

GENESIS CHAPTER ONE

In the beginning God created the heaven and the earth. Notice that no date or time period is given here. There is just the statement that God created it. This is also the place to insert the famous, or perhaps infamous, gap theory. We will discuss this after verse two.

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.

This is a good time to put in comments on the "gap" between verses one and two. I stress the fact that this is a **theory**.

The "gap" theory is one of those things which Christians love to discuss, argue and generally beat to death. Those who believe in the "gap" believe there is an indefinite time period, possibly billions of years, between Genesis ch 1 vs 1 and vs 2. It's a fun topic since we won't have an answer until we reach Heaven and can ask the question in person. It really doesn't matter since it does not affect our salvation or our Christian walk. Many who believe in the "gap" also believe there was a prior creation on the earth and that at some point God chose to wipe it out and start over.

Verse three gives us light. **And God said, Let there be light: and there was light.** Notice that this was not the light of the sun. That comes later, in verse sixteen. This was apparently light directly from God. In verse four God speaks of this creative act as being "good". He calls each of his creative acts "good" except for day two and the creation of the "firmament" in verse eight. This has significance so put a mental check mark on verse eight.

In verse five God uses a capital D for Day and a capital N for Night. This is the only one of the creative acts where he uses the capital for day or night. This has significance but what that is escapes me, unless He uses this to indicate a longer period of time than a twenty four hour day.

Moving on to verses six, seven and eight. **And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.** A division of waters is made here with a space between called a firmament. Verse seven confirms the division and

verse eight tells us what the firmament is. **And God called the firmament Heaven. And the evening and the morning were the second day.** What we have now is water on the earth and water,(ice?), somewhere above the earth;probably above the solar system. There is almost always confusion among new Christians because we have been trained to associate the word "firm" with something solid. Firmament is anything but solid.

Notice now in verse eight that God does not call the creation of the firmament called Heaven good. We are referring now to those waters somewhere above the solar system but below God's throne and to the area somewhere below these waters which is our solar system and our visible heaven,(where the birds fly). This is now the abode of Satan and his demonic beings. Satan is called "the god of this world" and it is for this reason that he was able to offer Jesus all the kingdoms of this world. It was a legitimate offer;see Matthew chapter four,verses 8 and 9.This is not to say that Satan "owns" the earth,that belongs to God,the Creator. Satan's dominion is over the world systems,especially the political and religious systems,of the world. See also Ephesians ch 2 verse 2,2 Corinthians ch 4 verse 4 and Ephesians ch 6 verses 11 and 12.

In verses nine and ten we have the waters on the earth gathered into one "bed" (all the oceans and seas are connected at some point)and the dry land appearing. These are named by God,Earth and Seas. Again,God pronounces it good.

Verses 11 and 12 are the beginning creation of life. Here we have the grass,herbs and trees created. Notice in each verse that God uses the phrase "after his kind",indicating no mixing and no hybridization. If you believe the Bible this phrase puts the theory of evolution to rest once and for all. Also note that the grass,trees and herbs were created before the sun. Another phrase worth noting is Gods command to the earth to "bring forth grass etc". This may indicate that seed were already present from the prior creation. Verse 24 uses the same phrase in respect to the animals but there are important differences there. Verse 13 finishes verses 11 and 12 by indicating a 24 hour period. **And the evening and the morning were the third day**

In verse 14,15 and 16 we have the creation of of the sun,moon and stars. **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.** These are for us and for the animal and vegetable kingdom. God has no need for times or for additional light. I especially love the last part of verse 16 **he made the stars also.** He just threw those

in;billions of stars,galaxies and nebulae, almost as an afterthought.

Verses 20 through 23 give us the creation of the birds and fish,along with all the other sea creatures. Again we have a repeat of the phrase "after his kind". When a word or phrase is repeated it is for emphasis and indicates that the word,or phrase, has special importance. When the Holy Spirit repeats something He intends you to notice it. God blesses them and commands them to be fruitful and multiply. Again we have the twenty four hour day

Verse 24 and 25 taken together **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. And God made the beast of the earth after his kind,and cattle after their kind,and everything that creepeth upon the earth after his kind:and God saw that *it was good*.** Be sure to notice the continued repetition of "after his kind". Also in this verse,God repeats the phrase,"Let the earth bring forth",but this one is different in that God then goes on to say" **And God made the beast**" etc.

There are some interesting things in verses 26,27 and 28 concerning the creation of man. Man was created last but created from the same material,earth,as the lower animals. That is the reason our salvation does not include the body,until we get our glorified body. More on this when we get to Adam's fall. The Hebrew adam means ruddy,red or flushed.

Probably showing that Adam was somewhat dark skinned. It is my belief that Adam contained the genes of the different races. More on this when we get to Noah's sons in chapter 9.

The statement in verse 26"**Let us make man in our image**" causes some to believe that Adam looked just like God. This isn't so as the image God is speaking of is the trinity. Man,like God,is a trinity. We have a body,a soul and a spirit. It is man's spirit that allows a saved person to commune with God. With that said,I do believe that it is likely that the first Adam and the second Adam(Jesus)were probably very close,possibly even identical in appearance. There is no scripture for that,just my thinking.

In verses 29 and 30 we are told that the creation,at this point is vegetarian. No man, or animal,eats meat at this point. We will return to this condition at Christ's second coming.

Both Man and beast are given all the herbs,fruit,seed for "meat". Seed is mentioned twice;high protein perhaps?

Verse 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. Thus ends the sixth day and**

from this point forward,six is the biblical number of man.

GENESIS CHAPTER TWO

Verses 1,2 and 3 go together and are concerned with the finished work of creation and the seventh day rest period. **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.**

This would be a good time to discuss some things concerning the seventh day. There are a few denominations today that believe keeping the sabbath day is necessary. There are even those Christians who believe Sunday is the Sabbath. The Jewish Sabbath started at sundown Friday and went until sundown Saturday. This was a Jewish requirement, under the law. Gentiles have never been required to keep the Sabbath. No one,until Moses was given the Ten commandments was required to keep the Sabbath. No New Testament Christian,after Pentecost, was ever required to keep it. Our Savior rose from the dead on the first day of the week and Christians meet on the first day of the week,Sunday.

Verses 4,5 and 6 are taken together. We often hear that it never rained until Noah's flood and this is where we find the proof for that...**for the Lord God had not caused it to rain upon the earth,and there was not a man to till the ground. But there went up a mist from the earth,and watered the whole face of the ground.**

Obviously the climate was very different from Adam to the Flood. It is likely that there was a light cloud cover and an even,sub tropical temperature. Think of the world then as one big greenhouse.

In verse eight we are told that Adam was formed and God breathed the life into him. God made a mini replica of himself in that man has a body,soul, and spirit. I like the simile where the trinity is likened to a tire with the tire being the body,the inner tube being the soul and the air being the spirit. These can be separated and put back together as needed.

Verse 8 And the Lord God planted a garden eastward in Eden;and there he put the man whom he had formed. Notice here that Eden is a land,not a garden. We speak of it as the garden of Eden and the usual,incorrect,assumption is that Eden was the garden. We really should call it the garden in Eden. There are those who believe that the land of Eden is the land grant God promised to Abraham and his descendants.

In verse 9 we are introduced to the "tree of life" which was placed in the center of the garden. Adam was never told not to eat of the tree of life until after he was put out of the garden. The tree of life shows up again in the Millennial Kingdom. Now one final thought on the tree of life. Putting Adam and Eve out of the garden was an act of mercy on the part of the Lord. Consider what would have happened if they had eaten of the tree of life after eating the forbidden fruit. They were both now in an aging,dying body and they would have then lived forever in that condition.

In verses 10 through 14 we are told that a river sprang from Eden,probably the garden,and divided into four rivers. Be aware that Noah's flood completely changed the landscape and that these rivers,with the exception of the Euphrates,are gone from today's map. It is also likely that the Euphrates is no where near it's former location.

It is worth noting that all life is sustained by the garden(farming) and all wealth is ultimately depends on farming and mining.

In verses 15,16 and 17 we have the Adam placed in the garden and given permission to eat of every tree in the garden with one exception. **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.** In order that we not be robots we must be given choices and this was the simple choice given to Adam. God did not give the command to Eve;she received it from Adam. Think of the tree as the moral training ground for Adam and Eve.

Verse 18 God decides to make Adam a help meet. It is help meet and not help mate. There is a difference in that help meet indicates one who walks beside and helps "meet"whatever comes. **And the LORD God said,it is not good that the man should be alone;I will make him an help meet for him.** God seems to have put this on the back burner until after the animals were named.

Verses 21 and 22 **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; And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.** This is almost, but not quite, cloning. I say not quite because a clone would be identical. It is similar in that the woman was made from cells from the man. Notice also that the woman was the only creature not made from earth.

There are a couple of interesting little nuggets in verse 24. **Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.** First, it says the man, not the woman, shall leave his family. To this day, women seem to stay closer to their families than men do. The phrase "one flesh" is God's definition of marriage. For more along this line see chapter 24 verse 67 where Isaac marries Rebecca. **And Isaac brought her into his mother Sarah's tent, and took Rebecca, and she became his wife.....** No license, no paperwork, no preacher nor justice of the peace, just God's blessing on the marriage. It would hardly be right to leave this subject without mentioning 1st Corinthians chapter 6 verse 16 **What? know ye not that he which is joined to an harlot is one body? for two saith he, shall be one flesh.** I just thought I would throw that in for all you men claiming to be "husband of one wife".

God gives to man the responsibility to be the leader in the home and gives to the woman the responsibility to help him. Lucky indeed is the couple where this works as it should and miserable is one, or both, when it does not.

Chapter two ends with the first married couple, in a beautiful garden with no cares or troubles and only one commandment; "do not eat of that tree in the center of the garden".

GENESIS CHAPTER THREE

Chapter three is one of the most "loaded" chapters in the bible. Verse 1 **Now the serpent was more subtil than any beast of the field which the LORD God had made. And he**

said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

It is certain that Satan did not appear as the serpent we know today. God changed the serpents appearance when he placed the curse on him. His appearance was probably very beautiful whatever form it took. After all, Satan can appear as an angel of light. Whatever his appearance, notice that he questioned what God said.

Verse 2 and 3 go together. This is Eve's answer to the serpent. **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.**

Here Eve becomes the first bible changer and adds to Gods word; **"neither shall ye touch it"** Adding to God's word is still going on today. It is also possible that Eve was told by Adam, "not to touch it", since her instructions in the matter came from Adam and not directly from God. Sin began with the changing of God's word. Satan attacked the woman because he knew she could influence Adam.

Verse 4 and 5 **And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day that you eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.**

This is an example of Satan using partial truth to get someone, in this case Eve, to disobey God. The part about their eyes being opened to know the difference between good and evil was true. The statement "Ye shall not surely die" was a lie. As soon as they ate the fruit their spirit died and before the thousand year "day" ended they died physically. The spirit, then and now, is the part that can commune with God. That is why we must be born again. It is the spirit that is born again.

Verse 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.** Eve was hanging around where she had no business. She could have been anywhere else in the garden, and been safe. Human nature being what it is, she had to hang out near the forbidden tree. It is also probable that Eve was away from Adam and that he came on the scene just after she had eaten the fruit. The scripture does say "gave also unto her husband with her" but this statement allows some room to believe that Adam had stepped away momentarily. I find it impossible to believe that he would have allowed her to eat the fruit if he had been standing next to her. Most commentators seem to believe that Adam

deliberately ate of the fruit so that he would die with Eve. He certainly knew the penalty and ate deliberately since the bible says Eve was deceived but Adam ate with full knowledge that he would die.

One final note before we leave verse 6. The fruit is usually pictured as an apple but this is an obvious error. Apples don't grow in the heat of the middle east. Furthermore, man has had a continuing problem with one fruit; the fruit of the vine, grapes.

Notice in these next verses that God deals with each one individually. That is the way it will be at the judgment. We will stand before God alone and be dealt with individually. Judgment for reward for the saved and later for punishment for the unsaved.

Verses 7 through 11. Now our first father and mother are in trouble, and they know it....**and they knew that they *were* naked; and they sewed fig leaves together, and made themselves aprons.** Adam and Eve heard God coming and hid themselves. Now, God knew perfectly well what they had done and where they were. His questions were to make them admit to what they had done. In verse eleven God asks...**Who told thee that thou *wast* naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?** Again, God knew the answer but forced Adam to admit his sin. Watch what comes next in verse 12.

Verse 12 **And the man said, The woman whom thou gavest *to be* with me, she gave me of the tree, and I did eat.** This is the man who, in verse six, was ready to die for his wife. Standing before an angry God, with sin all over you, has to be a horrifying experience. This is exactly what the lost sinner will face when he stands before God at the Great White Throne Judgment.

Verse 13 **And the LORD said unto the woman, What *is this that* thou hast done? And the woman said, The serpent beguiled me, and I did eat.** Both Adam and Eve are now passing the buck. Adam blames Eve and Eve blames the snake. This is still going on today. If you doubt it watch one of those "Judge Whomever" shows that are popular now. It is always the fault of someone else .

Now come God's curses. He places a curse on the serpent, on Eve, on Adam and finally, on the ground, (the earth), itself. The serpent....**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:** Notice the colon, the thought continues in verse 15.

Verse 15 is a verse that we should remember as we go through the bible. This is the first mention of the coming Savior. **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.**

Her seed refers to Jesus. This is the first direct prophecy of the coming Messiah.

There seems to be a normal, inherited fear of snakes in most normal people. Those who keep snakes as pets must learn to get past that fear. You are welcome to my share of them. As some wise person once said, "There are only two kinds of poisonous snakes. Dead ones and the ones I haven't seen yet."

Verse 16 is the curse placed on the woman. **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.**

Multiplying the woman's sorrow is easy enough to understand. There is pain and sorrow in childbirth and much sorrow often follows as the child grows and follows any path but the right one. Then there are things like poverty, domestic violence and abandonment. The term, "multiply thy conception", is harder to pin down. I take it to mean that Eve would have multiple births, several children at each conception. After all, there was now a planet to populate. Here we see the passing of the Edenic covenant and the beginning of the Adamic covenant. Here is a related thought. I was raised on a farm and saw many animals delivering their young. None of them ever seemed to be in pain. Sometimes there would be some pressure and a little grunt or two but never any evidence of the pain that women suffer in childbirth.

Verse 17, 18 and 19 is the curse placed on Adam and the earth.... **cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; 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.** Mankind is now spiritually dead and can look forward to a physical death sometime in the future. He will now labor for his and his families food, shelter and clothing. Anyone who has ever had a vegetable, or flower, garden knows what comes next, Drought, flood, insects, disease and weeds. Compare this verse with Romans ch 8 v 22 **For we know that the whole creation groaneth and travaileth in pain until now.** This will all change when the KING returns, at his second coming, and brings in the Millennial kingdom. The earth will return to its Edenic state.

In verse 20 Adam names his wife Eve, the mother of all living. This is the first mention of

her name even though I have been referring to her as Eve.

God makes Adam and Eve "coats of skins,doubtless skins of lambs. This is Adam and Eves salvation by sin offering(innocent blood shed). Notice that Adam and Eve did nothing to receive this. It was,and is,God's work.

Verses 22 through 24 concern Adams' expulsion from the garden. Judging by the text,God's main reason for expelling Adam and Eve from the garden was so that they could not now eat of the tree of life and live forever.

I consider verse 23 one of the saddest verses in the bible. **Therefore the LORD God sent him forth from the garden of Eden,to till the ground from whence he was taken.**

Verse 24 seals it.**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.** Cherubim are one of four classes of supernatural beings;archangels,angels,cheubim and seraphim. The flaming sword is to keep the humans from returning to the garden and tree of life. Apparently they could return to the "gate" but were not allowed to enter.

GENESIS CHAPTER FOUR

We will consider verses one through six together. Eve's statement,"I have gotten a man from the LORD",would indicate one of two things. She believed that Cain was to be the promised redeemer,or more likely,she now knew that God was going to continue with the human race. There had been no assurance of the race continuing to this point. Some have tried to make Cain the actual son of Satan,basing their view on 1st John Chapter 3 verse 12 Not as Cain, *who* was of that wicked one,and slew his brother. And wherefore slew he him?Because his own works were evil,and his brothers righteous. This is not true as the Bible clarifies itself in the same chapter.1st John Chapter 3 verse 8. He that committeth sin is of the devil. There are other instances where sinners are spoken of as being of their father the devil.

It is likely that Cain and Abel were twins,or even more likely,part of a multiple birth,with

Cain being born first, No second conception is mentioned between Cain and Abel. There was also the curse placed on Eve "I will greatly multiply thy sorrow and thy conception". That curse seems to indicate one of two things. Either Eve was to have a child every few months(unlikely),or she was to have multiple births. Consider also that it is entirely possible that there were more than just Cain and Abel born at this same time. Female names are often not given and when they are,be sure to take note as they will come up again later.

There are three occupations mentioned so far. Adam was a gardener,Cain a farmer and Abel a shepherd. This is the first mention of a shepherd and as such it suggests to us that we run that word through the bible. In doing so we find that the word shepherd always,with one exception,has a positive meaning. The exception is found in Zech 11:17 the idol shepherd(notice that this is idol and not idle). All three of these occupations would tend to keep a person close to the earth and close to God.

In verses four through six we have Cain and Abel bringing their offerings to God. There is no indication here in the scripture that these were sin offerings though that is probably the case since there is no remission of sin without the shedding of innocent blood. Both Cain and Abel knew what type of offering to bring. If this were not so then God would hardly blame Cain for bringing the wrong type of offering. They also had Adam's testimony as to the sin offering given by God at their expulsion from the garden. Cain decided to bring his best of the best and since it did not follow God's instructions the offering was not accepted. The word "firstlings" in verse four indicates that Abel wanted to bring God his best. Cain was determined to do it his way. This is where mankind's religious wars began.

Abel's sacrifice was based on grace through the shed blood of a lamb. A lamb and a shepherd were the first to die. Cain's religion was based on good works. This is the basis of all the "works' based religions that followed.

In verses six through eight we have Cain's reaction to God's rejection of his offering. We are told that his countenance fell. I picture him pouting and with his lower lip stuck out as far as he can get it. Do notice that nowhere in this passage are we given any indication that Cain repented of his sin. His entire focus seems to be on himself and how his sin was to affect him. He is described as sullen,angry,depressed and silent. This mental state culminates in the murder of Abel and the personal result is the same. There is no repentance and the only sorrow expressed is for himself. Notice the phrases("sin lieth at the door")"and thou shall rule over him."This indicates that Cain can have mastery over

sin. In other words, God is giving Cain the chance to "get right". God is giving Cain a chance to be forgiven for bringing the wrong offering. This is also the first mention of sin. An excellent way to study is to always run these "first mentions" through the entire bible.

In verses nine through twelve God now questions Cain in order to get a confession of sin.

Notice that Cain claims both ignorance and innocence-both a lie. Both answers were rejected by God who then asks What hast thou done? Cain is now cursed along with Adam, Eve, and the ground. In other words, the only named person we now have without a direct curse from God is Seth. Cain's curse is that he could no longer make a living by farming but would be a homeless wanderer.

In verse thirteen notice Cain's whine. He has killed his brother and now complains because

God is too harsh. Cain becomes paranoid, believing that everyone??(who are these people?? it seems to hint at that multiple conception thing.) is out to kill him. To keep him safe the Lord set a mark on Cain and this is where some of the commentators completely lose their minds. One, Rabbi Joseph, has this mark a long horn growing out of Cain's forehead. A couple of others have Cain the world's first Negro. That "long horn" business is too ridiculous for further comment. As for the "world's first Negro", Adam and Eve obviously carried the gene pool of all the future races but I do not find these races becoming distinct until the dispersal after the flood, at which time Cain's descendants, if they still existed, had to go forward through one of the wives on the ark. (Ch 6 vs 9). All we know is that Adam was fashioned from red/brown earth (clay?). The Lord also promised sevenfold vengeance on anyone harming Cain. Take note of sevenfold vengeance as it comes up again in verse twenty four.

Verse sixteen indicates that the Lord still stayed in close contact with Adam's family even though they were barred from the garden.

Verse seventeen And Cain knew his wife; again indicating that Eve had litters. Cain can no longer farm but apparently can now build a city named for his son Enoch. This is not the later Enoch, of chapter five, who walked with God.

In verses eighteen and nineteen we have a list of Cain's sons down to and including Lamech. Notice that Lamech is the first recorded instance of polygamy. Remember that this is the line coming from Cain and none in this line are ever mentioned as serving God.

In verses twenty through twenty four we have this list of Cain's descendants and the trades

they were engaged in. These trades are not evil in themselves but do indicate a moving away from the pastoral trades that tended to keep mankind closer to God. These trades also show just how advanced mankind had become by this time.

In verses twenty three and twenty four Lamech is wounded and hurt and as result he apparently kills two men. Lamech has taken the law into his own hands and taken revenge. God had promised seven fold vengeance on anyone harming Cain,now notice Lamechs arrogance as he claims there will be vengeance seventy and seven fold if anyone should hold him accountable.

25-26 The scene switches back to Adam and Eve at an earlier time. Seth is conceived,grows to manhood and has a son of his own, Enos. The last part of verse twenty six has special importance as it indicates that Seth's line is divergent from Cain's line and begins to turn back to the worship of God.

GENESIS CHAPTER FIVE

Chapter five is one of those geneology list that most of us tend to skip over or read through quickly. However,these list are put here for a reason. The names often crop up later in scripture so we need to know where and when these people lived. If we skipped the list in chapter five we would miss some good points.

Verse one has a nice nugget. **This is the book of the generations of Adam.** The phrase **This is the book of the generations** occurs only twice in the Bible. Once here referring to the first Adam and again in Matthew Chapter one verse one referring to Jesus Christ,the last Adam. Calling Jesus the last Adam is scriptural as it is found in 1st Corinthians chapter 15 verses 45. **And so it is written,The first man Adam was made a living soul;the last Adam was made a quickening spirit.**

Notice the phrasing in verse two where both the man and woman are addressed as Adam.

We still have this custom today where the woman takes the man's last name when she

marries.

verse 5 **and he died** notice here that Adams was the first natural death recorded. The lambs slaughtered to make coats for Adam and Eve were not natural deaths. While it is certainly probable that animals had died, to make food and clothing, this is likely the first natural death of a member of mankind. Remember that there is no sickness or disease present at this time and no wars until after Genesis 12.

Notice that, as each man is named, the phrase is added "and he died ". That is, until we get to Enoch who verse 24 says **And Enoch walked with God: and he was not; for God took him.** In other words, he did not die but was "raptured" by God. He is a "type" of the modern believer who will be raptured by Christ. It is worth noting that Enoch was the seventh from Adam. Seven is a special number to God and is always associated with completion or perfection.

Methuselah, introduced in verse 25, lived 969 years and died about 2347 BC. Noah, the son of Lamech and grandson of Methuselah was born about 2948 BC. This means that Methuselah was alive for the first 600 years of Noah's life. Think of the knowledge that Methuselah could have passed along to Noah in that length of time.

Chapter five shows man's value to God. God could have let mankind die with the death of Adam and Eve in the garden. This chapter also shows the "godly" line coming from Seth (I put "godly line" in quotes as there is no "godly line" in scripture). as well as showing the reign of death by the phrase "he died" after each entry except for Enoch. The phrase "and he died" also lets us know that all of these ancestors of Noah were dead before the flood came. Finally, chapter five shows the defeat of death by the rapture of Enoch.

GENESIS CHAPTER SIX

Here in chapter six we begin to get into the "fun" stuff. This is a chapter which quickly tests whether you believe what God says or not. It never rained, really? Giants, really? An ancient ancestor built a boat to hold eight people and two of each animal in the world, really? No to that one, as some of the animals came in groups of seven. But enough

of that;believe God and let's have some fun with these next few chapters.

Verses one through four get us right into the first controversy. In verse three we have the phrase **yet his (mankinds') days shall be 120 years.** This was to be the amount of time mankind was to live before the flood wiped them out.120 years was also the amount of time mankind was given to repent while Noah was building the ark.

That there were giants in ancient times is clear from both the Bible and modern archeology. In Numbers,verse 33 we have the Israelites spying out the promised land **And we saw the giants,the sons of A-nak, which come of the giants: and we were in our own sight as grasshoppers,and so we were in their sight.**In addition to that verse there are twelve other bible verses referring to giants. Here is another example:De chapter 2 vs 20 **That also was accounted a land of giants(Moab)(go to these verses and do children of Lot.:giants dwelt therein in old time;and the Ammonites call them Zam-zum-mims.** There are also many modern excavations where giant human bones were discovered. If you Google "giant human bones" be prepared to wade through a lot of hoaxes but there is some good stuff there as well. Believe the bible. If it says there were giants,there were giants.

Verses 5 through 8 show God looking on man's wickedness and deciding to wipe out his creation. Man had become so evil that God says He "repented"making mankind. Compare this to the creation week where God is pronouncing everything good except for his creation of the heavens. Thanks to those inhabitants of the heavens the creation had gone from good to so evil that God was sorry he had made it. This does not mean that God had made a mistake but rather that God's thinking has changed direction as a result of mankind's evil. There is a footnote here though in verse eight **But Noah found grace** (first mention) **in the eyes of the Lord.** and we are told the reasons in verse nine.

in verse nine and following we find these words; **...Noah was a just man and perfect in his generations, and Noah walked with God.** God gives us three reasons for his acceptance of Noah. He was just;in other words he was a righteous person. He walked with God,indicating that he listened to and believed God and therefore fellowshiped with him. Finally the tough one. He was perfect in his generations. No angelic blood in his bloodline."in a world of physical giants God sought out a spiritual giant."

Noah's three sons are named in verse ten, Shem,Ham and Japheth. These are the fathers of the modern races. We will get to the proof of that later in chapter ten.

God has now made the final decision to destroy all living creatures with the exception of Noah and his family, and in verse fourteen Noah gets his instruction on building and stocking the ark. **Make thee an ark of gopher wood;**(that is cypress to us),**rooms shalt thou make in the ark, and shall pitch it within and without. And this is the fashion which thou shalt make it of :**The length of the ark *shall be* three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A window shalt thou make to the ark, and in a cubit shalt thou finish it above;(this window would have been a long 18 inch louvre just under the roof)and the door of the ark shalt thou set in the side thereof; *with lower, second and third stories shalt thou make it.* So we have God's direction as to size. There were at least three different "cubits" used in Noah's day. A cubit was measured from the bend of the elbow to the tip of the middle finger and was usually eighteen inches. Another cubit was 22-24 inches in length. Dr. Ruckman points out that there may well have been an even larger cubit since there were giants around in those times. All that said, let's take the smaller cubit and see just how big this box was. I call it a box since it wasn't a ship or boat but just a big, rectangular box, three stories tall. The measurements in our terms would be 450 feet long by 75 feet wide and 45 feet tall. That is larger than any ship until the Queen Mary.

In verse seventeen and following we have God again promising Noah that he would destroy all air breathing beings on the earth. The difference is that now he begins to tell Noah how he would do it. This must have been hard for Noah to accept since he had no concept of rain, no concept of flood and so on. He simply followed God's instructions and must have endured an enormous amount of ridicule from his neighbors.

In verse twenty one Noah is told to take food into the ark for himself, his family and the animals. While the ark could have certainly held this amount of food it may be that God may simply have put the animals into hibernation. Remember too that the animals as well as man were vegetarians until after the flood. See chapter nine verse 2 for proof of this.

GENESIS CHAPTER SEVEN

In verse one we see that God is inside the ark. **And the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation.** God says come in. One must be inside to say come in. God again pronounces

Noah righteous indicating that he is the only one righteous in this entire generation. The wife, sons and sons wives come in on Noah's coattails. Ham later proves that he is not a righteous man. See Chapter 9 verse 22 and following. The ark is a place of refuge and safety. As such it is a perfect picture of our salvation. When God puts you in, and closes the door, you are in for eternity. Our eternity begins the moment we are saved.

Verse two says **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.** I first thought this meant that there were six pairs of clean beasts and one extra for sacrifice. The phrase, "the male and his female", makes it clear that there were seven pairs. The extra female left after a sacrifice would be a plus since most animals are not monogamous. At this point, though God has given Noah the dimensions of the ark, he has not told him how the earth would be destroyed nor has he told him how long he would be in the ark.

Of the fowls of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth. Seven pairs since the birds are near the bottom of the food chain and the animals would now be meat eaters. One class member laughingly suggested seven pairs of buzzards to help with the clean up. After a year in the water I doubt there would have been much left to clean up.

In verse four God finally tells Noah that the earth would be destroyed in only seven more days. Water would have to fall and rise from the earth at the rate of six inches a minute to cover the tallest mountains in the allotted time. Remember too that the mountains probably did not resemble mountains of today. The stresses put on the earth by the tremendous weight of water could have tossed the mountains up to their present height. Whatever their height at this time, we do know there were mountains because we are told later that the ark came to rest atop Mt Ararat in present day Turkey. Notice also that Methuselah died shortly before the flood. He would have gone, not to heaven, but to Paradise, (see Luke 16 vs 22) which at that time was located in the center of the earth. Jesus, after his resurrection, took these Old Testament saints to heaven.

Verse seven tells us that Noah went in. God said come in and in he went. As far as the scripture tells us he went in without knowing how long he and his family would be in there, or indeed, if they would ever come out. However, the Bible doesn't always tell us everything. It may well be that Jesus was there all along giving Noah, and his family complete details. It is also possible that Jesus was there swinging a hammer and saw right

along with the family.

And it came to pass after seven days, that the waters of the flood were upon the earth.

The last chance to repent had passed. There must have been total pandemonium among the human population outside the ark. Screaming, begging, crying but God had closed the door.

There is a serious lesson here for the modern unbeliever. The bible tells us that God, the Holy Spirit, will not always strive with man and that man can be given over to a reprobate mind. In other words, the unbeliever may not always get another chance. With the exception of the eight in the ark, the entire population of the earth, numbering in the billions, perished here. And yes, with no sickness, no wars etc. there would have been billions. All dead by the hand of a loving God. Be careful of these modern preachers who preach nothing but "God is love". He is, but by his own testimony he is also a jealous and wrathful God.

In verse eleven we are told how the flood came. The Bible says **the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.** "the windows of heaven" gives us a clue that water came from the cloud cover and from space. The Bible says, "the face of the deep is frozen", indicating there is a sea of ice between us and God's heaven. The waters continue to rise for one hundred and fifty days and "cover all the high hills". This is another clue that the mountains may not have been as high then. So, Jesus came in judgment in Noah's time and again later as a sacrificial lamb and will finally come again in judgment during the coming Tribulation.

Verse sixteen states, "**And the LORD shut him in**"... This statement has a lot of spiritual significance. It means a man cannot finish his own salvation. Noah's security does not depend on his hanging onto the side of the ark by his fingernails. He is sealed in by God himself and cannot get out.

Verses seventeen through twenty describe the waters covering the earth and verse twenty tells us how high the waters were. The waters were fifteen cubits above the highest mountain. It is reaffirmed in verse 23 that all land creatures from the creeping things to mankind were destroyed. Nothing was left alive.

Verse 24 gives us the duration as one hundred fifty days that the waters continued. Then came the period where the water began slowly to recede. All the time periods added together come to just over one year from the time the water began to rise until the ground was dry enough for Noah and his family to leave the ark.

GENESIS CHAPTER EIGHT

In verse one we the statement "**God remembered Noah, and every living thing, and all the cattle that was with him in the ark:** This does not mean that God had forgotten Noah but rather that God gives personal attention and care to his own. There is also the statement in verse one **and God made a wind to pass over the earth, and the waters were asswaged;** notice the semi colon as the thought continues in verse two. The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained. Consider the phrase in verse three and the waters returned from off the earth continually: This indicates to me that the waters came from off the earth and returned from where they came. We might as well face the fact that there is not enough water on the earth and in the earth now to cover the earth to a depth greater than Mt Everest. That statement begs the question of whether there were mountains as large as we have now. Maybe not. Perhaps the mountains were thrown up as a result of the stresses put on the earth by the great weight of water. We have some scientific evidence of "continental drift" so perhaps all the land was attached at some point. If you look at a map of the world it would seem as if the continents would fit together like a jigsaw puzzle. Go to Psalm 104 verses 6-9

In verse four it took one hundred and fifty days for the water to leave. Then we have the ark landing on Mt Ararat. A couple of expeditions claim to have reached the ark. Maybe, maybe not. The following is a quoted passage. *"Some today are fervent in their insistence that the ark has been found on top of the 17,000-foot-high Mt. Ararat in Turkey. Among that number is John Warwick Montgomery (1972). Dr. Montgomery, however, is an ardent proponent of the local Flood theory. How can a man claim to accept biblical and/or scientific evidence that he feels would point to the remains of Noah's ark being on the top of Mt. Ararat in Turkey, and then deny the biblical testimony to the global Flood that put it there? Does Montgomery understand what he is asking us to believe? To claim that the remains of the ark are on top of the 17,000-foot-high Mt. Ararat, while at the same time insisting that it was put there by a local flood, is to strain at the gnat and swallow the camel.*

In verse seven Noah sent forth a raven and the raven did not return. In verse eight he sent forth a dove and she did return. The Bible says she found no rest so we know that the water had not receded enough to have trees visible. The dove, in scripture, is a type of the Holy Spirit. She came to him willingly so she was tame.

In verse ten, after another seven days Noah sends out the dove again and this time she returns with an olive leaf so Noah knows the earth has dried enough for the plants to start growing again. Even so, they remain in the ark for another seven days. He sends out the dove again and this time she doesn't return. Why? She is busy building a nest. The comparison of the raven and dove are interesting. The dove had a purpose and a mission.

The raven was a fugitive and a vagabond wandering the earth.

Verses thirteen and fourteen are a chronology of the flood. If you add all these days together you come up with 371 days or just over a year since the beginning of the flood. Verses fifteen through nineteen are God's instruction to Noah about leaving the ark and do notice here that Noah did not leave until God told them to do so. I personally doubt that Noah and crew could have left until God gave the command. The ark is a perfect type of our salvation. God says come. God closes the door and God keeps you there until he calls you home.

Verses twenty cover Noah's sacrifices and show us why seven pairs of the clean animals were needed. They also contain God's promise concerning the future....**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 living thing, as I have done. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.**

GENESIS CHAPTER NINE

Verse one says **And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.** Some verses give you more than others and this one, and verse two, are loaded. Keep the first part of the verse in mind as we go through the lesson. It comes up later and gives us the reason for something Noah does. If the second part of the verse sounds familiar it is. It is the same command given to Adam and Eve earlier in chapter one, verse 28.

Verses two and three go together and can be treated as one thought. Mention here that the chapter and verse headings were not in the original manuscripts but the passages were read as you would read a book. Until this time mankind had been vegetarian and had lived in peace with the animal kingdom. Here things change. **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. (3) Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. Think about that. Noah had never eaten a piece of meat and here he was being told...kill and cut up that animal, throw it into the fire for a while and eat some of it. Keep in mind that these were people just like us. It reminds me of the jokes about the first person to eat an oyster or the first person to look at a cow and say I think I will pull on those dangly things there and drink whatever comes out.

In verses four through six we deal with two things; the eating, or drinking, of blood and capital punishment. Ingesting blood in any way is forbidden. There are some societies today that still practice this and some that have dishes that require the addition of blood. Stay away from these.

Some confused Christians today place themselves firmly against the death penalty. God is so pro death penalty that he even includes the animals. Verse five **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.** Verse six continues with the thought. **Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.** Capital punishment is not just an Old Testament law. It continues through the Bible. It, the death penalty, was before the Law, during the Law-see Numbers Ch 35, and after the Law-see Acts 25 vs 11 and Romans 13 1-4.

In verses eight through fourteen we deal with something called the Noahic covenant. Think of this as an unconditional promise made to Noah, his sons, and the animals which were with Noah on the ark but which applies to all mankind from that time forward. In other words, we are still under this covenant. Verse eleven says **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 be any more a flood to destroy the earth.** The first part of verse eleven once again absolutely does away with doubt that Noah's flood was a local flood. If it was a local flood that would make God a liar. As you study the Bible just believe what God says. Do not let any modern, so called scientist convince you that maybe God did not mean what he said.

The sign of this covenant is the rainbow. The rainbow is to let man know that there will not be another universal flood and to bring this to God's mind should he ever be tempted

to flood the earth again. Be aware that the rainbow is a complete circle and that we see only half the circle. Go to Revelation Chapter four,verse three and notice the sea of glass which reflects the rainbow. This rainbow is different from our rainbow in that it is in shades of green and blue instead of red and blue. Here it is described as being like an emerald. So the take away here is that God will not destroy the earth again by water but there is a "gotcha". Simon Peter,in 2 Peter, chapter 3,verses 6-7 describes destruction by fire after the thousand year reign of Jesus.

Beginning in verse eighteen we have Noah's three sons and some new developments. Ham is singled out immediately and is said to be the father of Canaan. Canaan is both a person and a place. From that point the three sons are said to cover the earth with their descendants(that would come after the tower of Bable)..

Now look at Noah. This is a just man,a righteous man and a man perfect in his generations. He planted a vineyard and he used those grapes to make wine. **And he drank of the wine,and was drunken;and he was uncovered within his tent.** So here is righteous Noah,lying in his tent drunk and naked. God puts in the warts along with the good.

Verse 22 says **And Ham,the father of Canaan,saw the nakedness of his father,and told his two brethren without.** The brothers took a blanket and walked into the tent backwards to cover their father and we are told they did not see their father's nakedness. I try to be careful not to add anything to scripture that isn't there,but in this case it is clear that Ham did something more than just look. **And Noah awoke from his wine, and knew what his younger son had done to him.** It is clear from that statement that something physical had been done to him. You would have no way of knowing, if you were passed out drunk,that someone had looked at you. The word "saw" is interpreted as "done" in verse 24.The word "uncover" is defined in Leviticus chapters 18-20 as a relationship involving sex. Now,the party line here is that this was a homosexual act. Perhaps it was but the bible does not say so. It may well have been just Ham mocking his father to the others there. This would have been a serious offense in those days. As far as "knowing" what was done to him,someone told him. Look especially at 18 verses 6 and 7

Now look at verse 25 and following and notice the curse and the blessings. **And he said,Cursed be Canaan;a servant of servants shall he be unto his brethren.** Why wasn't the curse put on Ham rather than on Canaan?Because Ham had been blessed by God in verse one. Ham's descendants are to be servants of the descendants of both Japheth

and Shem.

In verse 27 I need to take a little liberty. Shem's descendants went into the east and settled that portion of the world we now call the near east and on up into Russia and across the Bering Strait into Alaska and from there down through the Americas. They has about three thousand years to do this. Alaskan Indians and most of the tribes down the western side of the Americas still have an oriental appearance. The eastern half of the Americas the oriental influence is mixed with the Viking influence and the appearance is different but they are still from the line of Shem. So,where else in the world does Japheth dwell in the tents of Shem and have the descendants of Ham,at least until the sixties, as servants? Right here in the good old USA.

GENESIS CHAPTER TEN

Chapter ten is another of those genealogies that we love so much. In verse two we are given the sons of Japheth and in verse five we are told **By these were the isles of the Gentiles divided in their lands;every one after his tongue,after their families,in their nations.** This indicates that each one of the sons and their families,occupied a different area that later became a nation. Remember the names Gomer and Magog as they will come up later as nations. Verse five is important because it implies that the events of chapter eleven,verses 1-9 occurred before the Gentiles migrated into all the different areas. Go to 11 1-9 and see also verses 25 and 32.

Verse six lists Ham's descendants. Ham's descendants go into the region of Ethiopia and other parts of northern Africa including the areas that contained Sodom and Gomorrah. Apparently Ham's children had the same problem as Ham.

Verse eight introduces us to Nimrod the thirteenth from Adam and we know that the number thirteen. in scripture usually signifies something bad. This is where we get our superstitions regarding the number thirteen. Nimrod is the first Gentile ruler and a dictator. Nimrod is known as a mighty hunter and as no animals are mentioned in the passage,one commentator,(Stigers), suggests he was a hunter of men. He went into Syria and built several cities including Babel,and Nineva.

Now we get to Shem, the father of the Orientals and Jews. Shem's children are given an area east of the river Euphrates. Come down to one of Aram's children, Uz. If this name sounds familiar, it is since it is from the land of Uz/aka Ur that Abram comes. Now move on down to another son of Aram, Peleg. The Bible says that in the days of Peleg the earth was divided. This may mean the earth was divided into territories to be occupied by each man's descendants but it may also mean that the continents were literally separated. Remember a couple of lessons back when we discussed continental drift and the way continents would seem to fit together like a jigsaw puzzle.

Shem's descendants are spiritual people. They always worship something. Usually something wrong, nevertheless they worship. Ham's people are servants and we Caucasians are the truck drivers.

GENESIS CHAPTER ELEVEN

Verse one begins with the original version of the UN. **And the whole earth was of one language and of one speech.** This is exactly what the world and many churches are aiming for today. Thank God that so far they have been ineffective at this.

In verse three man has become arrogant and desires to build himself a tower to heaven. **And they said to one another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone and slime for mortar.** The phrase "burn them thoroughly" indicates they wanted, and needed, a very strong brick in order to build something the size of what they had in mind. They wanted to be famous and have their name remembered for generations to come. But, they had the wrong motive, they had the wrong building materials, and above all, they had the wrong attitude toward God. God makes stone, man makes brick.

In verse five we read **And the LORD came down to see the city and the tower, which the children of men builded.** No doubt that this was the Lord Jesus Christ in one of his many prior appearances. Notice also that the LORD uses the plural when referring to himself. This is the Trinity in action. There is also no doubt in my mind that the LORD

had no real need to "come down". He knew perfectly well what was going on.

In verses six, seven and eight the LORD confounds the language and scatters the people abroad. In other words, there is total confusion and probably a lot of fighting going on here. It is obvious from this passage and from others such as Isaiah chapter eight, verses nine and ten that the LORD does not want the world to be one people. Isa ch8 vs 9-10

Associate yourselves Oh ye people, and ye shall be broken in pieces....

and verse ten Take counsel together and it shall come to nought;

Therefore is the name of it called Babel; because the LORD did therefore confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of the earth. The word Babel means confusion and the site of ancient Babel is now the site of Babylon.

In verse ten notice the decline in longevity as the descendants of Adam are listed.

Shem.....600 years

Arphaxad.....438 years

Selah.....433 years

Eber.....464 years

Peleg.....239 years

Reu.....239 years

Serug230 years

Nahor.....148 years

Tarah.....205 years

Tarah is the father of Abram and has two other sons, Haran, the father of Lot and the second Nahor. Abram is the tenth generation from Noah. Notice here that God gave the command to leave to Abram but it is actually the father Tarah who begins the journey, taking Abram, Nahor, Lot and all their families and possessions. Notice that

Lot did not have a wife when he left Ur. His wife came later and was either from Egypt or from Sodom. Haran died while they were still in Ur of the Caldees and Tarah died in Haran. Notice the two Harans, one a person and one a place. God's instructions to Abram will not be denied. He is picking them off one by one.

GENESIS CHAPTER TWELVE

Notice in verse one that Abram is told to leave his country for an unknown destination. In other words, go, and later, God will show you where to go. I find it amazing that God could find a man to use in Ur. Ur was a center for the worship of many false gods. Verses two and three go with verse one. Notice that God sometimes speaks directly to people and in Abrams case he spoke face to face many times. Unconditional promises are made to Abram. **"I will make of thee a great nation"**. This part certainly came true as Israel came out of Egypt with between two and six million people depending on which historian you believe. In the days of David Israel and Judah had over one million three hundred thousand fighting men. The second part of the promise, **Thou shall be a blessing**, has also come true in that the Jewish nation has given us the Bible and our Savior. In addition to that, the world has been richly blessed in the fields of music, science, medicine and any other field you care to name, by Jews. Now for the third part of the promise. And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all the families of the earth be blessed. Verse three would be a good verse to commit to memory. All the families of the earth have been blessed in that the Savior came from Abraham and as for the other part of the verse, all you have to do is check your history books to see that God always keeps his part of this commitment. God will bless any man, or nation that blesses the Jews. God will curse any man, or nation that curses the Jews. I will give just two of the many examples. England backed out of the Balfour Declaration, in 1918 and were then faced with a massive amount of destruction in the second world war. They went from one of the strongest nations in the world, an empire on which the sun never set to a small island nation which is a joke as a world power. "Spain, confiscated Jewish property by the Inquisition from 1400-1588 and lost their entire fleet in the English channel in 1588. They lost two continents in the New World and were reduced to a third rate world power by 1800. Now the good old USA is trying to make them give away part their land to the Palestinians. Before we leave this verse check the command God gave to Abram. He was

told to leave with just his wife and immediate household. He disobeyed.

So when Abram left Ur he took his wife, Lot, his father and all their servants and kinfolk.

Notice that Abram was seventy five years old when he left Ur. Sarah is sixty five when they leave. We are told here that Sarah was barren and had no children. They departed Ur and entered the land of Canaan. Canaan was filled with wicked people, the descendants of Ham, and would later be destroyed for their wickedness.

In verse seven we begin to get into the land grant. Remember that up until this time Abram had not been told where he was going. Notice here that Satan has the descendants of Ham and the remnants of the giants already in the Promised Land. Verse seven also says, **the Lord appeared unto Abram...** This is the second time the Lord appears face to face with Abram. It almost goes without saying that this appearance is one of those prior appearances of the Lord Jesus Christ.

In verse ten we have a famine in the land. Abram goes down into Egypt and immediately gets into trouble. Egypt is always a type of the world and both Old Testament saints and New Testament Christians are warned to separate themselves from the world. Remember that Joseph even wanted his bones carried out of Egypt when the Israelites left there.

The results of Abram's going into Egypt were a colored wife (Hagar see 1 Cor 6 vs 16), a colored wife for Lot, the very near loss of his wife Sarah, he had to lie to an Egyptian, and he caused severe sickness to come on those Egyptians. Abram is certainly not walking by faith here. All that and he had to face Sarah for the rest of his life with both of them knowing he had been willing to trade her away to save himself. To make matters worse, this happened a second time later on.

Verse fifteen says **And the princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house.** Remember that Sarah was now over sixty five years old. Sarah was placed in Pharaoh's harem. Abram is making out well on this. Pharaoh gives him sheep, oxen, he asses, menservants, maidservants (here comes Hagar) camels and she asses. Menservants and maidservants are just a nice way of saying slaves. There is no bible prohibition against slavery but there is a lot of caution against the mistreatment of servants.

Sarah is safe even in Pharaoh's harem for verse seventeen says **And the Lord plagued Pharaoh and all his house with great plagues because of Sarai, Abram's wife.** This brings back the thought that no sickness is ever mentioned except those that come out of

Egypt. Abram and Sarai is obviously under Divine protection here as he leaves Egypt a rich man, just as the Israelites left Egypt with a good part of that nation's wealth. Abraham, Isaac and Jacob all go into foreign countries and return to Palestine loaded with the wealth of those countries.

GENESIS CHAPTER THIRTEEN

Both Abram and Lot are leaving Egypt very rich men. Abram seems to be circling back to his starting place at Bethel. There is no time given for his stay in Egypt and no scriptural evidence that Abram ever worshiped the LORD while there. The phrases "at the beginning" and "at the first" indicate that Abram needed to make a new start.

Since both Abram and Lot were rich in cattle, there soon became a shortage of grazing land and a range war started between Lot's herdsmen and Abram's. There was also strife with the Canaanites and Perizites who also used the available grazing land. In verse eight **And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen; for we be brethren.** Pay careful attention to what the LORD does in regard to Abram in the next several verses. Abram gives Lot the choice of territory here and chooses the seemingly better area. He chooses the well watered plain of Jordan. The Bible states that it was well watered before God destroyed Sodom and Gomorrah. Remember also, while we are discussing Lot that God says Lot is a just and righteous man. 2 Peter chapter two, verses seven and eight. **And delivered just Lot, vexed with the filthy conversation of the wicked: (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds.)** So, here we have Lot, whom God says is a just and righteous man doing the all too human thing and choosing what he believed to be the best available land.

Lot leaves for the city of Sodom and Abram stays in Canaan. Verse thirteen reinforces again the idea of how wicked the inhabitants were. The remnants of the giants were also there. See ch 14 vs 5. Still doing what they had been doing in those days; and also after that...

Now that Lot has departed for Sodom God begins to deal with Abram again. Abram is now finally in the position that God originally told him to be, that is, alone with his wife and servants. To this point God had protected Abram and Sarai and given them increase in riches but none of the other blessings. Here comes the land grant. God gives the best to those who let him do the choosing. Starting in verse 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: For all the land which thou seest, to thee will I give it, and to thy seed forever. 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. Arise and walk through the land in the length of it and the breadth of it; for I will give it unto thee. Be especially aware of that phrase " and to thy seed forever". This is an unconditional promise from God. God has taken the Jews out of the land several times and has always brought them back. Now we have our Mr. Kerry over there trying to make the Jews give away part of the land grant that was given directly by God.

GENESIS CHAPTER FOURTEEN

In chapter fourteen beginning in verse one, we have the first war recorded in scripture. Four kings were in the invading army and these four included the kings of Persia and Chaldea (Shinar and Elam). The cities invaded were Sodom, Gomorrah, Zoar, Admah and Zeboiim. This war was a result of the revolt of the five kings from subjection to the king of Chedorlaomer. The five kings had been in subjection for more than twelve years. Why should we care? The important point here is that we see the beginning of Noah's curse on Canaan fulfilled. The Sodomites were the descendants of Canaan, whom Noah had cursed and pronounced a servant to Shem, from whom Elam descended. In the thirteenth year, the five kings rebelled, and attempted to shake off the yoke. They seem to have been successful in the short term but in the fourteenth year Chedorlaomer, with his allies, set himself to punish, and bring back under subjection, those in revolt. The four kings laid the entire countryside waste. The kings of Sodom and Gomorrah and their allies went out and were completely defeated.

In verse thirteen we have an account of the only military action we ever have Abram, or Abraham, engaged in. Notice here that Abram was not motivated by greed or ambition but only by concern for Lot and others. Pay attention to the fact that Abram is addressed for the first time as a Hebrew. This is important when we study Melchizedek a little later. He armed his trained servants numbering three hundred and eighteen: a large family, but a very small army. Compare this small army to Gideon's in Judges, chapter seven verse seven. **And the LORD said unto Gideon, By the three hundred that lapped will I save you, and deliver the Midianites into thine hand: and let all the *other* people go every**

man unto his place. It is also worth noting here that all the members of Abram's little army were believers because Abram commanded his household to keep the way of the Lord.

In verse fourteen we have the phrase "**his brother Lot**". This is simply the biblical way of saying, "his brother's son Lot or perhaps is even used as we use the phrase "brother" today to indicate a fellow believer. At any rate, Abram wins his battle with the kings, recaptures all the captives and spoils and returns to be met by the king of Sodom. I love Dr. Ruckmans comment: "the king of Sodom, bless my soul, what a title."

We will get back to the king of Sodom in verse twenty one but in the meantime we have an aside and we get to meet one of the most interesting characters in the bible, Melchizedek. We know quite a bit about this person, we just do not know for certain who he was. Many of the rabbis believe he was Shem, the son of Noah but I see no reason to think that. Many Christian writers think this was a prior appearance of the LORD Jesus. What we do know about him is that he served Abram bread and wine typifying the last supper. We know that Abram tithed to him. We know that he was a priest of the most high God, a title always used by gentiles when referring to God. You never find a Jew using the title "most high God". We know that he blessed Abram. We know that he was called "the prince of Salem, (the Prince of Peace) and we know that he lived in the village of Salem which later became Jerusalem. Finally, we go to the New Testament, to the Book of Hebrews to learn more about Melchizedek. Go there and begin at chapter five verses six and ten, then chapter six verse 20 and finally to chapter seven verses one, ten, eleven, fifteen, seventeen, and 21. From this we see that Jesus was made a priest after the order of Melchizedek not a priest after the order of Aaron. In other words, a priest of the most high God whose priesthood encompasses the whole world and not just the Jewish nation. If Jesus were a priest after the order of the Levitical priesthood then he would not be our high priest.

Now back to the king of Sodom. He tells Abram to give him the people he has rescued and to keep all the goods that had been recovered. Verse twenty two **And Abram said to the king of Sodom, I have lift up mine hand unto the LORD, the most high God, (remember here that Abram is still a gentile), the possessor of heaven and earth,, that I will not take from a thread even to a shoe latchet, and that I will not take anything that is thine, lest thou shouldest say, I have made Abram rich.** Do you get the sense that Abram did not hold the king of Sodom in very high regard? In verse 24 Abram does make a few exceptions. He agrees to take the food the young men have eaten and the goods belonging

to Aner, Eshcol and Mamre who helped in the rescue and whose goods had been taken by the kings.

GENESIS CHAPTER FIFTEEN

In verse one God appears to Abram in a vision. **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.** The words "After these things" tie this to the events that took place in chapter fourteen, after Abram's victory over the armies of the Mesopotamian kings, when he refused to accept a reward from the king of Sodom. The words "Fear not" tie this back to Abram's rejection of King Bera's offer. Abram has now offended the most powerful king in the region so has good reason to be fearful. God proposes to cover Abraham with Himself. He says: **"I am your shield."**

Psalms 3:3 says; **"But you are a shield around me, O LORD; you bestow glory on me and lift up my head."**

Psalms 5:12 **"For surely, O LORD, you bless the righteous; you surround them with your favor as with a shield."** There are at least ten references in the Psalms to God being our shield. In other words, anything Satan fires at us hits God.

Verse two, three, and four go together. **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?**

And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir. 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. I see an element of doubt beginning to creep into Abram's mind. He is almost whining, to the LORD, now. Abram is ready to give up on an heir and adopt his steward, Eliezer, to be his heir. God reassures him and re-affirms the promise.

God now takes Abram outside. Can you believe that the commentators actually argue about whether it was very early morning or evening? It was early morning. Read ahead to verse twelve to settle it. **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.** We do not know what Abraham saw exactly when he looked up into the starry skies. The oriental skies are sometimes overwhelmingly clear and beautiful. In Abraham's time there was no pollution to soften the view. He may have seen and understood more than most modern men would, looking up in the sky. Pay attention to

verse six. That is the way it is from Genesis Ch 1 vs 1 until the last Amen in the Revelation. We are all saved by believing what God says, whether it is Noah believing he needed to build an ark or Abram here believing he would father a nation or you and I believing in the sacrificial death, burial and resurrection of Jesus. **And he believed in the Lord; and he counted it to him for righteousness.**

Verse seven. **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. And he said, Lord God, whereby shall I know that I shall inherit it?** Verses seven and eight go together. Abram still has some doubt and is questioning God. This is not a bad thing. God expects us to question Him sometimes. Ask your questions in a prayerful, and respectful, attitude.

Beginning in verse nine we have a very unusual sacrifice. Remember that the Jewish nation started with signs. The Jews expect a sign from God, Gentiles do not. Did you ever wonder why God does not do the kind of miracles now that he and the apostles did? If you and I saw the dead raised, an amputee grow back a limb etc. we would then be walking by sight and not by faith. God still heals but now he does it through our prayers.

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. 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. The animals Abraham sacrifices are the same as those later used in the sacrifices prescribed in Leviticus ch. 1-7: The animals represent all the offerings mentioned in Leviticus, starting with the guilt offering, the sin offering, the fellowship offering to the burnt offering, which are given in the reversed order in Leviticus. They also emphasize the social status from poor to rich.

And when the fowls came down upon the carcasses, Abram drove them away. Self explanatory. And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him. This seems to be what we would call a nightmare and was likely a picture of the horrors the Israelites would experience while slaves in Egypt. **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; And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.** Remember that every time the Jews go out, they come back richer.

And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. Another self explanatory verse.

We are again talking about the Isrealites returning from Egypt. **But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.** God, sees the future and in his foreknowledge, realizes he will have to destroy the Amorites as well as most of the other inhabitants of the land. This passage also indicates that nations as well as people, have an allotted time and then are overthrown.

Verse seventeen is a sign from God that he was making a one sided covenant. Nothing was required of Abram. God made the covenant unconditional. **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.**

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: This indicates an area of approximately 300,000 square miles. Verses nineteen through twenty one simply list those people that God will drive out of the promised land. When Abram's descendants come into the Promised Land they come into a land with all the hard work already done by the ten nations listed here. **The Kenites, and the Kenizzites, and the Kadmonites, And the Hittites, and the Perizzites, and the Rephaims, And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.**

The take away from this chapter is that the Abrahamic Covenant is the basis of all future covenants with Israel.

GENESIS CHAPTER SIXTEEN

Now Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name was Hagar. Sarai, Abram's wife, was prevented from having children. An heir was perhaps the one thing any ancient man would desire above all else. This was especially true of Abram, for he had been told, by God, that a great nation would originate with him. Sarai felt personally responsible for the absence of this son. She assumed that since she had not given birth to a child, and her age seemed to prohibit it, something else must be done to enable Abram to have a child through another woman. The first six verses are not merely a condemnation of Sarai's actions. In reality we find everyone sinning. Abram, Sarai, and Hagar all agreeing in taking over God's plan.

Nevertheless, it was Sarai who started this.

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. The culture of that day provided the means to accomplish Sarai's intentions. When a woman could not provide her husband with a child, she could give her female slave as a wife and claim the child of this union as her own.

Thus Abram could father a child, although Sarai would not be the mother.

So, what's wrong with Sarai's plan and how do we know that? evidences of this sin can be demonstrated. First of all, Sarai seems to have considered it her responsibility to produce a son for Abram. There is no evidence for this in Scripture. Sarai's blames the LORD. "**Now**

behold the Lord has prevented me from bearing children. Here is the sin of presumption. Failing to trust God to provide a son, she forced the situation by pressuring Abram into taking Hagar as his wife. In the Abrahamic covenant, Abram was commanded to do one thing—leave Ur. God, on the other hand, had promised to guide Abram, to make him a great nation, and to bless the Earth through him. Nowhere is either Abram or Sarai given the responsibility for producing the son.

While one wife may not be clearly commanded, ***it was presented as that which was ideal***. The first mention of polygamy is far from complimentary (Lamech). Further on in the Bible more than one wife is always accompanied by conflict and competition. Faith never tries to force God to act, nor to accomplish that which would be supernatural as it would have been in this case since Sarai was around eighty five years old at this point. We have been hard on Sarai. But Abram was at fault, also. In chapter 16 Abram is more of a pushover than a patriarch. His wife never mentioned God or the covenant He had made with Abram. Faith did not seem to be a factor, nor was God's will ever sought. What a time for Abram to stand firm, but instead he fizzled. Seemingly with little or no protest, he passively followed the instructions of his wife. She wanted an heir. He wanted an heir.

Abram did as he was told.

Remember from our lesson on chapter twelve that it is likely that Hagar was a gift from Pharaoh to Abram, a part of the gifts of apology for putting Sarai in the harem.

And he went in to Hagar, and she conceived; and when she saw that she had conceived, her mistress was despised in her sight I guess we now know which one was sterile. Hagar was not without guilt. She was not wrong in going to bed with Abram, since she was a slave and had no choice in the matter but she was wrong in the sense of pride and smugness she felt toward Sarai. "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 thee and me" Abram had given Sarai what she wanted, but now she insisted that he had failed

her in doing so. This whole thing was a no win situation from the beginning.

Notice here that there is no confession or repentance from any of the three. Abram's weak, as usual, response was to toss the ball back into Sarai's court, leaving Hagar open to any kind of mistreatment Sarai cared to dish out. **But Abram said unto Sarai, Behold, thy maid is in thine hand; do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her face.** Hagar takes off and heads for Egypt.

Notice that God has not spoken for some time now. If my math is correct, God did not speak to Abram for thirteen years (see ch 16 vs 16 and ch 17 vs 1) When man chooses to go his own way God will step aside and let him suffer the consequences. God spoke only to Hagar. God deliberately sought her out and the reasons are given in the following verses.

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. And the angel of the Lord said unto her, Return to thy mistress, and submit thyself under her hands. That was the bad news. Keep in mind here that Hagar is now Abram's wife. Running away changes nothing, remember Jonah. Even in the belly of the whale, Jonah still had a job to do. Now Hagar gets the good news and notice how similar this promise is to the promise made to Abram.

And the angel of the Lord said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude. 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. 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. The main theme of verses seven through sixteen is stated by Hagar; Thou God seest me. In other words, God doesn't only hear the rich and powerful but also the lowest slave. The name Ishmael literally means God hears.

In verse fifteen Ishmael is born and there has been no peace between Jew and Arab since. This chapter has shown us a problem. When do we work and when do we wait? We are to work when God has clearly given us the responsibility and the authority to do so. God had never placed the responsibility for producing a child on Sarai, or Abram. God had promised to provide the child. We are on dangerous ground when we 'step out in faith' in an area where we have no promise of God's presence or blessing.

GENESIS CHAPTER SEVENTEEN

Verses one through four go together so we will study them that way. **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. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face: and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations.** This is the fifth time that God has reaffirmed the covenant with Abram. Abram, being human, probably thought God had forgotten his promise. This is another prior appearance of the LORD Jesus Christ as we have been told elsewhere in scripture that No one has seen God the Father face to face. Remember too that we have no record of God speaking to Abram for thirteen years. It is probably wise to also remember that we have no record of God NOT speaking to Abram for those thirteen years. There may well have been some fellowship during those thirteen years.

Now in verse five we have a name change. For what it's worth, there are other name changes as well; Sarai to Sarah, Jacob to Israel, Saul to Paul, and of course, we all get a new name, (every overcomer) see Revelation Ch 2 vs 17. **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.** Abram means "high father" while the new name, Abraham means "father of a multitude". Imagine the embarrassment Abraham must have felt when he announced his new name. The father of a multitude has only one son and that by Hagar.

We will take verse six through eight together **And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. 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. 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.** Be sure to notice the phrases "everlasting possession" and "to thy seed after thee". It belongs to the Jewish nation from that point forward. There are "Christian" groups today saying that the promises to the Jews now belong to the church. They do not. God does not lie nor break his promises.

Circumcision was to be the sign of the covenant with Abraham. This is the first time God had given Abraham anything to do regarding the covenant. This was to be a sign that they were taking the covenant by faith. Any male refusing to be circumcised would have no part in the covenant. And God said unto Abraham, Thou shalt keep my covenant therefore,

thou, and thy seed after thee in their generations. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. 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. On the eighth day the blood clotting agent, vitamin K, is at its highest level and the infant's immune system is fully functional. Christians are free to circumcise or not. It has no spiritual significance for us but is often done for reasons of hygiene.

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. And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.

15 And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. 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. 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? There are differences in the laughs of Abraham and Sarah. When God remarked on Abraham's laugh, Abraham did not deny laughing. Sarah, for her part denied laughing, in other words, she lied, and God rebuked her for it. The name change from Sarai to Sarah is subtle but significant. Sarai signifies "my lady" or "my princess" and suggests that she is princess of one family. Sarah is "princess of a multitude".

18 And Abraham said unto God, O that Ishmael might live before thee! Obviously Abraham is still concerned about Ishmael. No doubt he loves his first son dearly but this was not God's plan. I seem to see still some doubt on Abraham's part that he would have a son by Sarah.

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.

God has heard Abraham's plea for Ishmael and here is the promise for him. No doubt Hagar had told Abraham of the promises made to her concerning Ishmael but perhaps Abraham did not believe Hagar. Abraham seemed to need constant reassurance concerning the promises. **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.**

Notice in verse 21 that Isaac is named long before he is born. **21 But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year.**

22 And he left off talking with him, and God went up from Abraham.

Verses 23 through 27 can be taken together. It was a very bad day for the men of Abraham's household. Remember that there were more than three hundred eighteen fighting men plus all the male children. It was a busy day. This also rendered all the fighting men ineffective for a few days so they had to depend entirely on God's protection.

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. And Abraham was ninety years old and nine, when he was circumcised in the flesh of his foreskin. And Ishmael his son was thirteen years old, when he was circumcised in the flesh of his foreskin. In the selfsame day was Abraham circumcised, and Ishmael his son. And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.

GENESIS CHAPTER EIGHTEEN

Verses one through five can be taken together. Abraham is dozing in the door of the tent during the hottest part of the day. **And the Lord appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day; 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, And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant: Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: 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.** This is another of those prior appearances of Jesus and this time he is accompanied by two angels. Notice that all these appear as regular human men. They have no wings, no halos, and no aura or glow surrounding them. This is the way angels always appear, so much so, in fact, that we are warned in the book of Hebrews that we may even entertain them and be totally unaware that they are angels. The phrase **for therefore are ye come to to your servant.** seems to imply that Abraham was expecting someone.

In verse six through nine we have a pretty good meal thrown together. Homemade buttered bread, barbeque and cold milk to drink. Yes, the milk was cold. For those of you too young to remember, perishable food, such as milk and butter, was kept in the well

where it stayed cold. **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. And Abraham ran unto the herd, and fetch a calf tender and good, and gave it unto a young man; and he hasted to dress it. 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.** Notice that Abraham did not eat with them. Instead he took the position of a servant and "waited tables". Abraham had also washed their feet, the same was done later by Lot when two of these same men visited him in Sodom. It's also a pretty good picture of Jesus in the upper room in Luke ch 12, verses 36 and 37.

And they said unto him, Where is Sarah thy wife? And he said, Behold, in the tent. 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. Now Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women. That phrase "according to the time of life" simply means "nine months from now. I believe that Sarah and Abraham still did not believe that God could use the two of them to produce a son. Sarah must have been surprised, and amazed, when she found she was pregnant.

In these next verses we have Sarah laughing. Remember that Abraham had also laughed but the results were a little different. Abraham readily admitted laughing but Sarah denied it. **Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also? And the Lord said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? 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. Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh.** God's rebuke to Sarah was mild but it was there. The phrase " according to the time of life" occurs again in verse fourteen.

In verse seventeen the LORD seems to be trying to decide whether to tell Abraham what he is about to do. I can not help but believe that God already knew what he would tell Abraham and this is just a human way of speaking. In other words, he is making it easy for us to understand. **And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way. And the Lord said, Shall I hide from Abraham that thing which I do; Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? 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.

20 And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; This would have been the cry of their unwilling victims. It is also likely that God is altogether fed up with the actions there. It is good to remember that God has foreknowledge and knew that things would never get better in those four cities.

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. This is an odd statement in that God has no need to "go down" to know exactly what is going on there. Indeed, God did not "go down" as we shall see in a minute. In the next verse we see the Lord staying with Abraham while the other two went toward Sodom. And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the Lord.

Here we go. Abraham starts to bargain with the Lord. He continues to deal down the numbers. **23 And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked? Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein?**

25 That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right? That last had to be a hard question for Abraham to ask. **Shall not the Judge of all the earth do right?** He will and he did. He saved Lot and tossed the rest into Hell.

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. Starting here Abraham begins to be a little apprehensive and he continues to lower the numbers. **27 And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes: Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five? And he said, If I find there forty and five, I will not destroy it.**

29 And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do it for forty's sake.

30 And he said unto him, Oh let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do it, if I find thirty there.

31 And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not destroy it for twenty's sake.

32 And he said, Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy it for ten's sake.

So, we now know that there was only one righteous person in Sodom, Gomorrah and the other two cities that were destroyed with them. In all the time that Lot was there he could not lead even one person to believe God. **33 And the Lord went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.**

GENESIS CHAPTER NINETEEN

Notice in these next verses that Lot acts toward his visitors just as Abraham did. **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; 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.** These two angels had come for two purposes. They were to destroy Sodom and the surrounding cities but were, at the same time, to see that Lot and his family were safe. They really had no interest in staying the night with Lot who, though he was a just and God fearing man, was at this time in his life a completely backslidden.

In the next verse Lot convinces them to come in and prepares them the best meal he can provide. The bible says it was a feast so it was a very nice meal. Part of the hospitality of that day was to provide strangers who entered into your house the very best you could afford. That is still a New Testament principle. **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.**

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: 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. And Lot went out at the door unto them, and shut the door after him, And said, I pray you, brethren, do not so wickedly. 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. What can you say to an offer like this. Remember this offer when we get to the end of the chapter. It is hard for us to imagine such an offer. There isn't a man, or woman, in this room today that would make such an offer even to save their own life. Keep in mind though that there are plenty out there in the world who can, and do, exactly that in one way or another. For one example think of those parents who sent their children to a certain multi-colored pop singer in exchange for large sums of money.

The sins of Sodom and Gomorrah are plainly homosexuality. It is also plain here that the angels did not need Lot's protection. **And they said, Stand back. And they said again, This one fellow (Lot) 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. But the men put forth their hand, and pulled Lot into the house to them, and shut to the door. 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.** These sodomites are now threatening Lot as well as the angels. Notice here that even after being struck blind the sodomites did not give up. Does it even need saying that this is Satan in charge.

Let's look at a few statistics from the web. Sodomites claim that over 10% of the population is homosexual. The actual figure is 1.1%

43% of homosexuals claim to have had over 500 sexual partners in their lifetime. A large part of this is in gay bars, public parks, theaters and public restrooms.

Finally, homosexuals claim they are born that way. There is absolutely no scientific evidence of that. Even if it were true, what difference does it make? We are all born with a sin nature that we must learn to overcome. Now, just so no one thinks this is an Old Testament thing, check out Romans ch 1 verses 26-28. Go there and read the verses.

It appears that the angels had been given clear instructions concerning Lot but had not been told how many would go out with him. **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: 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.** There are at least ten people in Lot's immediate family if my count is correct. The chickens come home to roost. Lot has led a life of compromise and none of his family are God fearing people. They have no respect for Lot and will not listen when he tries to

warn them of what is to come. It is very possible to be saved and have a wasted life. We see all too much of that in our churches today.

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. Lot's sons-in law and daughters have no respect for Lot and do not listen to his pleas to leave the city.

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. 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. 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. So now we have Lot, his wife and three daughters outside the city and being told by the angels to flee to the mountains. Lot and his family are dragging their feet. They obviously did not want to leave the world.

Notice Lot's whining prayer and compare it to Abraham's bold prayer a few verses back. **And Lot said unto them, Oh, not so, my Lord: 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: 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. 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. Haste thee, escape thither; for I cannot do anything till thou be come thither. Therefore the name of the city was called Zoar.** The angels seem to have had some leeway in their instructions. It would seem that the five cities of the plain would be destroyed but now Zoar is spared because of Lot.

The sun was risen upon the earth when Lot entered into Zoar.

Commentators say many things about the destruction of Sodom and Gomorrah. Things such as naphtha springs bursting into flame and volcanos erupting. Anything but believe the Book. It was fire and brimstone and it rained down from heaven. **Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.**

But his wife looked back from behind him, and she became a pillar of salt. She is turned into a pillar of salt because she did what she was specifically told not to do. She looked back. Eve's sister. She not only looked back, she looked back from behind him.

More foot dragging on her part.

And Abraham gat up early in the morning to the place where he stood before the Lord: And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace.

The Lord now called Lot out of Zoar and sends him to the mountains. **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. And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters.** Lot has now lost almost everything. His testimony is long gone.

His wealth and possessions are gone and most important of all, his family, with the exception of two daughters is gone.

Now Lot loses the rest. Remember these two daughters as they are the mothers of two of the nations which are a continuing thorn in the side of Israel. **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: Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father. 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. 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. 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. Thus were both the daughters of Lot with child by their father.** All this concern, by the daughters when there were men less than ten miles away in Zoar to say nothing of all those men with Abraham which were probably even closer. It is ironic that Lot carried out the same shameful act he had suggested to the men of Sodom.

And the first born bare a son, and called his name Moab: the same is the father of the Moabites unto this day. And the younger, she also bare a son, and called his name Benammi: the same is the father of the children of Ammon unto this day. So, Lot

finishes up as a drunkard with two incestuous, bastard grandchildren.

GENESIS CHAPTER TWENTY

20 And Abraham journeyed from thence toward the south country, and dwelled between Kadesh and Shur, and sojourned in Gerar. And Abraham said of Sarah his wife, She is my sister: and Abimelech king of Gerar sent, and took Sarah. It seems that every time Abraham has a spiritual high point he then falls into sin. Here he is lying to Abimelec and offering his wife in exchange for his own safety. This is the second time he has done this. He is scared and seems to be completely lacking in faith at this point. Since he has the promises from God, God cannot allow him to be killed until the promises are fulfilled. Remember also that Sarah was ninety years old at this point. No doubt God had rejuvenated her physically so that she could conceive and carry and nurse Isaac. This probably restored her beauty as well.

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. But Abimelech had not come near her: and he said, Lord, wilt thou slay also a righteous nation? 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.

It must be a very scary thing to have God show up in a dream and threaten to kill you. Suppose Abimelec had taken Sarah. That would have cast doubt on the promise made to Abraham and on the lineage of Jesus. No doubt Satan played a big part in this. Satan tries many times and many ways to cut the line leading to the Messiah.

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. 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. The heathen know right from wrong.

Abimelec did not seem surprised that he had had a dream directly from God, and he obviously believed that dream. We have the word of God and are expected to study it. The heathen must follow his conscience. The statement by God, "**for I also withheld thee from sinning**", shows us that God sometimes puts obstacles in our way to prevent us from sinning.

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. 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. And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing? Abraham is rebuked for the second time by a heathen king. Notice in this passage that adultery is presented as a deadly sin while polygamy isn't mentioned. Notice also that only Abimelech's sins are mentioned nothing is said about Abraham's sin. Abraham was a prophet but appeared to this heathen king as a coward and a liar.

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. 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. 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. as usual, Abraham is full of lame excuses. The only innocent one in this mess, according to the customs of the times, is Abimelech and he has to pay the fine. Abraham tries to excuse his sin by saying "the fear of God is not in this place," but that is not true. Abimelech obviously fears God. He, Abraham, even goes so far as to try and excuse his deception by saying that Sarah truly is his sister. That is a half truth and is meant to deceive.

And Abimelech took sheep, and oxen, and menservants, and womenservants, and gave them unto Abraham, and restored him Sarah his wife. And Abimelech said, Behold, my land is before thee: dwell where it pleaseth thee. 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. Even Sarah gets reproved for her part in the lie. Abimelech gets in one last dig with the statement "**I have given thy brother a thousand pieces of silver**". Abraham is the one who should have been giving gifts to Abimelech.

So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maidservants; and they bare children. For the Lord had fast closed up all the wombs of the house of Abimelech, because of Sarah Abraham's wife. So, by Abraham's prayer Abimelech's household is healed of the sickness that made them infertile. This prayer must

also have been a moral chastisement for himself.

GENESIS CHAPTER TWENTY ONE

And the Lord visited Sarah as he had said, and the Lord did unto Sarah as he had spoken. For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him. And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac. It took twenty five years for this promise to come to pass. Consider Abraham's conduct during this past twenty five years. It was not because of his obedience that the promise was fulfilled, it was fulfilled because God keeps his promises. The name Isaac means laughter and is a result of Sarah's laughing when God said she would bear a child at ninety years of age. As a society we have lost the idea that God plays the important part in pregnancies. If God wishes a child then a pregnancy will occur regardless of what measures are taken to prevent it.

And Abraham circumcised his son Isaac being eight days old, as God had commanded him. And Abraham was an hundred years old, when his son Isaac was born unto him. And Sarah said, God hath made me to laugh, so that all that hear will laugh with me. 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. Most researchers give the age of weaning as three years old. Isaac and Joseph are the two greatest "types" of Christ in the Bible. Remember from previous lessons that "types" are pictures of something future.

And the child grew, and was weaned: and Abraham made a great feast the same day that Isaac was weaned. And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking. 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. In spite of the fact that Hagar was the wife of Abraham she is referred to in both Testaments as a bondwoman (slave). This feast must have ended in disaster. Ismael is mocking Isaac and probably Sarah as well. This, no doubt, came from his mother. Sarah says "throw them out" and, again no credit to Abraham, out they go. This is actually God's doing because if Ismael had stayed he would have inherited half of

Abraham's goods and would have also had his name. Finally, notice that it is Ishmael causing the problem. It still is today.

And the thing was very grievous in Abraham's sight because of his son. And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called. And also of the son of the bondwoman will I make a nation, because he is thy seed. It may be that Sarah required Abraham to divorce Hagar and this is why she is again referred to as a bondwoman. Abraham is apparently heartbroken at this turn of events. No doubt he loved his son and was probably fond of Hagar as well.

And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beersheba. And the water was spent in the bottle, and she cast the child under one of the shrubs. And she went, and sat her down over against him a good way off, as it were a bow shot: 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. 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. Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation. And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink. This is the difference between man's provision and God's provision. Abraham gave a bottle of water, God gave a well of water. Apparently Hagar had either forgotten God's former promise or, more likely, she did not believe it. They had now been about two days in the desert and, had Hagar thought it through she would have realized that God had already protected them from wild animals for those two days. There were lions as well as bears in that desert at that time. So, the son of the flesh can have no part with the son of promise but God continues to provide for their needs.

And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer. And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt. It is apparent from this passage that Abraham did not send Hagar away penniless. It took money to buy a wife in those days. We now have Ishmael, apparently by choice, living like a wild man in the desert. It may be that Hagar

lived with him and his wife, or she may have stayed in Egypt. It is also apparent from later scriptures that Ishmael and Isaac stayed in touch though there was probably little love lost between them.

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: 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. And Abraham said, I will swear. Abimelech realizes that God is with Abraham and that he would make a good ally. There is still some fear of God in Abimelech due to their previous dealings over Sarah.

And Abraham reproveth Abimelech because of a well of water, which Abimelech's servants had violently taken away. And Abimelech said, I wot not who hath done this thing; neither didst thou tell me, neither yet heard I of it, but to day. And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them made a covenant. Now, though Abraham has sworn to a treaty with Abimelech there is still the matter of the well to be settled. Abimelech rebukes Abraham for not telling him sooner about the well. Abimelech sends his men away from the well and promises there will be no more trouble. Keep in mind that a well would be the most valuable possession of a man in that desert country.

And Abraham set seven ewe lambs of the flock by themselves. And Abimelech said unto Abraham, What mean these seven ewe lambs which thou hast set by themselves? 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. Abraham gives seven ewe lambs to seal the deal. This is a token payment just to complete the transaction.

Wherefore he called that place Beersheba; because there they swore both of them. Thus they made a covenant at Beersheba: then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines. And Abraham planted a grove in Beersheba, and called there on the name of the Lord, the everlasting God. And Abraham sojourned in the Philistines' land many days. This is the first covenant between a Jew and a Gentile, since by now we consider Abraham the father of the Jewish nation.

GENESIS CHAPTER TWENTY TWO

And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am. And 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.

Christians struggle a little with the word "tempt" in this passage. Here it means "tried" and we know this because of it's use in Hebrews ch 11 vs 17. God tries Abraham on the thing he loves most. Note here that God says "**your only son**" even though Abraham does have another son. So far as God is concerned there is only one son. God has been slowly increasing Abraham's faith through the years. Now it is time to test Abraham and see if he trusts the promise or the Promiser. The phrase "**upon one of the mountains which I will tell thee of**" Is thought by many commentators to be Golgotha which we know as Calvary.

Isaac is a perfect "type" of Christ so what place could be more fitting for him to be sacrificed.

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. Then on the third day Abraham lifted up his eyes, and saw the place afar off. Abraham has always been an early riser but who could sleep after a command like that? There is no doubt in my mind that Abraham is confused by God's command. How can the rest of the promises be fulfilled if Isaac is killed. Many Christians seem to believe that Abraham thought God would bring Isaac back from the dead. They base this belief on the statement in Hebrews ch 11 verses 17-19. Go there and read the passage. Remember though, that until now, no one had been raised from the dead. Even though he does not understand, there is nothing else Abraham can do but trust the Promiser. To help grasp the reality of the situation, think about this. Abraham and Isaac had to journey together for three days while this was foremost in Abraham's mind. I'm guessing that Abraham did not get much sleep those nights.

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. 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. The phrase "and come again to you" is the important phrase here. This indicates that Abraham knows that somehow God will work it out so that they both return.

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? And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together. And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. We know from his questions that Isaac has no clue. They came to the specific spot that God had told Abraham to go. Perhaps even the spot where the cross stands some 1900 years later. Abraham is more than 100 years old at this point so Isaac could have easily overcome him but he offered no resistance. He allowed himself to be bound and lay down on the altar. This is one of the things that make Isaac a "type of Christ. He willingly lay down his life at the request of his father.

And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. Had the angel of the Lord not spoken Isaac would have been a dead young man.

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. And Abraham called the name of that place Jehovahjireh: as it is said to this day, In the mount of the Lord it shall be seen. And the angel of the Lord called unto Abraham out of heaven the second time, 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: 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; And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

A substitute is made available. The ram, caught in the thicket is really a substitute for a substitute. Until God becomes the sacrifice, the atonement is incomplete. Where, in the Old Testament does it say the messiah will rise again on the third day? It says so right here in "type. Isaac's type of Christ is clear. Both offered themselves since it was the will of their father. Both were probably sacrificed on Golgotha and both were delivered from death on the third day.

So Abraham returned unto his young men, and they rose up and went together to Beersheba; and Abraham dwelt at Beersheba. 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; Huz his firstborn, and Buz his brother, and Kemuel the father of Aram, And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel. And Bethuel begat Rebekah: these eight Milcah did bear to Nahor, Abraham's brother. All that to get to Rachel, Isaac's future wife.

GENESIS CHAPTER TWENTY THREE

Sarah's star sets and Rebekah's begins to rise. **And Sarah was an hundred and seven and twenty years old: these were the years of the life of Sarah. And Sarah died in Kirjatharba; the same is Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.** Sarah is the only woman whose age at death is recorded in the Bible. She is held out as an example for Christian wives to emulate. We are not told to look to Ruth or Ester or even Mary herself as an example, but to look to Sarah. See 1st Peter Ch 3 vs 6.

And Abraham stood up from before his dead, and spake unto the sons of Heth, saying, I am a stranger and a sojourner with you: give me a possession of a buryingplace with you, that I may bury my dead out of my sight. The sons of Heth are Phillistines and therefore descendants of Ham. Abraham mourns for Sarah but the mourning is not without hope. Abraham knows there will be a resurrection and that he will see Sarah again.

And the children of Heth answered Abraham, saying unto him, 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. And Abraham stood up, and bowed himself to the people of the land, even to the children of Heth. And he communed with them, saying, If it be your mind that I should bury my dead out of my

sight; hear me, and intreat for me to Ephron the son of Zohar, That he may give me the cave of Machpelah, which he hath, which is in the end of his field; for as much money as it is worth he shall give it me for a possession of a buryingplace amongst you. This is pure politics. Abraham asks permission of the sons of Heth while knowing full well that the cave he wants belongs to Ephron.

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, 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.

Abraham is held in high regard by the Phillistines. They realize that he is led by a powerful God and that God protects him. Ephron offers both the field and the cave as a gift but Abraham would not accept any more than he would accept a gift from the King of Sodom.

And Abraham bowed down himself before the people of the land. 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 insists on paying for the property and Ephron agrees but inflates the price.

And Ephron answered Abraham, saying unto him, 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. 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. Some commentators claim this is an error as there were no coins ,or money in circulation at that time. That is the usual bible rejecting nonsense. Weighed pieces of silver is money no matter what you choose to call it.

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 Unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city. Notice that all this is done in the "gate" of the city. Remember Lot who sat in the gate.?This is where the city politicians gather. It is interesting to note here that there are actually two burying places bought. The cave of Machpelah,bought by Abraham holds Sarah,Abraham,Jacob,Leah and Rebekah are buried in this one. The second place,referred to as "a parcel of a field" and Joseph and the twelve patriarchs are buried in this one. See Acts ch 7 vs 16. One parcel cost four hundred pieces of silver,the other one hundred pieces. Do not confuse these two purchases. Bible rejectors will try

to say this is a contradiction in scripture. It is clearly two different purchases.

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. 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. So Sarah, a type of Israel, is put away temporarily and Rebekah, a type of the Church is "called out".

GENESIS CHAPTER TWENTY FOUR

And Abraham was old, and well stricken in age: and the LORD had blessed Abraham in all things. 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: 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: But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac.

In this chapter we see more typology. Isaac is a "type" of the Lord Jesus Christ, Eliezer is a "type" of the Holy Spirit, and Rebekah is a virgin bride espoused to one husband. In other words, a "type" of the Church. Understand that the Old Testament saints knew none of this since they had no concept of the Church. Rebekah is a Gentile and inherits Sarah's blessings but in no way replaces her. She believes by faith that she is going to marry the right man. Abraham is old, probably around a hundred and forty and feels the urgent need to find Isaac a bride. He has seen the moral decadence in Canaan and refuses to get a wife for Isaac from that country. Most likely he remembers Lot's wife. Abraham calls his servant Eliezer and charges him with the task of finding the bride. This is the Eliezer of chapter fifteen that Abraham assumed would inherit his goods since he had no son at that time and seemed to have stopped trusting God to provide one.

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? And Abraham said unto him, Beware thou that thou bring not my son

thither again. 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. 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.

Finally Abraham is depending on God. He cautions Eliezer not to take Isaac with him to the land of his birth. Notice here too that Eliezer was returning to his birthplace as well. He was not tempted at all to abandon Abraham and make off with the camels and jewelry and stay in the land of his birth. He was a trusted servant and worthy of that trust.

And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter. 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. 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.

Camels were expensive so these ten were meant to show the wealth of the master. It is obvious how much Eliezer was trusted since the scripture says he had charge of all of Abraham's wealth. In all of this though, both Abraham and Eliezer realize that the gentile woman may refuse to answer the call. See the type here. The Holy Spirit is calling a lost soul who may either accept, or reject that call.

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. Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water: 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.

When he arrives at the well Eliezer prays a prayer and before he finishes praying the prayer is answered. If you know your prayer is according to God's will, you can expect an immediate answer.

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. 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.

Rebekah is Abrahams niece by the brother who stayed in Ur. She has a brother Laban. Remember Laban who turns up again in a later chapter. He is an idol worshipper and little more than a crook. It might be a good thing to insert here that the salvation of mankind rested on Eliezer's shoulders. If he had been unsuccessful what would have happened to the Messianic line?

And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher. And she said, Drink, my lord: and she hasted, and let down her pitcher upon her hand, and gave him drink. And when she had done giving him drink, she said, I will draw water for thy camels also, until they have done drinking.

Rebekah doesn't have a lazy bone in her body. Notice that she "hasted" to get the water. Imagine trying to fill up these thirsty camels with a pitcher. This well was in a hollow since she "went down into it". That is a lot of trips up and down to the well. In addition to being a hard worker, Rebekah was "fair to look upon". This is the same description of the Bride of Christ found in Song of Solomon in Chapter 6 vs 10.

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. And the man wondering at her held his peace, to wit whether the LORD had made his journey prosperous or not.

Rebekah is still "hasting and running" to fill up the camels. Eliezer is just standing there with his mouth hanging open in amazement. God has answered his prayer quickly and to the letter. There must have been several men, (fighting men), with Eliezer but none of them seemed to have lifted a finger to help.

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; And said, Whose daughter art thou? tell me, I pray thee: is there room in thy father's house for us to lodge in? And she said unto him, I am the daughter of Bethuel the son of Milcah, which she bare unto Nahor. She said moreover unto him,

We have both straw and provender enough, and room to lodge in.

Now the wealth begins to come out and Eliezer learns for the first time that Rebekah is Abraham's niece. This produces another act of worship on his part. This time it is a prayer of thanksgiving. Observe that at no time in any of his prayers has Eliezer asked anything for himself.

And the man bowed down his head, and worshipped the LORD. 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.

There is always a lot of discussion about whether Eliezer was lost or saved and most of this because he prayed to the "God of his master Abraham" instead of praying to his personal God. So, was he saved? Yes. Why? Because he believed God, obeyed God and followed his lead. That is the same thing you and I do today.

And the damsel ran, and told them of her mother's house these things. And Rebekah had a brother, and his name was Laban: and Laban ran out unto the man, unto the well. 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. 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 shows up and the first thing he notices are the earrings and bracelets. He can't invite Eliezer in fast enough. Then Laban does the only work, of his, ever mentioned in scripture. He unloads and feeds the camels. The water and food was provided by the women of the house. Laban is even using terms like "thou blessed of the LORD" even though he is an idol worshiper.

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. 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.

Eliezer refuses to eat until he has explained his errand.

And he said, I am Abraham's servant. 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. 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. 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: But thou shalt go unto my father's house, and to my kindred, and take a wife unto my son.

This, and the following verses is a rehash of the verses found at the beginning of the chapter. Eliezer goes through this to emphasize his master's wealth and to stress the importance of his mission. He also does not fail to credit God with bringing all this about. He even gives the family an "out" here when he explains the part about being clear of his oath if the girl will not leave her family and follow him. This brings to mind that earlier passage, in Genesis, where the man is said to leave his father and mother when he takes a wife. It does not say that about the woman. This passage is a reversal of that and is the exception that proves the rule.

And I said unto my master, Peradventure the woman will not follow me. 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: 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.

Remember the typology. When drawn by the Spirit, the sinner is free to come or not. In this case Rebekah was free to come or not. The choice was hers.

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: 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; 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. 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. 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. 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. 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.

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. Then Laban and Bethuel answered and said, The thing proceedeth from the LORD: we cannot speak unto thee bad or good. Behold, Rebekah is before thee, take her, and go, and let her be thy master's son's wife, as the LORD hath spoken.

Laban and Bethuel have become cautious when they realize this thing comes from Abraham's God. They refuse to say either yea or nay but dump this in Rebekah's lap. This is unheard of in that male dominated society. The father and older brother have complete control of the daughters life until she marries. I have no doubt this was influenced by the Holy Ghost in order to keep the typology straight. Eliezer draws and Rebekah responds.

And it came to pass, that, when Abraham's servant heard their words, he worshipped the LORD, bowing himself to the earth. 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. 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.

The real riches come out here. Everyone is given rich presents and Eliezer and his men finally eat. The deal is almost complete. Everyone has agreed except Rebekah. Now, you ladies think for a moment about the way things were in those days. Notice here that the only one not getting any gifts is Bethuel. This may be because he is also a very wealthy man and a gift might be considered an insult. Frankly, I have a problem with that idea.

Everyone likes a gift.

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. 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. And they said, We will call the damsel, and enquire at her mouth. And they called Rebekah,

and said unto her, Wilt thou go with this man? And she said, I will go. And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men. 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. 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.

There is an excellent lesson for young people here. If You are willing to let God choose for you, and wait until he does the choosing, then you will get the right mate. People who wait for God get the perfect life companion. Rebekah left knowing full well that she would never see her home and family again. That is faith in the unseen.

And Isaac came from the way of the well Lahairoi; for he dwelt in the south country. 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. And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel. 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. And the servant told Isaac all things that he had done.

Rebekah shows her modesty here by covering herself with a vail. That custom is still with us today. The bridegroom isn't supposed to see the bride, on their wedding day until she comes down the aisle.

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.

So, there it is again, God's definition of marriage.

