people of the east." Genesis 29:2 "And he looked, and behold a well in the field, and, lo, there [were] three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone [was] upon the well's mouth." Genesis 29:3 "And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place."

In this dry barren land, the gathering place was at the well of water. The well was a valuable commodity. The sheep would die without the water. They were careful to put the stone back to keep filth from filtering into the well.

Genesis 29:4 "And Jacob said unto them, My brethren, whence [be] ye? And they said, Of Haran [are] we." Genesis 29:5 "And he said unto them, Know ye Laban the son of Nahor? And they said, We know [him]."

Jacob had found the right place and his mother's people, as well. God had truly been with him.

Genesis 29:6 "And he said unto them, [Is] he well? And they said, [He is] well: and, behold, Rachel his daughter cometh with the sheep."

This was Jacob's first glimpse of Rachel. Rachel herded the family's sheep.

Genesis 29:7 "And he said, Lo, [it is] yet high day, neither [is it] time that the cattle should be gathered together: water ye the sheep, and go [and] feed [them]." Genesis 29:8 "And they said, We cannot, until all the flocks be gathered together, and [till] they roll the stone from the well's mouth; then we water the sheep."

It seems at a certain time of day, they rolled back the stone and everyone watered their stock at that time. This seemed to be about noontime when she came, and watering time, was usually much later in the day.

Genesis 29:9 "And while he yet spake with them, Rachel came with her father's sheep: for she kept them." Genesis 29:10 "And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother." Genesis 29:11 "And Jacob kissed Rachel, and lifted up his voice, and wept."

Jacob, suddenly, became the gentleman of the hour, and rolled back the stone, and watered the sheep for Rachel. He even kissed her. He was so happy, that he wept.

Genesis 29:12 "And Jacob told Rachel that he [was] her father's brother, and that he [was] Rebekah's son: and she ran and told her father."

This statement did not mean that Jacob was Laban's brother, it meant, near kinsman. He was actually Laban's nephew. This was the only account of any contact between Rebekah and her family, since she left since she left to marry Isaac. The excitement had to be great.

Genesis 29:13 "And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things."

There was a great deal of catching up to do. Laban was excited to hear from his sister. He was anxious to meet her son. He showed great emotion by running to meet him, hugging him, kissing him, and taking him home with him.

Genesis 29:14 "And Laban said to him, Surely thou [art] my bone and my flesh. And he abode with him the space of a month." Genesis 29:15 "And Laban said unto Jacob, Because thou [art] my brother, shouldest thou therefore serve me for nought? tell me, what [shall] thy wages [be]?"

From this Scripture, above, it seems Jacob had been working and helping Laban, his uncle. Laban realized he cannot work forever without wages, and asked Jacob what he would work for.

Genesis 29:16 "And Laban had two daughters: the name of the elder [was] Leah, and the name of the younger [was] Rachel."

"Leah" means weary. "Rachel" mean ewe, a female sheep.

Genesis 29:17 "Leah [was] tender eyed; but Rachel was beautiful and well favoured." Genesis 29:18 "And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter."

Jacob had found what he wanted. This beautiful girl had won his heart. We know, of course, "seven" means spiritually complete.

Genesis 29:19 "And Laban said, [It is] better that I give her to thee, than that I should give her to another man: abide with me."

Laban struck a deal with Jacob. Laban did not want Jacob to leave. He said he preferred for her to marry Jacob over any other man. It was, also, the custom for the father to choose the groom for his daughter. It also is a custom of the groom to pay the father.

Genesis 29:20 "And Jacob served seven years for Rachel; and they seemed unto him [but] a few days, for the love he had to her." Genesis 29:21 "And Jacob said unto Laban, Give [me] my wife, for my days are fulfilled, that I may go in unto her."

Jacob's love for Rachel is great. He fulfilled his agreement with Laban. Now, he wanted his wife. Seven years is a long time to wait for someone you love.

Genesis 29:22 "And Laban gathered together all the men of the place, and made a feast." Genesis 29:23 "And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her."

Jacob, the trickster, had been tricked himself. Whatever we reap we sow. This was not Rachel, but Leah who was brought to him. He was unaware of the change of girls. Jacob slept with Leah.

Genesis 29:24 "And Laban gave unto his daughter Leah Zilpah his maid [for] an handmaid."

The servant girl, Zilpah, was given to Leah for a wedding present.

Genesis 29:25 "And it came to pass, that in the morning, behold, it [was] Leah: and he said to Laban, What [is] this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me?"

You see, Leah was wearing a veil, and it was dark in the tent. Much drinking at these weddings left them not fully aware of their behavior. It was easy to have been given the wrong girl. Jacob felt as if he had been wronged.

Genesis 29:26 "And Laban said, It must not be so done in our country, to give the younger before the firstborn."

In that country the younger could not marry, until the older had married. This was the custom of the land.

Genesis 29:27 "Fulfil her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years." Genesis 29:28 "And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also."

This, too, was the custom of the land. Seven days the groom would take the bride away and return after seven days. (Many think this is symbolic of the seven years the Christians will be with Christ in heaven, before he comes back to set up His reign on the earth for 1000 years). Now, Jacob had two wives. He had to work seven more years, but he now had his beloved Rachel with him.

Genesis 29:29 "And Laban gave to Rachel his daughter Bilhah his handmaid to be her maid."

These women were from a family of some affluence, and both girls had a maid for a wedding gift.

Genesis 29:30 "And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years."

Rachel was his choice from the beginning. Leah was his wife, but not by choice. It was circumstances beyond his control that made her his wife. He was a husband to her in every way, as we will see in the next verse.

Genesis 29:31 "And when the LORD saw that Leah [was] hated, he opened her womb: but Rachel [was] barren." Genesis 29:32 "And Leah conceived, and bare a son, and she called his name Reuben: for she said, Surely the LORD hath looked upon my affliction; now therefore my husband will love me."

It seems Leah, as well as Rachel, loved Jacob. When Leah had this child, she thought the child would pull Jacob closer to her than Rachel. God

had pitied her and blessed her with a child. As we have said already, it was a curse not to have a child in those days. "Reuben" means, behold a son.

Genesis 29:33 "And she conceived again, and bare a son; and said, Because the LORD hath heard that I [was] hated, he hath therefore given me this [son] also: and she called his name Simeon." Genesis 29:34 "And she conceived again, and bare a son; and said, Now this time will my husband be joined unto me, because I have born him three sons: therefore was his name called Levi."

Leah believed if she had children for Jacob, that he would love her more than Rachel. Jacob fulfilled all the husbandly duties, or else she would not have had children. He didn't hate her; he just loved Rachel more. "Simeon" means hearing. "Levi" means joining.

Genesis 29:35 "And she conceived again, and bare a son: and she said, Now will I praise the LORD: therefore she called his name Judah; and left bearing."

These sons were four of the twelve who would be fathers of the twelve tribes of Israel. "Judah" means God be praised. The Hebrew of Judah is Yehudah. We will see these sons turn against the children of Rachel in a later lesson. Remember, these are the beginning of tribes by these names.

The next lesson begins with chapter 30 of Genesis.

Genesis 42 Questions

1. What did Jacob see in the land of the east? Two things.
2. What covered the well?
3. Where was the gathering place? Why?
4. What did Jacob call these strangers?
5. What place were these men from?
6. Who did Jacob ask these men at the well about?
7. What was Laban's daughter's name?
8. What was she doing?
9. Why could they not water the sheep?
10. What did Jacob do to help?.
11. How did he greet Rachel?
12. What did Rachel do when Jacob told her who he was?
13. What did Laban do when he heard his relative was there?
14. How long had Jacob been with them, before he had an agreement for wages?
15. What were the names of Laban's daughters?
16. How was the older described?
17. How was the younger described?
18. What was the deal that Jacob made?
19. What happened after Jacob fulfilled his end of the bargain?
20. Who was Jacob's first wife?
21. What was her maid's name?
22. What do many people think the seven day honeymoon is symbolic of?
23. How long will Jesus reign on this earth?
24. What blessings did Leah get from God?
25. Name her four sons.
26. What do the names mean?
27. These four sons are part of a larger group? What is it named?

This lesson begins in Genesis 30:1 "And when Rachel saw that she bare Jacob no children, Rachel envied her sister; and said unto Jacob, Give me children, or else I die."

This is a hard thing to understand. In our society, if a man had more than one wife, it is called bigamy. When God created man and woman, He said they two shall become one flesh. Any arrangement aside from this brings trouble. Jealousy and strife had entered Rachel in this case. There is no grief like a married woman who is not able to bear children. Women do not feel fulfilled, until they have children. This is the case even more so with Rachel, because her sister had had four children. Rachel blamed Jacob.

Genesis 30:2 "And Jacob's anger was kindled against Rachel: and he said, [Am] I in God's stead, who hath withheld from thee the fruit of the womb?"

Even when you love someone as Jacob loved Rachel, you cannot bear being blamed for something you had nothing to do with. He reminded Rachel, here, that God had refused the blessing of children to her.

Genesis 30:3 "And she said, Behold my maid Bilhah, go in unto her; and she shall bear upon my knees, that I may also have children by her." Genesis 30:4 "And she gave him Bilhah her handmaid to wife: and Jacob went in unto her." Genesis 30:5 "And Bilhah conceived, and bare Jacob a son."

How these women ever thought that their maid's children would be theirs, I cannot imagine. This plan would cause more confusion, not less. Now, instead of being jealous of Leah, Rachel will have Bilhah to be jealous of also.

Genesis 30:6 "And Rachel said, God hath judged me, and hath also heard my voice, and hath given me a son: therefore called she his name Dan."

Now, this was really a strange situation. The mother was not even allowed to name her baby. Rachel named him Dan and even claimed him for her own. It reminds me of the surrogate mothers of our day. The mother who bears the child has no rights at all to the child. "Dan" means judge.

Genesis 30:7 "And Bilhah Rachel's maid conceived again, and bare Jacob a second son." Genesis 30:8 "And Rachel said, With great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name Naphtali."

This was so ridiculous. It had become a contest to see who God would allow to have the most children. "Naphtali" means my wrestling.

Genesis 30:9 "When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife." Genesis 30:10 "And Zilpah Leah's maid bare Jacob a son."

This seems as if Jacob had no say so about who his bed partner would be, but we know this was not true. God had planned to start twelve tribes of very different people. This was God's plan being unwittingly carried out by

these jealous women. God arranges things to fit His plans, not for our convenience.

Genesis 30:11 "And Leah said, A troop cometh: and she called his name Gad."

"Gad" means fortune

Genesis 30:12 "And Zilpah Leah's maid bare Jacob a second son."
Genesis 30:13 "And Leah said, Happy am I, for the daughters will call me blessed: and she called his name Asher."

"Asher" means happiness. Asher was the eighth son of Jacob. Blessings from God, many times, come in the form of children. Leah knew God had abundantly blessed her.

Genesis 30:14 "And Reuben went in the days of wheat harvest, and found mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, Give me, I pray thee, of thy son's mandrakes." Genesis 30:15 "And she said unto her, [Is it] a small matter that thou hast taken my husband? and wouldest thou take away my son's mandrakes also? And Rachel said, Therefore he shall lie with thee to night for thy son's mandrakes."

It seems as if these mandrakes were similar to fertility drugs of our day. Rachel wanted a child and would go to any length to get one. It seems a great deal of time had elapsed since Rachel married Jacob, or else Reuben would not be old enough to go to the field alone. Ungers says that the mandrake plant is a narcotic and could kill if taken in quantity. The Bible did not indicate that at all. It indicated life, not death.

Genesis 30:16 "And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me; for surely I have hired thee with my son's mandrakes. And he lay with her that night."
Genesis 30:17 "And God hearkened unto Leah, and she conceived and bare Jacob the fifth son."

This was a strange situation, as we said before. It seems Jacob did what ever Racheal wanted him to do, even to sleeping with her sister. In God's sight, Leah had got the worst of this deal, and He blessed her and made her fruitful.

Genesis 30:18 "And Leah said, God hath given me my hire, because I have given my maiden to my husband: and she called his name Issachar."

"Issachar" means he will bring reward.

Genesis 30:19 "And Leah conceived again, and bare Jacob the sixth son."
Genesis 30:20 "And Leah said, God hath endued me [with] a good dowry; now will my husband dwell with me, because I have born him six sons: and she called his name Zebulun.

"Zebulun" means dwelling, or habitation. From all of this, it seems that even though Leah had blessed Jacob with six sons, that he did not really live with her. It seems Jacob lived with Rachel and visited Leah.

Genesis 30:21 "And afterwards she bare a daughter, and called her name Dinah."

"Dinah" means justice. Daughters were not ordinarily mentioned, unless they play a prominent roll of some kind. Such was the case here, as we will see as we go on with the lesson.

Genesis 30:22 "And God remembered Rachel, and God hearkened to her, and opened her womb." Genesis 30:23 "And she conceived, and bare a son; and said, God hath taken away my reproach:" Genesis 30:24 "And she called his name Joseph; and said, The LORD shall add to me another son."

Verse 22 indicates that Rachel had been praying to God, when it said "...".harkened to her ".....The fervent prayer will not go unanswered. Sometimes, the answer is a long time in coming, but God hears and answers prayers. As we have said before, these people believe being barren was a punishment from God. To bear children was an honor.

Joseph was not to be like the others. This son was from a love union of the spirit. These other sons had to do with flesh and worldliness. He would be Jacob's favorite. "Joseph" means Jehovah add.

This was the son whom God would send the blessings through. Joseph would be God's man. We must watch him carefully. Through him we will see a type and shadow of Jesus. Joseph was the eleventh child of Jacob.

In future lessons, we will find Jacob loved Joseph more than the others. This will cause trouble in the family. We will watch the miraculous protection provided Joseph in the worst of circumstances. This son was called of God for a time and a purpose. There would be one more son born to Rachel which would round out the twelve tribes of Israel. For the time being Joseph was the youngest, and the favorite, born of Jacob's beloved Rachel.

We will begin in Genesis chapter 30 verse 25 in the next lesson.

Genesis 43 Questions

1. What threat did Rachel make to Jacob?
2. What is it called today when men have more than one wife?
3. How did God establish the first marriage?
4. Why was Rachel jealous of Leah?
5. Who had kept Rachel from bearing children?
6. Who did Rachel give Jacob so that she could have children?
7. Who named the child?
8. What was his name?
9. What does it mean?
10. What was Bilhah's second son named?
11. What was Zilpah's child named? Why?
12. What was her second son named?
13. What does the name mean?
14. Who found the mandrakes?
15. What were mandrakes?
16. How had Leah hired Jacob to come to her?
17. What does "Issachar" mean?
18. What made Leah feel that she had finally won Jacob?
19. Why was the birth of Dinah mentioned?
20. What does Dinah mean?
21. When Rachel finally conceived, what did she say?
22. What was her son named?
23. What did the word "harkened" indicate?
24. How was this son different from the others?
25. We will see what in Joseph?
26. In the worst circumstances, what did God do for Joseph?
27. Joseph was the _____ son of Jacob? (number)
28. Give two words that indicate Joseph's position with Jacob?

We will begin this lesson in Genesis 30:25 "And it came to pass, when Rachel had born Joseph, that Jacob said unto Laban, Send me away, that I may go unto mine own place, and to my country."

Genesis 30:26 "Give [me] my wives and my children, for whom I have served thee, and let me go: for thou knowest my service which I have done thee."

Many years had passed since Jacob left his home. He came to this strange land and lived and took two wives. He did not know whether his parents were still alive, or not. His brother's anger had, probably, cooled by now. You might say he was homesick. Jacob had fulfilled his side of the bargain with Laban.

Genesis 30:27 "And Laban said unto him, I pray thee, if I have found favour in thine eyes, [tarry: for] I have learned by experience that the LORD hath blessed me for thy sake."

This was the first time we really hear any praise going from Laban to Jacob. He was, in a round about way, reminding Jacob that he took him in. Experience is the best teacher. This was no exception. Laban realized that Jacob was a man of God. He also, realized that the blessings God had poured out were because of Jacob, and not anything that he had done. When God pours a blessing, it is so big it will extend to those in close association.

Genesis 30:28 "And he said, Appoint me thy wages, and I will give [it]."

Laban was just making a deal with Jacob to work for him. He knew Jacob was fair, so he said, what ever you want I will pay.

Genesis 30:29 "And he said unto him, Thou knowest how I have served thee, and how thy cattle was with me." Genesis 30:30 "For [it was] little which thou hadst before I [came], and it is [now] increased unto a multitude; and the LORD hath blessed thee since my coming: and now when shall I provide for mine own house also?"

Jacob was just telling Laban, here, that he, with God's help, had built Laban a huge heard of cattle. He saw his family growing and desired to have something for them. It was time to have his own herd. Soon he would be needing to help his children get started on their own.

Genesis 30:31 "And he said, What shall I give thee? And Jacob said, Thou shalt not give me any thing: if thou wilt do this thing for me, I will again feed [and] keep thy flock."

Jacob was not asking for a hand out. He was willing to work for Laban, to build himself a herd.

Genesis 30:32 "I will pass through all thy flock to day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and [of such] shall be my hire."

Genesis 30:33 "So shall my righteousness answer for me in time to come, when it shall come for my hire before thy face: every one that [is] not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me."

Here was an easy way to tell their animals apart. Very few sheep are brown. Most are white, so Jacob was trying to take a large quantity of animals. Really he was taking the odd and unusual animals of the flock. Jacob spoke of his righteousness speaking for him. He knew God would abundantly bless his flock.

Genesis 30:34 "And Laban said, Behold, I would it might be according to thy word."

Laban was just saying it was a deal.

Genesis 30:35 "And he removed that day the he goats that were ringstraked and spotted, and all the she goats that were speckled and spotted, [and] every one that had [some] white in it, and all the brown among the sheep, and gave [them] into the hand of his sons."

The children worked in those days along side their parents. Jacob was more or less overseer of all, his and Laban's, but his boys would specifically take care of his animals. So the two groups of animals would not get mixed up and interbred, we see in the next Scripture what Jacob did.

Genesis 30:36 "And he set three days' journey betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks."

This had to be a huge area to be room for three days between them. Probably, over twenty miles were between the two groups of animals.

Genesis 30:37 "And Jacob took him rods of green poplar, and of the hazel and chestnut tree; and pilled white strakes in them, and made the white appear which [was] in the rods." Genesis 30:38 "And he set the rods which he had pilled before the flocks in the gutters in the watering troughs when the flocks came to drink, that they should conceive when they came to drink." Genesis 30:39 "And the flocks conceived before the rods, and brought forth cattle ringstraked, speckled, and spotted."

Here it seems Jacob had a plan to get back at Laban for tricking him about Leah and Rachel. He was causing all the new born to be spotted, ringstraked, and speckled; adding to his stock and not Laban's. Perhaps, he believed Laban already had enough.

Genesis 30:40 "And Jacob did separate the lambs, and set the faces of the flocks toward the ringstraked, and all the brown in the flock of Laban; and he put his own flocks by themselves, and put them not unto Laban's cattle." Genesis 30:41 "And it came to pass, whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods." Genesis 30:42 "But when the cattle were feeble, he put [them] not in: so the feebler were Laban's, and the stronger Jacob's." Genesis 30:43 "And the man increased exceedingly, and had much cattle, and maidservants, and menservants, and camels, and asses."

In all of this, We must remember that Jacob, trickster, was still his name. Even though God had already promised to bless him, He had not changed all of his ways yet.

Genesis 44 Questions

1. When did Jacob decide to leave Laban?
2. Where did he want to go?
3. Was there any documented evidence of Jacob hearing from his family while he was with Laban?
4. What had Laban learned from experience about Jacob?
5. What is a selfish reason to associate with the chosen of God?
6. What offer did Laban make Jacob for wages?
7. What happened to Laban's flock in the over 14 years that Jacob had worked for him?
8. Why did Jacob want his own flock?
9. What does Laban give Jacob?
10. What did Jacob offer Laban in work?
11. How would they separate the animals?
12. What remarks did Jacob make about his relation to God?
13. How far apart did they place the animals?
14. Who herded Jacob's flock?
15. Who fed Laban's flock?.
16. What did Jacob do to make Laban's new born animals belong to him?
17. Who got the feeble?
18. Why did Jacob do this to Laban?
19. The increase of Jacob covered five things. Name them.
20. What must we remember about Jacob that helps us to understand what he did?

We will begin this lesson in Genesis 31:1 "And he heard the words of Laban's sons, saying, Jacob hath taken away all that [was] our father's; and of[that] which[was] our father's hath he gotten all this glory."

The sons of Laban were not thankful for the great wealth they had acquired through Jacob, but had become jealous after the separating of the animals, because God abundantly blessed Jacob. Now, these ungrateful boys were saying that Jacob had no legal right to them, that he had taken them from Laban.

Genesis 31:2 "And Jacob beheld the countenance of Laban, and, behold, it [was] not toward him as before." Genesis 31:3 "And the LORD said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee."

Here, we see Laban had turned against Jacob. God told Jacob to pull up stakes and go home to his family. Again, God promised to bless Jacob.

Genesis 31:4 "And Jacob sent and called Rachel and Leah to the field unto his flock," Genesis 31:5 "And said unto them, I see your father's countenance, that it [is] not toward me as before; but the God of my father hath been with me." Genesis 31:6 "And ye know that with all my power I have served your father."

God had quickened to Jacob that all was not well with him and Laban. Jacob could not privately speak to his wives, when Laban was there. He has called them away from the house to explain to them what he had to do, and why it was necessary. Jacob had seen the look on Laban's face and realized they were about to have trouble. He realized this was the father of his two wives. He did not want to lose their love over this. He was explaining in detail that he had kept his side of the bargain, even though Laban had tricked him over and over.

Genesis 31:7 "And your father hath deceived me, and changed my wages ten times; but God suffered him not to hurt me." Genesis 31:8 "If he said thus, The speckled shall be thy wages; then all the cattle bare speckled: and if he said thus, The ringstraked shall be thy hire; then bare all the cattle ringstraked." Genesis 31:9 "Thus God hath taken away the cattle of your father, and given [them] to me."

All of these statements were true to a certain extent. Jacob had withheld a few of the details about the watering arrangements. Truly if God had not put this plan into Jacob's mind, he would not have been able to do this. We do know that God promised Jacob that He would bless him, and certainly He did. As we said before, even Laban was blessed in the overflow. Truly, only God, could arrange for these animals to be born with these markings. So in these areas, this statement was true. Jacob was trying to justify his actions to his wives as well.

Genesis 31:10 "And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and, behold, the rams which leaped upon the cattle [were] ringstraked, speckled, and grisdled."

Genesis 31:11 "And the angel of God spake unto me in a dream, [saying], Jacob: And I said, Here [am] I." Genesis 31:12 "And he said, Lift up now thine eyes, and see, all the rams which leap upon the cattle [are] ringstraked, speckled, and grisled: for I have seen all that Laban doeth unto thee." Genesis 31:13 "I [am] the God of Beth-el, where thou anointedst the pillar, [and] where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred."

Finally it is out, Jacob had been instructed of God to leave this land and return to the land of his family. God had shown Jacob in a dream how to increase his flock. God was angry with Laban. God reminded Jacob of the oath he had made at Bethel. Jacob was explaining to his wives, so there would be no trouble about them leaving their homeland.

Genesis 31:14 "And Rachel and Leah answered and said unto him, [Is there] yet any portion or inheritance for us in our father's house?" Genesis 31:15 "Are we not counted of him strangers? for he hath sold us, and hath quite devoured also our money." Genesis 31:16 For all the riches which God hath taken from our father, that [is] ours, and our children's: now then, whatsoever God hath said unto thee, do."

Here his wives were giving Jacob 100% support. They explained that their father had sold them to Jacob. They belonged to Jacob. Their father had taken for himself everything that he had acquired through them. He had not shared at all with them. They even went so far as to say, that the riches did not belong to their father Laban, but to them. They believed that it was correct that God had taken their worth from their father and gave it to their husband.

Genesis 31:17 "Then Jacob rose up, and set his sons and his wives upon camels;" Genesis 31:18 "And he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padan-aram, for to go to Isaac his father in the land of Canaan."

He slipped away unknowingly to Laban. He, probably, thought Laban would give him some trouble about leaving, or would try to talk him out of leaving. There might have been a fight, and Jacob did not want to fight the father of his wives. He just slipped away to keep down trouble. Canaan always had a call on men of God. This would someday be inhabited by their ancestors. It was the Promised Land.

Genesis 31:19 "And Laban went to shear his sheep: and Rachel had stolen the images that [were] her father's."

It is a terrible sin to steal, but worse than that was the fact that Rachel had brought a false God along. This was the first mention that Laban was an idolater. It's no wonder God allowed him to lose so many animals to Jacob. Here again though, this would kindle God's anger at Rachel.

Genesis 31:20 "And Jacob stole away unawares to Laban the Syrian, in that he told him not that he fled." Genesis 31:21 "So he fled with all that he had; and he rose up, and passed over the river, and set his face [toward] the mount Gilead."

This mount was the way home to Canaan. Its near the sea of Galilee on one side near Jordon.

Genesis 31:22 "And it was told Laban on the third day that Jacob was fled."

You remember in our last study, how vast an area this was that they lived in. Jacob wasn't missed sooner, because his cattle was set a great distance away from Laban's. They had a good head start.

Genesis 31:23 "And he took his brethren with him, and pursued after him seven days' journey; and they overtook him in the mount Gilead."

Laban wasn't accompanied by animals that he had to wait for, so he caught them at the mountain.

Genesis 31:24 "And God came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou speak not to Jacob either good or bad."

This answered the question, does God ever speak to the unsaved? Yes, he does. His speaking to Laban was to save Jacob.

Genesis 31:25 "Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead." Genesis 31:26 "And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, as captives [taken] with the sword?" Genesis 31:27 "Wherefore didst thou flee away secretly, and steal away from me; and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp?"

Laban had forgotten that he sold his daughters to Jacob. He had no rights to them anymore. He said he would have thrown a big party for their leaving, if they had only let him know. Would he really, or would he have tried to stop them?

Genesis 31:28 "And hast not suffered me to kiss my sons and my daughters? thou hast now done foolishly in [so] doing." Genesis 31:29 "It is in the power of my hand to do you hurt: but the God of your father spake unto me yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad." Genesis 31:30 "And now, [though] thou wouldest needs be gone, because thou sore longedst after thy father's house, [yet] wherefore hast thou stolen my gods?"

Laban was putting up a good argument. He was telling the truth that he would have harmed Jacob, if God had never intervened. Notice, he called God, Jacob's God, not his. Laban worshipped idols made with hands. Laban said, even if you have to go, why did you steal my gods? A good question. Jacob had no need for this; his God was not made by human hands.

Genesis 31:31 "And Jacob answered and said to Laban, Because I was afraid: for I said, Peradventure thou wouldest take by force thy daughters from me."

Jacob realized the treachery of Laban. He knew even though Laban had been fully paid for his daughters, Laban would try to take them back and all the goods with them. Laban was not an honorable man.

We will find out what happens to Laban's idols in the next lesson starting with verse 32 in chapter 31 of Genesis.

Genesis 45 Questions

1. Who did Jacob overhear talking about him?
2. What are they saying?
3. What sin had overcome them?
4. Were they grateful for the blessings God had given Laban, because of Jacob?
5. What did Jacob see about Laban that worried him?
6. What did the lord tell Jacob to do?
7. Who did Jacob call to the field?
8. Why?
9. What did Jacob remind his two wives of, concerning Laban?
10. Why did Jacob explain in detail to his wives?
11. Jacob told them their father had done what to him?
12. What had God done to their father?
13. How had God given Jacob the plan?
14. God told Jacob he was the God of where?
15. What had Jacob done at this place?
16. What had Jacob been instructed of God to do?
17. What did Rachel and Leah say about their father's treatment?
18. Who did Laban's riches really belong to?
19. What did the wives ride on to leave?
20. What else did Jacob take besides his family?
21. Where was he to go?
22. What was this land really?
23. What evil thing did Rachel do?
24. What was worse than this?
25. What country was Laban from?
26. Jacob set his face toward what mount?
27. When was Laban told that they were gone?
28. How many days did Laban follow?
29. How did God appear to Laban?
30. What did God tell him?
31. What did Laban tell Jacob?
32. What would he have done to Jacob, if God had not warned him?
33. What did Laban accuse Jacob of stealing?
34. Why had Jacob fled?

We will begin this lesson in chapter 31 verse 32.

Genesis 31:32 "With whomsoever thou findest thy gods, let him not live: before our brethren discern thou what [is] thine with me, and take [it] to thee. For Jacob knew not that Rachel had stolen them."

Jacob made this statement, before he realized that his precious Rachel was the one who took the false Gods.

Genesis 31:33 "And Laban went into Jacob's tent, and into Leah's tent, and into the two maidservants' tents; but he found [them] not. Then went he out of Leah's tent, and entered into Rachel's tent." Genesis 31:34 "Now Rachel had taken the images, and put them in the camel's furniture, and sat upon them. And Laban searched all the tent, but found [them] not." Genesis 31:35 "And she said to her father, Let it not displease my lord that I cannot rise up before thee; for the custom of women [is] upon me. And he searched, but found not the images."

It seems that these false gods were more important to Laban than the lives of his daughters. Had he found them, They would have been killed. Rachel now committed another sin. She lied to cover up the fact that she stole the images. Jacob had already spoken death to anyone who was found with the images. Whether Rachel worshipped these, or she wanted them for their monetary value, or she did it to provoke her dad, we are not certain. We will find out it not only provoked Laban, but angered God, as well.

Genesis 31:36 "And Jacob was wroth, and chode with Laban: and Jacob answered and said to Laban, What [is] my trespass? what [is] my sin, that thou hast so hotly pursued after me?" Genesis 31:37 "Whereas thou hast searched all my stuff, what hast thou found of all thy household stuff? set [it] here before my brethren and thy brethren, that they may judge betwixt us both."

Jacob had become very put out with Laban. In modern day language he said, show us if you have found any sin in our camp, if not I don't want to hear about. Jacob told him to let their servant s judge who was in error.

Genesis 31:38 "This twenty years [have] I [been] with thee; thy ewes and thy she goats have not cast their young, and the rams of thy flock have I not eaten." Genesis 31:39 "That which was torn [of beasts] I brought not unto thee; I bare the loss of it; of my hand didst thou require it, [whether] stolen by day, or stolen by night."

Jacob was telling Laban that Laban was blessed. His flocks increased, because Jacob had done over and above what was expected of him. God blessed the young, as well. Laban had gotten more than was expected of any worker. Jacob had even taken all the losses on his herd destroyed by wild animals. Jacob did not even kill and eat animals from Laban's flock. Laban had no reason to complain.

Genesis 31:40 "[Thus] I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes."

Jacob told Laban that day and night in all kinds of weather, he saw to the flock even to the point of punishing his own body.

Genesis 31:41 "Thus have I been twenty years in thy house; I served thee fourteen years for thy two daughters, and six years for thy cattle: and thou hast changed my wages ten times."

Here was the first mention of the exact time that Jacob labored for Laban. Twenty years was a very long time. Jacob reminded Laban that Leah and Rachel were no longer Laban's, and neither were the cattle. Jacob owed Laban nothing. Jacob fulfilled his part of the bargain, now Laban wanted to back out of the deal.

Genesis 31:42 "Except the God of my father, the God of Abraham, and the fear of Isaac, had been with me, surely thou hadst sent me away now empty. God hath seen mine affliction and the labour of my hands, and rebuked [thee] yesternight."

Jacob was telling Laban that if God had not intervened and given Laban a dream, Laban would have come into camp with a large group of men, and would have taken his daughters and all of Jacob's animals and things by force. God protects His own, and this was no exception. Jacob was divinely protected by God Himself.

Genesis 31:43 "And Laban answered and said unto Jacob, [These] daughters [are] my daughters, and [these] children [are] my children, and [these] cattle [are] my cattle, and all that thou seest [is] mine: and what can I do this day unto these my daughters, or unto their children which they have born?"

You can easily see from this above Scripture, that Laban claimed everything and everyone that Jacob had worked for. Laban said the reason that he would not take it by force was that he loved Rachel and Leah and the children. The real reason was because God intervened, and he was afraid of Jacob's God.

Genesis 31:44 "Now therefore come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee."

Laban decided he would like a peace agreement between him and Jacob. He knew, if Jacob were to mount an army and come against him, that he would be destroyed. He knew full well that God was with Jacob. Laban knew he was no match for God, so he asked Jacob for a treaty.

Genesis 31:45 "And Jacob took a stone, and set it up [for] a pillar."
Genesis 31:46 "And Jacob said unto his brethren, Gather stones; and they took stones, and made an heap: and they did eat there upon the heap."

They built a monument to remind them of their peace treaty. They broke bread together to seal their friendship.

Genesis 31:47 "And Laban called it Jegar-sahadutha: but Jacob called it Galeed."

Jegarsahadutha" means heap of the testimony. "Galeed" means the same thing. Isn't it strange that these two men called this place by two

different names? One was a Syrian, the other was a Hebrew. Possibly, that covered the same situation, or perhaps, the difference was their point of view.

Genesis 31:48 "And Laban said, This heap [is] a witness between me and thee this day. Therefore was the name of it called Galeed;" Genesis 31:49 "And Mizpah; for he said, The LORD watch between me and thee, when we are absent one from another."

"Mizpah" means pause.

Genesis 31:50 "If thou shalt afflict my daughters, or if thou shalt take [other] wives beside my daughters, no man [is] with us; see, God [is] witness betwixt me and thee." Genesis 31:51 "And Laban said to Jacob, Behold this heap, and behold [this] pillar, which I have cast betwixt me and thee;" Genesis 31:52 "This heap [be] witness, and [this] pillar [be] witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm."

Laban warned Jacob, that if he mistreated his daughters in any way the deal was off. They set up boundary and neither one was to cross over that boundary to war with the other. God was the witness to the agreement they made with each other.

Genesis 31:53 "The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob sware by the fear of his father Isaac."

These men sware by the one they worshipped. We know Who the God of Abraham was, but Abraham's father was an idolater. It was not known who Nahor worshipped. Jacob swore by his father, Isaac.

Genesis 31:54 "Then Jacob offered sacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount."

Jacob gave thanks to God for protecting him in all of this. We should always remember and thank God for His goodness.

Genesis 31:55 "And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them: and Laban departed, and returned unto his place."

Laban was finally satisfied, after kissing his children and grandchildren, he returned home.

Genesis 46 Questions

1. What did Jacob say was to happen to the one the images were found with?
2. Was Jacob aware who had them?
3. Where did Laban search?
4. Where had Rachel hidden them?
5. What excuse did Rachel give for not rising?
6. What additional sin did Rachel commit?
7. What reasons might she have taken them for?
8. Besides provoking Laban, who was angered?
9. What question did Jacob ask Laban?
10. Who did Jacob say should judge between him and Laban?
11. In our modern English, what did Jacob say to Laban?
12. How many years had Jacob been with Laban?
13. How many years had he worked to get Leah and Rachel?
14. Who took the loss, when a wild animal tore one of the flock?
15. Why was Laban blessed?
16. Was Jacob an eight hour a day worker? Explain.
17. Who did Jacob give credit for saving him?
18. Why did God protect Jacob?
19. What did Laban claim as his own that was Jacob's?
20. Laban said because of Leah and Rachel he would not harm Jacob, but what was the real reason?
21. How did Jacob and Laban settle this?
22. What did the two men build?
23. What did they do to seal the friendship?
24. "Galeed" Means What?
25. What was another name for the place?
26. What does "Mizpah" mean?
27. What was the heap and pillar to remind them of?
28. Who was their witness?
29. Who did they swear by?
30. What did Jacob do after all the treaty was over?
31. What was the last thing Laban did before he went home?

We will begin this lesson in Genesis 32:1 "And Jacob went on his way, and the angels of God met him."

Genesis 32:2 "And when Jacob saw them, he said, This [is] God's host: and he called the name of that place Mahanaim."

"Mahanaim" means double camp.

In lesson 46, the last thing Jacob did was to build an altar and worship. God is pleased by this kind of action. We see, here, angels, ministering spirits, meeting Jacob. Jacob recognized who they were.

Genesis 32:3 "And Jacob sent messengers before him to Esau his brother unto the land of Seir, the country of Edom." Genesis 32:4 "And he commanded them, saying, Thus shall ye speak unto my lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now:" Genesis 32:5 "And I have oxen, and asses, flocks, and menservants, and womenservants: and I have sent to tell my lord, that I may find grace in thy sight."

As you remember, Esau had threatened to kill Jacob and he had fled. Twenty years was a long time. Many hurts have gone away in that period of time. Jacob humbled himself before his brother and even called him lord (not capitalized). He quickly told his brother that he would not be dependant on him for a living, that God had abundantly blessed him while he was gone. He was asking Esau to forgive and forget. Grace means unmerited favor. That was what he was asking for. Jacob, in all of this, is being very humble.

Genesis 32:6 "And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him." Genesis 32:7 "Then Jacob was greatly afraid and distressed: and he divided the people that [was] with him, and the flocks, and herds, and the camels, into two bands;" Genesis 32:8 "And said, If Esau come to the one company, and smite it, then the other company which is left shall escape."

Jacob felt near panic when he found that Esau and 400 of his men were coming out to meet them. Jacob felt that this was an army coming to destroy him and his family. He prepared a battle plan, and knew that his little group was no match for Esau and four hundred of his men. Jacob had a plan of retreat.

Genesis 32:9 "And Jacob said, O God of my father Abraham, and God of my father Isaac, the LORD which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee:" Genesis 32:10 "I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands."

The best thing to do when a person has this kind of problem is to call on God, and that was what Jacob did. Jacob reminded God of his ancestry Through Abraham and Isaac. He thinks they might have more influence with God than he would. Then he reminded God that it was He who told him to come back home. Jacob humbled himself and reminded God that when he left his homeland,

the only thing he had was a staff. Now he had been so blessed, that he had two bands of people and all this wealth God had blessed him with. He was not ungrateful. Now we see the prayer Jacob prayed to God.

Genesis 32:11 "Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, [and] the mother with the children." Genesis 32:12 "And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude."

Jacob realized his only chance was with God's help. He remembered that God spared him from Laban, and he knew God could do this, also. Jacob was not only concerned for himself, but for his family as well. God likes for us to remind Him of His Word. Jacob reminded God of His promise to make his seed so innumerable as the sands of the sea.

Genesis 32:13 "And he lodged there that same night; and took of that which came to his hand a present for Esau his brother;" Genesis 32:14 "Two hundred she goats, and twenty he goats, two hundred ewes, and twenty rams," Genesis 32:15 "Thirty milch camels with their colts, forty kine, and ten bulls, twenty she asses, and ten foals."

Jacob had chosen a large gift of animals for his brother. Perhaps, to soften him up before he got to the family. You can see, just from this gift, how wealthy Jacob had become.

Genesis 32:16 "And he delivered [them] into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a space betwixt drove and drove." Genesis 32:17 "And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose [art] thou? and whither goest thou? and whose [are] these before thee?" Genesis 32:18 "Then thou shalt say, [They be] thy servant Jacob's; it [is] a present sent unto my lord Esau: and, behold, also he [is] behind us." Genesis 32:19 "And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall ye speak unto Esau, when ye find him." Genesis 32:20 "And say ye moreover, Behold, thy servant Jacob [is] behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me." Genesis 32:21 "So went the present over before him: and himself lodged that night in the company."

Notice, Jacob did not send the gifts, until after he had heard that Esau and four hundred men were coming toward him. Jacob planned this scheme to soften up Esau. He gave him one group at a time, rather than all at once, so that each gift would make Esau a little more tender hearted toward Jacob. He felt that, perhaps, by the time Esau had received all these gifts, he would accept him.

Genesis 32:22 "And he rose up that night, and took his two wives, and his two womenservants, and his eleven sons, and passed over the ford Jabbok." Genesis 32:23 "And he took them, and sent them over the brook, and sent over that he had."

Jacob sent his family over the river, and he stayed behind alone. He was afraid his brother was coming to destroy all of them. Jabbok was half

way up the Jordan river. This Scripture does not say, but we may assume that he was crying out to God. God was the only one that can help him now.

Genesis 32:24 "And Jacob was left alone; and there wrestled a man with him until the breaking of the day."

This was an interesting statement. How can you be alone and wrestle with someone at the same time? This man that Jacob wrestled with had to be a spirit. We heard earlier that angeles had met Jacob on the road. It was certainly possible that they never left. In fact, even now, Christians have angels who minister to them daily. At any rate this man spoken of, here, was either the Spirit of God, or an angel representing God to Jacob.

Genesis 32:25 "And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him."

Have you ever been in prayer all night and wrestled with God? Sometimes, when we need an answer to a prayer, we will keep on praying, just like Jacob did here, even unto the breaking of day. The fervent prayer of a righteous man availeth much. When we pray in earnest without doubt, our prayers will be answered. Jacob needed God desperately. He felt that all was lost, Unless God intervened. He just would not give up. He had to have God's help. This touch would affect the walk of Jacob. Jacob would never be the same again.

Genesis 32:26 "And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me."

Again, this was prayer that would not be stopped without an answer from God.

Genesis 32:27 "And he said unto him, What [is] thy name? And he said, Jacob." Genesis 32:28 "And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed."

These Scriptures convince me, even though I cannot prove it, that this "man" he wrestled with, was the Spirit of the Lord. Only God can pronounce blessings. Only God can change our name to suit the job He has ordained us for. He will no longer be a trickster, but father of the twelve tribes of Israel.

"Israel" means having power with God, or God's fighter.

Jacob's tenacity, or hanging on to God in the face of all odds, had won him favor with God. All believers in the Lord Jesus Christ are spiritual Israel (God's fighters). We also, Will be princes and princesses, when we reign with the King of kings and Lord of lords.

Genesis 32:29 "And Jacob asked [him], and said, Tell [me], I pray thee, thy name. And he said, Wherefore [is] it [that] thou dost ask after my name? And he blessed him there." Genesis 32:30 "And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved."

No one can look upon the face of God the Father and live. This truly was an appearance of God, I say again, probably, the Lord, God the Word, or some form of His Spirit. The second one of the Trinity is the doer of God. I believe this struggle was a prayer struggle, and Jacob prayed through and reached God.

Many times we will find in the Scriptures That God changed the name of those who were chosen by Him to do a specific job, as God changed Abram to Abraham, The name would correspond with the job.

" Peniel" means face of God.

Genesis 32:31 "And as he passed over Penuel the sun rose upon him, and he halted upon his thigh."

The thing that stands out in this to me is that, the darkest hour is just before dawn. This was the case, here, with Jacob. Just as God allowed Paul to have a thorn in his flesh to keep him humble, this limp of Jacob's would remind him of this encounter with God. He would realize without God, there was no victory.

Genesis 32:32 "Therefore the children of Israel eat not [of] the sinew which shrank, which [is] upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew that shrank."

This abstaining from eating the sinew is a reminder, even now, to Jacob's descendants of his encounter with God. .

We will be in Genesis chapter 33 in the next lesson.

Genesis 47 Questions

1. Who met Jacob?
2. When Jacob saw them, what did he call them?
3. What did Jacob name this place?
4. What means double camp?
5. Who did Jacob send messengers ahead to?
6. What country was this place in?
7. What message did Jacob send?
8. What helps anger to subside?
9. What did Jacob call Esau?
10. What did Jacob ask Esau to do?
11. What does grave mean?
12. What frightened Jacob about Esau coming?
13. Why did Jacob separate into two companies?
14. What did Jacob feel Esau was coming for?
15. When Jacob was so afraid, What two names did he call God?
16. What had God told Jacob to do?
17. What was the only thing Jacob had when he went to work for Laban?
18. How did Jacob's prayer begin?
19. Who, besides himself, was Jacob concerned about?
20. How does God feel about us reminding Him of his Word?
21. Where were the gifts Jacob sent Esau?
22. Why did he send them?
23. When Esau asked them, what were they to say about the animals?
24. When did Jacob send the gifts?
25. Who did Jacob send over the ford Jabbok?
26. Who did Jacob wrestle with?
27. Who did this actually have to be?
28. What happened to Jacob, when this being did not prevail?
29. What type of prayers brings answers?
30. When will Jacob be willing to stop?
31. What did this being ask Jacob?
32. What was Jacob's name changed to?
33. Why?
34. Who do I believe this is?
35. What does "Israel" mean?
36. When Jesus takes over power as King of the earth, who will the Christians be?
37. What does "peniel" mean?
38. Which one of the Trinity is the doer God?
39. When is it the darkest?
40. What would remind Jacob of his encounter with God?

We will begin this lesson in chapter 33 of Genesis verse 1.

Genesis 33:1 "And Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids." Genesis 33:2 "And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost."

You can quickly see who Jacob loved the most. The handmaids and their children were put in the greatest jeopardy, then Leah and her children, but Jacob kept Rachel and Joseph most protected at the very back. Jacob was assuming the worst.

Genesis 33:3 "And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother."

Jacob wanted to make sure that Esau knew he was humble before him. Of course, "seven" means spiritually complete.

Genesis 33:4 "And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept."

You must remember, it had been twenty years since they had seen each other. Esau, probably, did not even know whether Jacob was alive during this time. You can imagine the joy, as these two brothers were reunited. These were tears of Joy, and in Jacob's case, relief.

Our worst fears, seldom ever happen. Jacob had worried for nothing. Esau was not going to harm him, or his family.

Genesis 33:5 "And he lifted up his eyes, and saw the women and the children; and said, Who [are] those with thee? And he said, The children which God hath graciously given thy servant."

Remember, Esau knew nothing of Jacob's marriages. or his family. These two brothers would have a lot to tell each other. So much had happened to both in the last twenty years. Notice, how Jacob gave God thanks for everything.

Genesis 33:6 "Then the handmaidens came near, they and their children, and they bowed themselves." Genesis 33:7 "And Leah also with her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves."

These were four women and eleven sons. Quite a large family.

Genesis 33:8 "And he said, What [meanest] thou by all this drove which I met? And he said, [These are] to find grace in the sight of my lord." Genesis 33:9 "And Esau said, I have enough, my brother; keep that thou hast unto thyself."

Esau could not believe the vastness of the gifts Jacob had sent him. He asked Jacob why he sent them. Jacob told him, so he would not be angry with

him. Esau had been blessed of God the same as Jacob, and he told Jacob to keep the gifts, that he had plenty already.

Genesis 33:10 "And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me."

Jacob was so pleased that Esau was not angry with him. He told him to keep the gifts. Jacob felt that God had forgiven him, and made things right with Esau. These two brothers could find no fault with each other, now.

Genesis 33:11 "Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough. And he urged him, and he took [it]."

Jacob, again, tells Esau that God has blessed him abundantly. He pled with Esau to allow him to give him the gifts, and Esau finally accepted.

Genesis 33:12 "And he said, Let us take our journey, and let us go, and I will go before thee." Genesis 33:13 "And he said unto him, My lord knoweth that the children [are] tender, and the flocks and herds with young [are] with me: and if men should overdrive them one day, all the flock will die."

Esau wanted Jacob to follow him back to his home, but Jacob told him if he drove the animals hard, they would die. There was peace between the brothers, and Jacob had to take his time with this great company. We will see Jacob requesting this very thing from Esau in the next verse.

Genesis 33:14 "Let my lord, I pray thee, pass over before his servant: and I will lead on softly, according as the cattle that goeth before me and the children be able to endure, until I come unto my lord unto Seir."

Jacob wanted to take his time and move as the cattle grazed and not make the trip too hard on the little ones. He told Esau to just go on ahead.

Genesis 33:15 "And Esau said, Let me now leave with thee [some] of the folk that [are] with me. And he said, What needeth it? let me find grace in the sight of my lord." Genesis 33:16 "So Esau returned that day on his way unto Seir."

Esau offered to leave some of his men to help Jacob with the trip, But Jacob said there was no need. Jacob told Esau, one more time, that he was pleased that Esau had forgiven him.

Genesis 33:17 "And Jacob journeyed to Succoth, and built him an house, and made booths for his cattle: therefore the name of the place is called Succoth."

"Succoth" means booth. These booths are like our barns.

Genesis 33:18 "And Jacob came to Shalem, a city of Shechem, which [is] in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city."

"Shalem" means peaceful, or secure. In many of the translations, Shalem is not capitalized, meaning that he came in peace to Shechem.

I believe that this paragraph actually precedes V-17 and both these were descriptions of the same thing. When Jacob first came from Padanaram, he pitched his tent, bought land, built barns, and a home. Buying land and building a home usually means settling down.

Genesis 33:19 "And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money." Genesis 33:20 "And he erected there an altar, and called it El-elohe-Israel."

"El-elohe-Israel" means the Mighty God of Israel. Jacob in raising the altar, was recognizing this Mighty God that protected him and blessed him throughout this chapter.

Study chapter 34 for the next lesson.

Genesis 48 Questions

1. When Jacob lifted his eyes, what did he see?
2. What did he immediately do?
3. In what order did he put them?
4. Why?
5. How many times did he bow to Esau?
6. What did Esau do?
7. How long had the separation been?
8. What did Esau see that amazed him?
9. Where did Jacob say they came from?
10. What did the handmaids, Leah, Rachel, and the children do to show their respect to Esau.
11. When Esau asked Jacob why he sent all the animals, what was his reply?
12. What was Esau's reply to that?
13. What did Jacob compare Esau's forgiving spirit with?
14. What two reasons did Jacob give that caused Esau to finally accept the gifts?
15. Why could Jacob not go back with his brother, Esau?
16. What did Esau offer to do to help Jacob?
17. What two things did Jacob build at Succoth?
18. "Shalem" means what?
19. Where was Shechem located?
20. What does build a home indicate?
21. Who did Jacob buy the land from?
22. What did he pay?
23. The altar that Jacob built and named recognized what?
24. We have called Jacob by that name throughout this lesson, but what is his name really?

We will begin this lesson with chapter 34 verse 1.

Genesis 34:1 "And Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land."

Dinah had, probably, already been acquainted with these girls and was most likely visiting with them.

Genesis 34:2 "And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her, and lay with her, and defiled her."

There are several things to notice about this relationship. Dinah should not have ventured out on her own. She knew these people were not living the type of holy life that was required of her people. Dinah's curiosity would cost her greatly.

The age of Dinah at this time was questionable. We may assume that she was between thirteen and seventeen, because her nearness to age of Joseph. Joseph was sold into captivity, when he was about seventeen.

Shechem was a prince, so he should have had more honor than to do something like this, especially to a guest in his country. Had he thought at all, he should have realized that this would cause a great rift between his people and Dinah's people. Rape was punishable by death in those days. If it occurred with the girl's permission, they were both stoned to death. The fact that he took her, indicated that it was against her will.

Genesis 34:3 "And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake kindly unto the damsel." Genesis 34:4 "And Shechem spake unto his father Hamor, saying, Get me this damsel to wife."

Here we see even though Shechem raped Dinah, he did love her and wanted to marry her. This however, was no excuse for his act. He should have used more self control and married her first. Shechem was selfish and inconsiderate, and he would pay for his actions.

Genesis 34:5 "And Jacob heard that he had defiled Dinah his daughter: now his sons were with his cattle in the field: and Jacob held his peace until they were come."

Jacob was not provoked to go and take the law into his own hands, even though he heard of the indiscretion toward Dinah. He would wait and talk to her brothers, who were, also, children of Leah. They would have a say in what action they would take against Shechem.

Genesis 34:6 "And Hamor the father of Shechem went out unto Jacob to commune with him."

Hamor had gone to Jacob to try to keep down trouble, and to purchase Dinah for Shechem. This was the custom in the land in those days. The fathers of the bride and groom to be would strike a bargain, and make the arrangements for the wedding.

Genesis 34:7 "And the sons of Jacob came out of the field when they heard [it]: and the men were grieved, and they were very wroth, because he had wrought folly in Israel in lying with Jacob's daughter; which thing ought not to be done."

These sons were grieved over what had happened to their sister. They were, also, ashamed. Probably, their father had sent them word. This was the first time Israel was used for the name of the family. These Israelites were under obligation to God to live holy lives, because they were the covenant people. This brought extra shame. This act, in fact, was not just against Dinah, but Isreal's family.

Genesis 34:8 "And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife."
Genesis 34:9 "And make ye marriages with us, [and] give your daughters unto us, and take our daughters unto you."

Hamor did not apologize for the terrible thing his son had done. He believed that the offer to marry her would be sufficient for the crime. He even went so far as to offer his daughters in marriage to Jacob's sons. Hamor wanted inter-marriage between the two tribes, but God said, do not be unequally yoked to those of unbelief.

Genesis 34:10 "And ye shall dwell with us: and the land shall be before you; dwell and trade ye therein, and get you possessions therein."

Hamor was purposing a peace agreement where Isreal's family would live in the land of Hamor's family. Peace is difficult when two families, so different, try to live in a small area.

Genesis 34:11 "And Shechem said unto her father and unto her brethren, Let me find grace in your eyes, and what ye shall say unto me I will give."
Genesis 34:12 "Ask me never so much dowry and gift, and I will give according as ye shall say unto me: but give me the damsel to wife."

Shechem was in love with Dinah. He was telling Jacob and Dinah's brothers that anything they would ask, would not be too much to give for the hand of Dinah in marriage. No amount of money, or property, would be too much.

Genesis 34:13 "And the sons of Jacob answered Shechem and Hamor his father deceitfully, and said, because he had defiled Dinah their sister:"
Genesis 34:14 "And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised; for that [were] a reproach unto us:"
Genesis 34:15 "But in this will we consent unto you: If ye will be as we [be], that every male of you be circumcised;"

These sons of Jacob, Dinah's brothers, were driving a very hard bargain with the men of Hamor's family. This was an improper thing to bargain with. The things of God were not to be taken so lightly, as to use them to trade for marriage agreements.

Genesis 34:16 "Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people."
Genesis 34:17 "But if ye will not hearken unto us, to be circumcised; then will we take our daughter, and we will be gone."

This proposal was sinful. These sons of Jacob had no right to offer heathen people the sign of God's covenant. That was only God's to give. It seems, Dinah was still in Shechem's house. She would, probably, have to be taken by force.

Genesis 34:18 "And their words pleased Hamor, and Shechem Hamor's son."
Genesis 34:19 "And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and he [was] more honorable than all the house of his father."

This was acceptable to Hamor and Shechem. To Shechem, because he loved Dinah, but to Hamor because these Israelites were blessed of God. Hamor thought this act would bring blessings of God to his family, as well.

Genesis 34:20 "And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying," Genesis 34:21 "These men [are] peaceable with us; therefore let them dwell in the land, and trade therein; for the land, behold, [it is] large enough for them; let us take their daughters to us for wives, and let us give them our daughters."

Here, Hamor and Shechem were trying to convince the men of the city that this would be advantageous to them, also.

Genesis 34:22 "Only herein will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they [are] circumcised." Genesis 34:23 "[Shall] not their cattle and their substance and every beast of theirs [be] ours? only let us consent unto them, and they will dwell with us." Genesis 34:24 "And unto Hamor and unto Shechem his son hearkened all that went out of the gate of his city; and every male was circumcised, all that went out of the gate of his city."

These people had the idea that all of Jacob's wealth would be shared by them, as well as being able to inter-marry. They were persuaded by Hamor and Shechem that this was a good deal for all of them, They all consented, and everyone of them were circumcised, old and young.

Genesis 34:25 "And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males."

These two sons, who were Leah's sons and Dinah's full brothers, caught the men when they were incapacitated and went in and killed all the men. It must have been a small town, and these two men caught them one at a time away from the group and killed all of them. They were taking vengeance for Shechem's rape of their sister.

Genesis 34:26 "And they slew Hamor and Shechem his son with the edge of the sword, and took Dinah out of Shechem's house, and went out."

It seems Dinah had been held against her will in Shechem's house. Her brothers killed Shechem and his dad, and took Dinah home.

Genesis 34:27 "The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister." Genesis 34:28 "They took

their sheep, and their oxen, and their asses, and that which [was] in the city, and that which [was] in the field," Genesis 34:29 "And all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that [was] in the house."

The sons of Jacob took everything and everyone that had belonged to these men. They even spoiled their families. Jacob's sons had lied to these men about the treaty, and killed them, and taken all their worldly possessions. They used the excuse of getting even, but that was not God's way.

Genesis 34:30 "And Jacob said to Simeon and Levi, Ye have troubled me to make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites: and I [being] few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house."

Jacob was displeased with the action of his sons. They had done something that would anger God, by using circumcision to get revenge on these men. They had, also, endangered their family, by provoking the anger of the Perizzite and Canaanite neighbors. Jacob reminds them that his family was few in number compared to the large groups in these other tribes.

Genesis 34:31 "And they said, Should he deal with our sister as with an harlot?"

The son's answer was that they were protecting their sister's good name. Whether this was right or not, would be left up to God.

Genesis 49 Questions

1. Whose daughter was Dinah?
2. Where did Dinah go?
3. Who defiled Dinah?
4. What rank did he have?
5. What nationality was he?
6. Who was his father?
7. What mistakes did Dinah make in this?
8. What age was Dinah.
9. What was the punishment for rape?
10. What would get the girl stoned to death?
11. What attitude did Shechem have toward Dinah?
12. What did Shechem ask his father Hamor to do?
13. When Jacob heard of this, where were his sons?
14. Why did Hamor come to Jacob?
15. What was Jacob's family called for the first time here?
16. Why was Jacob's family obligated to live holy lives?
17. What proposition did Hamor make to Jacob?
18. What did Shechem offer the father and brothers of Dinah?
19. What did Dinah's brothers require all the men to do?
20. Was God pleased with this?
21. What lie did Simeon and Levi tell these men?
22. Where was Dinah all this time?
23. What did Shechem and Hamor tell the men would be theirs, if they made this agreement?
24. How many of these men were circumcised?
25. Why did Jacob's sons attack on the third day?
26. What did these sons of Jacob do to all of these men?
27. What property did they take as well?
28. What did Jacob say to Simeon and Levi?
29. What excuse did they give Jacob?

We will begin this lesson in Genesis chapter 35 verse one.

Genesis 35:1 "And God said unto Jacob, Arise, go up to Beth-el, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother."

We have touched on it several times before, but it bears repeating, that "Bethel" means house of God. God would protect Jacob and his family, as long as they obeyed His commands. There is safety in God, even when there is danger everywhere we look. He reminded Jacob to worship Him. It was no longer safe there.

Genesis 35:2 "Then Jacob said unto his household, and to all that [were] with him, Put away the strange gods that [are] among you, and be clean, and change your garments:"

You see, in the last lesson, that Jacob's sons took captive women and children of the heathen people. God told Jacob to clean house. Rachel still had her father's idols, unknown to Jacob, and probably, these women captives had objects of pagan worship, as well. Jacob spoke as an oracle of God, when he told them to put off idolatry, and put on the new garment. This would indicate a cleansed garment acceptable to God, and possibly, is symbolic of the washing away of their sins. The repentance that John the Baptist taught was practiced in the Old Testament symbolically, as well.

Genesis 35:3 "And let us arise, and go up to Beth-el; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went."

When fleeing Esau about thirty years before, Jacob had gone to Bethel and found God's presence and help. Jacob wanted to make an altar and seek God and His help, again.

Genesis 35:4 "And they gave unto Jacob all the strange gods which [were] in their hand, and [all their] earrings which [were] in their ears; and Jacob hid them under the oak which [was] by Shechem."

There must have been many false Gods. At any rate, it seems they gave all them to Jacob. These ear rings were, probably, not ordinary earrings, but had symbols of false Gods on them. Jacob destroyed them and buried them, Notice, he did not give them to any one else. He did not sell them, either. That should be a good lesson to us. We should clean house when we become Christians, and not keep things that pertain to other gods. A good example is rock music. Records with this type of music should be broken and burned. Christians should not have Buddhas, or statues of other gods in their possession. Anything with horoscope signs should be destroyed, as well. A house divided against its self cannot stand. We cannot serve the real God, and false gods at the same time. God will not share us. He wants all of us. Our loyalty to Him should be without question. This is a terrible thing today. People who proclaim to be Christians have things in their possession that elevate other gods. We to, must do away with these idols. This Scripture does not specifically mention Rachel's idols, but it does say that they gave all of them to Jacob. It surely included Rachel's.

Genesis 35:5 "And they journeyed: and the terror of God was upon the cities that [were] round about them, and they did not pursue after the sons of Jacob."

These heathen people knew that God protected Jacob and His own, so they were afraid to attack them. They let them go.

Genesis 35:6 "So Jacob came to Luz, which [is] in the land of Canaan, that [is], Beth-el, he and all the people that [were] with him." Genesis 35:7 "And he built there an altar, and called the place El-beth-el: because there God appeared unto him, when he fled from the face of his brother."

Jacob emphasized, here, that he had come back to Canaan, as God had told him to. "El" means God. This is literally God-the house of God, "El Bethel." Jacob built an altar to God, re-establishing his position with God.

Genesis 35:8 "But Deborah Rebekah's nurse died, and she was buried beneath Beth-el under an oak: and the name of it was called Allon-bachuth."

I cannot say for sure when Jacob's mother's nurse came to Jacob. Possibly, his mother sent word by this nurse, at some other time, that it was safe for him to return. It really doesn't matter why she was with him.

"Allon-bachuth" means oak of weeping.

Genesis 35:9 "And God appeared unto Jacob again, when he came out of Padan-aram, and blessed him." Genesis 35:10 "And God said unto him, Thy name [is] Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel." Genesis 35:11 "And God said unto him, I [am] God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins;" Genesis 35:12 "And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land."

Notice, this appearance was not a dream, but a daytime encounter with God. This was reaffirming of the covenant of God with Jacob. God, also, reminded him that his name was no longer Jacob, but Israel. God Almighty meant that this was the unblameable, perfect God. God, at any rate, reiterates the blessings of Israel through Abraham and Isaac. This is never-ending blessing.

Genesis 35:13 "And God went up from him in the place where he talked with him." Genesis 35:14 "And Jacob set up a pillar in the place where he talked with him, [even] a pillar of stone: and he poured a drink offering thereon, and he poured oil thereon." Genesis 35:15 "And Jacob called the name of the place where God spake with him, Beth-el."

Jacob set up the pillar to recognize God for all His power, and might, and blessings He had spoken upon Jacob. He made an offering on this pillar that he had erected to God. Oil and water were poured over this pillar as a special appreciation to God.

Genesis 35:16 "And they journeyed from Beth-el; and there was but a little way to come to Ephrath: and Rachel travailed, and she had hard labour."

Genesis 35:17 "And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; thou shalt have this son also."
Genesis 35:18 "And it came to pass, as her soul was in departing, (for she died) that she called his name Ben-oni: but his father called him Benjamin."

Jacob had his twelfth son. The twelve tribes of Isreal were complete.
"Ben-oni" means son of my sorrow.
"Benjamin" means son of my right hand, or son of my strength.

This was an interesting turn of events. It had been, probably, sixteen or so years since Joseph had been born. Many times when children were born of older women, the women have problems with the birth. I really believe this problem went back to Rachel stealing her father's idols, and the statement Jacob made about what would happen to the one that was found with it. He had said let him not live. Jacob's beloved Rachel was gone.

Ephrath is an ancient name for Bethlehem. The Tomb of Rachel is on the hill right out of Bethlehem even today. It is one of the tourist sights.

"Bethlehem" means house of bread.
Bethlehem is about five miles out of Jerusalem.

Genesis 35:19 "And Rachel died, and was buried in the way to Ephrath, which [is] Beth-lehem." Genesis 35:20 And Jacob set a pillar upon her grave: that [is] the pillar of Rachel's grave unto this day." Genesis 35:21 "And Israel journeyed, and spread his tent beyond the tower of Edar."

"Edar" means flock.

Genesis 35:22 "And it came to pass, when Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine: and Israel heard [it]. Now the sons of Jacob were twelve:"

This act was incest and caused the son of Israel to be disinherited. We had spoken earlier of how this family, because of the Godly call on their lives, had to live holy lives. This was not only a sin against this woman, but against Jacob and the eleven brothers. The statement "Now the sons of Jacob were twelve" should actually be attached to the next few verses.

Genesis 35:23 "The sons of Leah; Reuben, Jacob's firstborn, and Simeon, and Levi, and Judah, and Issachar, and Zebulun:" Genesis 35:24 "The sons of Rachel; Joseph, and Benjamin:" Genesis 35:25 "And the sons of Bilhah, Rachel's handmaid; Dan, and Naphtali:" Genesis 35:26 "And the sons of Zilpah, Leah's handmaid; Gad, and Asher: these [are] the sons of Jacob, which were born to him in Padan-aram."

This above, and the last sentence of verse 22, were just listing the sons of Jacob and helping us remember who was the mother of each. Twelve is a representative number.

Joseph and Benjamin were two that we must remember especially, because their mother was the beloved of Jacob.

Genesis 35:27 "And Jacob came unto Isaac his father unto Mamre, unto the city of Arbah, which [is] Hebron, where Abraham and Isaac sojourned."

Finally, Jacob has made it home.

Genesis 35:28 "And the days of Isaac were an hundred and fourscore years." Genesis 35:29 "And Isaac gave up the ghost, and died, and was gathered unto his people, [being] old and full of days: and his sons Esau and Jacob buried him."

Isaac lived to be 180 years old. Death many times brings families together. When Isaac died, Esau and Jacob, together, buried him.

We will begin the next lesson in Genesis chapter 36.

Genesis 50 Questions

1. Where did God tell Jacob to go?
2. What was Jacob to do when he got there?
3. "Bethel" means what?
4. When danger surrounds us, there is safety where?
5. What did Jacob tell his people to do before they left? Two things.
6. Why were these false Gods in their company?
7. What was practiced in the Old Testament that John the Baptist teaches later?
8. Jacob had fled from Esau and gone to Bethel, how many years ago?
9. What did Jacob do with the false gods?
10. Why were earrings included?
11. What should Christians do today to cleanse their lives?
12. What kept the cities from attacking Jacob?
13. What is another name for Bethel?
14. What did he call the place, because God appeared to him?
15. What does "El" mean?
16. What was the name of Rebekah's nurse?
17. In v-11, what did God call himself?
18. What did God do for Jacob by appearing to him again here?
19. What did Jacob set up to commemorate his meeting God here?
20. What offering did he make?
21. Where were they when Rachel birthed Benjamin?
22. What had Rachel called him as she died?
23. What does the name of this son mean?
24. What does Benjamin mean?
25. Ephrath was an ancient name for where?
26. What does it mean?
27. Where was Rachel buried?
28. What did Jacob do to remember the spot?
29. What disgraceful thing did Reuben do?
30. What was his punishment?
31. Name Leah's sons.
32. Name Rachel's sons.
33. Name Bilhah's sons.
34. Name Zilpah's sons.
35. Where was Isaac?
36. How old was Isaac when he died?
37. Who buried him?

This lesson begins in chapter 36 verse 1 of Genesis.

Genesis 36:1 "Now these [are] the generations of Esau, who [is] Edom."

Genesis 36:2 "Esau took his wives of the daughters of Canaan;

Adah the daughter of Elon the Hittite, and Aholibamah the daughter of Anah the daughter of Zibeon the Hivite;" Genesis 36:3 "And Bashemath Ishmael's daughter, sister of Nebajoth."

You must remember that these wives, which Esau took, were not pleasing to his family. These were women forbidden to the holy people. Isaac and Rebekah were disappointed that their son had married these Canaanite women.

Genesis 36:4 "And Adah bare to Esau Eliphaz; and Bashemath bare Reuel;"

"Adah" means ornament, or beauty.

"Eliphaz" means God of gold, or God is fine gold.

"Bashemath" means fragrance.

"Reuel" means friend of God's, or God is a friend.

Genesis 36:5 "And Aholibamah bare Jeush, and Jaalam, and Korah: these [are] the sons of Esau, which were born unto him in the land of Canaan."

"Jeush" means collector.

"Jaalam" means whom God hides.

"Korah" means baldness

Genesis 36:6 "And Esau took his wives, and his sons, and his daughters, and all the persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan; and went into the country from the face of his brother Jacob." Genesis 36:7 "For their riches were more than that they might dwell together; and the land wherein they were strangers could not bear them because of their cattle."

At first glance, V-6 would indicate that these two brothers were fighting again. In V-7, we see that this was not so. God had blessed them both so abundantly; there was not enough grass for all the animals to be fed. Esau decided to move and leave this area to Jacob.

Genesis 36:8 "Thus dwelt Esau in mount Seir: Esau [is] Edom."

Genesis 36:9 "And these [are] the generations of Esau the father of the Edomites in mount Seir:"

Genesis 36:10 "These [are] the names of Esau's sons; Eliphaz the son of Adah the wife of Esau, Reuel the son of Bashemath the wife of Esau." Genesis 36:11 "And the sons of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz."

Not that it is important, but just take note in passing, "Gatam" means penny.

Genesis 36:12 "And Timna was concubine to Eliphaz Esau's son; and she bare to Eliphaz Amalek: these [were] the sons of Adah Esau's wife."

This Amalek was not the father of the Amalekites, because that tribe was mentioned long before the birth of Amalek.

Genesis 36:13 "And these [are] the sons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: these were the sons of Bashemath Esau's wife." Genesis 36:14 "And these were the sons of Aholibamah, the daughter of Anah the daughter of Zibeon, Esau's wife: and she bare to Esau Jeush, and Jaalam, and Korah."

This was just another listing of Esau's family.

Genesis 36:15 "These [were] dukes of the sons of Esau: the sons of Eliphaz the firstborn [son] of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz," Genesis 36:16 "Duke Korah, duke Gatam, [and] duke Amalek: these [are] the dukes [that came] of Eliphaz in the land of Edom; these [were] the sons of Adah." Genesis 36:17 "And these [are] the sons of Reuel Esau's son; duke Nahath, duke Zerah, duke Shammah, duke Mizzah: these [are] the dukes [that came] of Reuel in the land of Edom; these [are] the sons of Bashemath Esau's wife." Genesis 36:18 "And these [are] the sons of Aholibamah Esau's wife; duke Jeush, duke Jaalam, duke Korah: these [were] the dukes [that came] of Aholibamah the daughter of Anah, Esau's wife." Genesis 36:19 "These [are] the sons of Esau, who [is] Edom, and these [are] their dukes."

Two important things to note in this. Dukes just meant tribal leaders. Esau's blessing from God had to do with blessing him on this earth. The spiritual blessings came to Jacob. (Israel).

Genesis 36:20 "These [are] the sons of Seir the Horite, who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah," Genesis 36:21 "And Dishon, and Ezer, and Dishan: these [are] the dukes of the Horites, the children of Seir in the land of Edom."

"Horite" means hole.
"Seir" means rugged.
"Lotan" means wrapping up.
"Shobal" means plowing.
"Dishon" means gazelle.
"Ezer" means treasure.

These Horite people lived in caves mostly. This was rugged country. Perhaps, that is where the name came from. Aholibamah was a Horite. Eliphaz's concubine, Timna, was a Horite as well.

Genesis 36:22 "And the children of Lotan were Hori and Hemam; and Lotan's sister [was] Timna." Genesis 36:23 "And the children of Shobal [were] these; Alvan, and Manahath, and Ebal, Shepho, and Onam."

Genesis 36:24 "And these [are] the children of Zibeon; both Ajah, and Anah: this [was that] Anah that found the mules in the wilderness, as he fed the asses of Zibeon his father."

"Ajah" means screamer.

"Anah" was the first father-in-law of Esau. This was the first mention of mules.

Genesis 36:25 "And the children of Anah [were] these; Dishon, and Aholibamah the daughter of Anah." Genesis 36:26 "And these [are] the children of Dishon; Hemdan, and Esh-ban, and Ithran, and Cheran."

Genesis 36:27 "The children of Ezer [are] these; Bilhan, and Zaavan, and Akan." Genesis 36:28 "The children of Dishan [are] these; Uz, and Aran." Genesis 36:29 "These [are] the dukes [that came] of the Horites; duke Lotan, duke Shobal, duke Zibeon, duke Anah," Genesis 36:30 "Duke Dishon, duke Ezer, duke Dishan: these [are] the dukes [that came] of Hori, among their dukes in the land of Seir." Genesis 36:31 "And these [are] the kings that reigned in the land of Edom, before there reigned any king over the children of Israel."

I believe all this Duke business has been to show us one thing that was covered in this last sentence. The world had worldly rulers over it's people. Kings (earthly) to tell them what to do. The Israelites were ruled by God alone. They had no earthly kings. We will see more of this in the next few verses.

Genesis 36:32 "And Bela the son of Beor reigned in Edom: and the name of his city [was] Dinhabah."

"Dinhabah" means concealment or little place.

Genesis 36:33 "And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead." Genesis 36:34 "And Jobab died, and Husham of the land of Temani reigned in his stead." Genesis 36:35 "And Husham died, and Hadad the son of Bedad, who smote Midian in the field of Moab, reigned in his stead: and the name of his city [was] Avith." Genesis 36:36 "And Hadad died, and Samlah of Masrekah reigned in his stead." Genesis 36:37 "And Samlah died, and Saul of Rehoboth [by] the river reigned in his stead." Genesis 36:38 "And Saul died, and Baal-hanan the son of Achbor reigned in his stead." Genesis 36:39 "And Baal-hanan the son of Achbor died, and Hadar reigned in his stead: and the name of his city [was] Pau; and his wife's name [was] Mehetabel, the daughter of Matred, the daughter of Mezahab." Genesis 36:40 "And these [are] the names of the dukes [that came] of Esau, according to their families, after their places, by their names; duke Timnah, duke Alvah, duke Jetheth," Genesis 36:41 "Duke Aholibamah, duke Elah, duke Pinon," Genesis 36:42 "Duke Kenaz, duke Teman, duke Mibzar," Genesis 36:43 "Duke Magdiel, duke Iram: these [be] the dukes of Edom, according to their habitations in the land of their possession: he [is] Esau the father of the Edomites."

It appears that this list, again, means that each of these men had control of his tribe and were like kings.

We will begin in chapter 37 in the next lesson.

Genesis 51 Questions

1. Who was Edom?
2. Name Esau's wives?
3. What area were they from?
4. What two people were disappointed in his choice of wives?
5. Who was the mother of Eliphaz?
6. Who was Bashemath's son?
7. Who did Esau take with him when he left his brother's face?
8. Was he angry?
9. Why did he leave?
10. Where did Esau dwell then?
11. What does "Gatam" mean?
12. What was Timna to Eliphaz?
13. What does "duke", probably, mean?
14. What was the difference in Esau's blessing and Jacob's?
15. Where did the Horites live?
16. What does "Seir" mean?
17. Who was "Anah"?
18. What do all the Dukes show us? Contrast Israel.
19. Who was the father of the Edomites?
20. It appears this last list shows that these men are the head of what?

This lesson begins in lesson 37 verse 1 of Genesis.

Genesis 37:1 "And Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan." Genesis 37:2 "These [are] the generations of Jacob. Joseph, [being] seventeen years old, was feeding the flock with his brethren; and the lad [was] with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report."

Jacob was living in Canaan. Joseph, Rachel's son, was beloved of his father. He was working with the handmaid's sons. Joseph came back to Israel telling of these half-brothers' evil deeds.

Genesis 37:3 "Now Israel loved Joseph more than all his children, because he [was] the son of his old age: and he made him a coat of [many] colors."

Joseph was Israel's favorite, because he loved Rachel very much, and they waited so long for him to be born. The coat of many colors was a coat that set Joseph apart from his brothers. This was visible evidence that Joseph was Israel's favorite. Israel was wealthy, and this coat was very beautiful.

Genesis 37:4 "And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him."

Jealousy is not of God. Jealousy and hate are not to be known among the believers. These brothers hated Joseph, because Israel loved him. Their hateful attitude could do nothing, but create a problem.

Genesis 37:5 "And Joseph dreamed a dream, and he told [it] his brethren: and they hated him yet the more." Genesis 37:6 "And he said unto them, Hear, I pray you, this dream which I have dreamed:" Genesis 37:7 "For, behold, we [were] binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf."

God speaks to some people in dreams. This was obviously what had happened here. Joseph was chosen of God, and God was speaking to him in this dream. They hated him even more now, because even God was showing preference to him. He rubbed the insult in by asking them to hear the dream, which built him up and shows them as bowing to him. This would really cause their anger and hate for him to be worse.

Genesis 37:8 "And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words."

Of course, Joseph had no control over his dreams. The dreams were from God. Their hate grew more and more, because they were more and more jealous of him.

Genesis 37:9 "And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me." Genesis 37:10 "And he told [it] to his father, and to his brethren: and his father rebuked him, and said unto him, What [is] this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?"

Here, again, Joseph's dream came from God. The sun was symbolic of his father, the moon was symbolic of his mother, and the eleven stars were symbolic of his brothers. Even his father scolded him, not believing that he would be elevated above his family by God. God chooses whoever He will to elevate. When you have a special experience with God, the hardest ones to convince are the members of your family. It is difficult for them to believe that God is doing something special in your life, because they know you too well. The Bible even says, when you are making a decision like Joseph's, that those who will be against it will be your closest friends and your family.

Genesis 37:11 "And his brethren envied him; but his father observed the saying."

This just made the brothers more jealous. Joseph's father listened and remembered the saying.

Genesis 37:12 "And his brethren went to feed their father's flock in Shechem." Genesis 37:13 "And Israel said unto Joseph, Do not thy brethren feed [the flock] in Shechem? come, and I will send thee unto them. And he said to him, Here [am I]."

Joseph was obedient to his father. When his father asked him to go, he said, "here am I."

Genesis 37:14 "And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem."

Israel was well over one hundred year old, and he was, probably, not able to go for himself to check on the sons and the flock. We saw earlier where Joseph told of their indiscretion, so we know that Joseph would not cover for them.

Genesis 37:15 "And a certain man found him, and, behold, [he was] wandering in the field: and the man asked him, saying, What seekest thou?" Genesis 37:16 "And he said, I seek my brethren: tell me, I pray thee, where they feed [their flocks]." Genesis 37:17 "And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan."

It seems their flock was so big that they had to move around to find grass for them. Joseph had to search them out. Dothan was the place of the two wells. There was water to feed the flock. Here at Dothan was where he could find them.

Genesis 37:18 "And when they saw him afar off, even before he came near unto them, they conspired against him to slay him." Genesis 37:19 "And they said one to another, Behold, this dreamer cometh."

You see, Jealousy becomes hate which, If not controlled, can grow into murder. These brothers did not want to hear any more of his dreams. They also, did not want to be reminded of their father's love of Joseph over them by his coat of many colors.

Genesis 37:20 "Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams."

Joseph was away from the protection of his father, and these jealous brothers had a scheme to get rid of him. Of course, not only were they going to sin by killing him, But they would have to sin again, when they lied to their father about what happened to him. One sin usually brings on another.

Genesis 37:21 "And Reuben heard [it], and he delivered him out of their hands; and said, Let us not kill him." Genesis 37:22 "And Reuben said unto them, Shed no blood, [but] cast him into this pit that [is] in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again."

Reuben was older and, probably, a little more level-headed. He knew the consequences of shedding blood. He talked them into sparing Joseph's life. He really intended to slip back and release him to go back home.

Genesis 37:23 "And it came to pass, when Joseph was come unto his brethren, that they stripped Joseph out of his coat, [his] coat of [many] colors that [was] on him;" Genesis 37:24 "And they took him, and cast him into a pit: and the pit [was] empty, [there was] no water in it."

Reuben's advice had been taken. They had taken this coat from Joseph, that has caused so much trouble. He had been totally degraded and thrown into a pit. Joseph was at their mercy now.

We will finish chapter 37 in the next lesson.

Genesis 52 Questions

1. Where did Israel dwell now?
2. How old was Joseph?
3. Who was he feeding with?
4. What did Joseph tell his father about them?
5. Who was Joseph's mother?
6. Who was Isreal's favorite?
7. Why?
8. What special gift did he make for him?
9. How did this make Joseph's brothers feel about him?
10. What two things are not to be held among the believers?
11. How did Joseph's dream affect his brothers?
12. What did he dream the first time?
13. What question did the brothers ask in response to his dream?
14. Describe the second dream.
15. Who was the sun a symbol for?
16. Who was the moon a symbol for?
17. Who were the eleven stars symbols of?
18. Who scolded Joseph about the second dream?
19. Where did the brothers go to feed their father's flock?
20. When Israel asked Joseph to go back and check on his brothers, what was his response?
21. Where did he leave from?
22. Who told him where to find his brothers?
23. Where did they go?
24. Dothan was the place of two what?
25. What did they conspire to do to him?
26. What did they call Joseph?
27. Who delivered Joseph out of their hands?
28. What did Reuben tell them to do?
29. What two things did his brothers do to him?
30. Whose mercy must he depend upon?

We will pick up in verse 25 chapter 37 of Genesis.

Genesis 37:25 "And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmeelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry [it] down to Egypt."

These Ishmaelites were descendents from Ishmael. These Arab traders were selling to the Pharaohs of Egypt. This was a known trade route Gilead to Egypt. This spicery and myrrh were sweet smelling perfumes. The balm was for healing, and was made from trees in the Gilead area.

Genesis 37:26 "And Judah said unto his brethren, What profit [is it] if we slay our brother, and conceal his blood?"

Judah, the fourth son of Jacob and Leah, spoke against killing Joseph. Reuben was, also, Lea's son. It seems, the only ones who really wanted to kill Joseph were handmaids' sons. Not only would they not profit from his death, but if found out, they would be in worse trouble.

Genesis 37:27 "Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he [is] our brother [and] our flesh. And his brethren were content."

They just wanted to be rid of him. They did not care how. This plan they agreed on would put extra money in their pockets, and get rid of him, too.

Genesis 37:28 "Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty [pieces] of silver: and they brought Joseph into Egypt."

The price of a slave was thirty pieces of silver, but Joseph was sold for twenty pieces, probably because he was just a lad. His brothers lifted Joseph out. They were pleased with the price, and certainly were glad to be rid of Joseph.

Genesis 37:29 "And Reuben returned unto the pit; and, behold, Joseph [was] not in the pit; and he rent his clothes."

Reuben had no intentions of killing Joseph. He rent his clothes because he thought his brothers had killed Joseph.

Genesis 37:30 "And he returned unto his brethren, and said, The child [is] not; and I, whither shall I go?"

Reuben knew that he should have stopped this long before it got out of hand. How could he face his father?

Genesis 37:31 "And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood;" Genesis 37:32 "And they sent the coat of [many] colours, and they brought [it] to their father; and said, This have we found: know now whether it [be] thy son's coat or no."

To lie to their father was a bad sin, but to grieve him by telling him that his favorite son had been killed was cruel beyond reason. Their deception did not speak well of their character. The Scripture was not explicit about whether all of the sons were involved or not, but we know the handmaids' sons were herding before, and two of Leah's sons were mentioned specifically.

Genesis 37:33 "And he knew it, and said, [It is] my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces."
Genesis 37:34 "And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days."

This was about the cruelest thing sons could do to their father. To be killed would be bad, but to believe that a wild animal had torn your son to pieces would bring greater pain. There was not even a body to bury. They say this is the worst kind of grief. When you bury someone, it makes it final; but when there is no body, the grief goes on and on. These sons could not have possibly loved their father very much, or they would not have let him suffer like this.

Genesis 37:35 "And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him."

Here was the first mention of daughters of Israel, except for Dinah. Daughters can usually help their fathers, but Israel was so grieved no one could comfort him. This was the love of his life. He was an old man, around one hundred and eighty years old. This might even grieve him to death.

Genesis 37:36 "And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, [and] captain of the guard."

There are so many things that make us think of Jesus in all of this. Jesus was sold by his brethren for thirty pieces of silver. Joseph was sold by his brethren for twenty pieces of silver.

Jesus was taken before Pilate, a high official of the land. Joseph was taken to Potiphar, an officer of Pharaoh.

Joseph was a type and a shadow of Jesus. Be sure to watch for more things that remind you of Jesus.

This young boy, the favorite of his father, had been forcibly taken from his father to a strange land.

The Scriptures do not elaborate on what Joseph had to say about all this. It seems as though he stood before them as one dumb.

The Midianites were descendents of Medan, a brother of Midian, who were both sons of Abraham by Keturah. They were Joseph's kinsman. The Ishmeelites and the Midianites were fellow traders. Both groups were involved in this crime against Joseph.

"Potiphar" means he who belongs to the sun.

The captain of the guard was in charge of executions. He was keeper of the state prison.

Let us look back just a little at this situation, and note a few things.

The brothers were very jealous of him, thus causing them to hate him. Their reason for selling him, or killing him had lowered their moral status. They were no better than the society around them, and they were supposed to be God's representatives here on the earth. Their blessings of their great-grandfather, grandfather, and father had fallen on them.

Wicked men and God seem to be at cross purposes. God will always triumph, as we will see when this unfolds further. God can take something as terrible as this and make something good out of it.

We will study chapter 38 of Genesis for our next lesson.

Genesis 53 Questions

1. As Joseph's brothers were eating bread. What did they see?
2. What were the camels bearing?
3. Who were these Ishmeelites?
4. Where were they from?
5. What was the balm used for?
6. Who suggested that they profit from Joseph?
7. Who were Reuben and his brother?
8. Why did they not kill him?
9. Who took Joseph out of the pit?
10. What was the price they sold him for?
11. What was the price of a slave?
12. Who rent his clothes when he came to the pit to release Joseph, and he was not there?
13. What did the brothers do with his coat?
14. What lie did they tell about the coat?
15. What question did they ask their father?
16. What two terrible sins did these sons do against their father?
17. What did the father assume when he saw the coat?
18. How did the father show his grief?
19. In what verse were daughters mentioned?
20. About how old was Isreal when this happened?
21. Who was Joseph sold to?
22. What position in government did he have?
23. How much was Jesus sold for?
24. Joseph was a type and shadow of whom?
25. Who were the Midianites?
26. What does "Potiphar" mean?
27. The captain of the guard was in charge of what?
28. Do you believe God had anything to do with this?

This lesson begins in chapter 38 of Genesis.

Genesis 38:1 "And it came to pass at that time, that Judah went down from his brethren, and turned in to a certain Adullamite, whose name [was] Hirah."

Whether Judah did this after the incident with Joseph, or not, we cannot say. We do know, at this point, that Judah left his brethren temporarily. This separation could be because of guilt he felt from what he did to Joseph, or maybe, he could not face his father knowing what he had done to him.

"Hirah" means nobility. This person must have been from a renowned family.

Genesis 38:2 "And Judah saw there a daughter of a certain Canaanite, whose name [was] Shuah; and he took her, and went in unto her."

"Shuah" means wealth. Shuah was the father of Judah's wife. This "took" means he became her husband, and he slept with her. I am almost certain this does not mean he forced her.

Genesis 38:3 "And she conceived, and bare a son; and he called his name Er."

"Er" means watcher.

It is not the custom for the father to name the child, but that was the case here.

Genesis 38:4 "And she conceived again, and bare a son; and she called his name Onan." Genesis 38:5 "And she yet again conceived, and bare a son; and called his name Shelah: and he was at Chezib, when she bare him."

These two sons were both named by their mother.

"Onan" means strength.

"Shelah" means prayer, or peace.

Genesis 38:6 "And Judah took a wife for Er his firstborn, whose name [was] Tamar." Genesis 38:7 "And Er, Judah's firstborn, was wicked in the sight of the LORD; and the LORD slew him."

"Tamar" means palm trees.

The indication, here, was that whatever his sin was, it was punishable by death. Just as those in Sodom were killed for their evil sex sin, so was the son condemned of God and died.

Genesis 38:8 "And Judah said unto Onan, Go in unto thy brother's wife, and marry her, and raise up seed to thy brother." Genesis 38:9 "And Onan knew that the seed should not be his; and it came to pass, when he went in unto his brother's wife, that he spilled [it] on the ground, lest that he should give seed to his brother." Genesis 38:10 "And the thing which he did displeased the LORD: wherefore he slew him also."

This was a very perverted thing to do. He should not have married her, if he did not allow her to have a child for her dead husband. Not only did he do a very sick thing and displeased God, but he disobeyed his father Judah, as well. It was a custom among these people, if a man died without having a child to carry on his name, his brother would marry his wife. The firstborn from his marriage would be the dead brother's child. Onan was just as evil as Er. God killed both of them.

Genesis 38:11 "Then said Judah to Tamar his daughter in law, Remain a widow at thy father's house, till Shelah my son be grown: for he said, Lest peradventure he die also, as his brethren [did]. And Tamar went and dwelt in her father's house."

This was really not fair to Tamar. Judah had no intention of his third son marrying Tamar. He was fearful that his son also would die. Tamar did not remarry, but went to live in her father's house.

Genesis 38:12 "And in process of time the daughter of Shuah Judah's wife died; and Judah was comforted, and went up unto his sheepshearers to Timnath, he and his friend Hirah the Adullamite."

Shuah's daughter, Judah's wife, died. Judah mourned for her, But after his time for mourning was over, he went to town with his friend, Hirah.

Genesis 38:13 "And it was told Tamar, saying, Behold thy father in law goeth up to Timnath to shear his sheep." Genesis 38:14 "And she put her widow's garments off from her, and covered her with a veil, and wrapped herself, and sat in an open place, which [is] by the way to Timnath; for she saw that Shelah was grown, and she was not given unto him to wife." Genesis 38:15 "When Judah saw her, he thought her [to be] an harlot; because she had covered her face." Genesis 38:16 "And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee; (for he knew not that she [was] his daughter in law.) And she said, What wilt thou give me, that thou mayest come in unto me?" Genesis 38:17 "And he said, I will send [thee] a kid from the flock. And she said, Wilt thou give [me] a pledge, till thou send [it]?" Genesis 38:18 "And he said, What pledge shall I give thee? And she said, Thy signet, and thy bracelets, and thy staff that [is] in thine hand. And he gave [it] her, and came in unto her, and she conceived by him."

Judah had told his daughter-in-law to remain a widow for years. After a short time of grief, he was seeking a prostitute. Tamar was a smart woman. She decided, if Judah's sons would not give her a child for her husband, then she would trick her father-in-law and have his child for her husband. By our standards today, this would be evil, but it was their custom that she should be allowed to have children for her dead husband by his near kinsman.

There would be no question when the time of delivery came, because she had his signet for evidence. He would not be able to deny the fatherhood of this offspring. Notice, that wearing a veil meant she was a prostitute. Judah was unfair to her, and had lied to her. His third son was grown, and Judah had promised her, if she would wait for him, as soon as he came of age, he would marry her. She tricked him, because he lied to her.

Genesis 38:19 "And she arose, and went away, and laid by her veil from her, and put on the garments of her widowhood."

She was not a prostitute; she immediately went back to her home to wait on the birth.

Genesis 38:20 "And Judah sent the kid by the hand of his friend the Adullamite, to receive [his] pledge from the woman's hand: but he found her not." Genesis 38:21 "Then he asked the men of that place, saying, Where [is] the harlot, that [was] openly by the way side? And they said, There was no harlot in this [place]." Genesis 38:22 "And he returned to Judah, and said, I cannot find her; and also the men of the place said, [that] there was no harlot in this [place]." Genesis 38:23 "And Judah said, Let her take [it] to her, lest we be shamed: behold, I sent this kid, and thou hast not found her."

Judah had still not caught on. He was ashamed to inquire too much. People would know of his indiscretion. He told his friend to just forget it. He had tried to send the kid and she was not there, so he was off the hook. Judah must have forgotten that she had his signet.

Genesis 38:24 "And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter in law hath played the harlot; and also, behold, she [is] with child by whoredom. And Judah said, Bring her forth, and let her be burnt."

Judah was quick to pass Judgment on her for committing the very same sin that he was involved in himself. He still did not make the connection. God does not discriminate.

Genesis 38:25 "When she [was] brought forth, she sent to her father in law, saying, By the man, whose these [are, am] I with child: and she said, Discern, I pray thee, whose [are] these, the signet, and bracelets, and staff."

Suddenly the tables were turned. Judah was the guilty one. She had the evidence against him.

Genesis 38:26 "And Judah acknowledged [them], and said, She hath been more righteous than I; because that I gave her not to Shelah my son. And he knew her again no more."

Judah realizes he was the one who sinned and admitted it.

Genesis 38:27 "And it came to pass in the time of her travail, that, behold, twins [were] in her womb." Genesis 38:28 "And it came to pass, when she travailed, that [the one] put out [his] hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first." Genesis 38:29 "And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, How hast thou broken forth? [this] breach [be] upon thee: therefore his name was called Pharez." Genesis 38:30 "And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zarah."

"Pharez" means breach.

"Zarah" means splendor

This birth was unusual, Rebekah had twins, and this was really the second mention of such a birth. In Rebekah's case, the son was hanging on to his brother's heel. In this case, one son had been nearest birth and even had an arm born. Then he gave place to his brother, and the brother came first.

In Rebekah, there was war with the two sons in the mother's womb. Here, there was a struggle, also. Pharez was the one actually born first. Zarah was the one with the scarlet thread born last.

In the next lesson, we will begin in Genesis chapter 29.

Genesis 54 Questions

1. Who did Judah turn in to that was the Adullamite?.
2. What was, probably, the reason for Judah leaving his brothers?
3. What does "Hirah" mean?
4. The Canaanite woman Judah took, was the daughter of whom?
5. What does his name mean?
6. What was the first son's name?
7. What happened at the birth of this first child that was not the custom?
8. What was the second son's name?
9. What was the third son's name?
10. What does "Onan" mean?
11. What does "Shelah" mean?
12. What was Er's wife's name?
13. Why did the Lord kill Er?
14. What does "Tamar" mean?
15. What did Judah tell Onan to do that was the custom of their people?
16. Why did God kill Onan?
17. Besides displeasing God in his actions, who did he disobey?
18. What difficult thing did Judah tell Tamar to do?
19. Where did Tamar live after her husband died?
20. Where did Judah go, after he was comforted of his wife's death?
21. Who had become a friend of Judah's?
22. Why did Tamar take off her widow's clothes and go to deceive Judah?
23. What did Judah think she was?
24. What three things did he give her to hold?
25. Why would Judah not be able to deny fatherhood?
26. What did Tamar do after deceiving Jacob?
27. Judah sent the kid by whom?
28. What news did the friend bring back?
29. Why did Judah drop the matter and not make every effort to find the prostitute?
30. What bad news was brought to Judah about Tamar?
31. What punishment did he want for her?
32. Does God have a double standard for men and women who sin?
33. What evidence did she send to Judah to show who the child was fathered by?
34. What did Judah say when he was caught?
35. Tamar gave birth to_____?
36. What other Bible birth does this remind us of?
37. Explain.
38. "Pharez" means what?
39. "Zarah" means what?

We will begin this lesson in Genesis chapter 39. I believe this chapter was given to make us realize that when we sow bad seed, our harvest will be bad, as well. It is just an example of how we cannot run from our sins?

Genesis 39:1 "And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites, which had brought him down thither."

Now, we see an officer of Pharaoh's buying Joseph as a slave boy, and bringing him as a servant into his home. Egypt, as we mentioned before, is a type of the world?

Genesis 39:2 "And the LORD was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian."

God blessed Joseph, even while he was a servant in Potifer's house. We see what ever circumstances we find God's people in, He will bless them.

Genesis 39:3 "And his master saw that the LORD [was] with him, and that the LORD made all that he did to prosper in his hand."

The blessings God showers on His people, do not go unnoticed by the world. Even this man of Egypt knew where the blessings came from.

Genesis 39:4 "And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all [that] he had he put into his hand." Genesis 39:5 "And it came to pass from the time [that] he had made him overseer in his house, and over all that he had, that the LORD blessed the Egyptian's house for Joseph's sake; and the blessing of the LORD was upon all that he had in the house, and in the field." Genesis 39:6 "And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. And Joseph was [a] goodly [person], and well favoured."

It seems that Joseph's blessings from God had won him favor with Potiphar. In fact, Potiphar had so much confidence in Joseph, that he turned everything over to Joseph. Joseph's success had been so great that Potiphar didn't even keep account of what he had. He let Joseph do that. He had learned to trust Joseph in everything. Joseph had shown him he was a man of character. His goodness showed in everything he did.

Genesis 39:7 "And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me."

You see, Joseph was young and handsome. He was in the house regularly where this worldly woman lived. The master was not there, because Joseph had taken so much of the responsibility off Potiphar it was not necessary for him to work at home. The Bible does not say, but we might assume that Potiphar was older and more occupied away from home. His wife is pampered and bored. That usually causes problems. Idleness brings sin. She could see in Joseph the things she wished for in her husband. She tried to seduce Joseph to sleep with her, which is adultery (a terrible sin in the sight of God).

Genesis 39:8 "But he refused, and said unto his master's wife, Behold, my master wotteth not what [is] with me in the house, and he hath committed all that he hath to my hand;" Genesis 39:9 "[There is] none greater in this house than I; neither hath he kept back any thing from me but thee, because thou [art] his wife: how then can I do this great wickedness, and sin against God?"

Joseph did what we must do when we are tempted to sin. Just simply say no! He told this wicked woman that Potiphar had been good to him. A man would not, and should not, share his wife. This was the only thing that he had withheld from Joseph, and rightly so. I love this last part. Joseph told her, that even if it was alright with Potiphar, it would not be alright with God. Joseph knew this was wickedness in God's sight. He would not sin against God.

Genesis 39:10 "And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, [or] to be with her."

This temptation, it seems, was every day. She was persistent. Joseph had to tell her no every day.

Genesis 39:11 "And it came to pass about this time, that [Joseph] went into the house to do his business; and [there was] none of the men of the house there within." Genesis 39:12 "And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out."

First of all, it would be dangerous to be in this house alone with her. There is nothing more vindictive than a woman scorned. He should never have gone in that house without someone else there. Now, she had his garment. How could he prove he had not slept with her?

Genesis 39:13 "And it came to pass, when she saw that he had left his garment in her hand, and was fled forth," Genesis 39:14 "That she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice:" Genesis 39:15 "And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out."

She had set Joseph up by lying to the other men servants. She had to tell that she cried out for help, or she would be stoned to death. There is no one more anxious to get revenge, than a woman scorned. She was out to get even with Joseph for turning her away. She, now, was going to try to get Joseph in more trouble with her husband. When a woman wants to get even with a man, and cries rape, he has no way to prove it is not so.

Genesis 39:16 "And she laid up his garment by her, until his lord came home." Genesis 39:17 "And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me:" Genesis 39:18 "And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out." Genesis 39:19 "And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled."

One thing a man will not stand for is anyone making advances to his wife. Potiphar had no way of knowing that she was lying, so he became furious with Joseph.

Genesis 39:20 "And Joseph's master took him, and put him into the prison, a place where the king's prisoners [were] bound: and he was there in the prison."

Potiphar was in charge of this prison. Joseph had no way to defend himself. Potiphar, in his anger, jailed Joseph. Why he did not kill him was not explained. God protected Joseph, even in this. Joseph was innocent.

Genesis 39:21 "But the LORD was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison."

Wherever God's people are, even in prison, God takes care of them.

Genesis 39:22 "And the keeper of the prison committed to Joseph's hand all the prisoners that [were] in the prison; and whatsoever they did there, he was the doer [of it]." Genesis 39:23 "The keeper of the prison looked not to any thing [that was] under his hand; because the LORD was with him, and [that] which he did, the LORD made [it] to prosper."

It did not take the jailor long to realize the character of Joseph. He, like Potiphar, turned everything over to Joseph. The work done by these prisoners had even begun to prosper, because the Lord (Jehovah) was with Joseph and prospered whatever he put his hand to, even here in prison.

We will be in chapter 40 of Genesis in the next lesson.

Genesis 55 Questions

1. What country was Joseph taken to?
2. Who bought him?
3. What office did this man hold in Egypt?
4. What did the Lord do for Joseph in this house?
5. What did Joseph's master see?
6. What job did he elevate Joseph to?
7. What else did God bless, besides Joseph?
8. What was the only thing Potiphar was concerned with?
9. Describe Joseph?
10. What sin did the Potiphar's wife try to get Joseph to do?
11. What is the first thing she did, that was similar to what Eve did, that caused her to want to sin?
12. Did Joseph cooperate?
13. How often was he tempted?
14. What did Joseph remind her that she was?
15. What was the only thing Potiphar withheld from Joseph?
16. Who was Joseph more concerned about not sinning against?
17. What did she grab in her hand of Joseph's as he fled?
18. Who did she first tell the lie to?
19. What nationality did she call him?
20. What did she claim she did to save herself from punishment?
21. When she told Potiphar, what did he do to Joseph?
22. Did Joseph have a fair trial?
23. Who did God give Joseph favor with?
24. What did the keeper of the prison commit to Joseph?
25. What happened in the prison because of Joseph?

We will began this lesson in Genesis 40:1 "And it came to pass after these things, [that] the butler of the king of Egypt and [his] baker had offended their lord the king of Egypt." Genesis 40:2 "And Pharaoh was wroth against two [of] his officers, against the chief of the butlers, and against the chief of the bakers." Genesis 40:3 "And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph [was] bound." Genesis 40:4 "And the captain of the guard charged Joseph with them, and he served them: and they continued a season in ward."

In this particular area, during this particular time, the Pharaoh was absolute ruler. If for any reason at all you displeased the Pharaoh, he would throw you into prison; just because he wanted to. We are not told what crime they had committed, but we can assume that it had to do with the preparation of the food, since they were the butler and the baker. God put them in Joseph's care for a purpose.

Genesis 40:5 "And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which [were] bound in the prison." Genesis 40:6 "And Joseph came in unto them in the morning, and looked upon them, and, behold, they [were] sad." Genesis 40:7 "And he asked Pharaoh's officers that [were] with him in the ward of his lord's house, saying, Wherefore look ye [so] sadly to day?" Genesis 40:8 "And they said unto him, We have dreamed a dream, and [there is] no interpreter of it. And Joseph said unto them, [Do] not interpretations [belong] to God? tell me [them], I pray you."

This situation was not unusual. These two men had displeased the Pharaoh. They were waiting for him to have a change of heart, so they could be released. God will use unbelievers to accomplish His goals. These two men were apparently Egyptians. God, also, speaks in dreams. These two men were troubled because they did not know what their dreams meant. Interpretation of dreams is a gift from God. Joseph being a man of God, had this special gift. He did not brag that he had the gift, he gives God the credit, and asked them to tell him the dreams.

Genesis 40:9 "And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine [was] before me;" Genesis 40:10 "And in the vine [were] three branches: and it [was] as though it budded, [and] her blossoms shot forth; and the clusters thereof brought forth ripe grapes:" Genesis 40:11 "And Pharaoh's cup [was] in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand." Genesis 40:12 "And Joseph said unto him, This [is] the interpretation of it: The three branches [are] three days:" Genesis 40:13 "Yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler."

This was a pleasure for Joseph to interpret this dream. It was good news. The budding of plants and flowers, throughout the Bible, means new life. Grapes and grape juice are symbolic of the Holy Spirit. Joseph was learned in the things of God. This gift, as we said before, comes from God alone.

Genesis 40:14 "But think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house:" Genesis 40:15 "For indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon."

Joseph was just telling him to put in a good word for him with the Pharaoh. The only one who could go over Potiphar's head and release Joseph, would be the Pharaoh. Joseph explained to him that he was being punished for something he did not do.

Here, again, we have a type and shadow of Jesus.
Jesus was punished for our sins, not His own.
Joseph had no sin either.
Jesus was betrayed and sold by His brethren.
Joseph was betrayed and sold by his brethren.

Genesis 40:16 "When the chief baker saw that the interpretation was good, he said unto Joseph, I also [was] in my dream, and, behold, [I had] three white baskets on my head:" Genesis 40:17 "And in the uppermost basket [there was] of all manner of bakemeats for Pharaoh; and the birds did eat them out of the basket upon my head."

The baker did not believe Joseph could interpret dreams. He only told his dream, because of the good interpretation of the butler's dream. Sometimes, we already know the dream is bad, but we want someone to reassure us that it is not.

Genesis 40:18 "And Joseph answered and said, This [is] the interpretation thereof: The three baskets [are] three days:" Genesis 40:19 "Yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee."

This was surely not what the baker wanted to hear. One thing that stands out, to me in this, a man or a woman, prophet of God, must tell the truth at all times. Sometimes the news is bad, but he must give it exactly as God gives it to him.

Genesis 40:20 "And it came to pass the third day, [which was] Pharaoh's birthday, that he made a feast unto all his servants: and he lifted up the head of the chief butler and of the chief baker among his servants. Genesis 40:21 "And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand:" Genesis 40:22 "But he hanged the chief baker: as Joseph had interpreted to them."

The test of a true prophet, is if things they prophesy comes true.

Genesis 40:23 "Yet did not the chief butler remember Joseph, but forgat him."

When we are in trouble, we promise anything to get out, but once out, it is easy to forget. That was just what this butler did. His problem had been solved, so he forgot Joseph.

We will be in chapter 41 of Genesis in the next lesson

Genesis 56 Questions

1. What two men had offended the king of Egypt?
2. What did he do to them?
3. Who was put over them?
4. One night they both had a _____?
5. When Joseph saw them, they were _____?
6. What question did Joseph ask them?
7. Does God ever use unbelievers to accomplish his goals?
8. Interpretations of dreams are what?
9. What did the Butler dream?
10. What did his dream mean?
11. What does the budding of plants mean?
12. How do people interpret dreams?
13. What favor did Joseph ask the butler?
14. How did Joseph tell him he came to Egypt?
15. Who had authority over Potiphar?
16. Compare Joseph to Jesus in this? Two ways.
17. Why did the baker want Joseph to interpret his dream?
18. What was the interpretation of the bakers dream?
19. What message does this give us?
20. What is the test of a true prophet?
21. When the butler was restored, what did he do?

We will begin this lesson in Genesis 41:1 "And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river." Genesis 41:2 "And, behold, there came up out of the river seven well favoured kine and fatfleshed; and they fed in a meadow." Genesis 41:3 "And, behold, seven other kine came up after them out of the river, ill favoured and leanfleshed; and stood by the [other] kine upon the brink of the river." Genesis 41:4 "And the ill favoured and leanfleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke."

This was the fifth dream of Joseph's life. It would play an important part in Joseph's history. What a shame Pharaoh's servant waited two years to tell the Pharaoh of Joseph.

The Nile River was worshipped in Egypt. Life was believed by the Egyptians to be controlled by the Nile. Cows were, also, an object of worship. It was no wonder that this was what this Egyptian Pharaoh dreamed.

Genesis 41:5 "And he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, rank and good." Genesis 41:6 "And, behold, seven thin ears and blasted with the east wind sprung up after them." Genesis 41:7 "And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, [it was] a dream."

Having this second dream was verification of the severity and certainty of the dream coming true.

Genesis 41:8 "And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but [there was] none that could interpret them unto Pharaoh."

Here, again, the dreamer was troubled because he did not know the meaning of the dream. Pharaoh first tries the world, but the world cannot give an answer to God's business.

Genesis 41:9 "Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day:" Genesis 41:10 "Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, [both] me and the chief baker:" Genesis 41:11 "And we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream." Genesis 41:12 "And [there was] there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret."

Suddenly the butler remembered. He told Pharaoh about the dreams he and the baker had. Also about Joseph, the Hebrew boy, who interpreted their dreams.

Genesis 41:13 "And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged." Genesis 41:14 "Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved [himself], and changed his raiment, and came in unto Pharaoh."

God had accomplished what He set out to do. Joseph was out of jail. He must have been filthy, so he had to be cleaned up before he faced the Pharaoh. Genesis 41:15 "And Pharaoh said unto Joseph, I have dreamed a dream, and [there is] none that can interpret it: and I have heard say of thee, [that] thou canst understand a dream to interpret it." Genesis 41:16 "And Joseph answered Pharaoh, saying, [It is] not in me: God shall give Pharaoh an answer of peace."

Pharaoh was desperate to find out what these dreams meant. Joseph did not take any credit within himself. He quickly gave God the credit. He told Pharaoh that God would bring him peace.

Genesis 41:17 "And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river:" Genesis 41:18 "And, behold, there came up out of the river seven kine, fatfleshed and well favoured; and they fed in a meadow:" Genesis 41:19 "And, behold, seven other kine came up after them, poor and very ill favoured and leanfleshed, such as I never saw in all the land of Egypt for badness:" Genesis 41:20 "And the lean and the ill favoured kine did eat up the first seven fat kine:" Genesis 41:21 "And when they had eaten them up, it could not be known that they had eaten them; but they [were] still ill favoured, as at the beginning. So I awoke." Genesis 41:22 "And I saw in my dream, and, behold, seven ears came up in one stalk, full and good:" Genesis 41:23 "And, behold, seven ears, withered, thin, [and] blasted with the east wind, sprung up after them:" Genesis 41:24 "And the thin ears devoured the seven good ears: and I told [this] unto the magicians; but [there was] none that could declare [it] to me."

He had gone into detail, and told both dreams to Joseph. His magicians and wise men were worldly, and could not interpret dreams given by God. Joseph was his only hope.

Genesis 41:25 "And Joseph said unto Pharaoh, The dream of Pharaoh [is] one: God hath shewed Pharaoh what he [is] about to do." Genesis 41:26 "The seven good kine [are] seven years; and the seven good ears [are] seven years: the dream [is] one." Genesis 41:27 "And the seven thin and ill favoured kine that came up after them [are] seven years; and the seven empty ears blasted with the east wind shall be seven years of famine." Genesis 41:28 "This [is] the thing which I have spoken unto Pharaoh: What God [is] about to do he sheweth unto Pharaoh." Genesis 41:29 "Behold, there come seven years of great plenty throughout all the land of Egypt:" Genesis 41:30 "And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land;" Genesis 41:31 "And the plenty shall not be known in the land by reason of that famine following; for it [shall be] very grievous." Genesis 41:32 "And for that the dream was doubled unto Pharaoh twice; [it is] because the thing [is] established by God, and God will shortly bring it to pass."

Joseph stressed over and over that God was the author of these dreams. Anyone hearing this interpretation would know that this was a true interpretation. The fact that this would happen soon was established by two dreams. This famine would be grievous.

"Seven" means spiritually complete.

I believe for our day the message is clear. If God tells one of His servants to prepare for a problem, do it. Just as God told Noah to build the Ark, He told Joseph ahead of this famine, so Joseph would prepare.

God will help His people get through the tribulation. We must listen and follow God's instructions. There is a way out for every problem. We must follow God's instructions exactly and do whatever He tells us to do, no matter how silly it might seem at the time. Just as God made a way for Noah and Joseph, He will make a way for us. Notice the seven years of famine will be like seven years of tribulations.

Genesis 41:33 "Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt." Genesis 41:34 "Let Pharaoh do [this], and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years." Genesis 41:35 "And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities." Genesis 41:36 "And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine."

Joseph told him of problems about to come when he interpreted his dreams. It is no good to tell of problems, unless we have a solution to offer. We are telling people now of the terrible seven years of tribulations about to come on the earth. We must, also, offer some answers to the problems. Joseph did just that.

God had given Joseph a plan, and he had passed it on to Pharaoh. Joseph did not ask Pharaoh for the job.

In verse 33, there is a play on words. Pharaoh had already called Egypt's wisest man. They did not have an answer to the problem. They were not even smart enough to know that there was a problem. Pharaoh would have to recognize Joseph's plan as a good one. If he was smart enough to be Pharaoh, he had to be smart enough to realize this was a good plan.

Genesis 41:37 "And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants." Genesis 41:38 "And Pharaoh said unto his servants, Can we find [such a one] as this [is], a man in whom the Spirit of God [is]?"

This was an interesting statement. Not only did Pharaoh agree, but his servants as well. The world can see the Lord in us, even if He is not their Lord. Spirit is capitalized, so this is the Holy Spirit. Spirit filled Christians are ridiculed and put down by the world. When a crisis arises in their lives, these worldly people, who have made fun of them, will cry for help from spirit filled Christians. They know where the power is.

Genesis 41:39 "And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, [there is] none so discreet and wise as thou [art]:" Genesis 41:40 "Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou." Genesis 41:41 "And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt."

God had raised Joseph from prison to being number two man in all of Egypt. Here, again, Pharaoh realized that God was directing Joseph in all that he did.

Genesis 57 Questions

1. How many years after Joseph interpreted the butler's dream, did Pharaoh dream?
2. How many fatfleshed kine did Pharaoh dream of?
3. How many leanfleshed kine did he dream of?
4. The second dream was about what?
5. How many dreams affected Joseph, before Pharaoh's dream about the corn?
6. What river was worshipped in Egypt?
7. What was Pharaoh's second dream verification of?
8. What happened to Pharaoh that had happened to the butler and baker after the dreams?
9. What did the butler confess to Pharaoh?
10. Who had interpreted their dreams?
11. What did Pharaoh do when he heard this?
12. What did Joseph do before coming before Pharaoh?
13. Who had Pharaoh tried to get answers from?
14. When Pharaoh told Joseph he heard he could interpret dreams, what did Joseph say?
15. What did Joseph say about the two dreams?
16. The seven kine and the seven ears were what?
17. Where was the first mention of the famine?
18. What lesson can we learn from this today?
19. Joseph stresses what over and over?
20. Even if seems silly at times, what must we do when God tells us something?
21. When we tell people of tribulations about to come on the earth, we must, also, offer what?
22. Egypt's wisest men did not have an answer to the problem, they are not even smart enough for what?
23. How did Pharaoh accept Joseph's suggestion?
24. What did Pharaoh realize Joseph had within?
25. Who did Pharaoh choose to carry out the plans?
26. What position did Joseph have now?

In the last lesson, Joseph had just been, made second in command in all of Egypt.

We will pick up this lesson in:

Genesis 41:42 "And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck;" Genesis 41:43 "And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him [ruler] over all the land of Egypt."

God can and will elevate His own to the heights, if they are humble and obedient to Him. This ring of the Pharaoh's meant more than a valuable gift. This was a signet ring. This was the seal of the king. This ring gave Joseph great authority. The fine linen (probably white) was a priestly robe. Pharaoh had noticed God's hand in Joseph's work. The gold chain was worn by people of great distinction. Now, Joseph was over Potiphar. These Egyptians were to bow to Joseph. We can see all through this a type and shadow of Christ.

Genesis 41:44 "And Pharaoh said unto Joseph, I [am] Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt." Genesis 41:45 "And Pharaoh called Joseph's name Zaph-nath-paaneah; and he gave him to wife Asenath the daughter of Poti-pherah priest of On. And Joseph went out over [all] the land of Egypt."

"Zaphnathpaaneah" means the salvation of the world.
"Asenath" means she who is of Neith.

This daughter was of a family of a priestly order. These Egyptians were sun worshippers. This wife, however, was believed by many to be a Hebrew. Joseph's power was not localized. It was for all of Egypt.

Genesis 41:46 "And Joseph [was] thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt."

Here, again, is a type of Jesus.
Jesus was thirty years old when He began his ministry.
Joseph began this work when he was thirty.
Both on orders from God.

Genesis 41:47 "And in the seven plenteous years the earth brought forth by handfuls." Genesis 41:48 "And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which [was] round about every city, laid he up in the same."

Joseph had a chance to carry out the plans he had outlined to Pharaoh. The crops were plentiful. Joseph began to store up for the famine ahead.

Genesis 41:49 "And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for [it was] without number." Genesis 41:50 "And unto Joseph were born two sons before the years of famine came, which Asenath the daughter of Poti-pherah priest of On bare unto him."

Joseph had made good progress, now he had two sons.

Genesis 41:51 "And Joseph called the name of the firstborn Manasseh: For God, [said he], hath made me forget all my toil, and all my father's house."

Joseph had been in Egypt over thirteen years. Joseph had put all the trials and problems of these years behind him. Everything was going fine. In good times and bad, Joseph praised God. He had even forgotten the hurt of his brothers' selling him.

Genesis 41:52 "And the name of the second called he Ephraim: For God hath caused me to be fruitful in the land of my affliction."

"Manasseh" means causing to forget.

"Ephraim" means double fruit.

Genesis 41:53 "And the seven years of plenteousness, that was in the land of Egypt, were ended." Genesis 41:54 "And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread."

This famine was not just in Egypt, it was in all the surrounding countries, as well. There was food in Egypt, because Joseph prepared by following God's orders.

Genesis 41:55 "And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do."

Pharaoh had given this authority to Joseph. He would not overrule Joseph.

Genesis 41:56 "And the famine was over all the face of the earth: And Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt."

Not only had Joseph saved food for Egypt's people, he now was adding to Pharaoh's wealth. He was selling food to starving people.

Genesis 41:57 "And all countries came into Egypt to Joseph for to buy [corn]; because that the famine was [so] sore in all lands."

Joseph was feeding many countries around Egypt and making money for the Pharaoh. We will see in the next lesson, that the dream Joseph had many years ago about the sun, moon, and stars bowing before Joseph, would indeed come true.

Genesis chapter 42 will start our new lesson.

Genesis 58 Questions

1. What was the first gift Pharaoh gave Joseph?
2. What great signification was this?
3. What was the second gift?
4. What special meaning did this gift have?
5. What was the third gift?
6. God will elevate His own, if they will do what two things?
7. Joseph was now over the man that once owned him. Name him.
8. Without Joseph, no one in the land could do what?
9. What was Joseph's wife's name?
10. Who was she the daughter of?
11. The new name Pharaoh gave Joseph meant what?
12. "Asenath" Means what?
13. How old was Joseph when he became second in command?
14. In the seven plenteous years the earth brought forth _____?
15. What did Joseph gather like the sand of the sea?
16. How many sons did Joseph have?
17. What was the name of the first born?
18. What does it mean?
19. What was the name of the second born?
20. What does this name mean?
21. In all times, Joseph does what?
22. Where did the famine extend to?
23. Why was there food in Egypt?
24. What did Joseph require when they came for food?
25. The famine was severe, what people came for food?

We will pick up in this lesson in chapter 42.
This famine had spread even into the land of the Hebrews.

Genesis 42:1 "Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another?" Genesis 42:2 "And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die."

The fame of Egypt's great fortune had spread. Word had filtered back even to Joseph's family, that there was food for sale in Egypt. Suddenly nothing was important, except finding food to keep their families alive. Now this family had not heard from Joseph in twenty years. The brothers assumed that Joseph was dead by now. They had forgotten that they sent Joseph to be sold into Egypt. Of course, the father had been convinced that Joseph was dead.

Genesis 42:3 "And Joseph's ten brethren went down to buy corn in Egypt." Genesis 42:4 "But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him." Genesis 42:5 "And the sons of Israel came to buy [corn] among those that came: for the famine was in the land of Canaan."

What a surprising turn of events. Here these, who sold him, were coming for help. Note ten brethren. "Ten" means world government.

Jacob had lost his favorite son, Joseph. He was not about to risk the life of his only other son, Benjamin, by his beloved Rachel. These Hebrews would not have anything to do with Egyptians, if they had a choice.

Genesis 42:6 "And Joseph [was] the governor over the land, [and] he [it was] that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him [with] their faces to the earth."

Joseph's dream of the stars bowing to him had finally come true. Dreams we have from God may not instantly occur, but they will happen, if they are from God.

Genesis 42:7 "And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food."

You must remember, Joseph was just a lad of seventeen when his brothers sold him. He, probably, had changed considerably. First of all, he was he is not dressed as a Hebrew. He would have an Egyptian hair style, as well. Just maturity changes one's looks from age seventeen to thirty seven. He has every right to throw them in jail and the authority to do so. He chose not to. Even if they thought they might see him, they would not expect him to be a ruler.

Genesis 42:8 "And Joseph knew his brethren, but they knew not him."

This was another shadow of Jesus. Jesus brethren rejected him and cast him out, but when he comes again, every knee will bow. The Bible says, this

time He is coming as King of kings and Lord of lords. His physical family will not recognize Him. Spiritual Israel will know Him.

Genesis 42:9 "And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye [are] spies; to see the nakedness of the land ye are come." Genesis 42:10 "And they said unto him, Nay, my lord, but to buy food are thy servants come." Genesis 42:11 "We [are] all one man's sons; we [are] true [men], thy servants are no spies."

They deserved this rough treatment that Joseph was giving them.

We can see shadows of Jesus in this situation.

Jesus fed the multitude.

Joseph was feeding the multitudes who did not have food.

Genesis 42:12 "And he said unto them, Nay, but to see the nakedness of the land ye are come." Genesis 42:13 "And they said, Thy servants [are] twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest [is] this day with our father, and one [is] not." Genesis 42:14 "And Joseph said unto them, That [is it] that I spake unto you, saying, Ye [are] spies:" Genesis 42:15 "Hereby ye shall be proved: By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither." Genesis 42:16 "Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether [there be any] truth in you: or else by the life of Pharaoh surely ye [are] spies." Genesis 42:17 "And he put them all together into ward three days."

Joseph was giving them a little taste of the suffering that he had for so long. Somewhere along the line, they must repent of their wicked ways, and ask Joseph to forgive them.

Genesis 42:18 "And Joseph said unto them the third day, This do, and live; [for] I fear God:" Genesis 42:19 "If ye [be] true [men], let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses:" Genesis 42:20 "But bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so."

This may seem cruel, but we must remember what happened to him. This was not vengeance; this was teaching them a lesson. Joseph was in the dungeon approx. three years, so he allowed them to spend three days. He still was concerned about their families, and sent them corn. They should have realized who he was, when he said "I fear God." They were not expecting to see Joseph, so they didn't notice.

Genesis 42:21 "And they said one to another, We [are] verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us."

They suddenly realized this was punishment for what they did to Joseph. They still did not know that this was Joseph. The first step to salvation is being convicted in our hearts of our sins. We must know we have sinned, before we ask forgiveness.

Genesis 42:22 "And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required." Genesis 42:23 "And they knew not that Joseph understood [them]; for he spake unto them by an interpreter."

Joseph was aware of their repentant heart. He still had not revealed himself to them.

Genesis 42:24 "And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes."

Joseph could not contain himself. His compassion was great, but he had to continue to teach them a lesson. He would just go into another room, and they could not see him crying for them.

Genesis 42:25 "Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them." Genesis 42:26 "And they laded their asses with the corn, and departed thence." Genesis 42:27 "And as one of them opened his sack to give his ass provender in the inn, he espied his money; for, behold, it [was] in his sack's mouth." Genesis 42:28 "And he said unto his brethren, My money is restored; and, lo, [it is] even in my sack: and their heart failed [them], and they were afraid, saying one to another, What [is] this [that] God hath done unto us?"

They recognized the cause of all this. It is interesting that salvation is a free gift. We cannot buy it. The salvation of these brothers and their families was free, too.

Don't you know they were frightened by all of this? There is no way they could understand at this point. Look to the spiritual through these brothers, and see the sinful and dying world. See through Joseph how God had provided a way out. We also, must seek God to see the way out of our situation. A repentant heart is the first step to receiving help.

Genesis 42:29 "And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them; saying," Genesis 42:30 "The man, [who is] the lord of the land, spake roughly to us, and took us for spies of the country." Genesis 42:31 "And we said unto him, We [are] true [men]; we are no spies:" Genesis 42:32 "We [be] twelve brethren, sons of our father; one [is] not, and the youngest [is] this day with our father in the land of Canaan." Genesis 42:33 "And the man, the lord of the country, said unto us, Hereby shall I know that ye [are] true [men]; leave one of your brethren [here] with me, and take [food for] the famine of your households, and be gone:" Genesis 42:34 "And bring your youngest brother unto me: then shall I know that ye [are] no spies, but [that] ye [are] true [men: so] will I deliver you your brother, and ye shall traffic in the land."

They reported to Jacob all that had happened.

Genesis 42:35 "And it came to pass as they emptied their sacks, that, behold, every man's bundle of money [was] in his sack: and when [both] they and their father saw the bundles of money, they were afraid." Genesis 42:36 "And Jacob their father said unto them, Me have ye bereaved [of my

children]: Joseph [is] not, and Simeon [is] not, and ye will take Benjamin [away]: all these things are against me."

The father did not know the how or why, but his statement above shows he blamed the other sons with Jacob's apparent death.

Genesis 42:37 "And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again." Genesis 42:38 "And he said, My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave."

Jacob had been so deeply hurt for over twenty years at the loss of Joseph. Now they were asking for the only other son of his beloved Rachel. All of this had deeply hurt Jacob, and he would not do it.

Genesis 59 Questions

1. Why did Jacob send to Egypt for corn?
2. Who did he send?
3. Which one stayed home?
4. What was the only important thing at this point?
5. How long had it been since these brothers had seen Joseph?
6. What position did Joseph hold in Egypt?
7. What fulfillment of prophecy occurred when the brothers came before Joseph?
8. Were they aware of whom Joseph was?
9. Why?
10. Joseph being rejected by his brethren and being made ruler of Egypt, was a type and shadow of whom?
13. Joseph told them they would not go forth until what happened?
14. How long did he imprison them?
15. Why did Joseph choose this amount of time?
16. What statement did Joseph make that should have revealed who he was?
17. When he released them, what did he require them to do?
18. If this was not vengeance on Joseph's part, what was it?
19. When do they suddenly realize their anguish is because of what they did to Joseph?
20. Why did they not know Joseph could understand what they said?
21. What emotional effect did this have on Joseph?
22. Besides the corn, what did Joseph restore?
23. When did they realize they had the second thing?
24. What is the first step to receiving forgiveness?
25. When they saw their father, what did they do?
26. When they emptied their sacks and found all the money, what did they feel?
27. What was Jacob's reaction when they asked to take Benjamin?
28. What did Reuben offer as security to prove he would bring Benjamin back?
29. Would Jacob let him go?

We will begin this study in Genesis chapter 43 verse 1.

Genesis 43:1 "And the famine [was] sore in the land." Genesis 43:2 "And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food." Genesis 43:3 "And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother [be] with you."

This famine was widespread and for an extended period of time. It was better to go to Egypt and take a chance of being killed, than for the entire family to starve to death. Judah remembered the warning of Joseph, that he will not even listen to them unless they had Benjamin along. Joseph was still holding Simeon.

Genesis 43:4 "If thou wilt send our brother with us, we will go down and buy thee food:" Genesis 43:5 "But if thou wilt not send [him], we will not go down: for the man said unto us, Ye shall not see my face, except your brother [be] with you." Genesis 43:6 "And Israel said, Wherefore dealt ye [so] ill with me, [as] to tell the man whether ye had yet a brother?"

Jacob did not want to let go of Benjamin. This was the last child from his beloved Rachel. He was angry, because they told that they had a brother.

Genesis 43:7 "And they said, The man asked us straitly of our state, and of our kindred, saying, [Is] your father yet alive? have ye [another] brother? and we told him according to the tenor of these words: could we certainly know that he would say, Bring your brother down?" Genesis 43:8 "And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, [and] also our little ones." Genesis 43:9 "I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever:" Genesis 43:10 "For except we had lingered, surely now we had returned this second time."

Part of God's plan for Israel was that they would be detained in Egypt for 400 years. Jacob will not leave Canaan, unless something drastic took place, such as this famine. This request for Benjamin to go was almost more than Jacob could bear. All the promises in the world from all these sons would not keep the hurt from killing Jacob, if they did not return with Benjamin. One thing I do not understand is the lack of concern about Simeon who was in jail in Egypt.

Genesis 43:11 "And their father Israel said unto them, If [it must be] so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds:" Genesis 43:12 "And take double money in your hand; and the money that was brought again in the mouth of your sacks, carry [it] again in your hand; peradventure it [was] an oversight:" Genesis 43:13 "Take also your brother, and arise, go again unto the man:" Genesis 43:14 "And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved [of my children], I am bereaved."

Here, Jacob finally turned this situation over to God. He realized if he did not send for food, they would all die. He was explaining to his sons how to handle the situation, so as not to incite the fury of this man who was in charge in Egypt. It seems Canaan still had fruit, and nuts, but no grain. Bread is the staff of life, so they must have grain. Jacob said finally, whatever comes, I will accept it being from God.

Genesis 43:15 "And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph." Genesis 43:16 "And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring [these] men home, and slay, and make ready; for [these] men shall dine with me at noon."

Here the brothers had done what Joseph asked. They even brought presents to go with the money, and Benjamin. Joseph was so excited when he saw his brother, Benjamin, the only brother by his mother, Rachel. He told his servants to prepare a noon meal for them. Egyptians and Hebrews ordinarily do not eat together.

Genesis 43:17 "And the man did as Joseph bade; and the man brought the men into Joseph's house." Genesis 43:18 "And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses."

When Joseph's brothers were brought to his house. They assumed the worst. They imagined that Joseph was going to take them into bondage for stealing money from him. I think their policy was to always think the worst.

Genesis 43:19 "And they came near to the steward of Joseph's house, and they communed with him at the door of the house," Genesis 43:20 "And said, O sir, we came indeed down at the first time to buy food:" Genesis 43:21 "And it came to pass, when we came to the inn, that we opened our sacks, and, behold, [every] man's money [was] in the mouth of his sack, our money in full weight: and we have brought it again in our hand."

These brothers were trying to get in a quick word to the steward to explain what happened. They hoped the steward would pass it on to Joseph. Of course, they still had no idea that this was their brother, Joseph. They continued explaining to him in the next verse.

Genesis 43:22 "And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks." Genesis 43:23 "And he said, Peace [be] to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: I had your money. And he brought Simeon out unto them."

This was the first reassurance that everything was alright. This servant called God "your God" and "God of your father". Egyptians did not recognize God. One even greater reassurance, was Simeon not being hurt. I know they have began to wonder what was going on?

Genesis 43:24 "And the man brought the men into Joseph's house, and gave [them] water, and they washed their feet; and he gave their asses provender."

Now, they were being treated as honored guests, even the animals were being treated special.

Genesis 43:25 "And they made ready the present against Joseph came at noon: for they heard that they should eat bread there." Genesis 43:26 "And when Joseph came home, they brought him the present which [was] in their hand into the house, and bowed themselves to him to the earth."

Here, they (Joseph's brothers) humbled themselves before him by bowing. The gifts were brought, so that he might go easy on them this time. These nuts and fruit they brought were not native of Egypt. Don't you know they brought back memories to Joseph of the bygone days in Canaan?

Genesis 43:27 "And he asked them of [their] welfare, and said, [Is] your father well, the old man of whom ye spake? [Is] he yet alive?" Genesis 43:28 "And they answered, Thy servant our father [is] in good health, he [is] yet alive. And they bowed down their heads, and made obeisance."

Joseph's heart was aching to know of his father. It had been a very long time since he had seen him. Joseph loved him very much. Remember, Joseph was his favorite.

Genesis 43:29 "And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, [Is] this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son."

This too, had to be heart wrenching for Joseph. His brother had grown into a man. Joseph spoke a blessing on him.

Genesis 43:30 "And Joseph made haste; for his bowels did yearn upon his brother: and he sought [where] to weep; and he entered into [his] chamber, and wept there."

Joseph was overcome with emotion seeing Benjamin. He did not want them to see him weep, so he went into his bedroom, apart from them, and wept.

Genesis 43:31 "And he washed his face, and went out, and refrained himself, and said, Set on bread." Genesis 43:32 "And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that [is] an abomination unto the Egyptians."

These separate tables, as you can see, were because Egyptians and Hebrews never eat at the same table. Joseph still had not revealed to his brothers who he was.

Genesis 43:33 "And they sat before him, the firstborn according to his birthright, and the youngest according to his youth: and the men marvelled one at another." Genesis 43:34 "And he took [and sent] messes unto them from before him: but Benjamin's mess was five times so much as any of theirs. And they drank, and were merry with him."

This seating arrangement should tell them who this ruler was, but they were blinded from the truth. If the seating arrangement didn't tell them

anything, certainly the portions, five times as much for Benjamin should have.

In the next lesson we will see what happened when Joseph told them who he was, in chapter 44 of Genesis.

Genesis 60 Questions

1. When did Jacob decide to send them back to Egypt?
2. Which of Jacob's sons was still in captivity in Egypt?
3. The could not see the ruler in Egypt, until they brought _____?
4. Why did the sons refuse to go?
5. What questions did Joseph ask them?
6. Who offered to be surety for Benjamin?
7. How could God's plan be carried out to detain Isreal for 400 years in Egypt?
8. Jacob told his sons to take the ruler, Joseph presents. What were they?
9. How much money were they to take with them?
10. What did Jacob ask God to do for the brothers?
11. Jacob said whatever comes from this, he would accept it as what?
12. Who did the brothers appear before?
13. What was their attitude?
14. When Joseph saw Benjamin, what did he tell his servant to do?
15. Why did Hebrews and Egyptians not eat together?
16. When the brothers were taken to Joseph's house, how did they feel?
17. Who did the brothers tell about their plight?
18. What answer did they get?
19. Where did he say the money came from?
20. The servant of Joseph did what for his brothers?
21. When did the brothers give the presents to Joseph?
22. When Joseph saw Benjamin, what did he do?
23. How were they seated.
24. How much more food did Joseph give Benjamin than the others?

In the last lesson, Joseph saw his brother, Benjamin, for the first time in many years. This lesson will pick in chapter 44, verse 1 of Genesis.

Genesis 44:1 "And he commanded the steward of his house, saying, Fill the men's sacks [with] food, as much as they can carry, and put every man's money in his sack's mouth." Genesis 44:2 "And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken."

Joseph was so happy to see his brother, and he did this little trick to the brothers, so that he would have an excuse to keep Benjamin with him. Joseph wanted to bless his family with all these provisions, but he, also, wanted to keep Benjamin. He did not know of the oaths these brothers had made to their father about bringing the boy back.

Genesis 44:3 "As soon as the morning was light, the men were sent away, they and their asses." Genesis 44:4 "[And] when they were gone out of the city, [and] not [yet] far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good?" Genesis 44:5 "[Is] not this [it] in which my lord drinketh, and whereby indeed he divineth? ye have done evil in so doing."

This steward of Joseph's, had helped Joseph set this trap for his brothers. The steward knew about the plot. It was he who gave chase and caught Joseph's brothers. He accused them of stealing.

A silver cup, or chalice, was used by the Egyptians for divining, calling on an evil spirit for advise. Whether Joseph actually did type of false religion is not answered here. I would have to believe that this statement is just given to make Joseph's brothers think that Joseph was an Egyptian. A follower of the true God, and especially one of Joseph's stature, would not divine a cup. Joseph's steward had accused them of stealing it from his master. He was, probably, the one who encouraged them not to worry. Now, he was accusing them of taking the good things the governor had done and, in return, doing only evil to him. The literal accusation was, why did you steal my silver goblet?

Genesis 44:6 "And he overtook them, and he spake unto them these same words." Genesis 44:7 "And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing:" Genesis 44:8 "Behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold?" Genesis 44:9 "With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen."

The steward caught them and accused them. They were so sure that they had not stolen, that they spoke a terrible punishment, if the goods were found in their possession. The brothers said, if we had wanted to steal, we wouldn't have brought the money back that we found in our sacks last time. You should never make rash promises you can't keep. The brothers spoke death to Benjamin, and hard labor to themselves.

Genesis 44:10 "And he said, Now also [let] it [be] according unto your words: he with whom it is found shall be my servant; and ye shall be blameless." Genesis 44:11 "Then they speedily took down every man his sack to the ground, and opened every man his sack." Genesis 44:12 "And he searched, [and] began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack." Genesis 44:13 "Then they rent their clothes, and laded every man his ass, and returned to the city."

They were so confident that they didn't have it, They quickly opened the sacks for inspection. When it was found that Benjamin had the cup, the brothers tore their clothes in mourning. They came back with Benjamin. They had made hard promises to Jacob that they would bring the boy home again. They were as good as dead themselves.

Genesis 44:14 "And Judah and his brethren came to Joseph's house; for he [was] yet there: and they fell before him on the ground."

Now, they were lying face down before Joseph in absolute submission. Last time they only bowed.

Genesis 44:15 "And Joseph said unto them, What deed [is] this that ye have done? wot ye not that such a man as I can certainly divine?"

Here, again, I do not believe Joseph divined. I think he was still trying to make them believe he was an Egyptian.

Genesis 44:16 "And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we [are] my lord's servants, both we, and [he] also with whom the cup is found."

Judah, for the first time, had admitted to Joseph that he and his brothers had truly sinned. They had not stolen the cup and money from Joseph, but they had stolen his freedom and his homeland. They accepted this as punishment from God for selling Joseph.

Genesis 44:17 "And he said, God forbid that I should do so: [but] the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father."

Joseph just wanted to keep Benjamin. He told them they could go on home.

Genesis 44:18 "Then Judah came near unto him, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou [art] even as Pharaoh."

This pleading of Judah was for Benjamin and for their father. Judah told Joseph that he had the power to pardon Benjamin, if he would.

Genesis 44:19 "My lord asked his servants, saying, Have ye a father, or a brother?" Genesis 44:20 "And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him." Genesis 44:21 "And thou saidst unto thy servants, Bring him down unto me, that I may

set mine eyes upon him." Genesis 44:22 "And we said unto my lord, The lad cannot leave his father: for [if] he should leave his father, [his father] would die." Genesis 44:23 "And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more." Genesis 44:24 "And it came to pass when we came up unto thy servant my father, we told him the words of my lord." Genesis 44:25 "And our father said, Go again, [and] buy us a little food." Genesis 44:26 "And we said, We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother [be] with us." Genesis 44:27 "And thy servant my father said unto us, Ye know that my wife bare me two [sons]:" Genesis 44:28 "And the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since:" Genesis 44:29 "And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave." Genesis 44:30 "Now therefore when I come to thy servant my father, and the lad [be] not with us; seeing that his life is bound up in the lad's life;" Genesis 44:31 "It shall come to pass, when he seeth that the lad [is] not [with us], that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave."

This plea of Judah's had certainly told the story truthfully. He had eloquently stated his case to this ruler: calling himself Joseph's servant every few words. Truly this had to touch Joseph's heart. Joseph would not want to harm his father, Jacob, in any way. Judah continued his plea in the new few verses.

Genesis 44:32 "For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever." Genesis 44:33 "Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren." Genesis 44:34 "For how shall I go up to my father, and the lad [be] not with me? lest peradventure I see the evil that shall come on my father."

The last part of the plea was the most touching. Judah was asking to be the substitute for the boy. Judah told Joseph that it would be easier to be a servant the rest of his life than to live with the knowledge that he had brought grief on his father to kill him. This plea had to touch Joseph's heart, Joseph would forgive them all, just as Christ forgave all of us.

Chapter 45 of Genesis will be our next lesson.

Genesis 61 Questions

1. What two things did Joseph tell his steward to put in his brothers sack?
2. What was the steward to do with Joseph's cup?
3. What was the cup made of?
4. Joseph wanted to help his family, but what else does he want?
5. When did the brothers leave?
6. How far had they gone when Joseph sent his steward after them?
7. What was the steward to say to them?
8. What two things was the steward to tell?
9. Who set this trap?
10. Why was this story about the cup given?
11. What was the literal accusation?
12. What did the brothers say was to be done to the one who the cup was found with?
13. What thing had these brothers spoken on themselves?
14. How did the steward reduce the punishment?
15. What did the brothers do when they found the cup with Benjamin?
16. Where did Judah and his brothers go?
17. What did they do to win favor with Joseph?
18. Why were the brethren willing to accept punishment?
19. Who pled for Benjamin?
20. Who else was the pleading for?
21. What did Judah call himself throughout the pleading?
22. Who was to bear the blame forever?
23. What did Judah offer to be for the boy?□
24. Rather than face his father, what was Judah willing to do?

We will begin this lesson in chapter 45 of Genesis. Judah made his plea in chapter 44, and now, we see Joseph's answer in chapter 45 verse 1.

Genesis 45:1 "Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren."

Joseph could stand this no more. He broke down and began to cry in front of everyone. The Egyptians, who were with Joseph, were asked to leave the room. Joseph told his brothers who he was.

Genesis 45:2 "And he wept aloud: and the Egyptians and the house of Pharaoh heard."

He was not just sobbing; this was a wrenching cry to wash away the hurt of twenty years. The Pharaoh's house and the Egyptians were not in the room with Joseph, but this loud crying could be heard throughout the dwelling. It, possibly, could be heard in adjoining buildings.

Genesis 45:3 "And Joseph said unto his brethren, I [am] Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence."

When Joseph revealed who he was, panic rose up in them, and they were speechless.

They had thought before that they might lose their lives, but now they knew that they deserved to die. What would they do? We need to look at the next few lines and see a type of Jesus. We deserved to die the cruel death of the cross but Jesus, the beloved Son of the Father, took our place to give us eternal life. Joseph the beloved son of Jacob, made a way for his family to live.

Genesis 45:4 "And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I [am] Joseph your brother, whom ye sold into Egypt." Genesis 45:5 "Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life."

There are symbolisms in this. We are Jesus' brethren. Jesus has forgiven us. We do not deserve it, but it is part of God's plan to save us.

Joseph forgave his brethren. They did not deserve it. He tried to explain that they were doing what God wanted them to do in order to save them.

Genesis 45:6 "For these two years [hath] the famine [been] in the land: and yet [there are] five years, in the which [there shall] neither [be] earing nor harvest." Genesis 45:7 "And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance."

Sometimes, when God sends us out to do a job for Him, we are not aware, at first, what the mission is for. Often it seems so futile, as it did when Joseph was in jail. If we are God's, nothing happens to us accidentally, it is part of God's plan

Joseph was telling them of five more years of famine. He was trying to make them understand that he was sent ahead to prepare a place, where his family can be saved. Joseph was not holding a grudge. He realized that his time here was part of a great plan. God had, to get the children of Israel into Egypt. God told Abraham they would spend 400 years in Egypt. This was fulfillment of that prophecy.

Genesis 45:8 "So now [it was] not you [that] sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt."

God had worked out the selling of Joseph to Potiphar. Potiphar's wife had been used, as well, to get Joseph in jail. There he met the butler who told the Pharaoh about Joseph's interpretation of dreams. God can use ungodly people to accomplish His goals. Joseph had to be ruler in Egypt, so that he would be allowed to bring his family to safety. Thus began Israel's stay in Egypt.

Genesis 45:9 "Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not:" Genesis 45:10 "And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast:"

Genesis 45:11 "And there will I nourish thee; for yet [there are] five years of famine; lest thou, and thy household, and all that thou hast, come to poverty."

Joseph had shared, with his brothers, the dream God had revealed to him. There would be seven years of famine. If Jacob's family was already needing food after two years, then they would starve to death in five more years. Joseph sent his father word that he would take care of them through this terrible time.

Here is another symbolism.

This seven years of famine is like the seven years of tribulation about to come to the earth.

Jesus, I believe, will take his brethren out of tribulation somewhere around the middle of the seven years.

Joseph brought his family to safety somewhere around the middle of the seven years famine.

Woe be unto those who are left during the seven years of tribulation. We, like Joseph, must be prepared.

Genesis 45:12 "And, behold, your eyes see, and the eyes of my brother Benjamin, that [it is] my mouth that speaketh unto you." Genesis 45:13 "And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither."

The urgency of the hour was what Joseph was trying to get over to his brothers. He was, also, telling them, it was not second-hand information.

When the Trumpet blows to call us out of tribulation, it will be Jesus, Himself blowing the trumpet.

Genesis 45:14 "And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck." Genesis 45:15 "Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him."

Here too, the symbolism cries out. Benjamin represented the original (physical) Israel. We Christians are represented by the other brothers. Benjamin was a whole brother. The others were half-brothers. The Jew is the natural branch. We have been adopted and grafted into the tree. They were no longer afraid, when he hugged and kissed them. All was forgiven, never to be remembered again.

Genesis 45:16 "And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well, and his servants."

Pharaoh was delighted because Joseph's brothers had come, and it had made Joseph so happy. All this time, Joseph was highly respected by the Pharaoh and his servants. All Egypt was grateful to Joseph for his plan to keep them alive. Whatever it takes to made Joseph happy made everyone happy.

We will pick up in Genesis chapter 45 verse 17, in the next lesson.

Genesis 62 Questions

1. How did it affect Jacob when Judah pled for Benjamin?
2. Who did Joseph send out?
3. What did Joseph do when he can stand it no longer?
4. Who heard Joseph crying?
5. When Joseph revealed who he was, what did he immediately ask them?
6. Why could the brothers not answer?
7. What did they deserve?
8. Relate this to Christianity.
9. Who did Joseph tell them planned this?
10. How many years of the famine had past?
11. How many years were left?
12. Are we always fully aware of the purpose, when God sends us out to do a job?
13. God told Abraham this would be the beginning of what?
14. What had God made Joseph to Pharaoh?
15. Does God ever use the ungodly to accomplish His purpose? Explain.
16. Where did Joseph send his brothers?
17. Why.
18. What land were they to dwell in?
19. What did the seven years of famine remind us of?
20. What similarity was there in the timing of Joseph sending for his father.
21. When we are called, who will call?
22. What message do we have that is the same message that Joseph was telling his brothers?
23. When did the brothers talk with Joseph?
24. Who did Benjamin represent spiritually?
25. Who did the brothers represent?
26. How did Pharaoh feel about all this?

Genesis 45:17 "And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan;"

Genesis 45:18 "And take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land."

Joseph was now hurriedly sending his brothers to get his father, Jacob, and all the family. He told them he would take care of their needs.

Isn't that just what Jesus is telling us? He is building us a mansion. There will be a river of clear water and a tree that gives off fruit each month of the year. Jesus will see to our every need. Can you see the type and shadow here in that Joseph was promising his brethren and what Jesus promises His. The time is urgent for the Christian, as well. Time is running out.

Genesis 45:19 "Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come." Genesis 45:20 "Also regard not your stuff; for the good of all the land of Egypt [is] yours."

Here, they were told to carry wagons from Egypt to bring their families back in. He was, also, telling them not to use their material things in Canaan as an excuse to stop them from coming. The things prepared for them in Egypt, a place of refuge, was much better. Just leave all that behind, and begin a new life here.

Genesis 45:21 "And the children of Israel did so: and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way."

This was fully approved by Pharaoh. Jesus will come and get us when God the Father says it is time. Jesus will remain in the clouds in the air, and we must go to him. The shadows of things to come are all through out this lesson.

Genesis 45:22 "To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred [pieces] of silver, and five changes of raiment."

We are told over and over not to show partiality, but throughout the Bible, there were favorites.

Joseph showed so much favoritism, because he was his own brother. They had the same mother and the same father. It is extremely difficult not to show partiality to your own flesh and blood. Jesus said even sinners knew how to give good gifts to their own children. This change of clothes, here, has a shadow, also. When we leave this earth we will put on our white robes of righteousness, furnished for us by Jesus. Not our righteousness, but His.

Genesis 45:23 "And to his father he sent after this [manner]; ten asses laden with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way."

Joseph loved his father very much. You can easily see, this, by the things he sent to help his father make this journey.

Genesis 45:24 "So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way."

Here, he was saying make your path strait. Do not let things of this world make you stray.

Genesis 45:25 "And they went up out of Egypt, and came into the land of Canaan unto Jacob their father,"

You can imagine the joy of the father when he saw them coming? His greatest fears had not come to pass. They were home safely. Benjamin and Simeon were both with them unharmed. Even at a glance, he could see all the food stuff they were bringing.

Genesis 45:26 "And told him, saying, Joseph [is] yet alive, and he [is] governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not."

Jacob was shocked at the news that Joseph was not dead. He was alive and had been made governor of all Egypt. Their father could not believe it. It has been twenty two years since he had seen or heard of Joseph. He had thought him dead for many years. How can this be true? It was almost too much for Jacob. Good news can shock you sometimes, almost as much as bad news. How would the same sons who lied to him before, be able to convince their father that Joseph is alive?

Genesis 45:27 "And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived:"

Jacob had been depressed for twenty two years. The younger son, Benjamin, of his precious Rachel, had helped, but Joseph had been his favorite for so many years.

These sons had to admit to their father, that they lied about what happened to Joseph so many years before. They, also, told him that Joseph felt this had been planned by God Almighty to bring them to Egypt. They told of Joseph's stay in Potiphar's house, how he was cast into the dungeon and brought out when the butler told Pharaoh about Joseph's interpretations of his dream. They told of Pharaoh's dreams, and how Joseph interpreted them. He was given the high office of the governor of Egypt. Joseph was in charge of the food during the famine.

The one thing that finally convinced Jacob was the abundance of food on the wagons. Joseph had to be the one who sent it.

Genesis 45:28 "And Israel said, [It is] enough; Joseph my son [is] yet alive: I will go and see him before I die."

The only thing I can compare this to our day, would be a son missing in action from twenty nine years ago, and suddenly and unexpectedly be found. What a joy. Like Jacob, we would want to see this son before we die.

Chapter 46 of Genesis is the next lesson.

Genesis 63 Questions

1. Who told Joseph to send for his family?
2. Compare Joseph preparing for the needs of his family with Jesus?
3. What were they to carry their goods in?
4. What did Joseph tell them to do about their material things in Canaan?
5. What is Egypt known as, besides the world?
6. Who was giving Joseph orders?
7. When will Jesus come to get us?
8. What did Joseph give each of his brothers?
9. What did he give Benjamin?
10. What shadow is in this?
11. What was sent to Jacob?
12. What two things did Joseph mean when he said, "See that ye fall not out by the way".
13. Jacob was very happy when he saw his two sons _____ and _____.
14. What joyous news did these sons bring Jacob?
15. What position did Joseph hold in Egypt?
16. How many years had it been since Jacob saw Joseph?
17. What kind of news can shock equally?
18. What lifted the depression from Jacob?
19. What did the sons have to admit to Jacob, to explain what happened to Joseph?
20. Who planned all these happenings?
21. What really convinced Jacob that the news about Joseph is true?
22. When would Jacob go?
23. What can we compare this to?

We will begin this lesson in Genesis 46:1 "And Israel took his journey with all that he had, and came to Beer-sheba, and offered sacrifices unto the God of his father Isaac." Genesis 46:2 "And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here [am] I." Genesis 46:3 "And he said, I [am] God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation:"

Beersheba had been a place where Abraham and Isaac had built altars and sacrificed to God before Jacob. This was a likely place for Jacob to go and pray before going into Egypt. Jacob had not really been visited by God for more than twenty five years.

Jacob undoubtedly knew of the prophecy given to Abraham telling of 400 years of servitude in Egypt by the Israelites. Surely Isreal (Jacob) was praying and asking God's advice on going to this land that had been off limits to his people before. Yet, Joseph was in Egypt, and Isreal, more than he cared for his own life, wanted to see Joseph. Probably, in the night vision, when God spoke to Isreal and called him Jacob, God was reminded him of who he used to be, and still would be, except for the grace of God. God assured Jacob that it was alright to go to Egypt. He promised to make a great nation of him, again, here.

Genesis 46:4 "I will go down with thee into Egypt; and I will also surely bring thee up [again]: and Joseph shall put his hand upon thine eyes."

Here, we see that the God of Isreal is not limited to Canaan, but is God everywhere. It appears that God promises that Joseph would close Jacob's eyes at death, and bury him in Canaan with his relatives.

Genesis 46:5 "And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him." Genesis 46:6 "And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him:" Genesis 46:7 "His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt."

We see, here, that not only did they carry everything Jacob had into Egypt, but all of his sons, and all of their families, and all of their possessions, as well. This all happened when Jacob was about one hundred and thirty years old.

Genesis 46:8 "And these [are] the names of the children of Israel, which came into Egypt, Jacob and his sons: Reuben, Jacob's firstborn." Genesis 46:9 "And the sons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi." Genesis 46:10 "And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman." Genesis 46:11 "And the sons of Levi; Gershon, Kohath, and Merari." Genesis 46:12 "And the sons of Judah; Er, and Onan, and Shelah, and Pharez, and Zarah: but Er and Onan died in the land of Canaan. And the sons of Pharez were Hezron and Hamul."

Genesis 46:13 "And the sons of Issachar; Tola, and Phuvah, and Job, and Shimron." Genesis 46:14 "And the sons of Zebulun; Sered, and Elon, and Jahleel." Genesis 46:15 "These [be] the sons of Leah, which she bare unto Jacob in Padan-aram, with his daughter Dinah: all the souls of his sons and his daughters [were] thirty and three."

Here, we see the children and grand children of Leah, Jacob's first wife, thirty three in all.

Genesis 46:16 "And the sons of Gad; Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli." Genesis 46:17 "And the sons of Asher; Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister: and the sons of Beriah; Heber, and Malchiel." Genesis 46:18 "These [are] the sons of Zilpah, whom Laban gave to Leah his daughter, and these she bare unto Jacob, [even] sixteen souls."

Zilpah, the handmaiden of Leah, accounted for sixteen who went to Egypt.

Genesis 46:19 "The sons of Rachel Jacob's wife; Joseph, and Benjamin." Genesis 46:20 "And unto Joseph in the land of Egypt were born Manasseh and Ephraim, which Asenath the daughter of Poti-pherah priest of On bare unto him." Genesis 46:21 "And the sons of Benjamin [were] Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard." Genesis 46:22 "These [are] the sons of Rachel, which were born to Jacob: all the souls [were] fourteen."

Rachel's descendants who went into Egypt totalled fourteen.

Genesis 46:23 "And the sons of Dan; Hushim." Genesis 46:24 "And the sons of Naphtali; Jahzeel, and Guni, and Jezer, and Shillem." Genesis 46:25 "These [are] the sons of Bilhah, which Laban gave unto Rachel his daughter, and she bare these unto Jacob: all the souls [were] seven."

Bilhah, Rachel's handmaiden, accounted seven descendents who went to Egypt.

Genesis 46:26 "All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls [were] threescore and six;" Genesis 46:27 "And the sons of Joseph, which were born him in Egypt, [were] two souls: all the souls of the house of Jacob, which came into Egypt, [were] threescore and ten."

These seventy souls, if you add Isreal and his four wives, make a grand total of seventy five people who would grow to be approximately three million at the exodus. They fulfilled God's promise that they truly be a multitude. This seventy five includes Joseph's family who are already in Egypt.

Genesis 46:28 "And he sent Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen."

Here, Jacob was just unfamiliar with Egypt, and needed directions to find the area of Goshen.

Genesis 46:29 "And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while."

This had to be a very touching scene. Joseph had waited over twenty years for this moment. The tears of loneliness to see his father and finally been turned into joy. He came in all this new found Egyptian pomp, but fell on his face on his father's neck, and wept tears of Joy. All the power and circumstances were gone, This was his long awaited father. He just could not let go of Jacob, just as if he did, he would disappear again.

Genesis 46:30 "And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou [art] yet alive."

Israel was so delighted. His statement meant that he could die in peace now that he had seen Joseph.

Genesis 46:31 "And Joseph said unto his brethren, and unto his father's house, I will go up, and shew Pharaoh, and say unto him, My brethren, and my father's house, which [were] in the land of Canaan, are come unto me;"

Jacob wanted the Pharaoh to know that his family had now settled in Egypt. They brought their animals with them, so they would not be solely dependent on Pharaoh.

Genesis 46:32 "And the men [are] shepherds, for their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have." Genesis 46:33 "And it shall come to pass, when Pharaoh shall call you, and shall say, What [is] your occupation?" Genesis 46:34 "That ye shall say, Thy servants' trade hath been about cattle from our youth even until now, both we, [and] also our fathers: that ye may dwell in the land of Goshen; for every shepherd [is] an abomination unto the Egyptians."

The Egyptians were not friendly to shepherds. Joseph told his father to just say he was a cattleman. Goshen had easy access to Canaan, so that was where they settled.

We will be in chapter 47 of Genesis in the next lesson.

Genesis 64 Questions

1. Where did Jacob go and sacrifice to God?
2. How did God speak to Jacob?
3. Why did God call him Jacob, instead of Isreal?
4. What did He tell Jacob not to fear?
5. God was going to make what of Jacob's family?
6. Where had Abraham and Isaac worshipped?
7. How long had it been since Jacob talked to God?
8. What prophecy had been given Abraham that caused Jacob fear going to Egypt?
9. What did Jacob want even more than his life?
10. Joseph would do what for Jacob in Egypt?
11. What did Jacob take to Egypt with his family?
12. How old was Jacob?
13. How many of Leah's ancestors came to Egypt??
14. How many of Zilpah's ancestors came to Egypt?
15. How many of Rachel's ancestors came to Egypt?
16. How many of Bilhah's ancestors came to Egypt?
17. What was the total number of Jacob's ancestors came to Egypt?
18. Who was sent to Joseph to tell him of Jacob's arrival?
19. Where were they to settle in Egypt?
20. What two things did Joseph do when he saw his father?
21. What did Isreal say when he saw Joseph?
22. What news did Joseph give Pharaoh?
23. If they were asked, what was their occupation, What were they to say?
24. How did the Egyptians feel about shepherds?

We will begin this lesson in Genesis 47:1 "Then Joseph came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they [are] in the land of Goshen."

Genesis 47:2 "And he took some of his brethren, [even] five men, and presented them unto Pharaoh."

Joseph brought news to Pharaoh that his father and brethren had made it to Goshen. This representative number "five" means grace. This had to be so that they would find grace in Pharaoh's eyes.

Genesis 47:3 "And Pharaoh said unto his brethren, What [is] your occupation? And they said unto Pharaoh, Thy servants [are] shepherds, both we, [and] also our fathers." Genesis 47:4 "They said moreover unto Pharaoh, For to sojourn in the land are we come; for thy servants have no pasture for their flocks; for the famine [is] sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen."

The very thing Joseph told them not to say, is just what they said. They not only told Pharaoh that they were shepherds, but they asked him if they could settle in Goshen, after Joseph told them to settle there. At least, they call themselves Pharaoh's servants.

Genesis 47:5 "And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee:" Genesis 47:6 "The land of Egypt [is] before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell: and if thou knowest [any] men of activity among them, then make them rulers over my cattle."

The Pharaoh was so impressed with Joseph, he wanted his people to have the best. He even offered Joseph's brother a job taking care of his cattle.

Genesis 47:7 "And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh."

Patriarchs had the authority from God to bless whomever they would. It was actually a message from God, spoken by Jacob.

Genesis 47:8 "And Pharaoh said unto Jacob, How old [art] thou?" Genesis 47:9 "And Jacob said unto Pharaoh, The days of the years of my pilgrimage [are] an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage."

This was a question so natural to ask an older man. Jacob was 130 years old. Looking back, his life seemed as a vapor. He regretted that his life was not better, like most of us do. He explained that some of his ancestors lived much longer. However long one's days on this earth are, they are very short compared to all of eternity.

Genesis 47:10 "And Jacob blessed Pharaoh, and went out from before Pharaoh." Genesis 47:11 "And Joseph placed his father and his brethren,

and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded."

The land of Rameses was Goshen. Jacob spoke a blessing when he met Pharaoh, and when he left him. Just as Pharaoh had requested Joseph to do, he put his father and brother in the best area for them, Goshen.

Genesis 47:12 "And Joseph nourished his father, and his brethren, and all his father's household, with bread, according to [their] families."

Joseph saw that his brethren had enough bread to feed their families.

Genesis 47:13 "And [there was] no bread in all the land; for the famine [was] very sore, so that the land of Egypt and [all] the land of Canaan fainted by reason of the famine."

This just meant that there are no producing crops throughout all this area. The only food was that stored by Joseph.

Genesis 47:14 "And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house."

When you are starving, money is not very important. The people bought food with all the money they had, and Joseph turned this money over to Pharaoh. We see what happened when the money ran out in the next verses.

Genesis 47:15 "And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence? for the money faileth." Genesis 47:16 "And Joseph said, Give your cattle; and I will give you for your cattle, if money fail."

These Egyptians had no money left. They had used their last money for food, and they were still hungry. Joseph started to barter now. He would trade them grain for their cattle.

Genesis 47:17 "And they brought their cattle unto Joseph: and Joseph gave them bread [in exchange] for horses, and for the flocks, and for the cattle of the herds, and for the asses: and he fed them with bread for all their cattle for that year." Genesis 47:18 "When that year was ended, they came unto him the second year, and said unto him, We will not hide [it] from my lord, how that our money is spent; my lord also hath our herds of cattle; there is not ought left in the sight of my lord, but our bodies, and our lands:"

Things had gotten so bad that they had nothing left but the bare land and their own bodies.

Genesis 47:19 "Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give [us] seed, that we may live, and not die, that the land be not desolate." Genesis 47:20 "And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's."

Genesis 47:21 "And as for the people, he removed them to cities from [one] end of the borders of Egypt even to the [other] end thereof."

Joseph had stored the food in the cities, so that it would be guarded. He traded for all of the land. Now, Pharaoh owns all the property. Joseph had not only saved Pharaoh's life, but now, he had become far wealthier than he was when Joseph took over. At least the people were alive, even if they did not own anything.

Genesis 47:22 "Only the land of the priests bought he not; for the priests had a portion [assigned them] of Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they sold not their lands."

These priests did not have to pay for their food, so they did not lose their land. Their food was given to them.

Genesis 47:23 "Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh: lo, [here is] seed for you, and ye shall sow the land." Genesis 47:24 "And it shall come to pass in the increase, that ye shall give the fifth [part] unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones."

This was the first example of sharecropping in the Bible. Pharaoh the land owner, would furnish the land, and the seed, and get 1/5 of the crop. The farmer and his family got 4/5 of the crop. This practice is still in existence today throughout the world. These people were thankful for anything. Jesus had bought us with a price.

Genesis 47:25 "And they said, Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh's servants." Genesis 47:26 "And Joseph made it a law over the land of Egypt unto this day, [that] Pharaoh should have the fifth [part]; except the land of the priests only, [which] became not Pharaoh's."

The land still had this same law when this book was written.

Genesis 47:27 "And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and multiplied exceedingly." Genesis 47:28 "And Jacob lived in the land of Egypt seventeen years: so the whole age of Jacob was an hundred forty and seven years."

God had promised that they would multiply, and this is the fulfillment of this here. Pharaoh saw to it that they prospered for Joseph's sake. Israel lived to be 147 years old.

Genesis 47:29 "And the time drew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt:" Genesis 47:30 "But I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their buryingplace. And he said, I will do as thou hast said." Genesis 47:31 "And he said, Swear unto me. And he swore unto him. And Israel bowed himself upon the bed's head."

Jacob desired to be buried in Canaan, because of the promise of God that this was their land forever, and because his ancestors were buried there. He made Joseph promise, with an oath, to take him back home to be buried.

We will begin in number 48 in the next lesson.

Genesis 65 Questions

1. Where did Joseph tell Pharaoh his people were?
2. How many men did Joseph take to see Pharaoh?
3. Why that number?
4. What question did Pharaoh ask them?
5. What did they answer?
6. What did the brothers ask Pharaoh for?
7. What had Joseph told them not to say?
8. Where did Pharaoh tell Joseph to let his brethren dwell?
9. What job did Pharaoh offer them?
10. When Joseph brought Jacob to Pharaoh, What did Jacob do?
11. What privilege did patriarchs have from God?
12. What question did Pharaoh ask Jacob?
13. What did Jacob answer?
14. When we look at the length of our life on earth, what does it appear like?
15. What was another name for Goshen?
16. The Egyptians ran out of _____ to buy food.
17. What was the next thing Joseph traded them out of?
18. What was the third and last thing Joseph had them trade for bread.
19. After nothing was left, what offer did Joseph make the people?
20. What percent of the crop did Pharaoh get?
21. What was the only land Joseph did not trade for?
22. How long did Joseph live in Egypt?
23. How many years did Jacob live?
24. What did Jacob make Joseph swear to him?
25. Why did Jacob make this request?

This lesson begins in Genesis 48:1 "And it came to pass after these things, that [one] told Joseph, Behold, thy father [is] sick: and he took with him his two sons, Manasseh and Ephraim."

It was the custom of the Hebrews that the elder of the tribe would speak a blessing on their children and grand children before they died. The minute Joseph heard that Isreal was very sick, he brought his two sons to be blessed of their grandfather.

Genesis 48:2 "And [one] told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed."

Jacob wanted to receive Joseph sitting up. He made a special effort to be ready for Joseph. Some speculate that Joseph was apprehensive about taking his two sons to Jacob for a blessing, because they had an Egyptian mother. However I do not see that in this. I believe that Joseph deliberately took these two sons to receive a patriarchal blessing. They would have been in their late teens, or twenties, when they came to pay respect to their fast, failing grandfather.

Genesis 48:3 "And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me," Genesis 48:4 "And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee [for] an everlasting possession."

Jacob had not had much time to tell Joseph of the things God had done for him. Joseph had been so busy running the country for the Pharaoh, he couldn't spend much time with his father. Now, before he died he wanted Joseph to know of his Godly heritage. God Almighty here is "El Shaddai".

Genesis 48:5 "And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, [are] mine; as Reuben and Simeon, they shall be mine."

Jacob reassured Joseph that these two grandsons were his, even if they had Egyptian blood. Reuben had lost his right as one of the twelve birthrights. Ephraim and Manasseh would not be one tribe, but they would be two. They would receive Reuben's and Joseph's birthright. If Joseph had any other children, they were included in one, or the other, of these tribes. Ephraim and Manasseh would inherit a son's part each, rather than a grandson's part.

Genesis 48:6 "And thy issue, which thou begetteth after them, shall be thine, [and] shall be called after the name of their brethren in their inheritance." Genesis 48:7 "And as for me, when I came from Padan, Rachel died by me in the land of Canaan in the way, when yet there was but a little way to come unto Ephrath; and I buried her there in the way of Ephrath; the same is Bethlehem."

"Bethlehem" means house of bread. Many of the Isrealites were buried here. There is a place in this area, even today, that the tour guides say are these people's tombs. Isreal wanted to be buried by Rachel.

Genesis 48:8 "And Israel beheld Joseph's sons, and said, Who [are] these?" Genesis 48:9 "And Joseph said unto his father, They [are] my sons, whom God hath given me in this [place]. And he said, Bring them, I pray thee, unto me, and I will bless them."

Joseph, as he said, was concerned that Jacob would not want to bless these boys, because their mother was an Egyptian. Jacob's great love for Joseph meant that love would extend to his sons, as well. So he said bring them, and I will bless them.

Genesis 48:10 "Now the eyes of Israel were dim for age, [so that] he could not see. And he brought them near unto him; and he kissed them, and embraced them." Genesis 48:11 "And Israel said unto Joseph, I had not thought to see thy face: and, lo, God hath shewed me also thy seed."

Jacob had never hoped to see Joseph's children, because he thought Joseph was dead. He had been allowed to see and be with Joseph this last seventeen years. It was not thought unmanly in those days to kiss your grandchildren.

Genesis 48:12 "And Joseph brought them out from between his knees, and he bowed himself with his face to the earth."

Joseph humbled himself before his father.

Genesis 48:13 "And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought [them] near unto him."

Joseph was placing Manasseh in front of Jacob's right hand, toward Israel's left hand, because Manasseh was the oldest son, and was supposed to, by birthright; receive the preferential blessing of the right hand. Joseph placed Ephraim where he could receive the lesser blessing of the left hand.

Genesis 48:14 "And Israel stretched out his right hand, and laid [it] upon Ephraim's head, who [was] the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh [was] the firstborn."

Jacob made the sign of the cross when he, on purpose, laid his right hand on the younger son, Ephraim.

Genesis 48:15 "And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day," Genesis 48:16 "The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth."

Angel is capitalized, because this was a special angel fulfilling the wishes of God.

Jacob thanked God for preserving him all of his life, and especially the Spirit Being he wrestled with all night, when he changed his name to Israel. Jacob blessed these sons to the extent that the blessings he had

received from God, in its fullness, would be in these boys. He literally said, may the grace and salvation I have known be in these boys. Ephraim received the most, a double blessing, since he was on the right hand. He spoke the blessing of Abraham growing into a multitude on these sons.

Genesis 48:17 "And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head." Genesis 48:18 "And Joseph said unto his father, Not so, my father: for this [is] the firstborn; put thy right hand upon his head." Genesis 48:19 "And his father refused, and said, I know [it], my son, I know [it]: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations."

Jacob knew exactly what he was doing. Sometimes, the last shall be first, and this was the case here. I believe that Manasseh was symbolic of physical Israel, and Ephraim was symbolic of spiritual Israel, the Christians.

They both took on the name of Abraham. The spiritual, right hand, was greater than the physical, left hand blessing. Both were saved by belief in, and the grace of, the Lord Jesus Christ. This blessing was not accidental. God guided Jacob's hands. The sign of the cross he made to me, meant that this was the way this blessing would finally come to be.

Genesis 48:20 "And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh."

The spiritual Israel accepted Jesus more readily than the physical Israel.

Genesis 48:21 "And Israel said unto Joseph, Behold, I die: but God shall be with you, and bring you again unto the land of your fathers." Genesis 48:22 "Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow."

The twelve tribes of Israel were spoken of later in the Bible. There will be two of Joseph's sons mentioned, Ephraim and Manasseh. In his last statement, Jacob passed his blessings from God to Joseph and his sons.

I believe that this is spiritual Israel and physical Israel, because of the Scripture in Ezekiel 37:16 "Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and [for] all the house of Israel his companions:"

This stick of Judah and Ephraim are physical and spiritual Israel.

We will be in chapter 49 in the next lesson.

Genesis 66 Questions

1. When Joseph heard Isreal was sick, who did he take to see his father?
2. What was a custom of the Hebrews?
3. What did Isreal do when he heard Joseph was coming?
4. Why did some people believe Joseph was apprehensive?
5. How old were the boys?
6. Jacob told Joseph _____ had appeared to him at Luz?
7. What had He promised Jacob?
8. God Almighty is another name for _____?
9. What two names did Joseph's sons have?
10. Where did Jacob bury Rachel?
11. "Bethlehem" means what?
12. Where does Jacob want to be buried?
13. What nationality were the boys' mother?
14. How did Joseph place his sons in front of Israel?
15. Whose head did Jacob put his right hand on?
16. What was another word for the right hand blessing?
17. What sign did Israel make when he put his hand on the boy's heads?
18. Why is "Angel" capitalized?
19. Ephraim received how much?
20. How did Joseph feel about Israel's choice of blessings?
21. What do I believe about Ephraim and Manasseh?
22. In the 37th chapter of Ezekiel, what do these two sticks mean?

We will begin this lesson in Genesis 49:1 "And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you [that] which shall befall you in the last days."

This is a prophetic Scripture reaching to the last days. The following is a statement to the tribe of each son, and what the future holds.

Genesis 49:2 "Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father."

Israel was about to speak to his sons for all of eternity, and he told them not only to listen, but to take heed to what was being said.

Genesis 49:3 "Reuben, thou [art] my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power:" Genesis 49:4 "Unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defiledst thou [it]: he went up to my couch."

Here, Jacob was saying to Reuben, your morals were bad. You were wishy-washy; you would not prosper, because you did not have your life set on the solid rock of faith. Your eyes were set on fleshly pleasures rather than on the things of God.

Genesis 49:5 "Simeon and Levi [are] brethren; instruments of cruelty [are in] their habitations." Genesis 49:6 "O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their selfwill they digged down a wall." Genesis 49:7 "Cursed [be] their anger, for [it was] fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel."

This harsh reprimand of Simeon and Levi was because of the cruel way they avenged their sister, Dinah. They used, circumcision, their covenant with God, to kill their enemies. This brought shame and disgrace to the house of Israel. Jacob had to go somewhere else to live to keep the neighboring tribes from attacking. Jacob was living in peace with these people, and these two sons brought unrest, and made Israel become a stench to the people around. He was telling them that they would be divided, and not be a great tribe for this, their sin, the killing unmercifully of the Shechemites.

Genesis 49:8 "Judah, thou [art he] whom thy brethren shall praise: thy hand [shall be] in the neck of thine enemies; thy father's children shall bow down before thee." Genesis 49:9 "Judah [is] a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?" Genesis 49:10 "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him [shall] the gathering of the people [be]."

Of course we know that Jesus is the Lion of the tribe of Judah. The statement above saying.....Thine hand being on the neck of his enemy....., was, probably, referring to the victories of David the King. Perhaps Solomon was, also, mentioned in that brief statement. We do know

that lawgivers were from this tribe. They were not diminished, until the grace given came in Jesus Christ our Lord. We do know that the gathering, spoken of here, is the gathering together unto Jesus.

These next verses were still about Judah and his descendants' future.

Genesis 49:11 "Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes:" Genesis 49:12 "His eyes [shall be] red with wine, and his teeth white with milk."

All of this has to do with the blood of Jesus which was shed and remembered through the wine. In all this, we need to see Christ through the blessings of Judah. Our lives with Christ are eternal, just as the blessings of Judah was everlasting.

So many shadows of Jesus are in the above.
He is the Lion of the tribe of Judah
He is the true Conqueror (over death)
He will draw all men unto Him.
Every word is really speaking of Jesus.

Genesis 49:13 "Zebulun shall dwell at the haven of the sea; and he [shall be] for an haven of ships; and his border [shall be] unto Zidon."

This was more Physical than spiritual with Zebulun. It just marked his territory.

Genesis 49:14 "Issachar [is] a strong ass couching down between two burdens:" Genesis 49:15 "And he saw that rest [was] good, and the land that [it was] pleasant; and bowed his shoulder to bear, and became a servant unto tribute."

Issachar, it seems, was lazy and would work for others all his life. He seemed to just drop into obscurity.

Genesis 49:16 "Dan shall judge his people, as one of the tribes of Israel. Genesis 49:17 "Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward."

Dan's tribe had some very interesting facts about them. About the time of Samson, he was in the position of leadership. Samson was of the tribe of Dan. Dan's descendents were the first to fall into idolatry and were not even mentioned in the twelve tribes in Revelation. Some people speculate, because his tribe was not mentioned in Revelation, that the antichrist might be from his people. It is just supposition. No one knows for sure. At any rate, this statement, his father made of him, was not a good one.

Genesis 49:18 "I have waited for thy salvation, O LORD."

It seems to be just a cry of Jacob for rest in Jesus.

Genesis 49:19 "Gad, a troop shall overcome him: but he shall overcome at the last."

He was a warlike tribe.

Genesis 49:20 "Out of Asher his bread [shall be] fat, and he shall yield royal dainties."

It seems this land would produce plentifully.

Genesis 49:21 "Naphtali [is] a hind let loose: he giveth goodly words." Genesis 49:22 "Joseph [is] a fruitful bough, [even] a fruitful bough by a well; [whose] branches run over the wall:" Genesis 49:23 "The archers have sorely grieved him, and shot [at him], and hated him:" Genesis 49:24 "But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty [God] of Jacob; (from thence [is] the shepherd, the stone of Israel:)" Genesis 49:25 "[Even] by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb:" Genesis 49:26 "The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren."

Joseph had already withstood terrible sorrows that would have broken a normal man. God was with him.

God preserved him in Potiphar's house.

God preserved him in the dungeon.

God prepared a way for him to become ruler in a strange land.

Jacob was speaking a blessing forever on Joseph and his descendents. This fruitful bough could be looking back at the famine in the land of Egypt, and how God miraculously provided for Joseph.

It also, was looking to the future for the blessings of God would shower on Ephraim, and Manasseh, and their descendents. His strong arms meant that he was made ruler. The shepherd was one who cared for the flock, and surely Joseph was that. Everything that Joseph did would be blessed of God. He would have overflowing crops and rain when he needed it. The elements would cooperate with him, as well. The blessings which Jacob spoke on Joseph far surpassed even what Jacob had received from Abraham and Isaac. God alone, chooses who can handle greatness, and he had chosen Joseph from these twelve sons.

Genesis 49:27 "Benjamin shall ravin [as] a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil."

This spoken of Benjamin tells us that he would be a mighty warrior, and that he would win the battles and bring the spoils of war home.

Genesis 49:28 "All these [are] the twelve tribes of Israel: and this [is it] that their father spake unto them, and blessed them; every one according to his blessing he blessed them." Genesis 49:29 "And he charged them, and said unto them, I am to be gathered unto my people: bury me with my fathers in the cave that [is] in the field of Ephron the Hittite," Genesis 49:30 "In the cave that [is] in the field of Machpelah, which [is] before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite for a possession of a buryingplace." Genesis 49:31 "There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah.

Genesis 49:32 "The purchase of the field and of the cave that [is] therein [was] from the children of Heth."

Jacob wanted to make sure that they knew not to bury him in Egypt, but to bury him with Leah, his wife, and his ancestors. He made them promise to bury him there. The rest of the above verses were so they would know why he wanted to be buried there, and to leave no question where this burial place was. Even today, People know exactly where this burial place is, in Israel.

Genesis 49:33 "And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people."

Jacob died.

We will finish Genesis in the next lesson

Genesis 67 Questions

1. What Jacob spoke to his sons was for when?
2. When Isreal was speaking to his sons, what must they do?
3. Why did he tell Reuben he will not prosper?
4. Simeon and Levi were called instruments of cruelty, why?
5. What had they caused people around to think of Israel?
6. What would the brethren do to Judah?
7. Who is the Lion of the tribe of Judah?
8. The hand being on the neck refer's to whom?
9. Who will the gathering be to?
10. Who is the true Conqueror? of what?
11. Where shall Zebulun dwell?
12. What were the two things we learn of Issacher here?
13. What famous person was from the tribe of Dan?
14. What book of the Bible was Dan's name omitted from the list of the twelve tribes?
15. What do some believe this indicates?
16. Is there any fact to back this up?
17. What description do we get of Gad's tribe?
18. Of whom was it said, his bread shall be fat?
19. Naphtali was a what?
20. Who got the best blessing of all?
21. Name the ways God preserved him?
22. This fruitful blessing was to extend to what two sons of Joseph?
23. Who alone chose whom He will trust with greatness?
24. What animal was Benjamin compared to?
25. What did this tell us about him?
26. Where did Israel want to be buried?

This lesson begins in Genesis chapter 50 verse 1

Genesis 50:1 "And Joseph fell upon his father's face, and wept upon him, and kissed him."

Jacob had just died at the end of chapter 49. Joseph truly loves his father. His emotions were stirred as his father died, and he wept, and kissed him.

Genesis 50:2 "And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel." Genesis 50:3 "And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the Egyptians mourned for him threescore and ten days."

Hebrews did not, and do not, embalm the dead. This was an Egyptian custom. Joseph was just a lad when he came to Egypt and picked up some of their customs. The dead body would begin to smell the fourth day, if it was not embalmed. It is the law in the U.S., If a person is not embalmed, they must be in the ground in 24 hours. Even today, some Hebrews do not embalm. Since the body does not smell, they mourned for him for 40 days.

Genesis 50:4 "And when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying," Genesis 50:5 "My father made me swear, saying, Lo, I die: in my grave which I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again." Genesis 50:6 "And Pharaoh said, Go up, and bury thy father, according as he made thee swear."

Here we see that, even though Joseph had been second in command in the land, he was still subject to Pharaoh. He told Pharaoh of swearing to his father that he would bury him in Canaan with his ancestors. Pharaoh trusted Joseph and agreed.

Genesis 50:7 "And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt," Genesis 50:8 "And all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen." Genesis 50:9 "And there went up with him both chariots and horsemen: and it was a very great company."

This funeral was fit for a king. Heads of state are sometimes awarded this fanfare at their departure. Ordinary people do not get this kind of funeral. Of course, the Egyptians did this for Joseph, whom they loved and respected. The others went for love and respect of Israel. To prove they would return, They left their children with their earthy possession.

Genesis 50:10 "And they came to the threshingfloor of Atad, which [is] beyond Jordan, and there they mourned with a great and very sore lamentation: and he made a mourning for his father seven days."

We know that "seven" means spiritually complete. This mourning was over. This thershing floor had one large room big enough to hold the mourners.

Genesis 50:11 "And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This [is] a grievous mourning to the Egyptians: wherefore the name of it was called Abel-mizraim, which [is] beyond Jordan."

"Abelmizriam" means meadow, or mourning.

These local people saw so many Egyptians, they assumed the dead person was an Egyptian.

Genesis 50:12 "And his sons did unto him according as he commanded them:" Genesis 50:13 "For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a buryingplace of Ephron the Hittite, before Mamre."

All of this showed great respect and obedience to the father from Joseph and his brethren.

Genesis 50:14 "And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father." Genesis 50:15 "And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him." Genesis 50:16 "And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying," Genesis 50:17 "So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him."

A guilty conscience can eat you up alive. That was what these brothers were feeling now. They were thinking what they would do, if they were in Joseph's place. They realized that Joseph's heart was tender right now from the loss of his father. They used their father to get forgiveness from Joseph. Joseph's tears here were partly because they do not understand the kind of man he was. He had already forgiven them. They were so afraid, that they sent a substitute, but as we see in the next verse, they decided to go themselves.

Genesis 50:18 "And his brethren also went and fell down before his face; and they said, Behold, we [be] thy servants." Genesis 50:19 "And Joseph said unto them, Fear not: for [am] I in the place of God?" Genesis 50:20 "But as for you, ye thought evil against me; [but] God meant it unto good, to bring to pass, as [it is] this day, to save much people alive."

Here, we see Joseph as a type of Christ. Joseph forgave them, even though they did not deserve it, and reassured them that this was God's plan to save many people. Joseph was a savior of these, and many more people's bodies through the famine. Jesus is the Savior of our soul.

Genesis 50:21 "Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them."

This Scripture reminds me of the one in St. John where the Lord tells us "Let not your heart be troubled....." Here, again, we see Joseph as a type of Jesus.

Genesis 50:22 "And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years." Genesis 50:23 "And Joseph saw Ephraim's children of the third [generation]: the children also of Machir the son of Manasseh were brought up upon Joseph's knees."

This was a statement of peace, happiness, and joy that came to Joseph in his last days. He lived long enough, 110 years to enjoy his great grandchildren. This is somewhat like the fate of the Christians, when we will live with Jesus in heaven.

Genesis 50:24 "And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob."

God does not lie. He would bring them out and take them to the promised land, but it would be 400 years later, after many hardships in Goshen.

Genesis 50:25 "And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence."

Joseph, like his father before him, wanted his final resting place to be with Abraham, Isaac and Jacob. He made his brothers take an oath to take his bones back when they left Egypt.

Genesis 50:26 "So Joseph died, [being] an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt."

He was embalmed, because it was an Egyptian custom. His coffin would surely be carried to the promised land by the Hebrew's in the Exodus.

Genesis 68 Questions

1. When Jacob died, what did Joseph do?
2. What did Joseph command his Physicians to do?
3. How many days did they mourn in Egypt?
4. Why did they embalm a Hebrew?
5. Where did Israel want to be buried?
6. Why did Joseph have to ask Pharaoh to be allowed to go?
7. How many went?
8. This funeral was fit for whom?
9. What did Joseph leave behind to assure them that he would be back?
10. Where did they stop and mourn seven days?
11. What did the Canaanites believe?
12. "Abelmizriam" means what?
13. Who had bought this burying place?
14. What did the brothers think Joseph would do to them?
15. When the brothers asked forgiveness, what did Joseph do?
16. Why did God allow this?
17. Compare Joseph and Jesus as saviors.
18. How long did Joseph live?
19. How many generations of Ephraim's children did Joseph see?
20. What three things did Joseph know in his last days?
21. What three men did God promise the Promised Land to?
22. How many years would it be, until they leave Egypt?
23. What did Joseph make his brethren promise to do, when they went to the holy land?

*Thank you for taking the time to study these lessons in Genesis.
I pray that something in this study has blessed you.*

Your friend in Jesus,

Louise

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