

GENESIS

You, God, and a KJV Bible

By Eric Neumann

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Quotations

The only material quoted in this book is the Word of God in the King James Version. No commentaries or scholars are quoted, because God's Word is important, not man's word. As such, I encourage all readers to be good Bereans by searching the scriptures to see if what I have said is true (Acts 17:11). It is okay if you do not agree with what I say, but it is not okay if your disagreement is not based upon the Word of God in its proper context, which involves "rightly dividing the Word of Truth" (II Timothy 2:15).

Goal

The goal of this Bible study is to cast "down imaginations, and every high thing that exalteth itself against the knowledge of God and [bring] into captivity every thought to the obedience of Christ" (II Corinthians 10:5) so that members of the body of Christ may "come unto the knowledge of the truth" (I Timothy 2:4).

Contact the author

Therefore, the author encourages any disagreements be brought to his attention so that future versions of this Bible study can be changed if deemed necessary. However, I will not argue over the types that I mention here, since I cannot be dogmatic on them.

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Books by Eric Neumann

All books are available in paperback and in Kindle formats by going to: www.amazon.com/author/bibledivider. You may also access the author's sermons by going to: <http://www.youtube.com/user/bibledivider/videos>.

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Bible – Section 1 is a narrative of the Bible from beginning to end, while section 2 gives a one-sentence summary and a key verse from each book of the Bible. (84 pages)

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Genesis Introduction

The Bible starts with the book of **Genesis**. The first thing we are told is that God created the heaven and the earth (1:1), and the focus is immediately placed on the earth (1:2). God gives man dominion over the earth (Psalm 8:5-8), and Lucifer rebels against God, setting his sight on taking dominion over the earth away from man (Ezekiel 28:15-18; Isaiah 14:12-14).

Satan attacks mankind through the woman (Eve), and the man (Adam) sins against God by eating of the tree of the knowledge of good and evil, breaking God's command (2:17; 3:1-6). Immediately, we see them come up with their own way to be okay in God's eyes by sewing fig leaves together to cover their nakedness (3:7), since they have now lost their clothing of light (1:27; Psalm 104:1-2). The fig leaves represent man's way of getting back to God, which is called religion. Because man's way never works, God provides His covering for man, so that he might be reconciled back to God, by providing animal sacrifices and making coats of animal skins to atone, as pertaining to the flesh, for their sin (3:21).

However, religion continues, and it gets worse to the point that Adam's son, Cain, kills his other son, Abel, because God accepted Abel's sacrifice of faith, but He did not accept Cain's sacrifice of religion (4:1-8). As time goes on, we do see some men worship the Lord (4:26), but, as a whole, man gets more steeped in his own ways to the point, that, just 10 generations after Adam, in the days of Noah, every thought of man is only evil continually (6:5). Man is so wicked that even devils have sex with women and create superhuman creatures (6:1-4).

The reason for the superhuman creatures is because, even though Satan got dominion of the earth from man (Adam), when that happened, God immediately made the promise that, the woman, through whom Satan got man to sin, would have a seed to redeem man so that God could give dominion of the earth back over to man (3:15). Thus, dominion is both lost and gained through the woman. That seed of the woman, as scripture later reveals, turns out to be the Lord Jesus Christ (Galatians 3:16), but He will not show up on earth for another 4,000 years. The Bible records attack after attack by Satan on the seed of the woman, culminating in killing the Lord Jesus Christ on a cross. The attack in Genesis 6 is Satan's effort to pollute the seed line of the woman through devils having sex with women.

To prevent Satan's plan from succeeding, God creates a worldwide flood that destroys all of mankind, except for Noah and his family (6-8). So, man is saved, and God starts mankind all over again with Noah (9:1). 10 generations from Noah's son, Shem, Abram is born. Just like the 10 generations from Adam to Noah, the 10 generations from Shem to Abram show a progressive wickedness in man to the point that man builds a tower to make a name for himself so that he may be God himself (11:3-4). God concludes that man will succeed in his plan, if God does not stop him. Therefore, God divides united men into nations and language groups so that they cannot all conspire together to overthrow God and make Satan their God (11:5-9). (Thus, the United Nations is contrary to God's design for man.) Romans

1:28-32 says that this event is God giving man over to a reprobate mind, allowing man to do whatever he wants to do, leading him ultimately to receive the wrath of God in an eternal lake of fire (Romans 1:18).

However, God does not give up on ALL of mankind. He will still be faithful to His promise to use the seed of the woman to reconcile man back to God. Therefore, just like God used one man—Noah—to continue the seed line, God uses one man—Abram—whom He later renames Abraham, through whom the seed line will continue (12:7). It is important to note that God did not choose Abram because he was a godly man. In fact, Joshua 24:2 states that Abram's father, Terah, served other gods. Rather, Abram was chosen because he would simply believe the promises God would make to him (15:1-6). Hebrews 11:6 says that it is impossible to please God without faith. Thus, eternal life, regardless of when you live, is not based upon your good works but upon believing what God has told you to believe (Galatians 2:16).

We also need to note that, since God created nationalism, God would make a great nation of Abram. We learn later that this nation is called Israel, which is the name that God gave to Abram's grandson, Jacob (32:28). It is through the nation of Israel that God will reconcile all nations of the earth back to Himself (12:1-3; Exodus 19:5-6). This promise to Abram, found in 12:1-3, is why Israel is God's focus in the Old Testament, which also extends to Acts 9.

The reason God chose Israel is because they would be a nation of faith. Abraham's wife, Sarah, could not bear children (16:1-2). God then waited until Abraham was past being able to have children before He gave Abraham the promised child (Hebrews 11:11-12). That way, the child who was born, Isaac, came from the Lord, rather than from man (21:1-2). Isaac was the child of faith in Eve's line (3:15), as well, meaning that the seed of the woman comes through Israel. Isaac marries Rebekah, who is also barren. It is only by Isaac's praying to the Lord that Rebekah has children (25:21). She has twin sons—Esau and Jacob. Traditionally, the firstborn son receives the blessing and continues the seed line. However, this is God's nation of faith—not man's nation of religion or tradition. Therefore, God declares that “the elder shall serve the younger” (25:23). God continues the seed line through the younger, Jacob, not because of his good works, but because of his faith in God.

It is also important to recognize that God actually made 2 covenants with Abram for 2, different groups of people coming out of him. The first covenant is that Abraham is justified by faith alone (Romans 3:28) in God's promise to make his seed as numerous as the stars in heaven (15:5-6). This covenant was made unconditionally by God and before God began the nation of Israel (15:17) with the sign of circumcision in Genesis 17. The recognition of this covenant will become vitally important once we get to Romans (Romans 4:1-10), because God keeps it a secret until then that He did, in fact, make 2, distinct covenants with Abraham. After making this unconditional covenant with Abraham, God begins the nation of Israel with a conditional covenant of circumcision (17:6-14), so that Israel is justified by faith plus works (James 2:24).

Since Genesis' focus is on the earth (1:2), God only talks about this second covenant for now. Israel, Abraham's grandson, has 12 sons, through his two wives and two concubines. Again, we see that God's choice is not the firstborn, Reuben, because of his lack of faith in God (49:3-4). Rather, God builds up the nation of Israel through Joseph, Israel's eleventhborn son (29:31 – 30:24), who is the best type of the Lord Jesus Christ found in scripture. However, God actually continues the seed of the woman through Judah, Israel's fourthborn son (Matthew 1:2-3), and it is the secondborn son, two generations later (38:28-30), who continues the seed line (Matthew 1:3). Again, this shows that Israel is a nation of faith, making it God's nation, rather than man's nation of religion or tradition. God uses Joseph to move Israel to Egypt, at which time, there are 70 people in Israel's party (46:27), representing the 70 nations God created in Genesis 10, since, when God created the nations, He did so "according to the number of the children of Israel" (Deuteronomy 32:8).

Israel stays in Egypt for approximately 400 years. This time is needed for the iniquity of the Promised Land's inhabitants to reach the point where they are so evil that they will not be saved (15:13-16). Therefore, they should be utterly destroyed. The 400 years also gives Israel time to grow into a nation, which goes from 70 total people to 603,355 male soldiers (Numbers 1:45-46), which means that there were easily over 2 million Israelites at the time. In fact, Israel outgrows Egypt, even though they were in bondage to Egypt (Exodus 1:9). These 400 years take place between the books of Genesis and Exodus.

Summary: Man sins (3:6-7) and gives dominion of the earth to Satan (3:14), and God promises to get it back through the seed of the woman (3:15) coming through Israel (12:1-3).

Key passage: 12:1-3 (1) Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: (2) And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: (3) And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

Important Note: A basic understanding of how to rightly divide the word of truth from a mid-Acts dispensational perspective is necessary in order to understand most of this book. When you take a right-division perspective, you will realize that the Old Testament is not written TO you, but it is FOR your learning (I Corinthians 10:6,11; II Timothy 3:16-17). This learning often takes the form of types. Therefore, while the stories in Genesis did literally happen, you need to recognize that there are deeper, spiritual meanings as to why God put THESE particular stories in Genesis, as opposed to many other stories He could have told. Therefore, this Bible study will look for these deeper, spiritual meanings. It will do so, believing that all of God's Word is literally true (John 17:17) without error in English in the King James Version. Therefore, if you do not believe every word of your Bible and accept it as your final authority, you will think I am completely off

my rocker, i.e., I am crazy, because most of what is written here is very different from what is found in most all other Genesis Bible studies.

Note that I am not dogmatic on the types revealed here. I read the verses, tried to find what they represent, and gave you my opinion on these pages. Sometimes, I would start with an idea, find out later that the type that I was seeing did not work based upon later truth in the story, and so I had to change what I thought. As such, you are free to disagree with these types, and I will not argue over them. When we get to heaven, we will understand these things more fully. For now, I have given you my best effort by humbly approaching the scriptures and asking the Holy Ghost to teach them to me. I have done so, because I think this book will be invaluable to right dividers, since I do not know of another person who has written on Genesis from a right-division perspective.

1 God creates the heaven and the earth (v. 1). He does so by speaking everything into existence (vs. 3,6,9,11,14,20,24,26,28,29), because Jesus is the Word (John 1:1,14). With the exceptions of the firmament (due to the Satanic rebellion in heavenly places) (vs. 6-8) and man (Man is innocent, not good (Romans 3:12).) (vs. 26-28), God looks at everything He creates as “good,” and His entire creation collectively is “very good” (v. 31).

1:1 “In the beginning God”: Atheism is denied after just the first four words in the Bible. God creates two realms—the heaven and the earth.

1:2 “And the earth”: From Genesis 1:2 until Acts 9, God’s focus is on the earth. From Acts 9 – Philemon, God’s focus is on the heaven. From Hebrews – Revelation, God’s focus is back on the earth. If you understand this, then you have rightly divided the word of truth (II Timothy 2:15).

There is a debate among Christians over the Gap Theory. The Gap Theory states that God created the heaven and the earth in 1:1, Satan fell afterward (Isaiah 14:12-15; Ezekiel 28:12-19), God destroyed the earth as a result, making the earth without form and void (1:2), and “the Spirit of God moved upon the face of the waters” (1:2) to create a new earth, which we now live in. Good, scriptural arguments can be made both for and against the Gap Theory. Therefore, no definitive answer can be given while we live on this earth.

However, it is this writer’s view that the Gap Theory is true, based mostly on the many parallels between Adam and Noah after the flood. The main parallel is that both Adam and Noah are given the exact, same command by God to “be fruitful, and multiply, and replenish the earth” (1:28; 9:1). The word “replenish” means to restore to the former condition, which makes sense regarding Adam, only if the Gap Theory is true. If we are wrong about the Gap Theory, it is no big deal, because we will still get to go to heaven. ☺

1:3,6,9,11,14,20,24,26,28,29 “And God said” is found 10 (the number of a new beginning) times in Genesis 1. This shows that God SPEAKS everything into existence. John 1:1 says, “In the beginning was the Word, and the Word was with

God, and the Word was God.” John 1:3 says, “All things were made by Him; and without Him was not anything made that was made.” John 1:14 tells us that the Lord Jesus Christ is the Word. In speaking of the Son of God, Colossians 1:16 says, “For by Him were all things created, that are in heaven, and that are in the earth, visible and invisible.” Therefore, when Genesis 1 says, “And God said,” it is giving us a clue that God created the heaven and the earth by speaking everything into existence, which is how the Word—the Lord Jesus Christ—created everything.

1:4,10,12,18,21,25,31 Seven times (the number of spiritual completion), God says that His creation is good (except the seventh time, when He says that everything together is “very good”). It is only good or very good at first because man is in a sinless state of ignorance. When man sins, creation falls with him, such that “the whole creation groaneth and travaileth together in pain until now” (Romans 8:22). But, not to worry. When man is redeemed from the curse of sin, God’s creation will become “beautiful.” Ecclesiastes 3:11 “He hath made every thing beautiful in His time.”

1:5 “And the evening and the morning were the first day” tells us that God defines a day as going from sunset to sunset, not sunrise to sunrise as we think of it today. That is why, to this day, Jews celebrate the Sabbath from sunset on Friday to sunset on Saturday.

1:7 This verse tells us that there are waters above the sky.

1:8 The “Heaven” of this verse is different from the “heaven” of 1:1, which means that there are two heavens around the earth. The first heaven is the atmosphere around us. The second heaven is everything in the firmament above our atmosphere. When we refer to heaven, we usually refer to the place where God is right now, which scripture calls “the third heaven” (II Corinthians 12:2).

1:9 This verse shows that the whole earth is covered with land, but only the land that is not in the waters is apparent, as God said, “let the dry land appear.”

1:11,12,21,24,25 “After his kind” or “after their kind” are mentioned 10 times in these verses, which shows that there is NO EVOLUTION. Also, the terms are only applied to trees, plants, grasses, and animals. They are not applied to man, which shows that man is a higher level of creation than plants and animals. Therefore, after reading just 11 verses in the Bible, the atheist and the evolutionist have both been debunked.

1:14 The “signs” of this verse do not refer to the signs of the zodiac. Rather, they are signs of fair or bad weather (Matthew 16:2-3). More importantly, until scripture was written down, they were signs of God’s glory, giving the gospel in the stars (Psalm 19:1-3: “The heavens declare the glory of God; and the firmament sheweth His handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where there voice is not heard.”). God also uses the lights for signs during the tribulation period, e.g., Revelation 8-9.

1:16 Science says that the moon has no light on its own but is a reflection of the sun. However, this verse says that “God made two great lights.” This shows that the moon has its own light. If science were correct, this verse would say, “God made one great light and one great light reflector.”

You may say, “What’s the big deal?” Well, the big deal is that these lights are “for signs” (1:14). Malachi 4:2 says that the Lord Jesus Christ is “the Sun of righteousness”—not s-o-n, but s-u-n. This means that Jesus is the true sun. In the New Jerusalem, we are told that God’s city has “no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof” (Revelation 21:23). Believing Israel is in New Jerusalem with Jesus. Matthew 13:43 says that, in New Jerusalem, “the righteous [shall] shine forth as the sun in the kingdom of their Father.” I John 3:2 tells believing Israel that, when they see Jesus, they “shall be like Him.” Therefore, we can put all of this together to say that, in the kingdom, believing Israel is the true moon. If the moon is only a reflection of the sun, then there is no light in believing Israel. However, Jesus calls them “children of light” (Luke 16:8; John 12:36), meaning that they have the light of the Lord Jesus Christ within them because they are in Christ. Therefore, the moon must have light of its own in order for it to fulfill the type of believing Israel. This also makes sense in light (pun intended) of the fact that the moon’s light is not as bright as the sun’s light, just like the Lord Jesus Christ has more glory in the kingdom than believing Israel does.

1:18 The sun and the moon have been God’s rulers for the last 6,000 years and counting. Satan cannot even overthrow those. What makes him think, then, that he will be the possessor of heaven and earth (Isaiah 14:14; Genesis 14:19)?

Also, based upon what we learned in 1:16, we now have a clearer picture of how God will run the earth in the millennial kingdom. The sun rules over the day, and so Jesus Christ will rule over those, who are in the light, which is believing Israel. The moon rules over the night (Exodus 19:5-6; Isaiah 61:6), and so believing Israel will rule over the Gentiles, who are in the dark, in the millennial reign.

1:20 Not many people realize that all birds came out of the Seas. In scripture, the Seas are a type of Satan’s realm (Revelation 13:1; Luke 8:33). It should come as no surprise, then, that, when the Lord Jesus Christ destroys the wicked at His second coming, He calls the birds together to clean up the earth (Revelation 19:17-18).

1:21 The whale is the only animal listed by name in Genesis 1.

1:22 God gave a commandment to animals before He ever created man. Note that God gave the command to be fruitful and multiply to all sea creatures, all birds, and man. He never commanded the rest of the animals to be fruitful and multiply. That is probably because the land is man’s domain, and God did not want the land animals to overtake man.

1:26 The word “us” is the first clue of the Godhead found in scripture (excluding the mention of “the Spirit of God” in 1:2). From the rest of scripture, we know that

God is 3 in 1—1) God the Father, 2) God the Son, and 3) God the Holy Ghost. Note that man is made “in Our image, after Our likeness.” It does not say “images” or “likenesses.” Colossians 1:13-15 says that the Son “is the image of the invisible God, the firstborn of every creature,” which tells us that, some time in eternity past, God created a body for the Son, and He based the creation of Adam upon that image. Therefore, although there are 3, distinct members of the Godhead, only God the Son has a body. People like to deny the idea of the Trinity or the Godhead, but Romans 1:20 says that all humans ever born understand God’s “eternal power and Godhead.” Atheism, then, is a denial of the internal witness that God has given everyone, making all atheists at war with their own souls. That is why both Psalm 14:1 and 53:1 say, “The fool hath said in his heart, There is no God.” It is foolish to tell yourself something that you already know is not true.

In fact, if atheists would just rationally look at evolution and God, it would be crystal clear that God exists and He created the heaven and the earth. If you hand this book to an atheist and ask him if everything just randomly came together to form this book without anyone putting it together, a rationally-thinking atheist would admit that this book did not come together by chance. Why, then, would an atheist think that creation came together by chance, when each person’s DNA is incredibly more complicated than this book, and that does not even address everything else in the world?!

The world accuses Christians of believing in fairy tales. However, evolution and atheism are nothing but outrageous fairy tales, while everything in the Bible makes rational sense, if we are willing to set aside our fleshly minds and use the mind of Christ.

1:27 Most Christians believe that all humans are made in the image of God. That is not true. Adam was made in the image of God, but, after his fall, Adam “begat a son in his own likeness, after his image” (5:3). Therefore, everyone walking on earth today is in the fallen image of Adam.

We should also note that, at first, God created Adam with both male and female within one body. The image was one body, as 1:27 says, “in the image of God created He HIM,” but Adam or man contained both male and female, as 1:27 goes on to say that “male and female created He THEM.” Confirmation of this idea is given in 5:1-2: “In the day that God created man, in the likeness of God made He him; Male and female created He them; and blessed them, and called their name Adam [meaning “man”], in the day when they were created.” It is only later, in 2:18-22, that God makes a female body and places the female part of Adam in it.

You may think this is weird, but you think that way (if you do) because it goes against what you have been taught. We need to “let God be true, but every man a liar” (Romans 3:4) by believing what God’s Word says. You may say, “What’s the big deal?” Well, the big deal is that, if God did not put both male and female within Adam and then later take the female part out of Adam, creating a separate body, Christ’s death could not save us and all people would go to hell, as we will learn in chapters 2 and 3! Therefore, this is a very big deal!

In describing God, Psalm 104:2 says that He coverest Himself “with light as with a garment.” Since Adam was created in God’s image, He must have been covered with light as well, which explains why he did not need to wear physical clothing before the fall (2:25).

1:28 Man is given dominion over the earth. Psalm 8:5-8 confirms this. By sinning in Genesis 3, man gives dominion over the earth to Satan. Hebrews 2:6-9 says that Jesus’ death accomplished getting the dominion over the earth for man back from Satan. “But now we see not yet all things put under Him.” I Corinthians 15:23-28 says that, once the resurrection of the dead takes place, “then cometh the end,” “and...all things shall be subdued unto Him.” This explains how Satan is still “the god of this world” today (II Corinthians 4:4) and can walk “about, seeking whom he may devour” (I Peter 5:8), although Christ has already won the victory over Satan through His death, burial, and resurrection.

The fact that man is to “replenish the earth” and to “subdue it” gives credence to the Gap Theory. Otherwise, there is no replenishing for Adam to do.

1:29 Man is a vegetarian at first. In 9:3, God allows man to eat all meat, as well as vegetables. In Leviticus 11, God limits the type of meat that Israel can eat. In I Timothy 4:3-5, God allows the body of Christ to eat all meat again. These differences show the importance of “rightly dividing the word of truth” (II Timothy 2:15) in order to determine which instructions from God are applicable to us today and which are not. When we rightly divide, we discover that the instructions in Paul’s epistles are specifically for us today, which means that our diets should be based on I Timothy 4:3-5.

1:30 Before sin, animals did not destroy each other. This time of peace will be restored in God’s eternal kingdom on earth (Isaiah 11:6-9).

2 God gives man a commandment to obey (v. 17). He then makes a woman (vs. 21-22), and then puts the man and the woman back together as one flesh (vs. 23-24). Why make a separate woman just to put her back together with the man? Because God knows that man will disobey His commandment. Therefore, He separates out the woman from the man BEFORE his disobedience so that she can remain pure from Adam’s sin in Genesis 3. In this way, the woman can be a “help meet” (v. 18) to bring man forgiveness of sins and reconciliation back to God through her seed—the Lord Jesus Christ.

2:1 This verse declares evolution to be false, since God “FINISHED” creating everything in just 6 days. Note that 1:1 says that He created “the heaven and the earth,” while 2:1 says that “the heavens and the earth were finished.” If the Gap Theory is true, the plural may indicate that the first earth only had one heaven around it, while the second earth, as we know today, has two heavens. If the Gap Theory is not true, “all the host of them” may refer to God creating the governmental positions in heaven and in earth and so the third heaven is included in 2:1, but not in 1:1, although this seems unlikely since 2:4 refers to the creation

of “the earth and the heavens,” and the rest of the chapter does not describe governmental positions.

2:2-3 God rested on the seventh day to establish a pattern for man to follow, according to Exodus 20:8-11. The idea was for Israel to rest from manual labour and give that day over to the Lord. So important was this day that God decreed that, anyone working on the Sabbath, was to be killed (Exodus 31:13-16). However, today, since we have the indwelling Holy Spirit (Romans 5:5), every day is holy unto the Lord. Therefore, we do not need to observe the Sabbath, although, physically speaking, it is a good idea to rest one day per week.

2:4-7 “In the day” (2:4) is probably a reference to the time period of the six days in which God created the heaven and the earth. Thus, we are now given more detail about what God did in chapter 1. After God created the plants on the third day, He created a mist to water all of the plants. From 2:5-6, people assume that this mist continued until the day of Noah, and there was no rain on the earth until that time. However, the verses say that the reason for the mist was to water the plants because “there was not a man to till the ground.” Once Adam was created, the need for the mist would have gone away in the Garden of Eden, because of the rivers that were there. The mist would have continued on the rest of the earth to water the rest of the plants until man occupied those places. Therefore, the mist probably was changed to rain by the time we get to chapters 4 and 5, or it could have been as early as when Adam was kicked out of the garden, so that the curse of sin would be upon him.

However, I think that the reason the mist is mentioned is that God has something deeper in mind for us to learn. God seems to be making the point that He watered the ground with this mist before He formed man from the dust of the ground. God then breathed into man, and man became a living soul. John 7:37-38 states that the Holy Ghost is the living water. Therefore, the point of these verses seems to be that man is a three-part being, just like God is. Man is flesh, which was formed out of the dust of the ground. He is spirit because the Holy Spirit was in the ground that was used to make man, as seen in type by the mist. He is soul because God breathed into him the breath of life, which brought life to his flesh and spirit. This is also how man was made like God, since God also has the same, three parts (God the Father = soul; God the Son = flesh; God the Holy Ghost = spirit).

2:8 “Eastward” from what? And, why mention this? Given the context, the garden is east of where God made Adam. In other words, the first Adam entered paradise by the east, and he entered it with God’s glory on him, since he had not yet sinned. Before Israel goes into captivity, the glory of God will leave the temple by “the door of the east gate” (Ezekiel 10:19), and it will return to the temple by the same gate at Jesus’ second coming (Ezekiel 43:1-4). Therefore, we are probably told that “the Lord God planted a garden eastward in Eden” (2:8) so that we see, in type, the Lord Jesus Christ in all His glory entering God’s paradise on earth at His second coming. Also, because of man’s fall, travelling east in the book of Genesis is considered a bad thing (See 4:16, 11:2, 13:11, 25:6, and 41:6).

2:9 The tree of life and the tree of knowledge of good and evil are separated out from the other trees. The other trees are described as being “pleasant to the sight, and good for food,” which probably means that the tree of life and the tree of knowledge of good and evil were not those things. Man was commanded not to eat of the tree of the knowledge of good and evil (2:17), yet he did anyway. Also, it appears that he never ate of the tree of life (3:22-23). Therefore, I believe that the tree of life was not pleasant to the sight but was good for food, while the tree of knowledge of good and evil was pleasant to the sight but not good for food. God made the trees this way because He wanted Adam to “walk by faith, not by sight” (II Corinthians 5:7) for “without faith it is impossible to please Him” (Hebrews 11:6). This is also exactly how God looks at man, i.e., He looks inwardly and wanted man to do so, as well. However, Adam seemed to ignore the ugly looking tree of life, even though it was “in the midst of the garden” (2:9), while the serpent focused Eve’s attention upon the tree of knowledge of good and evil. Therefore, right away, we see the following principle true: “Man looketh on the outward appearance, but the Lord looketh on the heart” (I Samuel 16:7).

2:10 When paradise comes back down to the earth after Israel’s millennial reign is over, there will be “a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb” (Revelation 22:1). According to Ezekiel 47:1-12, the river will water the whole earth. The river in Eden, then, is a type of this river of life, which represents the Holy Spirit (John 7:37-38).

2:14 Details are given about all four of the rivers, except for the Euphrates. This may be so because Adam has not fallen yet, and Euphrates is associated with Satan’s forces in the book of Revelation. Revelation 9:14 says that there are four angels bound in the Euphrates River, and these angels will be loosed to slay 1/3 of the men on the earth. It is also the Euphrates River that is dried up by God at the end of the tribulation period to make a way for Satan’s forces to approach God for the battle at Armageddon (Revelation 16:12).

2:15 People say that the oldest occupation is prostitution, but it is actually being a gardener, because that was Adam’s occupation. When Jesus rises from the grave, Jesus is begotten as the Son of God (Acts 13:33). Adam was the original son of God (Luke 3:38). Therefore, it makes sense that, the first occupation of Jesus after His resurrection is that He is a gardener (John 20:14-15).

2:16 God says that Adam may “freely eat” “of every tree of the garden” (2:16). The implication is that the tree of the knowledge of good and evil is NOT “of the garden.” It is IN the garden, but it is not OF it, meaning that it is not part of God’s paradise. This is seen in the fact that it is not mentioned again in the Bible after Genesis 3, while the tree of life is in God’s paradise in Revelation 22:2.

2:17 The promise is death “IN THE DAY that [Adam] eatest thereof.” Yet, he ends up living 930 years (Genesis 5:5). Therefore, God must be referring to soul death. Adam’s physical death occurs by not eating of the tree of life (3:22), not by eating of the tree of knowledge of good and evil. Adam’s soul death is important to note,

because it tells us that the Redeemer's soul must be the sacrifice for sins, which is why an animal cannot die for our sins, since it does not have a soul. Therefore, Isaiah 53:10-11 says, "Thou shalt make His SOUL an offering for sin," and "He shall see of the travail of His SOUL, and shall be satisfied."

2:18 Man will argue that the creation of woman was not good, because she led Adam into sin. However, God specifically says, "It is not good that the man should be alone" (2:18), and God cannot lie (Titus 1:2). Therefore, we must conclude that the man would have sinned without the creation of the woman. And, being alone, must refer to being alone in a sinful state, because Adam was not alone before woman was created, because God was with him.

2:19-20 People tend to think that, as time goes by, man is getting smarter. However, here is Adam, before the fall, and he has the mental ability to come up with unique names for every living creature and to remember those names! This would be nearly an impossible task for man today, which shows that man was much smarter before he had the knowledge of good and evil. This makes sense when you recognize that "the heart is deceitful above all things, and desperately wicked" (Jeremiah 17:9). Therefore, God had to "dumb down" man at the fall so that he would not use his super intelligence with his wicked and deceitful heart to get even farther away from God than he is now. However, once Jesus Christ rules over the earth, man's intelligence will be increased again, as "the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isaiah 11:9).

We should also note that God says that there was not an help meet found for Adam among the animals, which again shows that animals do not have souls. Therefore, they cannot provide a way for Adam to gain eternal life after his sin. This is the definition of "an help meet." It is NOT talking about washing the dishes, cleaning the house, or other so-called "woman's work." The help, that Adam needs, goes MUCH deeper than that to his sinful soul.

2:23 Again, we see Adam's intelligence before the fall in that he named Woman and recognized her as being part of him, even though she was now separate from him. I have heard it said that the name "Woman" means "man with a womb." However, this verse gives the definition of Woman as "taken out of Man."

Remember from 1:26-27 that we said that Adam was originally created with both female and male parts contained within the one body. Now, the female part has been extracted and placed into a female body that God has created. It is essential to note that the commandment not to eat of the tree of the knowledge of good and evil came BEFORE the female was created. By doing it this way, God, in His foreknowledge, created a way for man to be saved from his sin through the shed blood of Christ. Because the female was created after the commandment was given, Eve was deceived by the serpent in Genesis 3, while Adam willfully committed sin (I Timothy 2:13-14). Mercy is available for sins of ignorance (I Timothy 1:13), but not for willful sin. Therefore, Eve could be saved but Adam could not. That is why the promise of the Redeemer, the Lord Jesus Christ, comes through the seed of the woman (Genesis 3:15-16). That is why Jesus had to be

born of a virgin (Isaiah 7:14). As Romans 5:12 says, “Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.” Everyone is born with the sin nature, that is passed on to them from Adam (See also Romans 7:9, which indicates that “sin revived” once Paul received the conscience, which means that the sin nature laid dormant in him until that time.), and they sin because of that sin nature. This makes us a passive participant in sin, which allows us to be forgiven of our sins by trusting in Jesus’ death, burial, and resurrection for our atonement (I Corinthians 15:3-4).

Genesis 1:18 says that, in creating the woman, God made “an help meet for him.” This “help meet,” then, gives man the ability to be forgiven of his sin and have fellowship with God restored. Without the creation of the Woman, man would have been lost forever in the lake of fire, just like Satan, because of his willful disobedience of God’s command. Thus, the Woman “helps meet” the man with the offer of forgiveness and reconciliation with God through the shed blood of Christ by God making the man responsible for her sin in Genesis 3. As such, women today should be grateful to God that He made the man the head of the woman (I Corinthians 11:3). Otherwise, there would be no forgiveness of sin.

In summary, God, in His foreknowledge, knew that Adam would sin. Therefore, God made a Woman before he sinned but after God gave him the commandment so that Adam would be solely responsible for the sin of eating of the tree of the knowledge of good and evil. This left the Woman free from having sin imputed to her account (“Sin is not imputed when there is no law” (Romans 5:13), and Adam had the law, not Eve.) when she ate of the forbidden fruit. This means that the sin nature is passed on by the man to the woman’s children. This accomplishes two things: 1) It makes all people, who are born, passive participants in sin, which means there is an opportunity for them to be forgiven, since they sin because they have to, not because they choose to, and 2) It means that if God brings the Redeemer through a virgin, which He does, the Redeemer would have no sin nature. He could then choose to obey God all of His life, resulting in His sacrifice being pure. His sacrifice would also be an acceptable sacrifice for man, because He is fully man. In other words, only a human sacrifice can atone for a human’s sins, because they are of the same type. An animal sacrifice cannot purge the soul, because animals have no soul, i.e., they are not of the same type as humans are. Therefore, “it is not possible that the blood of bulls and of goats should take away sins” (Hebrews 10:4). And, the Redeemer’s sacrifice must be pure, i.e., without sin, which is true of Christ, because He “did no sin” (I Peter 2:22).

Also, another way in which woman is “an help meet” (2:18) for man is in keeping society from total ruin. Man’s sins are more overt and damaging to society as a whole, because man is more likely to do things like rape, child molestation, murder, and other violent crimes. This is why more men are in prison than women. Now, women sin just as much as men do, but their sins are not as obvious and are not as damaging to the orderly functioning of society as men’s sins are. Also, within women is the desire to unite the family and have each member function correctly. This is why women often raise children alone, and why there are a lot more “deadbeat dads” out there than there are “deadbeat moms.”

Therefore, the separation of the female from the male brings salvation for man, and it also keeps society from destroying itself. In 2018, we see a great attack against God's institution of separate males and females through Satan's propagation of transgenderism. The prefix "trans" means "across." Therefore, someone, who claims to be transgender, claims to represent both genders. For example, a biological woman may state that she "feels" like a man on the inside. In her mind, then, she is both male and female. This eliminates the need for an opposite-sex partner, since this woman claims to be one flesh—both male and female in one body—all by herself. Such a society that continues not to recognize whether someone is male or female will destroy itself having no "checks and balances" from the opposite sex. In other words, the greatest evil and wickedness will go on, such that all people will "work all uncleanness with greediness" (Ephesians 4:19), leading to the soon destruction of that society. Since the whole world seems to be given over to such perverseness today, unless there is reform, transgenderism may signal that the rapture of the body of Christ will take place soon.

2:24 Most people attribute this verse to Moses, and that may be true, but the verse is a natural conclusion from 2:23, which leads me to believe that Adam spoke both verses 23-24. Again, this shows Adam's intelligence before the fall that he would state a universal truth without any experience of this new relationship yet.

Note that, after they were married, the man and the woman became "one flesh," but they were NOT one soul and one spirit. That is because, as we have already mentioned, God had to separate out the soul component so that, when Adam died, he would not be a lost cause. There would still be the living soul of the woman through which Adam could be redeemed.

2:25 This verse shows that the man and the woman existed naked together before the fall, because they were not yet ashamed of their nakedness. Therefore, after he does sin, God is able to save man through the seed of the woman (3:15). When they are ashamed after their sin (3:10), God immediately links their shame with eating of the tree of the knowledge of good and evil (3:11). They would have known they were naked because they would have lost their clothing of light when they sinned (Psalm 104:2). Therefore, before the fall "they were both naked..., and were not ashamed" (2:25). Immediately after the fall, "they knew that they were naked" (3:7) because they had lost their clothing of light, and so they looked for new clothing to wear.

3 This chapter tells us how we got to where we are today. It shows the fall of man (v.6), the promise of a Redeemer (v. 15), and the restoration of fellowship with God by faith in His Word (v. 24).

3:1 Ezekiel 28:12 says that Satan "sealest up the sum, full of wisdom, and perfect in beauty." Ezekiel 28:17 says that Satan's heart was lifted up because of his beauty, and he sinned (Ezekiel 28:15-16). This was done after we are told that he

was in Eden, where every precious stone was his covering (Ezekiel 28:13). Therefore, he must have sinned after Adam was created, but before God made the woman. I say this because the reason for creating the woman was for Adam to have an help meet, which we have already seen means that she was created to get Adam out of his sin problem. Since Adam would not have to deal with sin until Satan fell, he must have fell after Adam was created but before woman was created, because Adam would not need an help meet until that time.

Therefore, what probably happened was that Adam existed with Lucifer being in the garden as a cherub (Ezekiel 28:14). Then, Lucifer fell and became Satan, which made him a serpent. He probably did not look like a snake, because Satan is able to transform himself “into an angel of light” (II Corinthians 11:14). Cherubim have wings (Ezekiel 10:19), but angels do not, because they look like men (Revelation 21:17). Therefore, Satan probably looked a lot like he did before the fall, except that God had clipped his wings. Perhaps this is why he went after the woman, rather than Adam, since Adam would have noticed the difference in him, while the woman would have thought of him as an angel of light.

We also know that Satan is the serpent, here, because Revelation 12:9 calls Satan “that old serpent.” The term “serpent” is used to show how sly and crafty Satan was in getting the woman to sin, much like Jesus calls Herod a fox, even though he was really a man (Luke 13:32). You may say, “but Satan must have been a literal serpent, because he is said to be ‘more subtil than any BEAST of the field,’ and a snake is a beast.” That is not a problem, because God calls unbelievers “natural brute beasts” (II Peter 2:12), even though they are really people. Therefore, it appears that God uses the term “beast,” referring to his fallen, spiritual condition. He is more subtil than the rest of the beasts, meaning that he is the slyest and craftiest of the fallen angels, because he is their ring leader, having led the rebellion against God (Revelation 12:3-4).

The first four words in scripture from Satan are: “Yea, hath God said.” They are words of unbelief and doubt. John 8:44 says that the devil is the father of the lie, and we see that here. It is not just a lie that denies the truth, but it is a subtle lie that convinces the woman that his lie is really the truth. There seems to be some familiarity and even some trust built between the woman and the serpent already, because the woman never says, “Who are you?” As such, Satan has probably had conversations with her in the past, based upon her response in 3:3, as we will soon see. Now, Satan is going to get her to make a choice to go against God.

3:3 Everyone assumes that the woman is talking about the tree of the knowledge of good and evil here. However, it is never identified as such. Rather, she is talking about “the fruit of the tree which is in the midst of the garden.” 2:9 identifies “the tree of life” as the tree “in the midst of the garden.” It is quite possible, then, that Satan has gotten the woman to believe that the tree of life is forbidden, while the tree of the knowledge of good and evil is what God wants them to eat. Given that God wants them to “walk by faith, not by sight” (II Corinthians 5:7), the tree of life probably looked bad, while the tree of the knowledge of good and evil probably looked like the best tree in the garden. So, Satan probably had been talking to the

woman about the trees and got her to believe that the tree of life was the bad tree that should not be eaten, while the tree of the knowledge of good and evil should be eaten. After all, today, Satan has convinced the world that Christians are bad with their “homophobic intolerance” of sins, while the rest of society is good because of their love and acceptance of such things. “Woe unto them that call evil good, and good evil” (Isaiah 5:20).

The woman adds to the word of God by adding her rule of “neither shall ye touch it.” Man likes to add rules to make himself appear godly. In fact, Colossians 2:21 mentions “touch not” as being a commandment and doctrine of men (Colossians 2:22). The woman also diminishes the punishment for disobedience by changing “thou shalt surely die” (2:17) to “lest ye die” (3:3). The woman only had one commandment to remember, and she added to it and diminished from it!

3:4 Note that, while Eve changed the commandment to say “lest ye die,” Satan actually correctly quotes the commandment by saying “surely die.” I think Satan was surprised by how easy it was to deceive the woman. He had to correct the commandment, here, and, in 3:6, he possibly had to correct which tree is the forbidden one! At the same time, note his lie. He says, “Ye shall not surely die,” while God had said, “thou shalt surely die.” This is a clear lie by Satan.

3:5 This statement by Satan is half true. In 3:22, the Lord God says, “Behold, the man is become as one of us, to know good and evil.” Therefore, it is true that, if the woman eats of the tree of the knowledge of good and evil, man’s eyes will be opened and he will be as a god, knowing good and evil. However, what Satan is implying is that God is trying to keep the woman from becoming a god, and that is not true. God wants the woman to be a god (I John 3:2), but not yet. Satan’s lie program is centered around the idea that God does not love you, and so you have to follow what Satan wants you to do in order to be satisfied. Satan tries to get you to receive the goodness of God through the energies of your flesh, and God’s plan is for you to have faith in Him to freely give you those things in the spirit for all eternity.

Satan’s plan is instant gratification, while God’s plan is delayed gratification so that you have the faith that pleases God (Hebrews 11:6). A great example of this is found in Matthew 4. Satan says to Jesus that he will give Him all the kingdoms of the world if He will worship him (Matthew 4:8-9). God made the same promise to Jesus. The difference is that God’s kingdom is holy and good, while Satan’s kingdom is unholy and evil. Naturally, Jesus would want God’s kingdom, not Satan’s. However, Satan will give Him the kingdom right now, while God does not give Jesus the kingdom until Jesus’ second coming. Therefore, Satan’s temptation of Jesus, in Matthew 4, is instant gratification. It is this same temptation that Adam faces. He can have the bad things of Satan’s kingdom right now if he sins, or he can have faith in God and receive the good things of God’s kingdom later. Adam chooses Satan, which is why the second Adam, the Lord Jesus Christ, had to come and choose God’s kingdom for believing man.

3:6 I John 2:16 says that “all that is in the world” is “the lust of the flesh, and the lust of the eyes, and the pride of life.” Every temptation from Satan falls into one of these three categories. “The woman saw that the tree was good for food” (lust of the flesh), “and that it was pleasant to the eyes” (lust of the eyes), “and a tree to be desired to make one wise” (pride of life). In Matthew 4, Satan tempted Jesus with three temptations—one for each category. Like with the woman, Satan’s temptation of Jesus was for Him to take then what God had promised to freely give Him in eternity. Therefore, we see that God is not against the woman, but will freely give her what Satan tries to get her to take by force, if she has faith in what God has told her.

I Timothy 2:14 says, “and Adam was not deceived, but the woman being deceived was in the transgression.” Israel, “by wicked hands” (Acts 2:23), crucified Jesus Christ. However, they did so through ignorance (Acts 3:17). Therefore, God gave them a chance to be converted (Acts 3:19). Similarly, the woman sinned in ignorance, because she was deceived into eating the fruit of the tree. “Adam was not deceived” (I Timothy 2:14). Therefore, he must bear the wage of his sin, which is death (Romans 6:23). (If Adam later has faith in God then he can still be forgiven through the blood of Christ, just like every other human being can. The same applies to the woman. Although her sin is not imputed to her, she receives the sin nature, will sin in the future, and her future sin will be imputed to her account. Therefore, she also will need to have faith in God in order to have her sins forgiven through the blood of Christ.) But, forgiveness is possible through the woman. That is why God makes the promise in Genesis 3:15 that He will redeem man through the seed of the woman. If God had never separated woman out from Adam, so that she had her own body, Satan would have won an eternal victory of being the God of the earth right here. But, because of her sin of ignorance, redemption is possible through the woman. We now see what God meant when He said He “will make him an help meet for him” (2:18).

We can also see a parallel between Adam and Jesus here. Since Adam was not deceived, he knew what he was doing. So, he deliberately died for the woman by eating of the fruit himself, and her seed remained pure. Similarly, Jesus deliberately died for our sins, so that we could be holy (Colossians 3:12).

We should also note that Judges 9:7-20 mentions four trees, and the four trees each represent something different. The olive tree equals spiritual life, the fig tree equals religious life, the vine tree equals national life, and the bramble equals the curse of sin. In Genesis 3:22, we see the tree of life equals spiritual life. In Genesis 3:7, we see Adam use fig leaves, or religion, to try to make them okay in God’s eyes. In Genesis 3:18, we see the bramble in the curse of sin, because the ground will produce “thorns...and thistles.” The only tree left, then, is the vine tree. Therefore, the tree of the knowledge of good and evil must be the vine tree, which means that Adam and Eve ate grapes, not apples. This makes sense in light of many scriptural references that equate wine (which comes from grapes) and drunkenness with the spiritual. Here are a few examples: “And Noah...drank of the wine, and was drunken” (9:20-21). “And be not drunk with wine, wherein is

excess; but be filled with the Spirit” (Ephesians 5:18). “And the inhabitants of the earth have been made drunk with the wine of her fornication” (Revelation 17:2).

3:7 Animals do not wear clothes like humans do, yet they are not ashamed of their nakedness. That is because they do not have the sin nature. Once Adam and Eve sinned, they lost their clothing of light, and so they were now fallen images of God. They also now had the knowledge of good and evil, and so they were now ashamed of their nakedness, whereas before, they were not ashamed (2:25). Sin brings shame.

The natural response of the pride of man is to try, on his own merits, to make himself right with God. Therefore, Adam tries to cover his shame with fig leaves. This is the first manifestation of religion in mankind’s existence. Religion is man’s way to get to God, while faith is trusting that God will make reconciliation for you.

A good definition of religion is: “imagination, and every high thing that exalteth itself against the knowledge of God” (II Corinthians 10:5).

Also, note that God says that Adam made “aprons.” An apron, then, is a type of man’s covering or religion. It should not surprise us that both Mormons and Masons wear aprons as part of their religion. Mormons even commit blasphemy by saying that Jesus Christ will wear an apron in His role of priesthood, even though God never told anyone to wear an apron. (The real reason that Mormons and Masons wear aprons is that they consider their sex organs to be holy, and so the apron is a covering for their “holy of holies.” Pretty sick, huh?)

The genius of God is seen in Him tying the conscience with sin. Once Adam sinned, he needed a Saviour. However, his pride told him he could save himself, which is why he sewed fig leaves together. Therefore, without the conscience, Adam thinks he is okay with God, due to the covering he provided, and he would never believe the gospel to be saved, because of his own self-righteousness. What needs to happen is that Adam’s sin has to become so bad that he recognizes that he needs a Saviour.

Paul says, “But when the commandment came, sin revived, and I died....For sin, taking occasion by the commandment, deceived me, and by it slew me....But sin, THAT IT MIGHT APPEAR SIN, working death in me by that which is good [the law of the conscience]; that sin by the commandment might become exceeding sinful” (Romans 7:9,11,13). In other words, when the conscience (the knowledge of good and evil) came upon Adam, the sin nature that he had, as a result of eating of the evil fruit, started working with the conscience to sin more. For example, a five year-old kid may not even think of touching the stove. However, when mom comes along and tells him, “Do not touch the hot stove,” he now has an idea of what he should not do. His sin nature then works with this idea, and the result is that he now touches the hot stove. You may think, “This is bad. Now, sin is worse.” No, this is actually good, because your sin nature will work with your conscience to “become exceeding sinful” (Romans 7:13). In other words, thanks to the conscience, your sin becomes so bad that you can now recognize it above your own

pride to conquer sin on your own through religion. Therefore, although the knowledge of good and evil results in more sin, more sin results in man's recognition of the sin problem. Therefore, he can now look for the solution, which is to believe whatever God has told him, while he would never do this on his own without the conscience due to his pride.

3:8 Man's religion causes him to hide from the presence of the Lord.

The wording of this verse is weird. It says, "They heard the VOICE of the Lord God WALKING in the garden." How can a voice walk? John 1:1,14 identifies the Lord Jesus Christ as "the Word." The Lord Jesus Christ is also the only member of the Godhead with a body (Colossians 2:9). Therefore, it is reasonable to conclude that the One walking was the Lord Jesus Christ.

3:9-10 3:8 says that Adam heard the Lord's voice. 3:9-10 tells us that Adam hid himself once he heard the Lord's voice, which was before the Lord said, "Where art thou?" This means that the Lord was speaking in the garden before He got to where Adam was. Could this have been a conversation among the Godhead about what would happen next? Or, perhaps it was common for the Lord to speak truth, as He walked in the garden, so that Adam would learn more about the Lord.

Note that, the first thing the Lord asks Adam after he has sinned is "Where art thou?" The same is true for every human being. Once we have a conscience, we have "light" from God (John 1:9) that we are sinners, and God is holy (Romans 1:19-20). In other words, this "light" asks us the question, "Where art thou?" Our response should be, "dead in trespasses and sins" (Ephesians 2:1) so that we will believe the gospel and be saved. The problem is that man usually has "vain imaginations" that he can fix the problem himself. His "solution" is to reject the internal knowledge of God that He has given all of us and replace it with our own gods that we can control (Romans 1:21-23).

Adam does this in a way. He was afraid, because he was naked. In other words, Adam knows that his soul has died, as evidenced by him losing his clothing of light, making him naked. But, instead of telling the Lord his problem and asking for a solution, he tries to hide from God, which is what man does in his mind by saying that God does not exist. In other words, man thinks he can hide from God if he pretends that God does not exist.

3:11-12 The fact that Adam knows he is naked shows that he has eaten of the tree of the knowledge of good and evil. Now, the Lord God gives Adam the opportunity to acknowledge his sin and seek for forgiveness. Instead, Adam blames the woman.

3:13 The woman, in turn, blames the serpent. Note that she says that "the serpent BEGUILED me." She now knows that the serpent used subtle deception to trick her into disobeying God's command.

II Corinthians 11:3 says, “But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.” In other words, the woman had a simple command to follow, but she allowed Satan to corrupt her mind so that she disobeyed God’s command. Similarly, we have a simple Bible to understand, but we can allow Satan to corrupt our minds so that we do not believe what God’s Word says; thus, we disobey it.

3:14 This verse gives us another proof that Satan was not a literal snake, because he would not crawl on his belly until now. Therefore, he must have appeared to the woman as an upright angel of light. This crawling on his belly is only true in the spiritual sense, because Satan later tells God that he had been “walking up and down in” the earth (Job 1:7, 2:2). He also goes about “as a roaring lion..., seeking whom he may devour” (I Peter 5:8).

Satan’s crawling on the earth also makes sense spiritually when you find out what happens to Adam. God made Adam from the dust (2:7), and he will return unto the dust when he physically dies (3:19). Physically speaking, Adam is a man, but spiritually speaking, God says to him, “Dust thou art” (3:19), not “dust thou wilt be.” In other words, because of his sin, Adam has spiritually died right now, just as God said he would (2:17), going right back to being dust. He does not have the water of the Holy Ghost upon him any more, i.e., the mist of the ground (2:6), but he is now just dust.

Note that the serpent is told that he will eat dust all the days of his life. This shows that part of Satan’s curse is to be “the god of this world” (II Corinthians 4:4). That may seem like a reward to most people, but what he is really god over is fallen man who can do nothing but sin (Romans 7:18). Therefore, although Satan accomplished his goal of becoming god over the world and man, man is spiritual dust, which means that, in his current condition, man is not worth being lord over. Since Satan will eat the dust, the serpent is the original Dirt Devil.

In other words, God gave Adam dominion over the earth. Adam gave up his control over the earth when he sinned, but that is really a blessing because the earth is now under the curse. Then, when the curse of sin is lifted, Jesus Christ, as the perfect man, will have dominion over the earth forever. This means that the only time Satan gets to rule the world is when the world is in sin. It is like Satan is the babysitter for a bunch of rotten brats, who will be perfect, sinless humans once Jesus Christ takes control over them. Thus, Satan is “cursed” to be the god over man only when man is in a wretched, fallen state.

3:15 As we have mentioned previously, because the woman was beguiled into sinning, her sin is not counted against her, such that Adam is the one responsible for original sin. When a baby is born, he has original sin passed on to him from the father, not the mother (see Romans 5:12). That is how Jesus avoided original sin by being born of a virgin. The proof of this is in this verse. The enmity is between Satan and the woman, not the man. Redemption for fallen man will come through her seed, which ends up being the Lord Jesus Christ. Because of this

promise, Satan will attack the seed of the woman throughout the Old Testament to try to pollute the seedline to keep God from fulfilling His promise of redemption.

“It [the seed, Jesus Christ] shall bruise thy [Satan’s] head” is a reference to the Lord Jesus Christ conquering death through the cross. “Thou [Satan] shalt bruise his [the seed, Jesus Christ] heel” is a reference to Christ having to be made sin and having God forsake Him on the cross. The fact, that Jesus Christ bruises Satan’s head and Satan bruises Jesus’ heel, shows that Jesus steps on Satan in the cross. Colossians 2:15 says that, through the cross, Jesus “spoiled principalities and powers..., triumphing over them in [the cross].” Therefore, Jesus won the victory over death through the cross (I Corinthians 15:55-57). If Satan knew the cross would have been his defeat, he would not have had Christ crucified (I Corinthians 2:8). What this shows is that, while Satan knew of God’s promise in 3:15, he had a different idea as to how God would accomplish His promise. Therefore, Satan played a significant role in his own defeat without even knowing it!

3:16 Sin brings sorrow for both the woman (v. 16) and the man (v. 17). Almost everyone thinks that the curse of sin for the woman is birth pain, but there is no mention of that here. We are told that her sorrow is greatly multiplied, not her pain, and that she will bring forth children in sorrow. Sorrow means deep distress over a loss. What this means, then, is that having children will remind her that mankind lives in a fallen world under the control of Satan. She is sorrowful because, every child she brings into the world, reminds her of her suffering under Satan and that that suffering will continue for the next generation. The good news is that, because of Christ’s conquering of sin, her and the next generation can walk in the Spirit and be delivered from this sin-cursed world one day. That is why I Timothy 2:15 says that “she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.” Therefore, the sorrow from bearing a child in a sin-cursed world is overcome by the redemption that the child can have in Christ Jesus!

This sorrow is the first part of the curse upon the woman. The second part of the curse is that God says He will “greatly multiply...thy conception.” God’s plan is to fill the earth with saved Israel and the heaven with the body of Christ. There are a certain number of positions to be filled in each realm. For example, let’s say that there are 100 million positions in each realm. If man had never sinned, only 200 million people would have to be born to fill those positions. Therefore, God told Adam to “be fruitful, and multiply” (1:28). However, because of man’s sin, over 100 billion people and counting have been born, and those positions are not yet filled. Since it is only a remnant who believe what God tells them, God has to now “GREATLY multiply” the number of babies that are conceived in order to produce enough faithful people to fill the positions in earth and in heaven.

The third part of the curse for the woman is that her husband will rule over her. The woman’s desire is to be a god, as evidenced by 3:5-6. Because of her poor decision to eat of the tree of the knowledge of good and evil, she will be ruled over by her husband. So, instead of becoming a god right away, she goes down to the

point where she is a servant to her husband. This goes against her desire, which is why the idea of wives submitting unto their husbands (Ephesians 5:22) is met with great opposition by women as a whole in most every society. Again, God promises to reverse this curse by making all believers sons of God in His kingdom (Philippians 2:15; I John 3:1-2), but, as long as she is under the curse of sin, her husband will rule over her.

3:17-19 Adam's problem was that he hearkened unto the voice of his wife, rather than unto the voice of the Lord God. The man's curse is that he will have to sweat and work hard just to get up enough food to survive. He will have sorrow in this process, knowing that he now has to work to live, rather than living to work.

The thorns and thistles represent the curse of sin, which is why Jesus Christ wore a crown of thorns on the cross (Mathew 27:29). He was "made a curse for us" (Galatians 3:13) "that we might be made the righteousness of God in Him" (II Corinthians 5:21).

We should also note that God said in 2:17 that "IN THE DAY that thou eatest [of the tree of the knowledge of good and evil] thou shalt surely die." Yet, Adam lived 930 years (5:5). Since God cannot lie (Titus 1:2), God must have been referring to a spiritual death. Adam died spiritually the day that he ate that grape, even though he physically lived almost another 930 years after he ate it.

Note also, from 3:17, that the ground is put under the curse, as well. In fact, Romans 8:22 says that "the whole creation groaneth and travaileth in pain together until now." Therefore, the whole earth suffers as a result of Adam's sin.

3:20 In spite of Adam's willful disobedience of the Lord God's commandment to him, Adam shows faith in God here. "Adam" is Hebrew for man. The woman has been called "the woman" up until this point. Now, Adam names the woman "Eve." This verse tells us that the definition of "Eve" is "the mother of all living." This shows that Adam believes what the Lord said in 3:15-16 about the woman, and so he now gives her a name that fits the Lord's pronouncement.

3:21 In 3:7, we saw man's provision to cover sin, which was fig leaves sown together. In 3:21, we see God's provision to cover sin, which are coats of skin, presumably from an animal sacrifice, the blood of which God applied to Adam and Eve to purify their flesh (Hebrews 9:13), so that they could still go into God's presence. Thus, Adam created a religion, and it was insufficient. Therefore, God created His Own religion so that He could still have fellowship with man, in spite of man's sin, even if that fellowship would be in the flesh only.

Also, note how Adam and Eve made "aprons" (3:7), while God made "coats of skins" (3:21). A coat is bigger than an apron. Apparently, Adam and Eve only covered up their sex organs, while God covered up their whole bodies. This is because God viewed their ENTIRE fallen flesh as vile (Philippians 3:21), while Adam and Eve, in their pride, only covered up a small part of their flesh. So today, man glories in his flesh, displaying his flesh as much as possible to arouse sexual

desire in others. By contrast, God covers up the whole flesh and instructs women to wear “modest apparel, with shamefacedness and sobriety” (I Timothy 2:9). In other words, if women think soberly, they recognize that their flesh is vile, and that their souls, in Christ, are glorious. As such, they should cover up their nakedness and be ashamed of it, regardless of how “beautiful” the world may think it is. Therefore, rather than being desirous of the vain glory of the flesh (Galatians 5:26), believers should cover up their vile bodies and say with Paul: “God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world” (Galatians 6:14). Then, the godly woman would have “the ornament of a meek and quiet spirit, which is in the sight of God of great price” (I Peter 3:4).

3:22 Satan told the woman that she would be as a god, knowing good and evil, if she ate of the tree of the knowledge of good and evil. Now, we see that it is the man, not the woman, who becomes as a god. Thus, “[her] desire shall be to [her] husband, and he shall rule over [her]” (3:16).

As we mentioned in 3:5, God does want man to become as a god, but he is to do so according to God’s timeline, not man’s timeline. Because of his lack of faith in God, Adam sinned and is now in a fallen state. To now eat of the tree of life would mean that he would live for ever in this fallen state. This would be such a tragedy that God stops His thought in mid-sentence and goes right to solving this problem in verse 23. It as if God puts His hand over His mouth because the result of eating of the tree of life in a fallen state is so incomprehensible to Him that He will not even utter it out loud! This shows that death is really a blessing for the believer, because his sorrow ends (Revelation 21:4), and he is forever with the Lord in a glorified state (I Thessalonians 4:17). God says that, to depart and be with Christ, “is far better” than living in these mortal bodies (Philippians 1:22-23). Why, then, does the world seek after living a long time? Because they do not believe God’s promise of eternal life to them. Even Christians often seek to live a long life, as my grandmother did, living to age 106. But, why suffer in a mortal body that goes downhill as the years go on, due to the curse of sin, when you can escape the curse by going to be with the Lord? The rapid growth of people in nursing homes for the latter years of their lives shows that man, in his flesh, only values the things of this world, even if it means suffering in pain with no enjoyment in life.

This verse also shows that man never ate of the tree of life. Again, This supports the idea that the tree of life was ugly looking, and so it was ignored by Adam and Eve, even though it was in the midst of the garden (2:9).

3:24 In paradise after Jesus’ second coming, “the tabernacle of God is with men, and He will dwell with them” (Revelation 21:3). God sits on a throne, and cherubim surround that throne (Ezekiel 1:26-28; 10:20). Lucifer was in Eden, and he was “the anointed cherub that covereth” the throne (Ezekiel 28:13-14). We also know that the Lord God was in Eden, since he walked in the garden in the cool of the day (3:8). Therefore, the Lord God was probably sitting on the throne in Eden, which is why Lucifer was there. In other words, when God created the earth, God moved His throne to the earth so that He could dwell with His creation.

When man sinned, God could no longer have a complete relationship with man. The reason for this is because God is holy (Leviticus 11:44-45), and man was no longer holy. Therefore, God's holiness would be marred by unholy man (Haggai 2:11-14). Therefore, God created a religion, whereby an animal sacrifice could be given to purify the flesh, not the soul (Hebrews 9:13). As such, God could at least have fellowship with man, as pertaining to the flesh, until Jesus' sacrifice comes to purge man's soul from sin (Hebrews 9:14). We see this in the Jewish religion that God created.

Cherubims are spiritual creatures with four wings, one wing in each direction (Ezekiel 10:20-21). When God had Israel build a tabernacle, He had them place a cherubim of gold at each end of the mercy seat, and had their wings covering the mercy seat with their faces looking toward the mercy seat (Exodus 25:18-20). God promised to commune with Israel "from above the mercy seat" (Exodus 25:22). As such, God had the high priest go into the holy of holies, which is where the mercy seat was, and present an animal sacrifice on the mercy seat once per year as an atonement for Israel's sin (Hebrews 9:2-7). God could then be in communion with man.

Therefore, when God kicks Adam and Eve out of the garden of Eden, He establishes a place where He can commune with them. The communion comes by them having faith in His Word to them, as represented by the flaming sword (In the Bible, a sword represents the Word of God (Ephesians 6:17)), which will destroy them if they do not have faith in God. Thus, they can live by the sword, i.e., by believing God's Word to them (This is why the sword keeps the way to the tree of life.), or they can die by the sword, i.e., by not believing God's Word to them. This is why Hebrews 4:12 says that the Word of God is "sharper than any twoedged sword." Therefore, in spite of Adam's sin, he can still have fellowship with God by faith in His Word, just like all men after Adam may have. For Adam, this faith is demonstrated by bringing the appropriate sacrifice to the mercy seat at the edge of Eden as a covering for his sin.

At some point, God moved the garden of Eden off the earth, and paradise was moved to "Abraham's bosom" in the heart of the earth (Luke 16:22-24). Then, after Jesus' sacrifice for sin was completed, He "led captivity captive," meaning that He moved paradise from the heart of the earth to heaven (Ephesians 4:8-10). Then, after the millennial reign is over, New Jerusalem will come down from heaven (Revelation 21:2) so that fellowship between God and man is completely restored on the earth.

4 Religion (Cain) kills the righteous (Abel), due to the flesh lusting against the spirit (Galatians 5:17). Man rebels against God by building a city (v. 17), and man gets worse with a second murder being committed. This time, it is a double murder (v. 23). However, we also see the first group of believers in God's Word separate themselves from the unbelievers to form the first church (v. 26).

4:1 Adam and Eve begin to obey the commandment to “be fruitful, and multiply” (1:28). By Eve’s statement, it appears that she believes that Cain is the fulfillment of 3:15—the one who will bruise the head of Satan. However, the fulfillment of 3:15 is the Lord Jesus Christ, Who is born almost 4,000 years later. Thus, this is another case of mankind getting ahead of God’s timeline, which shows the necessity of faith in God’s Word.

4:2 People tend to think that Abel had a more godly occupation than Cain did, because he was a shepherd (David was a shepherd (I Samuel 16:11), and Jesus calls Himself the “Good Shepherd” (John 10:11).), and that is why God accepted Abel’s sacrifice. However, if one was obeying God over the other one, it was Cain, because he “was a tiller of the ground” and the Lord God sent Adam out of the garden “to till the ground” (3:23). Therefore, occupation has nothing to do with it.

4:3-5 As we learned in 3:24, the place, where man was to meet God, had been moved to just outside of Eden to keep man from eating of the tree of life and living forever in his fallen state. Therefore, Cain and Abel would have met God where the Cherubims and the flaming sword were, east of the garden (3:24).

The key to understanding that Abel’s sacrifice was brought in faith is that Abel “brought of the firstlings of his flock and of the fat thereof,” while Cain just brought some fruit. Exodus 13:2 says that the firstborn belongs to the Lord, and Leviticus 3:16 says that “all the fat is the Lord’s.” This does not just apply to animals, but it also applies to produce (See Exodus 22:29-30 and 23:16,19). Since God is a just God and He did not accept Cain’s offering, both Cain and Abel must have known God’s firstfruit requirement. (“In process of time” (4:3) also tells you that they knew God’s requirements. In other words, they waited until the time appointed by God to bring their sacrifices to Him.) The reason, that Abel’s sacrifice was accepted and Cain’s was not, is because Abel “brought of the firstlings of his flock,” while Cain did not. In other words, Cain’s sacrifice would have been accepted by God if he brought of the firstfruit of his produce. This means that Cain was not rejected because he brought fruit instead of a lamb. Rather, Cain was rejected because he disobeyed God and brought what he wanted to. If Abel brought a lamb that was the firstborn and Cain brought the firstfruits from his harvest, God would have accepted Cain’s sacrifice and rejected Abel’s sacrifice. Thus, obedience is the issue with God.

What Cain did is exactly what religion does. Religion says, “I know better than God how I can please God.” Religion ignores what God has said in His Word, and it does what it wants to do. Thus, religion is rejected by God, because it is based upon man’s pride, usurping God’s authority, rather than simply believing what God has told man. This is why Cain’s sacrifice was not accepted by God.

We also see here a pattern established by God that the secondborn is accepted over the firstborn, even though the law says that the firstborn belongs to the Lord. God does this to establish the faith principle that you do not receive eternal life because you earn it. You receive it by having faith in what God has told you.

4:6-7 Most unbelievers think that faith is trusting in something that you cannot understand. Even Christians will say, “I don’t understand. I just take it by faith.” NO! “Faith is the substance of things hoped for, the evidence of things seen” (Hebrews 11:1). In other words, faith is not me believing that something is true, ignoring the facts, and hoping I am right in the end. That is the definition of gambling, not faith! Rather, faith is “substance” and “evidence.” Faith is believing God’s Word is true because I have rationally thought about it and concluded, based upon the facts, that what God has told me about the spiritual realm is true.

Since “whatsoever is not of faith is sin” (Romans 14:23), sin is the opposite of faith. Therefore, when Adam and Cain sinned, they did so because they trusted their own thinking over God’s Word. This is why God questioned both Cain and Adam after they sinned. God wants them to think rationally about what they did so that they see that they were wrong and God was right. If Cain does this, he will repent, or change his mind, and believe God’s Word above his own thoughts. Therefore, we often see God questioning people in scripture to get them to think rationally about things. If faith was just blindly believing whatever God says without any evidence, then God would not question people for their unbelief. Instead, He would just yell at them and try to force them to believe Him. God never says, “I’m God. What I say goes. So, believe whatever I tell you to believe.” Rather, He says, “Here are the facts. Believe Me because I tell you the truth.” Isn’t it funny how evolutionists yell and intimidate people to force them to believe their theory, and yet they accuse Christians of being the irrational ones?!

In the case of Cain, the Lord does not get upset and yell at him. God basically tells him: “I told you what you needed to do, you did not do it, and so I did not accept what you did. Why are you upset and depressed over this? If you thought things through rationally, you would have known this would have been the outcome. So, do the right thing, and you will be accepted. If you don’t, then you will sin.” There is no anger or emotional response from the Lord. God merely states the facts so that Cain can repent.

4:7 is a difficult verse to understand. 3:16 says: “Thy desire shall be to thy husband, and he shall rule over thee,” meaning that Eve’s desire was to rule over her husband, but she would be ruled by him instead. Now, in 4:7, God tells Cain: “And unto thee shall be his desire, and thou shalt rule over him.” “His” cannot refer to sin or Satan, because, if Cain does not do well and he sins, then sin rules over him, not the other way around. Therefore, “his” must refer to Abel. In other words, if Cain kills Abel then Abel’s desire will go to Cain, and Cain will rule over Abel. This only makes sense in the flesh. In the flesh, Abel’s desire would have been to prosper. If Cain kills Abel, then Cain prospers because he takes Abel’s possessions. He also rules over Abel because Abel is dead.

Spiritually, however, the opposite is true. Abel is righteous (Matthew 23:35), and so he will have eternal life and rule over others in eternity. Cain would be in hell, devoid of all possessions for all eternity, because of his wickedness (I John 3:12).

This contrast between flesh and spirit is also seen in Cain's punishment. God declares that Cain's punishment will be to be "a fugitive and a vagabond" (4:12), yet we see Cain building a city (4:17). Spiritually speaking, Cain is a fugitive and a vagabond, but, physically speaking, he prospers.

This contrast between flesh and spirit is also seen in Paul's letter to the Corinthians. Paul says, "We are fools for Christ's sake, but ye are wise in Christ" (I Corinthians 4:10). According to the flesh, this is true, because, in the flesh, Paul is suffering, while the Corinthians are thriving. Spiritually, however, Paul is blessed in Christ, while the Corinthians do not have a reward due to their carnality (I Corinthians 3:3).

Therefore, what God is doing with Cain in 4:7 is reminding him of what happened with the serpent, because the same thing is about to happen to Cain. The serpent gained the victory over his parents right then, but God promised the serpent would lose through Eve's seed (3:15). Similarly, God is telling Cain that he can get the victory over his brother right now, but doing so involves sinning, which will cause him to lose against the adversary, the Devil. Therefore, Cain can rule over Abel now, but doing so will cause him to lose for eternity, just like the Devil rules over man now (3:14; II Corinthians 4:4), but he will burn in the lake of fire forever.

4:8 We are not told what Cain said to Abel, but he probably tried to convert Abel to his religion. When Abel refused, Cain killed him. This is Satan's first attack on the seed of the woman by having the righteous seed killed. Religion seeks to silence all those who do not agree with it, even to the point of murder. However, murder does not make the truth go away. "For we can do nothing against the truth, but for the truth" (II Corinthians 13:8).

4:9 After Adam sinned, God's question to him was "Where art thou?" (3:9). Adam blamed the woman for his sin. After Cain's murder of Abel, God's question to him was "Where is Abel thy brother?" Cain lies by saying, "I know not." This shows the quick, downward spiral of sin. The first generation disobeys God and blames someone else. The second generation murders and then acts like he did not do anything.

4:10 The life is in the blood (Genesis 9:4). Therefore, when Abel's blood is spilt, it cries to God from the ground for vengeance. We see something similar in Revelation 6:9-10, where the righteous slain from the tribulation period cry to God to avenge their blood. Also, note Matthew 23:34-36, where God says that the generation of vipers, i.e., the religious children of the devil (John 8:44), will pay for all of the righteous blood that religion has shed. This bloodshed starts with "the blood of righteous Abel" (Matthew 23:35).

4:11 The earth is under the curse of sin, as well, as it has to absorb the bloodshed caused by sin. We cannot even imagine how much blood the earth has absorbed from religious people killing believers!

This verse reminds me of Isaiah 4:14, which says that “hell hath enlarged herself, and opened her mouth without measure.” In other words, although hell was “prepared for the devil and his angels” (Matthew 25:41), but it had to be enlarged to contain all unbelievers. Similarly, the earth was made to produce good things. Instead, it will produce thorns and thistles, due to the curse of sin (3:18), and now it will absorb righteous blood shed.

4:12 The earth will get vengeance upon Cain by not producing any food for him. This means that he will have to wander from place to place to try to find some food, and there will also be people trying to kill him. This must mean that Eve has had many more children by this point. God said that He would greatly multiply her conception (3:16). Now, we know why. After all, if the only children Adam and Eve had were Cain and Abel, then Cain would now have to rely upon Adam and Eve to feed him. However, if God had Eve squirt out eight kids every month, for example, there would be plenty of people on the earth by this point. Something like this must have happened for Cain to be able to beg for food and survive even though he is a fugitive at the same time. Thus, Cain is basically given the punishment of being the first beggar, because he cannot get food from the ground himself. Therefore, being a beggar is the result of sin.

4:13-14 Again, we can see that Eve has had many children, and those children have had many children themselves. Also, based upon Cain’s concern that everyone who sees him will kill him, God’s rule, regarding the avenger of blood (Deuteronomy 19:11-13), must be in place. Just because we are not told any laws does not mean that they do not exist. Like we saw with the Cherubims and offering sacrifices to God, God has already shared a law with the people of the earth, and it is probably similar to the law that He gave to Israel. Therefore, any relative of Abel’s could kill Cain. Since they would all be relatives at this point, Cain is afraid that anyone, who sees him, will kill him.

4:15 “Cain said unto the Lord, ‘My punishment is greater than I can bear’” (4:13). And, now you know why God said that a murderer is to be killed (Exodus 21:12). But, maybe, because Cain is the first human murderer, God shows mercy to him. Or, it may be that God, in His wisdom, will allow Cain to build his religion so that man can choose between believing the truth of God and receiving eternal life or believing the lies of the devil through religion and going to hell. Whatever the reason, God keeps Cain alive by putting a mark upon him.

We are not told what this mark is. However, my guess is that it is the mark of the beast, which is a leopard’s spot (Revelation 13:2), which would help explain why every major religion has a similar mark on the forehead for its adherents. (Jews have phylacteries, Christians have Ash Wednesday, Muslims have prayer bumps, and Hindus and Buddhists have the third eye.) After all, Jude warns against following apostate Israel during the at-hand phase of the kingdom. Apostate Israel will align themselves with the Antichrist, i.e., the beast, such that they themselves are called “brute beasts,” who “have gone in the way of Cain” (Jude 10-11). Therefore, the mark of the beast probably has its first appearance here to show that this person is a murderer, just like his father, the devil, is (John 8:44). You

cannot kill him, but you certainly should not listen to him! Of course, during the tribulation period, Satan's deception policy of evil will be so strong that most of the world will take the mark of the beast and think it is a good thing, just like they do today in their religions.

Regardless of what this mark on Cain is, the rest of the world knows that it means that they are not allowed to kill him, or else sevenfold vengeance will be executed upon the killer. "Sevenfold" vengeance probably means that, if someone kills Cain, 7 of the killer's family members will be killed in return.

4:16 Cain went east. Going east in the book of Genesis is a bad thing. Note that he was kicked out of the presence of the Lord. God cannot dwell with unholy man. Being kicked out of God's presence is the most torturous thing about being in hell. Similarly speaking, all those with the mark of the beast will suffer forever in hell (Revelation 14:9-11).

4:17 Where did Cain find his wife? This is a question that atheists use to try to prove that the Bible is not true. However, if you read 4:12-16, you know that there are many people on the earth already. Just because God never mentions the name of a woman born to Cain does not mean that no women other than Eve existed. If the only people on the earth at this time are Adam, Eve, and Cain, then Cain has nothing to worry about when it comes to someone trying to kill him. He can just go back to living with his parents. However, based upon the text so far, there must be at least several hundred people in existence by this point, if not thousands.

Remember that the reason Cain could not exist as a farmer any more is because the ground would not give him any food because he killed his brother (4:12). So, the only way he could go against God's curse is by building a city. So, God told him not to sin, and he did it anyway, killing his brother. Now, God tells him to be a fugitive and a vagabond, and he disobeys God again by building a city. Therefore, any city built by man is done in rebellion against God, especially when you consider that God builds a city, New Jerusalem, for believers (Hebrews 11:16). Thus, man's building of a city is a lot like Israel wanting a king later. In asking for a human king, they are rejecting God as king (I Samuel 8:5-7). Similarly, in building a city, Cain has rejected God's city.

Moreover, because of God's mercy to Cain, he thinks he is getting away with his rebellion against God. Therefore, he thinks that he can do whatever he wants to do. And, we see this same thing going on today with man. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil" (Ecclesiastes 8:11). This will culminate in Noah's day with "every imagination of the thoughts of his heart [being] only evil continually" (6:5). The building of the city will culminate in the Tower of Babel in Genesis 11.

Another bad thing about a city is that it is easier to live in sin in a city. In the country, everyone knows everyone else, but, in the city, most people do not even

know their neighbors. Therefore, someone in a city can practice evil a lot more easily than someone in the country can.

4:18 The Enoch, in this verse, is different from the Enoch, who was raptured up by God in 5:23. The Lamech, in this verse, is different from the Lamech in 5:30. That is because these are Cain's descendants, while the ones, in chapter 5, are Seth's descendants.

4:19 Lamech is the first polygamist mentioned in the Bible. Many Christians think that polygamy in the Old Testament was somehow okay, because good kings, like David and Solomon, had multiple wives. However, 2:24 says that the man leaves his parents, cleaves to his wife, and the two become one flesh. This means that Lamech is now one flesh with two, different women, which is clearly against God's design. In a sense, Lamech has forced his two wives into a sexual relationship with each other, since all three of them are one flesh now!

4:20-24 Given that Lamech is a polygamist, nothing good is going to come out of the rest of his story. Therefore, we see the downward spiral of sin continuing with the second murder mentioned in the Bible, and Lamech actually murdered two people! What's more is that Lamech knows that it is wrong to murder, as evidenced by the fact that he pronounces a stronger punishment on himself than what God pronounced upon Cain. And, yet he does not care. It is almost as if Lamech is mocking God by killing two people. This is an example of how man knows that he is worthy of death for his deeds, yet he takes pleasure in his sin (Romans 1:32), working "all uncleanness with greediness" (Ephesians 4:19).

Jabal becomes the father of tent dwellers (4:20), even though God told Cain to do this (4:14).

Jubal becomes the father of playing the harp and the organ (4:21). That sounds like a good thing. However, God built an organ in Lucifer (Ezekiel 28:13), and music is largely used in rebellion against God today. Given Jubal's father, this may be the start of Satan using music to corrupt man.

Tubal-cain instructed people in making brass and iron creations (4:22). This could be the beginning of idolatry. Such "inventions" provoke God to anger (Psalm 106:29). Regardless, both brass and iron are used by God to indicate stubbornness in sin, e.g., "Thou art obstinate, and thy neck is an iron sinew, and thy brow brass" (Isaiah 48:4).

Therefore, everything about Lamech and his sons appears to be bad.

4:25 At least Eve's statement about Seth is true, even if her statement about Cain was not true (4:1), as Luke 3:38 shows that Jesus' line comes through Seth. Thus, the seed of the woman (3:15) continues here.

4:26 “Then began men to call upon the name of the Lord” probably means that the first church was started here. It took 3 generations of people before enough believers were alive to start a church.

5 Genesis 5 shows death to man that comes from being in Adam and from having the sin nature. The sin nature culminates in the destruction of all wicked men from the face of the earth with a worldwide flood. However, comfort comes in Noah’s day (v. 29), due to the offer of eternal life to all those who trust in God’s promise of deliverance for the faithful ones.

5:1-3 “God created man in the likeness of God” (5:1). Man sinned. Then, Adam “begat a son in his own likeness, after his image” (5:3). Thus, we are not made in the image of God today. Rather, we are made in the fallen image of Adam. In other words, we do not have the clothing of light that Adam was born with (Psalm 104:2). And, we also have his sin nature imputed to us.

Also, note from verse 2 that male and female humans collectively are known as the creation God calls “Adam” in the Hebrew, which is translated as “man” in the English. Therefore, it is not wrong to refer to women as being part of men. In fact, the “inner man” of the woman is called “the hidden MAN of the heart” in I Peter 3:4. We see this with animals all the time. A male panda is a panda, and a female panda is a panda. Similarly, a male man is a man, and a female man is a man. Therefore, there is nothing sexist about referring to a female as a man.

5:5 Before the flood, man regularly lived over 900 years. After the flood, men started living only a few hundred years (see 11:10-26), and eventually man’s average lifespan went below 100 years. People generally say that God changed the atmosphere after the flood, thereby reducing man’s lifespan. However, there is no Biblical evidence to support this theory. Furthermore, man’s average lifespan went down gradually after the flood. In other words, there was no sudden drop from 900 years to 100 years. Rather, Shem lived 502 years AFTER the flood (11:10-11), and his son, Arphaxad, lived 438 years (11:12-13). We would not see such long lives right after the flood if God made a major, atmospheric change that reduced lifespans by about 90%. What we can say is that God probably reduced the lifespan of man after the flood to keep man from getting so evil, since, before the flood, “every imagination of the thoughts of [man’s] heart was only evil continually” (6:5). In spite of this shorter lifespan, man will still return to the corruptness of Noah’s day during the tribulation period (See Matthew 24:37-39).

An alternative thought is a theory that I came up with that I give about a 30% chance of being true. This theory is that man’s average lifespan may only have been about 100 years even before the flood. If that is the case, God gave incredibly long life to the people listed in Genesis 5. Perhaps God did this as a witness to man that the people listed here are part of the seed of the woman. Just like Jesus gave extra life to people via miracles in Matthew – John to show them that God wants to give them eternal life, God may have given extra life to the woman’s seedline so that men would believe the gospel and be saved.

5:5,8,11,14,17,20,27,31 “And he died” is a phrase found in all 8 of these verses. “This is the book of the generations of Adam” (5:1). Matthew 1:1 says “the book of the generation of Jesus Christ.” Death is not found in Matthew 1, but “begat” is found 39 times. This comparison demonstrates the truth: “For as in Adam all die, even so in Christ shall all be made alive” (I Corinthians 15:22).

Note also that, while Matthew 1 says that a person begat another person, Matthew 1:17 says, “Mary, of whom was born Jesus, Who is called Christ.” Jesus is “the only begotten of the Father” (John 1:14), not of Mary, and, because He is of the Father, there is life in Him (John 1:4).

The account in Genesis 5 also shows that, when the Bible says that someone “slept with his fathers” (I Kings 2:10, 11:43, 14:20, etc.), it is not a euphemism for death. God is not afraid to call things as they really are (Romans 4:17). In fact, He created the blessing of death (3:22-23) for fallen man so that we would not live forever in these fallen bodies. Therefore, from God’s perspective, death is a blessing for the believer.

5:22-24 We are told twice that “Enoch walked with God” (5:22,24). He even walked with God for 300 years! 6:9 says that “Noah walked with God.” The only other time in the Bible where someone is said to have walked with God is the tribe of Levi (Malachi 2:6). (God also says that He walked with the children of Israel in II Samuel 7:7 and I Chronicles 17:6). Therefore, the only individuals specifically called out in scripture to walk with God are Enoch and Noah. Enoch is a type of the body of Christ, because he was raptured up before the flood, just like the body of Christ will be raptured up before the tribulation period starts (I Corinthians 15:51-52, I Thessalonians 4:16-17, and Romans 11:25-26). Noah is a type of believing Israel, who is the bride of Christ, because they will have to endure through the tribulation period in order to be saved (Matthew 10:22 and 24:13), just like Noah had to endure through the flood in order to be saved. Enoch through Noah is the time when God pronounced judgment upon man for his sin, because Enoch preached of God’s impending judgment of man (Jude 1:14-15), while Noah was “a preacher of righteousness” (II Peter 2:5).

According to the genealogy of 5:21-29, Enoch was raptured up 69 years before Noah was born. Could this be a reference to the first 69 weeks of Daniel? After all, the 69th week ended with Jesus’ crucifixion, and the 70th week, which is the tribulation period that Noah represents, has been put on hold for the dispensation of grace, which Enoch represents. So, God has inserted the dispensation of grace in the gap between the 69th and the 70th weeks of Daniel, just like there is a gap of 69 years between Enoch and Noah.

Also, Enoch is said to have walked with God only AFTER Methuselah was born. Perhaps the first 65 (this number represents apostasy in scripture, as seen in Isaiah 7:8) years of his life represents the apostasy of the Gentiles during Israel’s dispensation, and the 300 years after represent the salvation of the Gentiles during the dispensation of grace.

5:27 The meaning of Methuselah's name is that when he dies, it will come, meaning that the flood will come. He is known for having the longest life of any man ever (except for Jesus Christ). The fact, that Methuselah lived so long, is a testament to God's mercy in delaying the destruction of the world with a flood. Methuselah died in the flood, showing that, no matter how long man lives, he is still subject to God's judgment upon him.

5:29 This is an interesting prophecy about Noah when you consider that the entire world was destroyed during his day, except for Noah and his family. Why, then, would Noah "comfort us concerning our work?" The comfort is for those in the ark, who would no longer be persecuted by those wicked men. Note how God provides comfort for the body of Christ today as we suffer, living in a sin-cursed world (II Corinthians 1:3-4).

Noah is a type of the tribulation saints. As opposed to Enoch, who was raptured up before God's judgment began, Noah had to endure God's judgment of the world, while God kept him safe in the midst of it, just like God will do with the tribulation saints in Israel's program (see Revelation 12:14-17).

5:31 We saw, in 4:23-24, that Lamech was a wicked man. Thus, his death, 10 years before the flood came, is a warning to man to believe God's Word to them and get in the ark that Noah was building. Also, note that Lamech lived 777 years. 7 is the number of spiritual perfection, and 3 is the number of divine completeness. Thus, his life of 777 years signals God's judgment of man's evil and His starting over with a righteous man—Noah. (This is also why the number seven is seen many times in the book of Revelation.)

6 God will destroy man for his wickedness (v. 3,5), which included devils having sex with women to create superhumans (v. 4). Noah has the faith (v. 22) to build an ark, which will contain at least two of every kind of animal, making Noah and his family a type of the believing remnant of Israel, going through the tribulation period before Jesus' second coming.

6:1-2 5:3 says that Adam "begat a son in his own likeness, after his image." Therefore, a human son is called a "son of man," a term that is found almost 200 times in the Bible. In Job 1:6 and 2:1, the devil's angels are called "the sons of God."

In 6:2, we see "that the sons of God, saw the daughters of men." This must mean that the devil's angels, i.e., the sons of God, married human women. This is Satan's second attack (the first was when Cain killed Abel) against the seed of the woman (3:15) so that God cannot send a Redeemer for man.

Two more points to note here: 1) If the sons of God thought that the daughters of men were fair, it means that the woman is the most physically beautiful creature that God ever made, and 2) The fact, that the devils "took them wives of ALL which they chose" (6:2), shows that the women were all evil at that time. After all, God has given man free will, which means that the women must have chosen to marry

these devils. This confirms the statement, in 6:5, that “every imagination of the thoughts of [man’s] heart was only evil continually.”

6:3 Most people take this verse to mean that no one can live more than 120 years. However, Abraham lived 175 years (25:7), ten generations after the flood, and Jacob lived 147 years (47:28), two generations after Abraham. Therefore, 6:3 must refer to God giving man a warning that, 120 years from now, the worldwide flood will come.

Noah was 500 years old when he began building the ark (5:32), and the flood came when Noah was 600 years old (7:6). Therefore, God waits 20 years after this proclamation before choosing Noah to build the ark. This gave men a chance to repent, but, apparently, Noah was the only one to do so.

We are not told who was preaching God’s message during these 20 years, but someone must have been doing so, in order for the Lord to give the 120-year warning and for Noah to get the message. We do know that Noah was “a preacher of righteousness” (II Peter 2:5), but this may have only been during the time he was building the ark.

Now, God could have made the ark appear and had Noah get in it, just like He made all of the animals appear and get in it. However, God had Noah take 100 years to build the ark. The reason is so his family would be saved. This shows the longsuffering of God (I Peter 3:20). People say that “longsuffering” is an old word, the correct translation is “patience.” No, being patient is just waited for something to happen. Being longsuffering is suffering while you wait. Habakkuk 1:13 says that God is “of purer eyes than to behold evil, and canst not look on iniquity.” Since the world was full of evil in the days of Noah, God truly suffered long for 100 years, and He did so, just so an additional seven souls would be saved. This shows the love of God!

This verse also shows the problem of man, which is that he is flesh. This speaks of man’s sin nature, and how he cannot help but sin (Romans 7:9-11). Therefore, while we are in the flesh, the Lord’s spirit strives with man, trying to get him to have faith in God, but very few listen. The Lord’s spirit striving with man would be “the true Light, which lighteth every man that cometh into the world” (John 1:9).

6:4 The giants are the result of the devils marrying women and having babies with them. Thus, superhuman creatures are created. The characters from Greek mythology come from such men. Thus, Satan tried to pollute the seed of the woman by having devil blood mixed in with human blood. With the seedline almost destroyed, God destroys the earth and starts over again with Noah.

A good question is how did “the sons of God [come] in unto the daughters of men” (6:4)? After all, the devils are spirits with no bodies, while the women have bodies. There would have to be some kind of physical relationship between the devils and the women in order for them to give birth. The Lord says, in 6:3, “My spirit shall not always strive with man, for that he also is flesh.” This seems to indicate that

the women chose in their flesh to have sex with these fallen angels. So, where did the sons of God get bodies? I would not be surprised if they had bodies of beasts, like the Antichrist has for the last half of the tribulation period (Revelation 13:1-2). I say this because they had to be more appealing to the women than regular men were. Otherwise, they would not have chosen to have sex with them. The more fallen man becomes, the more that beasts would be found attractive. Look at how gross everything is in Hollywood now compared to 30 years ago. Therefore, beasts may have been attractive to these women. After all, in Revelation 13:4, the world worships the beast by saying, "Who is like unto the beast? who is able to make war with him." You do not hear anyone saying, "The beast sure is ugly looking. Let's run away from him!" Also, apostate Israel are called "brute beasts" twice in the at-hand phase of God's kingdom (II Peter 2:12 and Jude 10). Perhaps women were having sex with devils with bodies of beasts, which is why God had to give the commandment to Israel that both men and women were to be killed if they had sex with a beast (Leviticus 18:23 and 20:15-16).

We should also note that God allowed giants on earth again, once Israel was about to possess the Promised Land. In recounting what was seen in the Promised Land, the spies of Israel said, "and there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers" (Numbers 13:33). Then, after Israel was in the Promised Land for a while, we see some more giants mentioned. I Samuel 17:4 says that Goliath's "height was six cubits and a span," which means he was over 9 feet tall. II Samuel 21:20 speaks of "a man of great stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number; and he also was born to the giant."

Thus, Satan attacked the seed of the woman, and he sought to hide this attack afterward with the creation of Greek mythology. However, Bible believers know better.

Also, human beings are taller today than they were even 30 years ago. People say that this is due to better nutrition, and that may be partially true. However, if that is the case, why are there greater instances of heart attacks, strokes, obesity, and cancer today? And, is there really better nutrition today, when it seems like all we eat are chemicals? Here, in Genesis 6, stature is related to mixing with devil blood, not with good nutrition. There are a lot of Satanic rituals and sacrifices going on underground today, especially among celebrities in Hollywood, that the media will not talk about. Could these involve mixing devil blood with human blood, resulting in taller humans on average and people over seven-feet tall? This is definitely something to consider.

6:5 With regard to every human being, God says that "every imagination of the thoughts of his heart [is] only evil continually." Jeremiah 17:9 says, "the heart is deceitful above all things, and desperately wicked." Do not let your heart deceive you into thinking that you can serve God, even AFTER you are saved, because in your flesh dwells no good thing (Romans 7:18). Rather, you should recognize that you are crucified with Christ so that Christ can live in you (Galatians 2:20), rather

than allowing Christianity to fool you into thinking you are serving God by your flesh.

6:6-7 Numbers 23:19 says, “God is not a man, that He should lie; neither the son of man, that He should repent: hath He said, and shall He not do it? or hath He spoken, and shall He not make it good?” People use that verse to say the Bible contradicts itself here. However, repentance, in the context of Numbers 23:19, is that God will never go back on His promises. In 6:6-7, repentance means that God has changed His mind in how He will deal with man, based on man’s free-will response to rebel against God. It means that God has no use for completely wicked man. Therefore, He will destroy man. However, because God always fulfills His promises, His promise of redemption through the seed of the woman remains intact (3:15). In fact, God destroys man in order to preserve His promise, since Satan’s attack against the seed of the woman would soon succeed if He does not destroy the earth at this point, as evidenced by Noah’s drunkenness (9:20-21) and Ham’s lying with men (9:22), just after the flood.

Note also from 6:7 that the wickedness of man has corrupted the animals, such that God also promises to destroy “beast, and the creeping thing, and the fowls of the air” in the flood. This may go back to what we discussed in 6:4, regarding devils taking on bodies of beasts in order to have babies with human women.

6:8-9 According to Hebrews 11:7, the reason that God spared Noah is because he had faith in God’s imputed righteousness to him. It is this faith that made him “a just man.” He is “perfect in his generations” in the sense that he was not polluted by the devil’s attack of the seed of the woman in getting devils to have sex with human women, thereby producing superhuman babies. As Luke 3:36 attests, Jesus came out of Noah’s seedline (“Noah” is mentioned as “Noe” in Luke 3:36.).

We are also told that “Noah walked with God.” His great grandfather, Enoch, also “walked with God” (5:24). This term is used to show that both men had faith in God. Contrast this with Adam, who hid himself from the presence of the Lord when “the Lord God [was] walking in the garden in the cool of the day” (3:8). Therefore, when God starts over with Noah, he starts with a just man, as opposed to when He started with Adam, who was an innocent man.

6:11-13 The corruptness of all flesh has to do with the seedline being corrupted. The violence in the earth is defined by Matthew 24:38 as “eating and drinking, marrying and giving in marriage.” These things may seem harmless, but these activities show that they were solely concentrated on fulfilling the lusts of the flesh, such that, even though Noah preached righteousness to them as he built the ark for 100 years (II Peter 2:5), they “knew not until the flood came, and took them all away” (Matthew 24:39). Therefore, God’s definition of violence is not brutally killing people. Rather, it is completely ignoring God’s Word to man and being completely involved with following what the flesh wants. This brings spiritual violence to the earth, because God’s will is not done on the earth. Sadly, the condition of the world today seems to be no different. The world is only concerned

with satisfying the appetites of the flesh, rather than seeking after the things of God. Hopefully, this means that the rapture of the church will happen soon!

6:14 Noah was not saved by believing in Jesus' death, burial, and resurrection as atonement for his sins. Noah was saved by building an ark, according to God's specifications. Man receives eternal life by having faith in God's Word to him, which differs based on dispensation. When man believes God's Word to him, God imputes His righteousness to man, which is accomplished by the death, burial, and resurrection of the Lord Jesus Christ. It is only in the current dispensation, from Acts 9 through the rapture of the body of Christ, that the message from God for man to believe and the method of salvation are the same (Jesus' death, burial, and resurrection).

6:15 Note that God told Noah to build an ark. He did not tell Noah to build a boat. In Exodus 25:10, God told Moses to build an ark. He was to put "the testimony" or the law covenant in the ark (Exodus 25:16). An ark, then, is not a sailing vessel. Rather, it is a preservation box. In the case of Noah, God had him build a box that would float for one, full year and preserve mankind and all of the animals in it. Its purpose was not to be a great sailing vessel to go around the world in. All it had to do was float. This is important because unbelievers like to say that the Bible's dimensions for the ark are unreasonable. If your goal is to sail from one country to another, yes, they are unreasonable. However, for floating around for one year with all animals onboard, the ark's dimensions are perfect!

6:16 We learn, from 8:6, that the purpose of the window was to release and receive a bird that would check on the condition of the earth, since Noah could only see above him, as a result of the window. Therefore, the window was on the top of the ark, not on the sides, as a typical window would be.

6:17, 7:15,22 These three verses tell us that the breath of life is in the flesh. Therefore, when the flesh dies, a person stops breathing, and their soul and spirit must leave their flesh.

6:17 I love how God says, "Behold, I, even I." In other words, even back then, the world probably believed in evolution and blamed weather events on "Mother Nature." That is why God had to emphasize that HE is the One Who would destroy the earth with a flood. This is not something to be explained by science. It is God directly intervening to destroy His creation for their sins.

6:18 II Peter 2:5 says that Noah was a preacher of righteousness, which probably means that, for the 100 years that he was building the ark (compare 5:32 and 7:6), he gave man the opportunity to believe God and be saved from death by getting in the ark. Yet, before Noah even began preaching, God said that His covenant would be with Noah and his family only. Therefore, Noah preached salvation for 100 years, knowing that NO ONE outside of his family would believe, and yet he preached anyway! That is because he had to preach to everyone in order for his family to believe and enter into the ark, and he also had to give man a chance to be saved, just like God does with all people who ultimately reject Him. Still, this

shows the tremendous faith in God that he would continue to build an ark and preach for longer than most of us are alive, knowing that all of that effort would not result in more than his family being saved. Compare this with today when very few people would continue to preach for years when their congregation is small. This shows the tremendous faith of Noah!

6:19-20 Dinosaurs are so engrained in today's culture that virtually everyone agrees that they lived on this earth. Even the folks at the Creation Museum, who built a life-sized replica of Noah's ark, greatly emphasize dinosaurs at their museum because so many children are fascinated by them today. The problem with this belief is that these verses say that Noah was to bring a male and a female "of every living thing of ALL flesh." Therefore, if dinosaurs existed before the flood, they would have existed after the flood. The tallest dinosaurs are said to have been 40 to 60 feet tall, but the ark was about 45 feet tall (6:15), and it had three stories to it (6:16), which means that each story was about 15 feet tall. There was no open deck at the top, as some people think, because the rain would have flooded the people on the deck. As already mentioned, the only way Noah knew what was going on outside was a window at the top that he used to release a dove after the rain was over. Therefore, all animals had to have been 15 feet tall or less. Today, the tallest animal is a giraffe, and the male can grow as high as 18 feet, but God could have easily brought giraffes in that were under 15 feet tall. However, the ark was not tall enough to accommodate dinosaurs.

Also, there is no mention of a dinosaur in the Bible. All of this is proof that dinosaurs have never existed, and that "scientific" discoveries are made up or are of bones placed into the ground by Satan to make people think there was such a thing as dinosaurs. (A mock creation by Satan is very plausible, since Satan is the great imitator of God. If he could create dinosaur bones and make everyone believe they are real, it would be another "proof" in his mind that he deserves to be God.) Why are people so fascinated by dinosaurs? Because they "prove" that the earth looked a lot different millions of years ago; thus, lending support to the evolutionary theory. (Actually, dinosaurs destroy the evolutionary theory, because evolution says that the fittest survive, which means that dinosaurs would have only grown bigger and stronger and would have been all over the world. Instead, they somehow disappeared!) However, when we look at the Biblical evidence, since the ark's ceilings were not big enough to accommodate dinosaurs and the Bible never mentions them, they must have never existed. Another proof of the theory of evolution being false is from 6:20, where it says that the animals were all "after their kind."

Also, note that the animals "shall come unto" Noah, which means that God gathered them up by having the animals come to Noah. That is why only one male and one female of every kind was gathered up. God brought a male and a female that would pro-create. If Noah made the selections, he would have had to spend a lot of time making sure he had a male and a female, and he would have had to select at least two or three pairs of each kind to make sure that no animal went extinct due to the inability to pro-create. However, because God knows all, He could

perfectly pick just one male and one female of each animal and have none of them go extinct!

Also, no fish are mentioned in these verses. Even if God did bring fish into the ark, they would die because they cannot breathe without water. Therefore, it is safe to assume that God kept alive at least two of every fish in the waters that He brought upon the earth. In fact, 7:22 tells us that “all that was in the dry land died.” No death of sea creatures is mentioned.

6:21 Both man and animals were vegetarians when God created man (1:29-30). Once animal sacrifices were instituted due to the fall of man, there were “clean” animals that man could eat (7:2). It is not until after the flood, in 9:3, that God allows any meat to be eaten by man. Therefore, Noah had to gather a little over a one-year (compare 7:11 with 8:14) supply of fruits, vegetables, and animals for his family and for all animals to eat. God must have either told him when he had gathered enough food or God supernaturally increased the food supply while on the ark as needed, because there would be no way for Noah to figure out how much food was needed. If the latter is the case, this could be a type of God feeding the believing remnant of Israel during the last half of the tribulation period (Revelation 12:6,14). (It is also no coincidence that God keeps Satan from devouring the believing remnant with a flood, since Satan probably tried to destroy every living thing in the ark during the flood of Noah’s day (Revelation 12:15-16).)

At the same time, God must have preserved all things (plants, trees, herbs) that grow in the dirt so that there would be food afterward, since no mention is made of God re-creating things on the earth after the flood. This was a miracle in itself, considering that the flood waters covered the tops of the mountains for one year!

6:22 Noah’s faith is seen here. He was the only person on earth at the time, who had faith enough to spend 100 years to build an ark, gather food for his family and all animals, and wait for God to bring animals to him to board the ark and wait out a worldwide flood that would destroy everybody outside the ark. Contrast this with the rest of the world, that only had continual evil thoughts (6:5), and it is clear that, even in the midst of a dark world, God can still work His will through believing man.

7 God destroys Satan’s kingdom from off the earth by destroying all men and animals that are not in the ark. Only God’s people and creation remain.

7:1 Noah and his family are a type of the believing remnant of Israel going through the tribulation period. Only those “in Noah,” which would be his family, make it through the worldwide flood, just like only those “in Christ,” which would be believing Israel, make it through the tribulation period and into God’s eternal kingdom on earth. Noah is seen as righteous “in this generation,” just like “the generation of Jesus Christ” (Matthew 1:1) is seen as righteous in the “generation of vipers” (Matthew 3:7).

7:2-3 Most people think that Noah only took two of every kind of animal into the ark. Actually, he took seven of every kind of clean beast and bird and two of every kind of unclean animal. (He also took seven humans in the ark with him.) The reason he took five additional of every clean beast and bird was so he could offer animal sacrifices to God during the year on the ark and for after the flood was over (8:20). (I wonder how the animals reacted to him killing animals and eating them on the ark. Of course, I am sure that everyone, including the animals, were scared out of their whits during the 40 days of flooding. Noah probably had a lot of cleaning up to do, and the ark probably stunk to high heaven.) Since the flood was God's judgment of wicked man, Noah probably had to offer sacrifices during the flood in order to have his flesh purged so that God did not strike them dead during the flood (Hebrews 9:13,22). I know that, if I were Noah, I would have been killing those clean animals left and right during the 40 days of the flood!

7:4 After giving man a 120-year warning in 6:3, God now gives man a 7-day warning to get into the ark. Only Noah and his family listened!

40 is the number of probation in the Bible. Some of the instances of 40 in the Bible are as follows: It rained for 40 days; Moses was on Mt. Sinai for 40 days (Exodus 24:18); Israel wandered in the wilderness for 40 years (Joshua 5:6); David reigned for 40 years (II Samuel 5:4); Jesus was tempted in the wilderness for 40 days (Matthew 4:2); and Jesus was with His disciples for 40 days between His resurrection and ascension (Acts 1:3). All of these periods represent times of testing. Therefore, the 40 days and nights of rain was a test of Noah's faith. It was a great test since they would have heard millions of people screaming, and the surviving animals on the ark would have been going crazy. It probably took a miracle from God just to keep the animals from accidentally killing Noah and his family during the 40 days of rain.

7:13-14 tells us that Noah and his family and all of the animals boarded the ark in just one day, which is another proof that God brought all of the animals to Noah.

7:5 The more you think about what all of this entailed, the more you realize the great faith of Noah to obey all of God's commands, when the world was completely opposed to him and the notion of a worldwide flood probably sounded preposterous!

7:7 Noah preached righteousness for 100 years and not a single person outside of his family was saved. This should encourage all preachers today when so many people reject the truth of God's Word. If just one stranger believes the gospel, you are ahead of Noah!

7:9 Not only did one male and one female of every animal enter the ark, but the male and female went in together. You would think that just watching this happen would be enough for at least some people to believe and get in the ark with them. It was not like Jesus' second coming, where He will come "as a thief in the night" (II Peter 3:10) to "steal away" the unbelievers into judgment (Luke 17:34-37). Miracles are happening before their very eyes, and they still will not get in the ark!

Matthew 24:38-39 gives the explanation. It says that the people were too busy with the cares of this world to even know that the flood was coming. Similarly today, every man knows he is worthy of death by God (Romans 1:32) and every man has the internal witness of God's eternal power and Godhead (Romans 1:19-20), yet most men will not believe the gospel and will actually get mad at you for sharing the gospel with them. How dare you try to save them from eternal, hell fire!

7:11 Genesis 49:25 and Deuteronomy 33:13 tell us that the deep is beneath the ground, and Genesis 1:2 tells us that the ground or the surface of the earth is the face of the deep. Therefore, the waters for this worldwide flood came from above and from below. It is probably the waters from below that killed mankind, because the sheer force of the water would have sent them flying into the air. There were probably quite a few dead bodies that landed on top of the ark at first, until they eventually slid off. Considering how disastrous the whole thing was, it is easy to see why God did not give anyone inside the ark the ability to see what was going on outside! It also probably gave the angels fits to see God's creation being destroyed because of man's sin.

7:13-14 Only 8 people, 2 of every kind of unclean animal, and 7 of every kind of clean animal and bird entered the ark. Birds had to be in the ark, because there would be no place for them to land for 150 days (7:19,23-24). The only creatures outside the ark to survive the flood were the sea creatures.

7:15 "Two and two of all flesh" (7:15) must be a reference to the animals. Then, the verse says, "wherein is the breath of life" (7:15). Since breath is spirit, this is a good proof text to show that animals are flesh and spirit, while men are flesh, soul, and spirit, because God only breathed into the nostrils of man (2:7).

7:16 Note that it was the Lord Who handpicked the animals to go into the ark (6:20), and it was the Lord Who shut the door to the ark. Shutting the door is a type of the Lord's sealing of the body of Christ today for our redemption (Ephesians 1:13) and of the 144,000 halfway through the tribulation period (Revelation 7:3-8).

7:17 The lifting up of the ark above the earth is what saved those inside. As such, they are a type of the Lord Jesus Christ being lifted up from the earth to die on a cross to save those who are in Christ (John 12:31-33).

7:18 The waters prevailing is a type of God's judgment of unbelievers at Jesus' second coming (Matthew 24:39), as they are swallowed up by the waters, which represent Satan's realm (Revelation 13:1 and 17:1).

7:19-20 Mount Everest and all other mountains on the earth were completely covered by the flood by at least 23 feet (15 cubits) of water. Since Mount Everest is a little over 29,000 feet in elevation, the low points on the earth, such as Death Valley, must have been covered with over 29,000 feet of water! Such a complete covering is a type of how no unbeliever will be able to escape God's judgment at the end of this world (Revelation 20:12-15).

7:21-23 These verses tell us 3 times that everyone, both human and animal, on the dry land died. We are told 3 times to represent body, soul, and spirit. Verse 21 says that all flesh died, which represents the body. Verse 22 says that the breath of life died, which represents the soul (2:7). Verse 23 says that they were destroyed from the earth, which means that their spirits were killed. For man, that meant he went to hell. This is a fulfillment of God's promise in 6:7.

The fact that God did this shows that God is over Satan. After all, Satan got dominion of the earth from man in Genesis 3. Man was in complete rebellion against God at the time of Noah's day. If Satan could have destroyed Noah, Satan would have had his eternal kingdom on earth, because the seed of the woman would have been destroyed. God destroyed all of Satan's seed, probably numbering in the millions, while keeping the seed of the woman alive, and Satan could not destroy eight people during that time. Moreover, Satan had built up his kingdom in over 1,500 years (Adam to Noah), and God was able to destroy all of Satan's work in just 40 days. This should be proof positive that "the Lord God omnipotent reigneth" (Revelation 19:6). Therefore, we can take comfort in knowing that, no matter how much Satan seems to be succeeding in the world today, God will quickly wipe him and his armies out at His next judgment of the earth.

7:24 150 days is 30 times 5. The number 30 represents the right time, and the number 5 represents divine grace in the Bible. Therefore, God brought judgment at the perfect time, and it was God's grace that the earth was completely rid of all wickedness for five, whole months. No such period had ever existed nor ever will exist again until Jesus sets up God's eternal kingdom on earth at His second coming.

8 God sends a wind to cause the floodwaters to subside. Even so, it takes almost one year after the flood is over before everyone in the ark can go back outside the ark. Once outside, Noah sacrifices to God (v. 20), God is pleased (v. 21), and God promises never again to destroy every living thing off the face of the earth (v. 21).

8:1 The wind is a type of the Holy Spirit (John 3:8). Just like the Holy Spirit's guidance during the tribulation period brings Israel into God's eternal kingdom on earth, the wind got rid of the waters so that mankind and the animals could dwell on the earth again.

8:3-5 The floods came for 40 days (7:4), and then God sent a wind to blow. After 110 days of wind, enough water had asswaged that the ark rested upon a mountain. 74 more days of wind was needed so that the tops of the mountains could be seen.

There are so many skeptics out there who say it was physically impossible for this to be a worldwide flood; it must have been a local flood. A Bible believer would never come to that conclusion, since God very clearly states: "Every thing that is in the earth shall die" (6:17). Also, there are many miracles that God had to perform just for everything in these chapters to be true with a local flood.

Therefore, since no one could explain the events of these chapters by natural causes, why is it such a stretch to explain a worldwide flood by supernatural causes? In other words, either the whole thing is a myth, or it all happened. Since God's Word is true (John 17:17) and He cannot lie (Titus 1:2), we know that everything happened as God said that it did.

I mention this here because, perhaps the greatest proof of this being a worldwide flood is the wind. It took 184 days of wind just to get rid of enough water for the tops of the mountains to be seen. This had to have been a worldwide flood!

8:6-11 After 40 more days, Noah sends a raven and a dove out of the ark. There is no place to rest, but the raven never came back. Instead, he went back and forth until the waters had dried up. The dove, however, did come back, because it could not find any place to rest. Then, seven days later, Noah sent the dove out again, and it returned with an olive leaf. These details are significant, or else God would not have mentioned them.

The dove is a type of the Holy Spirit (Matthew 3:16), while the raven is an abominable bird (Leviticus 11:13-15). Thus, these two birds stand as types of people. The seven days stand for the seven years of tribulation that Israel will go through. The raven, because he is abominable, stands for the wicked, while the dove, because he is a type of the Holy Spirit, stands for the believing remnant of Israel. During the tribulation period, the wicked enjoy the lusts of their own flesh, and so they align themselves with the Antichrist and are judged by God as a result. This is seen in type by the raven not returning to the ark. On the other hand, believing Israel does not involve itself with the Antichrist, as pictured in type by the dove returning to Noah and the ark, because it found no rest.

Similarly, believing Israel will only find their rest in God (Hebrews 4:9-11). Therefore, they stay with God during the tribulation period and will only enjoy the earth when God is there, as seen in type by the dove only staying on the earth after the flood waters have been abated from off the earth. Of course, the olive leaf, that the dove brings back, is further proof of this, since the olive tree, as we learned in 3:6, represents spiritual life. Therefore, this shows that God's Spirit is on the earth, making it safe for Noah, and believing Israel in type, to dwell upon the earth. In summary, the believers in the ark were saved because they waited for the Holy Spirit to judge the world, and then they could get back on the earth again, just like Jesus will destroy the Antichrist and his forces before it is safe for Israel to enter Jerusalem when God's kingdom on earth. (They had to flee from Jerusalem halfway through the tribulation period (See Matthew 24:15-16).)

8:12 So, if the first seven days represent the seven years of the tribulation period, the next seven days must represent the first seven years of God's kingdom on earth. As we will learn in the commentary in chapter 41, the Gentiles experience seven years of famine at the beginning of God's kingdom on earth. This is how God gets them to learn "that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live" (Deuteronomy 8:3). Therefore, during those seven years, God's people enjoy being with the Lord in the

kingdom, as shown by the dove (type of the Holy Spirit) being with Noah and his family for seven days after the flood waters had abated.

8:13-16 The rain started when Noah was 600 years, 2 months, and 17 days old (7:11). Noah came out of the ark when he was 601 years, 2 months, and 27 days old (8:13-14). Therefore, he was in the ark for over one year!

“The face of the ground was dry” 47 days before “the earth [was] dried.” This probably means that it took 47 days for the entire ground to dry, not just the face of the ground.

Note that, although Noah saw the dry ground, he waited until God commanded him to come out of the ark before he did so. He waited a whole 47 days! Perhaps those on the ark would have been killed by sinking into the ground if they did not wait those 47 days. This is a sign of how important it is to trust in God and His Word. We do not know something is true, just because it looks like it is true. We know something is true because God says it is true.

For Israel, there will be many false prophets and deceivers during the tribulation period (Matthew 24:11). It will be easy for Israel to be led astray, because these deceivers will be doing “many wonderful works” (Matthew 7:22-23). Israel must believe God and His Word to enter the kingdom, just like Noah had to believe God’s Word to wait 47 days in the ark before coming out.

8:20-22 As mentioned earlier, Noah sacrificed clean animals to God during the whole year he was in the ark. Now, at the end, he is still thankful to God for bringing him through the flood safely. Because Noah brought a voluntary sacrifice out of faith in God, God accepted his sacrifice.

Millions of people died in the flood. Only 1 person survived and offered sacrifices to God, and the Lord was pleased with that one man. Christians often wonder how God can allow an evil world to continue without destroying it or getting depressed. Here is the answer. Just 1 faithful person pleases God enough to more than make up for millions of unfaithful people.

In 8:21, God’s compassion appears to be directed at every living thing apart from humans. Because “the imagination of man’s heart is evil from his youth,” God would destroy the animals over and over again if He cursed the world every time man was continually wicked. In fact, if the gap theory is true, this is the second time that God has destroyed all living things off of the face of the earth because of man’s wickedness. In other words, all living things are innocent bystanders to man’s wickedness, and it is unfair to destroy them with man. Compare this with the last verse in Jonah, where God said that He did not want to destroy Nineveh because of the children and the cattle (Jonah 4:11). In other words, God’s promise, in 8:21, is due to the innocence of every living thing but the humans.

9 God makes four, major changes right after the flood: 1) Man can now eat all animals (v. 2-3), 2) God creates government to rule over man (v. 5-6), 3) God

promises never to destroy the earth with a flood again (v. 11), and 4) God divides the earth into three groups of people: 1) Rulers (Shem), 2) Inventors (Japheth), and 3) Servants (Canaan) (vs. 25-27).

9:1 Note that God gives the commandment to be fruitful and multiply to the men, not to the women. This shows that, in spite of man's sins, man is still the leader of the house, and it is up to him, not the woman, to have children, even though the woman will be the one giving birth. This is a physical demonstration of how the man and the woman are one flesh (2:24).

In 1:28, God gave Adam the same commandment that He gives Noah and his sons here, except that He told Adam to have dominion over the animals. The difference is because the commandment to Adam came before he sinned. Adam gave that dominion over to Satan when he sinned, and Satan has had it ever since.

9:2-6 In Genesis 6, the world had rebelled against God to the point where only Noah and his family are spared. To keep this from happening again, God sets up two, new rules. The first rule is that animals will now be scared of man. This means that man will no longer have complete control over animals, because they will run away. This will reduce man's pride. The second rule is that if one man kills another man, the other man's brother can kill him. This rule of death keeps man from being at his worst, where he just goes around and kills whoever he wants to kill, which, again, reduces man's pride. Even with these two rules in place, man will utterly rebel against God again in Genesis 11, when man decides to overthrow God. At that point, God will make nations so as to confuse man's thoughts in trying to overthrow God. This is why there are different religions today. Now, religion still tries to overthrow God, but the mass confusion among religions keeps all nations from uniting against God so that they will not succeed in their attempts to overthrow God, because they will be too busy bickering with each other and killing each other to protect their own religious systems. We will talk about this more in chapter 11.

9:3-6 Before, there were clean and unclean animals (7:2). Now, man can eat all animals, but the catch is that animals will now be afraid of man, which means that man will have a tougher time killing the animals. This is quite a concession by God, since, in God's kingdom, animals do not even hurt each other (Isaiah 11:9), much less man. But, while living with a sin nature, God concedes that man is so wicked that God will allow man to satisfy his blood lust by killing and eating animals at any time, instead of only killing and eating certain animals for sacrifices to God. The punishment for this concession is that animals may now kill man. To keep men from killing other men, the man's brother may avenge the blood of his brother by lawfully killing the man who killed his brother. This is God's judgment for killing man, because man was made in the image of God, even though he is now in the fallen image of Adam.

9:7 With all of the killing that will go on, Noah and his sons need to start having more children. It is interesting to note that, every person mentioned in Genesis 5 is said to have begotten "sons and daughters," except for Noah

(5:4,7,10,13,16,19,22,26,30,32). Noah had just three sons, and they were all born when he was 500 years old (5:32; 11:10)! The reason is because, in 9:25-27, God will institute a third thing to keep the world from becoming so evil. This third thing will be the creation of three, different groups of people with each group doing different type of work. Therefore, God delayed Noah having children so that he could have children in his old age so that they would be the fathers of these three groups on the post-flood earth. In the meantime, Noah and his sons need to get cracking on populating the earth.

9:9-11 By saying, “I, behold, I,” God is emphasizing that this covenant is unconditional. There is nothing man can do to cause God to destroy all flesh with the waters of a flood. This is an important promise, since God has already destroyed the earth with a flood at least one time, if not twice, and man will be on the earth for thousands of years after this, doing all kinds of evil things the whole time.

Actually, God will never destroy the earth again. At His second coming, He will destroy the Antichrist’s forces with the Word of God (Revelation 19:21). After the millennial reign, He will destroy Satan’s forces with fire (Revelation 20:9). Then, He will fold up the old earth (Hebrews 1:10-12) and replace it with a new one (Isaiah 65:17).

9:12-17 Since rain brought the flood that destroyed the earth, God attaches a bow to a rain storm, as a sign that He will never destroy the earth with a flood again. This bow is a sign to man. God has His own rainbow around His throne, which is a sign to Himself of His eternal promise to man (Revelation 4:3). The Lord Jesus Christ also wears a rainbow as a hat (Revelation 10:1). According to Ezekiel 1:28, the bow represents the glory of the Lord. In other words, God gets glory by redeeming fallen man, rather than by destroying him. Therefore, the bow should remind us of God’s mercy and grace and our eternal dwelling place in heaven with Him.

It is interesting that all Old Testament references say “bow,” and all New Testament references say “rainbow.” Perhaps bow is used to show how Satan will try to corrupt God’s promise with the formation of Babylon in chapter 10 with Nimrod, who was a “mighty hunter before the Lord” (10:9). I believe it is also significant to note that, when Satan is seen as receiving power to rule the world in the tribulation period, he has a bow in his hand (Revelation 6:2). However, God’s bow of mercy and grace is stronger than the conquering bow of Satan, which may be the message behind using “bow,” instead of “rainbow.” (It’s as if God says, “I see your bow, Satan. Yours brings destruction; Mine brings life. Besides, My bow is prettier than your bow!”)

The sad thing is that men today have reduced the rainbow to a scientific explanation. Sure, they recognize its beauty, but they fail to see God’s promise of mercy and grace in the bow, even though God says five times in these six verses that God has made a covenant between Himself and man, all living creatures, and

the earth. This shows that man does not believe God's Word, even when He repeats Himself over and over again!

9:18-19 Before the flood, God "saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (6:5). To keep man from uniting his wickedness against God, God creates three groups of people. This will create tensions among the groups to keep man at odds with each other to keep sin at bay. These three groups come from: 1) Shem, 2) Ham, and 3) Japheth, which is what 9:19 is hinting at when it says, "of them was the whole earth overspread." (How could this have been a local flood, if the whole earth needs re-poulating?)

By the way, Ham's son, Canaan, is specifically called out, because, after Genesis 11, Satan will build a nation of the Canaanites that will be his nation to rival God's nation of Israel.

9:20 Isaiah 5:1-7 tells us that the Lord planted a vineyard, and that vineyard's name is Israel. Therefore, a vineyard, in scripture, represents national life. The fact, that Noah planted a vineyard, shows that he was trying to make a name for himself. He never did this before, but he gets the big head now that he is, basically, the father of all living people.

9:21-23 Because Noah was making a name for himself, rather than glorifying God, he is drunk in the flesh. Now, the details, of exactly what happened here, are tough to ascertain. But, here is what I think. First, we are told that "he was uncovered." This sounds like someone uncovered him. Second, we are told that "Ham, the father of Canaan, saw the nakedness of his father." So, Canaan is mentioned, and so is Ham. Third, Shem and Japheth's reaction was to cover their father's nakedness without looking at it, while Ham's reaction was to do nothing but tell others. Fourth, verse 25 tells us that a curse is pronounced on Canaan, not on Ham. Fifth, as already mentioned, Satan builds a nation of the Canaanites to rival God's nation of Israel (12:6; Deuteronomy 20:17-18). The fact, that both the curse is on Canaan and the nation is named after Canaan, seems to indicate that Canaan sinned here.

What I believe happened is that Satan got Ham to convince his son, Canaan, to come unto Noah, get him drunk, and have sex with him while he was passed out, just like Satan used Eve to come unto Adam, and get him drunk with the fermented grapes of the tree of the knowledge of good and evil. In both cases, the idea was for Satan to get the dominion of the earth away from man. Note the degradation of man's condition in that men lying with mankind is involved with Noah, which is punishable by death under the Mosaic law (Leviticus 20:13). Once Canaan had done the deed, Ham just "happened" to walk in on the act. He then gloated in the plan's success by telling his two brothers about it.

We should also note that this event probably happened many years after the flood, because Ham's sons were all born after the flood (10:1), and it appears that

Canaan was his fourthborn son (10:6). This is entirely possible, since Noah lived 350 years after the flood (9:28).

9:24-25 Note that Ham is Noah's "younger son." This explains why Ham came up with this plan. Since he was not the firstborn, he would not get a double portion as his inheritance, and the inheritance was the whole world! Therefore, Ham thinks he can gain the upper hand by "discovering" his father's sin. Since this was Ham's plan, he is given credit for doing this to Noah. Since Canaan executed the plan, he is the one who is actually cursed.

9:26-27 Because of this great sin, God divides the world into three groups of people. Canaan's group will serve both Shem and Japheth, and Shem will be over all three groups, even though Japheth will prosper, as well. Canaan takes care of physical needs, Japheth is the intellectual one, and Shem takes care of religious needs. Thus, Shem is the political/religious power, which is why Japheth dwells in his tent. Japheth comes up with inventions and technology, which is why he prospers, while Canaan serves both groups. We even see this structure intact at the end of the tribulation period. There, we see "the kings of the earth" (Revelation 18:9-10), i.e., Shem. We see "the merchants of the earth" (Revelation 18:11), i.e., Canaan. We see "every shipmaster" (Revelation 18:17), i.e., Japheth. Therefore, God still has the world divided into these three groups of workers to keep sin at bay, since, the more division there is among men, the harder it is for man to scheme together to rebel against God, although we will see a great, united rebellion against God in Genesis 11.

Therefore, when there is war between the races, it is actually a good thing, spiritually speaking. That is why, when the ten kings give their power to the Antichrist as the one, world ruler (Revelation 17:12-13), there is "great tribulation" (Matthew 24:21) for the 3 ½ years before Jesus' coming. Because man is evil, united man will do evil things to try to overthrow God. Therefore, the strife between the races that is seen throughout mankind's history is God's way of delaying man's degradation to the point that he was when the flood came.

10 In chapter 11, God divides the world into 70 nations, which matches the 70 children of Israel (Deuteronomy 32:8), who will go into Egypt toward the end of Genesis (46:27). Chapter 10 gives a list of these nations, since it ties in to God's division of the world into the three groups of people under Shem, Japheth, and Ham. We also see the world power of Babylon start (v. 8-10) in rebellion of God's division of the world into three groups.

10:1 Since Shem, Ham, and Japheth were no more than 100 years old before the flood and Noah did not have children until he was 500 years old (5:32, 7:6), it is not surprising to find out that Noah did not have grandchildren until after the flood.

10:2 The final battle that God has with Satan is when Satan gathers people "which are in the four quarters of the earth, Gog and Magog" (Revelation 20:8; Ezekiel 38:2). Magog is mentioned here, as being a son of Japheth. Gog is "the

chief prince of Meschech and Tubal” (Ezekiel 38:3), and Meschech and Tubal are also sons of Japheth. Therefore, God’s final battle with Satan and his forces is with the intellectuals of the earth, who have rebelled against Jesus’ rule over the Gentiles with a rod of iron (Psalm 2:8-9), and this battle goes all the way back to Japheth. This makes sense, because 10:5 says that it is “by these [that] the isles of the Gentiles [were] divided in their lands.”

10:8-10 Before the flood, almost everyone followed Satan. Now, Satan begins trying to build that back up through a kingdom that is called Babel. Babel means confounded (11:9). It is at Babel that the whole earth, being of one speech and one language (11:1), rebelled against God, such that God confounded man by dividing him up into different nations and languages. The Satanic-led rebellion, as seen here, is called Babylon throughout scripture, and we even see that, during the tribulation period, it is Babylon, in mystery form, that controls the world power of the Antichrist (Revelation 17:1-5). Therefore, Nimrod, and his building up of Babel, is very significant, since it is Satan’s counterfeit religious system to combat God to try to take over the world from Him.

Note also that Nimrod “was a mighty hunter before the Lord.” To begin the tribulation period, Satan is seen coming on a white horse, holding a bow (Revelation 6:2). Ephesians 6:16 mentions quenching “all the fiery darts of the wicked.” Therefore, the mighty hunter, Nimrod, represents the start of Satan’s kingdom through man after the flood.

10:10-11 When Israel rebels against God, they will go into Assyrian captivity (II Kings 17:5-8), and Nineveh is the capital of Assyria (II Kings 19:36). When Judah rebels against God, they will go into Babylonian captivity (II Chronicles 36:20-21). Thus, we can see two, rival nations of Satan getting their start at about the same time, and they will later take Israel captive (Isaiah 49:24-25).

10:14 “Philistim” is the place where the Philistines came from, who will battle Israel from the time of the Judges (Judges 3:31) until the end times (Zechariah 9:6). Therefore, we see another one of Satan’s nations here.

10:15-18 In Genesis 12, God will start the nation of Israel with Abram, and they will eventually be called by God to go into the land of Canaan and “utterly destroy..., the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites” (Deuteronomy 20:17). Here, in 10:15-18, we can see the fathers of these nations being born. Note that they come from Canaan, who is cursed (9:25). Ultimately, Canaan is cursed because he is the father of the Canaanites, who curse Israel, and God will curse those who curse Israel (12:3).

10:19 Sodom and Gomorrah are mentioned as being by the land of Canaan. They will become even more wicked than Canaan, because God will completely destroy them in 19:24-25. Thus, we see that it does not take Satan long after the flood to build up a great rebellion against God.

10:21 “Eber” is where the name “Hebrew” comes from. Therefore, by saying that Shem is “the father of all the children of Eber,” God is making sure you understand that His nation of Israel did NOT come from the cursed Canaanites.

Now, we noted, in 9:26-27, that Shem is the political/religious power, while Canaan is the servant. God starts His Hebrews religion in Shem, since the Hebrews came from Eber. However, all of Satan’s opposition comes from Japheth and especially Canaan, since he is the father of the Canaanites. So, God starts religion from the religious power, while Satan starts his religion from a servant. Similarly, Satan attacked the woman, who is under the man, in chapter 3. This shows that Satan preys upon servants to get them to try to usurp God’s authority. This should come as no surprise, since Lucifer was supposed to serve God by covering His throne (Ezekiel 28:14), but he rebelled, trying to become God himself (Isaiah 14:12-14).

10:25 This verse tells us that it was during the days of Peleg that God divided the world into nations, as a result of the Tower of Babel in Genesis 11. 10:21-25 shows that Peleg was five generations after Noah. 10:6-8 shows that Nimrod was three generations after Noah. This means that it took only two generations for Satan’s rebellion through Nimrod to reach its climax in the world.

11 The world unites against God in the Babylonian religion (vs. 1-6), and so God creates nations to keep man at odds with each other so they will not attack God in unison (vs. 7-9). God also shortens man’s lifespan over time as a further judgment against man’s wickedness (vs. 10-29). It is at the Tower of Babel that God gives the nations over to a reprobate mind (Romans 1:28), but God will reconcile the earth back to Himself through the nation of Israel (Exodus 19:5-6), which He will start with Abram (v. 31).

11:1 Because there was only one language on earth, men could easily unite themselves in rebellion against God, which they now do. Because of this, God will now create languages and nations.

11:2 We are not told who “they” are, but they cannot be good since they journey from the east (see note on 2:8). Since the beginning of Nimrod’s kingdom was Babel (10:10) and “they” settle in a place that God ends up calling Babel (11:9), it appears that Nimrod is the first physical god of the world. Just like people worship sports stars today, Nimrod must have been worshipped by this group of people in 11:2 for being a “mighty hunter before the Lord” (10:9). Nimrod gets the big head and decides that he is god, and his groupies will worship him in Shinar, with the goal of getting the whole world to worship him as their god.

11:3-4 When God created man, God said, “Let Us make man in Our image” (1:26). When man rebelled against God, man said, “let us make brick,” “let us build us a city,” and “let us make us a name” (11:3-4). (These three things coincide with the three parts of man. The soul is who you are, and so making a name coincides with the soul. The spirit is what should feed the soul, and the city is the spirit of a wicked soul, which is why man loves cities. Finally, brick is the physical

representation of the city and the name, just like the flesh houses the soul and the spirit.) In other words, man is trying to be like God, in that he is trying to make his own creation in rebellion against God. That way, man does not have to listen to God, but man can follow his hero, Nero, as his god.

In 4:12, God said that Cain would be “a fugitive and a vagabond” in the earth. In rebellion of God, Cain built a city (4:17). Similarly, here in Shinar, man rebels against God by building a city. Thus, cities are not a good thing in the Bible.

How do we know that man is rebelling against God here? Because man says, “Lest we be scattered abroad upon the face of the whole earth” (11:4). In other words, God must have given Nimrod and his followers an opportunity to repent from their rebellion. If they do not repent, God will scatter them. Instead of repenting, the people say, “God is not the true God. We will build a city to make a name for ourselves. Then, we can do whatever we want, because we will be god over God. This means that, like when God told Cain that he would be a vagabond in the earth and he built a city, God told the world they would be scattered and they united in rebellion against God. In other words, man believed that he was greater than God in that, if he united together, he could keep God from punishing him.

The fact, that the tower of their city was to “reach unto heaven,” seems to indicate that the tower was built for man’s religion of worshipping the 12 signs of the Zodiac in the stars. At the time, there was no written Word of God. Instead, God had put the gospel in the stars for man to believe, as Psalm 19:1-4 says that “the heavens declare the glory of God.... Day unto day uttereth speech, and night unto night sheweth knowledge.” To keep man from believing this gospel, Satan orchestrated a rebellion, whereby man worshipped the stars, instead of listening to their speech, which pointed them to God. This tower, then, would be the culmination of their religious worship in serving “the creature more than the Creator” (Romans 1:25) so that God would no longer exist in their mind. (The same thing has happened today in the Christian religion. Christianity has taken God’s Word, i.e., the Bible, and has twisted it to fit their own views, such that God no longer exists in man’s mind. Therefore, he can do whatever he wants to do, because he is not responsible to God. Similarly, Nimrod’s group took God’s Word, i.e., the gospel in the stars, and twisted it into astrology to fit their own views.)

11:5 They are called “children of men,” rather than “children of God,” because they have rebelled against God. They are doing things in the image of Adam (5:3), rather than in the image of God (5:1).

11:6 Man’s view may seem egotistical, but God admits, here, that man’s idea is not far-fetched. God is not saying that united man would be too powerful for Him to overthrow. Rather, from the foundation of the world, God had a plan to redeem man through the Lord Jesus Christ and have man rule over the world under His headship. However, if united man is successful in his rebellion against God here, it means that man will do what he wants to do, rather than having God’s plan realized for him. In other words, if man is united against God, then man will not have faith in God to give him righteousness. Therefore, man will forever live in a

fallen world with Satan as god. That was the danger of eating of the tree of life after sinning (3:22-24), which is why God kicked man out of the Garden of Eden. Similarly, here, to stop man from living in an eternally fallen world, God kicks man out of the plain in Shinar and scatters him all over the world.

11:7-8 The fourth, divine institute of nationalism is created here. (The first three are free will, marriage, and family.) God created nations to keep man from uniting against Him in rebellion. Therefore, the United Nations and internationalism are movements to rebel against one of God's institutions that was created to keep sin in check. Internationalism will be at its worst under the Antichrist in the tribulation period.

We should note that, both in Israel's program and in the body of Christ's program, God reverses nationalism, because, in Christ, there is no sin. Therefore, nationalism is unnecessary division. In Israel, this begins on the day of Pentecost when "every man heard them speak in his own language" (Acts 2:6). In the body of Christ, this is seen in the fact that "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (Galatians 3:28). However, the doing away with natural distinctions is only safe among those with faith in God's plan.

11:9 So, God told man to have faith in Him, or else He would scatter him abroad (11:4). Man rebelled by thinking that he could stop God from scattering him. Then, God came down, saw what man was doing, and scattered him abroad, as He promised He would. This shows that God is God, and He will have His plan fulfilled, in spite of man's best efforts to make himself eternally miserable.

The term "Babel" is defined for you here as confounded. "Babylon," then, is the land of confoundment. From here until Revelation 17-18, Babylon will be the name for Satan's religious and economic power to try to keep God from having His will done on the earth. It will exist as the driving force behind the Antichrist's program, and it exists today in the Catholic church.

When God divided the world into nations, He set up the governmental structure for God's eternal kingdom on earth. This is deduced from the following scripture: Deuteronomy 32:8 says that God divided the world, according to the number of the children of Israel. There are 70 Israelites in Egypt (46:27), and there are 70 nations listed in Genesis 10. Therefore, God used His foreknowledge of 46:27 to divide the world into 70 nations here.

11:10-26 Although God gave up on the Gentiles at Babel, He did not give up on reconciling the earth back to Himself. It is just that He will now do so through the nation of Israel, which He will start with Abram in 12:1-3. In 3:15, God said that He would use the seed of the woman to defeat Satan. Galatians 3:16 tells us that the name of the seed of the woman is Christ, and that He is the seed of Abraham. Therefore, in order to link Christ's bloodline back to Eve, genealogy is given here from Seth to Abram.

10:25 says that the division of the earth into nations took place during the days of Peleg. 11:18-26 shows that Abram was born five generations after Peleg, and five is the number of divine grace in the Bible. Thus, we see a period of punishment take place for five generations before God shows grace to man in starting the nation of Israel through whom God will reconcile the earth back to Himself (Exodus 19:5-6). It is also possible that it took five generations of wicked men living and dying on this earth before a faithful man, Abram, finally showed up! (This latter argument seems the most likely since God called Abram's father, Terah, to go to Canaan, but he never did (11:31). Therefore, God may have made the same call to Peleg, Reu, Serug, and Nahor, but they did not believe God. Therefore, they did not go.)

People argue that God changed the earth's atmosphere after the flood, such that people live only about 100 years after the flood, while they lived over 900 years before the flood. However, this list shows that the decrease in life expectancy came gradually. Shem lived 600 years—100 before the flood and 500 after the flood (11:10-11). The next, three generations after Shem all lived to be over 400 years old. The generation after that was Peleg, which we know lived during the time of God's division of the world into nations (10:25). Peleg, and the two generations after him, lived between 200 and 300 years each. Then, Nahor lived 148 years, Terah lived 205 years (11:32), and Abraham lived 175 years (25:7).

The point is that God did not alter the earth's atmosphere to decrease living from 900 years to 100 years. Rather, God decreased man's life expectancy over time as His judgment of man for their wickedness. At the flood, because "every imagination of the thoughts of [man's] heart was only evil continually" (6:5), God cut the life expectancy in half from over 900 to over 400 years. Then, when man united against God to build the Tower of Babel, God cut man's life expectancy in half again from over 400 to over 200 years. Eventually, life expectancy goes down another half to about 100 years, and it stays around that mark until the dispensation of the fulness of times begins (Ephesians 1:10), as seen by the fact that, in Jesus' millennial kingdom, sinners are accursed and die at age 100 (Isaiah 65:20). The point is that the reason for the drop in man's life expectancy is because of man's wickedness, not because of some atmospheric change, which may or may not have taken place.

11:26-27 Noah begat Shem, Ham, and Japheth (5:32). Noah's grandson, Canaan, sinned, and was cursed (9:23-25), while Noah's son, Shem, had the seedline of the woman go through him (11:10). Similarly, Terah begat three sons. One grandson, Lot, lived in the wicked city of Sodom, which God destroyed (19:24-25), while God started His nation of Israel through Terah's son, Abram.

11:28 Terah only lived 135 years after he begat Haran (11:26,32), which means that Haran died before he turned 135 years old. This shows his wickedness and helps explain why his son, Lot, chose to live in Sodom and Gomorrah.

11:29-30 Sarai is barren so that, when she does have a child, Isaac, it will be clear that her child came from God and not from man, making Isaac the child of promise (Galatians 4:23,28) or the child of faith, rather than the child of the flesh.

11:31-12:1,5 Terah took his family from Ur to go into Canaan, but they never actually went into Canaan. We know this because 12:1 says that Abram would leave for a land that God would show him, and 12:5 says that Abram left Haran for Canaan. We are not told why Terah never made it into Canaan, but it could be because Canaan was God's Promised Land and Terah served other gods (Joshua 24:2). Therefore, Terah may be a type of Israel in Egypt of how they would not enter the Promised Land, just like Terah did not enter in, because he/they did not serve Jehovah God.

12 God establishes the nation of Israel as His nation through which He will reconcile the earth back to Himself, and He will treat the Gentiles according to how they treat Israel (vs. 1-3). God promises Canaan to Abram (v. 7), and we see Satan following Abram to tempt him to sin (v. 6). Satan is initially successful, since he gets Abram to abandon Canaan due to a famine (v. 10). Abram then lies (v. 13) and leads Pharaoh into sin, as well (v. 15). But, God blesses Israel (v. 16) and curses Egypt (v. 17), based on His promise to Abram in verse 3.

12:1-3 With the exception of Romans through Philemon, the rest of the Bible is based upon these 3 verses. Thus, these 3 verses are one of three, key turning points in your Bible (The other two are when God starts the dispensation of grace with Paul in Acts 9, and when God shifts His focus back to Israel with Hebrews, after the body of Christ has been raptured up to be with Christ in heavenly places.).

Throughout the first 11 chapters of Genesis, God treated all humans the same, and the result was the whole earth was wicked in Noah's day. God treated all humans the same again, and the result was that man united against God in trying to build the Tower of Babel. Therefore, God now tries a different approach, where He gives up on the nations (Romans 1:28) and calls Abram. He will make a great nation of Abram (12:2), which scripture later reveals is the nation of Israel. Then, God will reconcile "all families of the earth" or nations (12:3) back to Himself through Israel. Those, in God's eternal kingdom on earth, will be those who blessed Israel, while those, who cursed Israel, will be cast into hell. We see this judgment detailed in Matthew 25:31-46.

From Genesis 12 – Acts 7 and from Hebrews – Revelation, Israel is "an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth" (Deuteronomy 7:6). God will use Israel to be a kingdom of priests to reconcile the Gentiles back to Himself (Exodus 19:5-6). If the Gentiles bless Israel, they will be in God's eternal kingdom on earth (Matthew 25:34). If the Gentiles curse Israel, they will be cursed into hell's everlasting fire (Matthew 25:41). In creating the nation of Israel, God has now erected a "middle wall of partition" (Ephesians 2:14) between Jews and Gentiles. Therefore, the focus of scripture now shifts to Israel, and Gentiles will only be mentioned as they relate to Israel.

12:4 Lot's choice to go with Abram, here, often gets overlooked. The fact, that he chose to go with Abram, shows that he has faith in what God told Abram, which is why Lot is called "just" (II Peter 2:7), even though his later actions would lead you to believe otherwise.

12:6 "The Canaanite" is seen here and in 13:7 and is a reference to Satan. Whatever God's plan is, Satan will follow to try to thwart that plan. Since God has promised to reconcile the world back to Himself through Abram (12:2-3), Satan knows that, if he can get Abram to forsake God, Satan can keep God from fulfilling His promise to redeem man through the seed of the woman.

12:7 Galatians 3:16 defines "thy seed" as being Christ. This would include all Jews in their program, who believe the gospel given to them, since they would be placed into Christ at the time that Christ marries Israel (Revelation 19:7-8), since the two become one flesh at marriage (2:24). Therefore, the seed refers to people, who are both physically a part of Abraham and spiritually a part of Abraham. Physical descent alone is not enough. That is why Ishmael is not the heir, but Isaac is (21:10). That is why the Pharisees are not heirs (Matthew 21:43), but the little flock of believers are (Luke 12:32). "For they are not all Israel, which are of Israel: Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called" (Romans 9:6-7).

12:7-8 Although we are not told so, God probably commanded Abram to build these altars as places where God could meet with Abram, since He could not indwell him since Jesus had not died for his sins. There also was no temple at the time. Therefore, these altars are not idols, but they are places of worship, as indicated by the name "Beth-el," which means "house of God."

12:10-13 When major events occur in Israel's history, a famine or a lack of food is not uncommon to take place. Abram leaves Canaan because there is a famine in the land (12:10), Isaac experiences a famine (26:1), Jacob experiences a famine (42:3-5), Moses does not eat for 40 days while he is on the mount with God (Exodus 34:28), God leads Israel in the wilderness for 40 years, Jesus does not eat or drink anything for 40 days (Matthew 4:1-2), and believing Israel must stay in the wilderness for the last 3 ½ years of the tribulation period (Revelation 12:14). The reason for God "starving" His people is so they will learn that their life should not be by bread alone, but by every word of the Lord (Deuteronomy 8:3).

Therefore, when God makes a promise to Abram, he experiences famine. Egypt is a type of sin in the Bible. Therefore, Abram probably should not have gone down to Egypt. Granted, there was a famine at the time, but Abram should have faith in God to take care of him, rather than going into sin to get food from man.

The result is that he sins, by lying in saying that his wife is really his sister. He does this because Sarai is "a fair woman to look upon" (12:11), and he is afraid that the Egyptians will try to kill him so that they can marry her. Apparently, this was not a problem in Canaan. Therefore, Abraham knew that Egypt was a place of sin, and Canaan was not at that time. Yet, he went into sin to get food, instead of

staying in the land that God had given him and staying away from sin. Didn't he learn the lessons of Cain and Babel? How often, since then, has man left the country for the city, resulting in living in more sin and valuing the material things of this world, when he could have made do with less materially and have grown spiritually to a greater extent! Even Paul mentions this inverse relationship between material and spiritual wealth in II Corinthians 8:13-15.

12:14-16 Abram has sinned, and yet God blesses him through Pharaoh by giving him many servants and animals. Therefore, God rewarded Abram for his faith in God, in spite of his sin. Why, then, do Christians think that they will lose their salvation when they sin? God knows that you are human and will sin, because in your flesh dwells no good thing (Romans 7:18). Therefore, God is pleased with faith (Hebrews 11:6) and forgives you of your sin because of your faith, as David said, "Blessed is the man to whom the Lord will not impute sin" (Romans 4:8).

Also, note the sevenfold blessing that Abram receives here (12:16). Seven is the number of spiritual perfection, which shows that God makes Abram spiritually perfect by forgiving him of his sin, due to his faith in what God promised him in 12:1-3.

12:17 God told Abram that He would bless those who bless him and curse those who curse him (12:3). Pharaoh cursed Abram by taking his wife, even though Pharaoh did not know she was his wife and even though he gave Abram many gifts. This establishes the principle that, in Israel's program, all Gentiles must bless Israel, regardless of what Israel does to them. This also shows that, if Israel obeys the Lord, they can lead the Gentiles into the kingdom with them, instead of leading them into hell by not treating them well. Similarly today, if Christians allow Christ to live in them, they will lead many more people to Christ than if they continue to fulfill the lusts of the flesh after they are saved.

12:18-19 Sarai's beauty must have been substantial for Pharaoh to want to marry her so quickly. Also, note how Pharaoh knows that the Lord plagued him because Sarai was married. The Lord must have told him directly, just like the Lord told Abimelech in 20:2-3.

13 God continues to bless Abram materially (v. 2), such that Abram and Lot cannot dwell together due to the abundance of their possessions (v. 6). This results in a dispute between Abram's herdmen and Lot's herdmen (v. 7). The dispute results in Abram's territory being expanded by Lot going to Jordan to dwell (v. 10), but Lot sins by settling in Satan's city (vs. 12-13). God promises the land of Canaan to Abram forever (v. 14-17), because he waits for God's city.

13:2 So, Abram goes into Egypt, which he should not have done, because it is a type of sin. Then, he lies about his wife being his sister, which, without God's intervention, would have caused Pharaoh to marry her. The result is that Abram becomes even richer than he was before (12:16). So much for Christianity's theory that God punishes Christians for living in sin! Therefore, we see that God blesses Abram because of his faith, not because of his actions. The blessings that Abram

receive are a type of how God will bless Israel in His eternal kingdom on earth (Isaiah 61:6).

13:3-4 When something goes wrong, we see Abram calling on the Lord. This shows his faith in God, which is why God chose to bless Abram above all the people on the earth at the time.

13:5 Lot is also blessed with material riches because he has blessed Abram by journeying with him. In other words, Lot believes God, just like Abram does.

13:6 When Israel goes into the Promised Land, it will take time before they can possess the entire land, lest wild beasts overtake the land that is not occupied by Israel yet (Deuteronomy 7:22). As God prospers Israel, they will gradually take over the land. This is seen in type, here, by Abram's land having to expand to include "the plain of Jordan" (13:10).

13:7 "The Canaanite and the Perizzite" is another reference to Satan being in the midst of Abram. ("The Canaanite" probably refers to Satan, and "the Perizzite" probably refers to the Anti-christ, who would be Satan's highest ranking angel.) As such, Satan gets Abram's herdsmen and Lot's herdsmen to argue with each other.

13:9 People think that Lot made an unwise decision by settling in the plain of Jordan. However, if this were the case, Abram would not have said, "Is not the whole land before thee?" In other words, there was plenty of land in the Promised Land for both Abram and Lot to dwell in, and it did not really matter where in the land they dwelt, because God promised all of it to Abram. Therefore, Abram gave Lot the choice, and Abram would dwell in a different part of the land from Lot.

13:10-13 "Lot lifted up his eyes" shows that Lot is looking on the material, rather than on the spiritual. Verse 13 says that "the men of Sodom were wicked and sinners before the Lord exceedingly," yet verse 10 says that Sodom is "as the garden of the Lord." What this shows is that Satan, being the great imitator of God, made a paradise that looked like the Garden of Eden, but it was filled with wickedness and sin. Material wealth often leads people away from God, as it did with Lot here. Verse 11 says that Lot journeyed east to Sodom. Journeying east is a bad thing in the book of Genesis.

Again, there was nothing wrong with Lot choosing him "all the plain of Jordan" (v. 11). ("ALL" shows how prosperous he was.) Lot's problem came when he decided to dwell "in the CITIES of the plain...toward Sodom" (v. 12), which was "wicked...exceedingly" (v. 13). Remember that the city was built by Cain in rebellion against God (4:12,17). Hebrews 11 says that Abram confessed that he was a stranger and a pilgrim on the earth (Hebrews 11:13), and that he desired "a better country, that is, an heavenly: wherefore God...hath prepared for [him] a city" (Hebrews 11:16). In other words, Abram saw God's promise of a heavenly city; therefore, he would not settle in an earthly city. However, Lot was attracted by the lust of the flesh to Satan's city of Sodom and Gomorrah that looked like the Garden of Eden. This shows that Lot made the same mistake that Eve made. Eve did not have faith in

God, because she tried to become a god right then, when God's plan was for that to happen later, just like Lot did not wait for God's city, but settled for Satan's city.

The main difference between what God and Satan offer is that God delays you receiving what He offers, because He wants you to have faith in Him to bring it to pass (Hebrews 11:6). Satan offers something that looks like what God offers, and Satan offers it right now. The difference is that, whatever Satan offers, comes from Satan, which means it is filled with wickedness and lust with no love, joy, and peace. What God offers is delayed until after the things of Satan have been destroyed, so that believers experience God's offer for all eternity, and they experience it with love, joy, and peace forever. Unfortunately, most people seek after the things of this world, which will pass away (Matthew 24:35), because they have not set their affection on things above (Colossians 3:2).

We should also note that Lot has not actually settled in Sodom yet. Rather, he dwells in the cities that are toward Sodom. Perhaps he justified his action in his own mind by being right by Sodom, rather than in it. The warning of Psalm 1:1 comes to mind: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." Lot has walked toward ungodliness and is now standing in its path. Soon, he will be sitting right in it (19:1).

Also, note, from 13:10, that Zoar is mentioned. This is important because, when the Lord destroys Sodom and Gomorrah, Lot will beg to return to dwell in Zoar (19:20-22). In other words, once Lot's heart is set on the sinful pleasures of the city, he will never look back, even after God destroys the very city he was dwelling in.

13:14 Note that God waits until Lot leaves Abram before telling him of the land he will receive, since Lot is following his lust. While Lot chose the city, Abram chose to live in the land (13:12). This shows Abram's faith in waiting for God to give him a city to dwell in, i.e., New Jerusalem (Hebrews 11:16), and God rewards Abram by increasing the amount of land he will receive.

13:15 Because God says that He will give the land to Abram forever, Abram knows that God will have to raise him from the dead in order to accomplish this.

13:16 Here, God says that He will make Abram's "seed as the dust of the earth." This represents God's eternal kingdom on earth, which is Israel's program. In 15:5, God says that He will make Abram's seed as the stars in heaven. This represents God's eternal kingdom in heaven, which is the body of Christ's program. As such, Abraham "is the father of us all" (Romans 4:16).

13:17 If you own a piece of property, you are going to walk all through it to see what you have got. That is what God tells Abram to do in Canaan. Note that, when Satan approached God, he said that he was "going to and fro in the earth, and ... walking up and down in it" (Job 1:7, 2:2), as if to say that he has possession of the

earth. Therefore, God's claim, that He will give the land to Abram, is heavily disputed by Satan.

13:18 This is the third altar that Abram has built unto the Lord (12:7-8).

14 God gives Abram the victory over 4 kings (vs. 14-16). Melchizedek is introduced as the priest of the most high God so that, after Jesus' ascension into heaven, the Holy Ghost can write the book of Hebrews, explaining how Jesus, as the eternal Melchisedecian priest, is much higher than the Levitical priesthood (vs. 18-20).

14:1-2 Since Lot is in the Sodom area and has already sinned in following the lusts of the flesh, Satan thinks he can get Abram to sin by doing the same thing. Therefore, he has 4 kings attack Sodom in order to try to get Abram to decide to dwell in Sodom with Lot.

14:4 13 is the number of rebellion in the Bible.

14:8 This verse says that Zoar is associated with Sodom and Gomorrah. When the angels dragged Lot out of Sodom (19:16), Lot was told to "escape to the mountain" (19:17), but he would not (19:18). Instead, he went to Zoar (19:22). Therefore, Lot never really left Sodom and Gomorrah when it was destroyed.

14:10 The salt sea (14:3) is "full of slimepits." The people, at the Tower of Babel, used slime to stick the bricks together (11:3). Now, the wicked kings of Sodom and Gomorrah fall in the slimepits. It could be that this is a type of the fall of Babylon at the end of the tribulation period.

14:12 In 13:12, Lot "pitched his tent toward Sodom," where exceedingly wicked men dwelt (13:13). At least 14 years have passed since then (14:5), and Lot is now dwelling among the wicked people of Sodom. As a result of the war, Lot loses his goods. Before, Lot's good increased tremendously when he dwelt with Abram (13:5-6). This should be a sign to Lot that God is with Abram, while He is not with Sodom, due to its wickedness.

14:13 This is the first time the term "Hebrew" is used in the Bible, and it refers to Abram. Therefore, the nation, that would come out of Abram (12:2), would be the Hebrews.

14:13-14 Abram was confederate with the Amorites, and 14:7 says that the Amorites had lost a battle. Therefore, not only was Abram defending Lot, but he was also defending five nations on the losing side of the battle.

Abram's brothers were Nahor and Haran (11:27), but Haran died (11:28) and so Lot had stayed with Abram (12:5). Therefore, Abram viewed Lot as his brother (13:8), even though he was really his brother's son (11:27).

14:14 also shows how wealthy Abram was, in that he had 318 trained servants that had been born in his own house. Abram must have had a mansion to be able to hold all of these people! Perhaps they were all born of the menservants and maidservants that Pharaoh gave him in 12:16. In spite of Abram's great wealth, he owned no land, but he stayed "in the plain of Mamre the Amorite" (14:13). That is because Abram said he was a stranger and a pilgrim on this earth (Hebrews 11:9-10,13).

14:15-16 5 kings fought against 4 kings (14:9), and the 4 kings won, such that "they took all the goods of Sodom and Gomorrah" (14:11). We are not told how many people were on each side, but you have to assume that each side numbered in the thousands, maybe even the hundreds of thousands. Yet, Abram took 318 trained servants with him, and they won, such that they brought back all the goods and all the people of Sodom and Gomorrah. This clearly shows that the Lord fought for Abram.

14:18-20 Hebrews 7:2 says that the name "Melchisedec" means "King of righteousness," and Genesis 14:18 says that He is the King of Salem, which means peace. Hebrews 7:3 says that Melchisedec has no parents, no beginning, no ending, and is "made like unto the Son of God." Therefore, Melchisedec is God the Son in a fleshly body that allows Him to be the mediator between God and Abram. Since He was "made like unto the Son of God," Melchisedec's body is similar, but not the same, as the Lord Jesus Christ's body. Psalm 110:4 and Hebrews 5:6 say that the Lord Jesus Christ is an eternal priest after the order of Melchisedec.

(Melchizedek is not one of the 9 kings mentioned in 14:1-2, which again proves that He is of God, rather than being of man. Also, being King of Salem is probably short for being King of Jerusalem, which is what the Lord Jesus Christ will be for all eternity. Abram's sacrifice to Him also explains why he won the battle with just 318 soldiers (14:14). Abram won because God was on his side.)

Melchizedek is only mentioned here, in Psalm 110:4, and in the book of Hebrews. He is "the priest of the most high God." "The most high God" is defined, in 14:19, as the "possessor of heaven and earth." In 1:1, God created the heaven and the earth. Shortly afterward, Satan and 1/3 of the angels fell (Revelation 12:3-4), making the heavens unclean in God's sight (Job 15:15). Then, Adam fell (3:6), making the earth unclean. Yet, God is still the possessor of heaven and earth. The way this is true is because God the Son is Melchizedek or the priest "of the most high God, possessor of heaven and earth" (14:19). Jesus Christ is "the Lamb slain from the foundation of the world" (Revelation 13:8). Although Jesus Christ died on a cross about 4,000 years after Adam's original sin, God "callesth those things that be not as though they were" (Romans 4:17).

What this means is that, although Satan is "the prince of the power of the air" (Ephesians 2:2), i.e., heaven, and is "the god of this world" (II Corinthians 4:4), i.e., earth, as far as God is concerned, God never lost possession of heaven and earth, due to the Lamb's sacrifice and the offer of that sacrifice in the heavenly temple by Melchizedek (Hebrews 9:24-28). Therefore, all that is left, in God's redemption plan

of man, is for Israel, as God's kingdom of priests (Exodus 19:5-6), to reconcile the earth back to God in the prophecy dispensation found in Genesis – Acts 9 and in Hebrews – Revelation and for the body of Christ, as ambassadors for Christ (II Corinthians 5:20), to reconcile the heaven back to God in the mystery dispensation found in Acts 9 – Philemon. Since Abraham is the father of all believers (Romans 4:16), it makes sense that he would go directly to the priest of both programs, which is Melchizedek.

We have already seen Abram build 3 altars before chapter 14 (12:7, 12:8, and 13:18). Therefore, it appears that the way God met with Abram was by having Melchisedec, Who is God the Son, appear to him as the intermediary between God and Abram, so that Abram could commune with God via the altars that he built to God.

It is clear, from 14:20, that God gave Abram and his army the victory over the 4 kings. Since God gave the victory, He is worthy of receiving the tithe, which is "holy unto the Lord" (Leviticus 27:32). Under the Mosaic law, God established the tithe as a way for the Levitical priesthood to be supported (Numbers 18:24). Here, God has Abram give tithes to Melchizedek to show that the Melchisedecian priesthood is greater than the Levitical priesthood, since, in a sense, Levi, through Abram, paid tithes to Melchisedec here (Hebrews 7:5-10). (These 3, little verses may not seem like much, but, once the Holy Ghost reveals their meaning in the book of Hebrews, they establish the Lord Jesus Christ as the eternal priest of God, Who is on a much higher level than the Levitical priesthood. They also show that true reconciliation to God is done by Melchizedek, and not by the Levitical priests.)

14:18 also shows Melchizedek bringing bread and wine, which represent the body and blood of Jesus Christ (Matthew 26:26-28). This shows that, long before God even established the old covenant with Israel, He already had in mind the new covenant that He would make with Israel. In other words, God shows Israel, right here, that the old covenant will not give them eternal life. They should be looking for a new and better covenant instead.

Finally, note from 14:19-20 that Melchizedek blesses both Abram and God. Similarly, by living the perfect life and dying for man's sins, the Lord Jesus Christ blesses all men with faith in what God has told them, and He blesses God by demonstrating God's glory for all eternity (John 12:28 and I Peter 4:10). It took the God-man, the Lord Jesus Christ, to bring God and man together, blessing both in the process, and a type of this is seen in Melchizedek. This is why Jesus Christ is "a priest for ever after the order of Melchizedek" (Psalm 110:4).

14:21-24 Abram will not take any of the spoils from this victory. Abram tells the king of Sodom: "I will not take any thing that is thine" (14:23). Since Sodom is "wicked...exceedingly" (14:13), perhaps this is a sign of how God will not force anyone to be saved. He gives the offer of salvation "unto all," but it is only "upon all them that believe" (Romans 3:22). Similarly, God saves the people of Sodom through Abram, but God gives them back to Sodom for them to make their decision to have faith in God or not.

Abram says that he will not take anything from the king of Sodom, lest he “say, I have made Abram rich” (14:23). Similarly, Jesus Christ will not forcefully take one soul from Satan’s kingdom, so that Satan gets no glory in the salvation process.

15 Previously, God had promised Abram land on the earth (13:14-17). Now, God promises Abram land in heavenly places (v. 5) based on Abram’s faith in the promise (v. 6). As a sign of this, God and Jesus Christ ratify this covenant by passing through animal pieces, showing that Abram will not have to work to receive this promise (v. 17). To keep this promise a mystery until revealed to Paul in Acts 9 (Colossians 1:25-27), God then shifts Abram’s focus back on the earthly land by defining its boundaries for the first time (vs. 18-21).

15:1-3 “Fear not, Abram” indicates that Abram was beginning to doubt that God would fulfill His promise of 12:1-3, since Abram has no children yet. Now, God had blessed Abram greatly. He had 318 trained servants born in his own house (14:14), which means that he probably had many more people than that in his house, as well. But, the closest thing he has to an heir, so far, is the head of these people, Eliezer.

“I am thy shield” (15:1) seems like a funny thing for God to tell Abram. How is God his shield, and what is He a shield from? In Psalm 3:3, David said that the Lord was a shield for him, his glory, and the lifter of his head in the face of increasing trouble against him (Psalm 3:1). Therefore, God was Abram’s shield from the attacks of Satan’s forces. In the context of an heir, this must mean that Satan has been attacking Abram to keep him from having the promised child. In Ephesians 6:16, Paul tells us to take “the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.” Apparently, the reason that Abram has not had a son yet by Sarai is because he still needs to mature in faith before he is ready. God had to give Abram great material blessings, before he would have faith in God to give him the great spiritual blessing of having the seed of the woman come through his loins. Therefore, God tells Abram to trust in His shield of faith that will keep Abram safe from the attacks from Satan’s forces.

15:4 Note that God does not say with whom Abram will have a child. Therefore, when Abram has a child with Sarai’s handmaid, Hagar, it does not show a lack of faith on Abram’s part (16:4).

15:5-6 Most Christians say that there is only one gospel in the Bible, and that gospel involves Jesus. However, these verses make it clear that there is more than one gospel in the Bible. The gospel to Abram was to believe that God would make his seed as numerous as the stars in heaven, because 15:6 says that, once Abram believed that, God gave him His righteousness. Abram did not trust in Jesus or in anything else for salvation. The point is that, in order to have eternal life, we are required to believe what God has told us to believe. For us today, we are to trust in Jesus’ death, burial, and resurrection as atonement for our sins (I Corinthians 15:3-4). However, for Abram and for no one else, he received eternal life by believing that God would make his seed as numerous as the stars.

God has two, reconciliation plans for mankind. He plans to reconcile the earth back to Himself through the nation of Israel (Exodus 19:5-6), and He plans to reconcile the heaven back to Himself through the body of Christ today (Ephesians 1:20-23). The body of Christ is justified by faith alone (Romans 3:28), while Israel is justified by faith plus works (James 2:24). Here, in 15:5-6, Abram is justified by faith alone, and His seed will be as the stars of heaven. Therefore, Abram is justified here according to the provisions of the body of Christ's program. In 22:17-18, God promises to make Abraham's seed as numerous as the sand on the sea shore. James 2:21 says that he was justified by works at that time. Therefore, this justification is according to the provisions of Israel's program. Since Abram was justified under both programs, Paul calls him "the father of us all" (Romans 4:16).

However, for the purposes of understanding Genesis, we need to learn that 15:5-6 is the justification of Abram by faith alone, just like the body of Christ is justified. (We receive the righteousness of God today (Romans 3:21-22) by trusting in Jesus' death, burial, and resurrection as atonement for our sins (I Corinthians 15:3-4). Abram received God's righteousness by trusting in God to make his seed as the stars of heaven. Therefore, God has different gospels for people at different times. However, ALL true gospels are based on having faith in what God has told you, because it is impossible to please God without faith (Hebrews 11:6).)

The body of Christ is a mystery until revealed to Paul (Ephesians 3:2-7), which means that no one before Acts 9 would have understood that Abram was justified twice in two, different programs. It takes the special revelation given by Jesus to Paul in Galatians 3 to understand this. That is why Paul says, "Consider what I say; and the Lord give thee understanding in ALL things" (II Timothy 2:7), and that is why I gave the warning at the beginning of this book that you must understand the mystery, as given to Paul, before you will understand most of what is written in this book.

15:6 is also vitally important because it firmly establish justification of man by God as being by faith alone, regardless of dispensation. This is why both Paul (Romans 4:3) for the dispensation of grace, and James (James 2:23) for Israel's dispensation, quote 15:6. (Granted, James does mention faith plus works as the means of justification for Israel during the at-hand phase of the kingdom, but this is still an all-faith justification, since the works are works of faith. To see this for yourself, read the works examples given in James 2:21-25, and you will see that the works given are contrary to the law, but they are completely in line with having faith in God.) This means that any gospel that conditions your salvation upon your performance of the law is a false gospel and is of the devil (Galatians 1:6-9).

15:7 Because God promised to make Abram's seed as the stars of heaven (15:5), "this land" (15:7) refers to the land in the sky. Because this fact was kept secret until Acts 9, God carefully words what He says to give the appearance, to the natural man, that He is talking about the land of Israel that He promised in 12:7 and will define in 15:18-21. However, because Galatians 3:6 quotes 15:6 and

applies it to justification by faith for the Gentiles (Galatians 3:8), we know that God is talking about giving Abram land in heavenly places here.

15:8 In 12:1, the Lord told Abram to go to a land that He would show him. In 12:6-7, God told Abram that He would give him the land that he is in, and so Abram built an altar to the Lord there as a way of marking his territory, so to speak.

Now, God has told Abram that he will inherit land in the sky. Abram believes God, and God gives him righteousness, as a result (15:5-6). Therefore, Abram's question, of 15:8, is not one of doubt. Rather, he wonders how this is going to work. Therefore, Abram asks God, "Whereby shall I know that I shall inherit it?" (15:8). In other words, Abram was able to build an altar to God in the plain of Moreh to mark his territory, but he cannot build an altar in the middle of the air. Therefore, he wants God to provide him something tangible that shows that he will inherit land in the sky.

15:9-10 God has Abram gather animals together, cut them in two, and put the pieces together.

15:11 In the Bible, fowls usually represent evil. Therefore, the fowls coming down upon the carcasses is Satan's attempt to keep God from fulfilling His promise to Abram.

15:12 God waits until the sun goes down and "an horror of great darkness" falls upon him, because darkness represents Satan's domain (John 1:5, 3:19, 8:12, and 12:46). The reason for the darkness is that Abram's seed will be afflicted for 400 years (15:13-14).

15:13-15 Abram will have to wait at least 400 years before he receives the land, and he knows that he will be in the grave when that happens, because God tells him such in 15:15. Therefore, these verses tell us that Abram must believe that God will raise him from the dead and give him a body that can operate in heavenly places, so that he can function in the land in the sky that God is giving him. (Abraham's belief in resurrection will also be seen in chapter 22 when he is willing to sacrifice Isaac on an altar, because he believes that, if he does so, God will raise Isaac from the dead (Hebrews 11:17-19).) This was not an easy thing for anyone to believe, since God had only been focusing on the earth at the time (1:2). In fact, in Noah's day, no one outside of his family would even get on the ark in order to continue living on earth. Therefore, Abram had to have other-worldly faith, pun intended, in order to believe God would give him land in heaven. This is a lot easier for us to believe today, due to Paul's epistles, the Holy Ghost to teach us the things of God, and other people who also believe this, but Abram had none of these things. All he had was what God was telling him and the gospel in the stars (Psalm 19:1-3), and he STILL believed!

Everyone assumes that the land, here, is Israel's land, because it is 400 years before Moses leads Israel out of Egypt. However, Galatians 3:6 quotes Genesis

15:6 to show that, what is going on in Genesis 15, relates to what God is doing in heavenly places with the body of Christ today. Also, Galatians 3:16 defines Abram's seed as Christ. Therefore, when 15:13 says that Abram's seed will be afflicted for 400 years, it is talking about Christ being afflicted, not Israel! (Further proof of this is seen in Hebrews 11:24-27, where it is said that, in forsaking Egypt for Midian, Moses esteemed "the reproach of Christ greater riches than the treasures in Egypt." In other words, the 400 years of affliction between Abram and Moses is the reproach of Christ that believing Israel will suffer between the books of Genesis and Exodus. Similarly, as believers today in the dispensation of grace, we "fill up that which is behind of the afflictions of Christ in [our] flesh for His body's sake" (Colossians 1:24). Therefore, everything, that believers suffer for godly living (II Timothy 3:12), is really the reproach of Christ, since our lives are hid with Christ in God (Colossians 3:3). This applies all the way back to Abram and all the way forward to Jesus' second coming.) Now, since God's people are the nation of Israel at this time in Genesis, Christ is in Israel and so that is why Israel was afflicted for 400 years by Egypt. But, as revealed by the Holy Ghost in Galatians 3, the subject of 15:13 is Christ, not Israel. That is why God never mentions Israel in 15:13-15. Instead, the subject is "thy seed" (15:13), which Galatians 3:16 says is Christ, but Christ is referred to in the plural tense ("theirs," "them," and "they") to represent those in Christ, but He is NOT called Israel here.

God says that Abram will go to his fathers "in peace" (15:15). The reason he has peace is because God has imputed His righteousness to him (15:6). "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ" (Romans 5:1). Because of this, we, as members of the body of Christ, are "NOW justified by His blood" (Romans 5:9) and have "NOW received the atonement" (Romans 5:11). However, for Israel's program, they do not receive God's righteousness until Jesus' second coming (Acts 3:19-21). And, for Old Testament believers, they could not be in heaven with the Lord because Jesus had not yet died for their sins. Therefore, they went to Abraham's bosom instead (Luke 16:22-23). The reason it is Abraham's bosom, and not David's, Samuel's, Moses', or anyone else's bosom, is because Abraham was the only one who had peace with God before the cross, since he was the only one justified by faith apart from works, as we are today as members of the body of Christ. So, Abraham held Old Testament believers close to his bosom to shield them from Satan, until God brought paradise from the heart of the earth to heaven through the death, burial, and resurrection of Christ.

Therefore, God started the body of Christ with Abram so that He could bring Abram to the grave in peace so that all Old Testament believers could be kept safe by him until Jesus' death on the cross. Then, God changed back to justification by faith plus works with the law of circumcision in Genesis 17. Therefore, Abram was the only one justified by faith alone until Paul in Acts 9 (I Timothy 1:16). In order to keep this program a mystery until Acts 9 (Ephesians 3:1-6), God will also justify Abram by faith plus works in Genesis 22 (see James 2:21-24). This keeps everyone from knowing that God did something different in Genesis 15, until God revealed in Galatians 3 what He really did here.

15:16 In 18:32, God promises He will not destroy Sodom and Gomorrah if there are at least 10, righteous people there. Apparently, then, there are still some righteous people in Canaan at this time, because God will wait 400 years (15:13) before having believing Jews come out of Egypt to destroy Canaan (Deuteronomy 7:1-3). The fact, that God is talking about believers, who are in Christ, as opposed to the nation of Israel, is also seen in the fact that God caused Israel to wander in the wilderness for 40 years and then die there. It was the next generation of Jews who came into the Promised Land. The first generation did not enter into the Promised Land, because of their unbelief (Hebrews 3:8-11). In other words, if the “they” of 15:16 refers to the nation of Israel, they would have entered into the Promised Land right away. However, because “they” refers to believers in Christ and Israel was in unbelief under Moses, it was the next generation of Jews, who entered into the Promised Land. (Suddenly, another piece of the puzzle is now clearer because we have rightly divided the word of truth (II Timothy 2:15) and have simply believed what God’s Word says!)

Also, since believers will be afflicted for 400 years (15:13) and they will come out of Egypt “in the fourth generation” (15:16), we can conclude that one generation, at this time, is equal to about 100 years, as opposed to 30-40 years, as it is today. (It is probably not a coincidence that, in the millennial reign, God considers people to be children until they are 100 years old (Isaiah 65:20).)

15:17 The smoking furnace represents God coming down to man (Exodus 19:18). The burning lamp is a reference to the Word of God, since “Thy Word is a lamp unto my feet, and a light unto my path” (Psalm 119:105). John 1:1,14 says that Jesus Christ is the Word. Typically, if two parties were making a covenant, both parties would walk between the animal pieces that Abram hung up. However, this verse is God’s sign to Abram that he will inherit the land in heavenly places (15:8). Therefore, God and Jesus Christ are the ones who pass through the pieces. This shows Abram that he will not do any work himself, in order to receive the land in heavenly places (15:5). This also shows that Jesus Christ is the One Who will do all of the work on behalf of Abram. Therefore, Jesus Christ is both the seed, to Whom the promise was made (Galatians 3:16), and the One Who will make the promise come to pass.

A further proof that it was God and Jesus Christ Who went between the animal pieces is the fact that the animal pieces were “laid each piece one against another” (15:10), and yet “a smoking furnace, and a burning lamp...passed between those pieces” (15:17). Therefore, the smoking furnace and the burning lamp must have been spirits of God, since human flesh could not pass between pieces that are laid against each other. This is also why the verse says that they “passed” between the pieces, rather than “walked” between the pieces.

15:18-21 Now, God goes back to the promise He made to Abram regarding the land that Israel would receive. These verses are not related to 15:5-17. However, until revealed to Paul in Galatians 3, no one would ever know this. By burying the promise of the heavenly land in 15:5-17, God keeps this a mystery, since all those living before the cross would have understood 15:18-21 to be a continuation of

15:5-17. The reason they would have thought this is because God talks about the land of Israel in 12:3,7; 13:15-17; and now in 15:18-21. Therefore, it would be natural to assume that 15:5-17 is related to these verses, as well.

However, God is very careful to say “in the same day the Lord made a covenant with Abram” to show that there should be a disconnect between 15:5-17 and 15:18-21. God is now going back to the promise He made in 12:3,7 and 13:15-17 and expounding upon it, by defining the borders of the land of Israel for Abram for the first time.

God had destroyed the world, with the exception of Noah and his family, because of the “giants in the earth,” who were created by devils having sex with human women (6:4). 6:4 also says that the giants were in the earth “after that,” meaning that this happened again after the flood was over. Numbers 13:33 says that the land of Canaan had giants in it when Israel spied out the land. Therefore, we see that the reason God gave Abram this specific land was so that Israel could exterminate these superhumans out of the land, much like God destroyed the giants in the day of Noah.

Note also that this covenant, regarding the earthly land, was made in the same day as God’s covenant with Abram regarding the heavenly land. In God’s view, a day begins in the evening and finishes in the morning (1:5, 8, etc.). Therefore, God’s covenant with Abram, regarding the heavenly land, was made first, and the covenant, regarding the earthly land, was made second. Similarly speaking, the body of Christ will occupy heavenly places first before believing Israel occupies the earth (see Revelation 12:7-13).

We should also note that the covenant of the earth is still to “thy seed” (15:18), just like the covenant of the heaven is to “thy seed” (15:13). Since “thy seed” is Christ (Galatians 3:16), this shows that believers in both the prophecy program and in the mystery program are in Christ for all eternity. Those, of the prophecy program, are in Christ as His bride (Revelation 21:9-10), while those, of the mystery program, are in Christ as His body (I Corinthians 12:27).

16 Abram tries to fulfill God’s promise of a son (15:2-3) himself by having a son with a servant girl in his house (vs. 2-4). Sarai despises the servant girl, and she flees (v. 6). But, God promises to bless her and the child if she returns to Abram’s house (v. 10). God names the child Ishmael (v. 11). According to Galatians 4:22-31, all of this is told to us as an allegory of the law (Ishmael). In other words, Abram tried to receive God’s promise by his own works, rather than by faith. Sound familiar? It should, since religious Christianity is caught up in its own works today.

16:1 Sarai’s barren womb shows that the flesh cannot create what God has promised. It will take God to cause her to bear a son, which will prove that the child, Isaac, is the child of promise, since the flesh could not produce him.

16:2 Today, when we are saved, we are given the Holy Spirit (Romans 5:5), and we should yield our bodies over to God to be used by the Holy Spirit (Romans 6:13). Instead, what most Christians do is they try to use their flesh to serve the Lord (Colossians 2:20).

This is what we see Abram doing here. Abram had the promise of the seed (15:4). Rather than yielding his body over to God, he uses his flesh to try to fulfill God's promise to him. He sins against his own body (I Corinthians 6:18) by fornicating with his wife's handmaid. This is similar to Adam and Eve. Eve made the suggestion, and Adam sinned. Here, Sarai made the suggestion, and Abram sinned.

Note what Sarai says. She says, "The LORD hath restrained me from bearing." Well, if the Lord said He would bring about the promised child through Abram's bowels (15:4), He has restrained Sarai from bearing a child, and it is a sin to commit adultery, even if his wife is a-ok with it, then the LORD would, in the future, cause Sarai to bear a child with Abram. Therefore, Abram's adultery with Hagar represents a lack of faith in God to fulfill His promise to Abram, which means Abram has sinned, since "whatsoever is not of faith is sin" (Romans 14:23).

We often make sin a very complicated issue, but it is really a simple one. God promises us good things if we have faith in Him. Satan and your flesh work together to say that I can have those same good things right now if I want. Therefore, I rebel against God by trying to get now what God wants me to have later because He wants me to walk by faith, not by sight (II Corinthians 5:7). The reason I do this is because my "flesh lusteth against the Spirit" (Galatians 5:17). If I can earn the good things, as opposed to having God give them to me, then my flesh can boast of how great it is. On the other hand, if I listen to the Spirit, I will know that I can do no good on my own (Romans 3:12), I will stop my mouth before God (Romans 3:19), and I will have faith in God to give me His good things in His time, setting aside my own fleshly desires and walking in the Spirit (Galatians 5:16). **Therefore, a good definition of sin is trying to accomplish in my flesh what God wants to give me freely (Romans 3:24).**

16:3 The context is clear that the only reason Abram had sex with Hagar was to produce a child. There was no marriage ceremony or verbal commitment made between Abram and Hagar. Yet, this verse says that, in doing so, Hagar became Abram's wife. This shows that, in God's view, marriage is not two people standing in front of a preacher. God says that sex equals marriage. God says the same thing in I Corinthians 6:16: "What? know ye not that he which is joined to an harlot is one body? for two, saith He, shall be one flesh."

Abram waited 10 years for God to give him a child before he consented to having a child with Hagar. Based on 16:16 and 21:5, Abram still needs to wait another 14 years before Isaac will be conceived. Why? Because Isaac is the child of promise, not the child of the flesh. By the time we get to chapter 16, Sarai was too old to have a child, and so she thought that Abram would have to have a child by another woman. The problem was that Abram could still have children by natural

means at the time. Therefore, Sarai concocted in her mind that Abram had better have a child before it is too late. She failed to understand that God was waiting until Abram and Sarai were BOTH too old to have children (18:11; Hebrews 11:11-12). That way, there would be no question that Isaac was the child of promise (Galatians 4:23). Also, since Galatians 4:24 says that Ishmael and Isaac are an allegory of law and promise, respectively, by waiting until BOTH Abram and Sarai were too old to have children, the allegory is in place that salvation is by faith alone, and not by faith plus works of the flesh (Ephesians 2:8-9), as it would have been if Isaac was born when one of them was still physically able to have a child. “And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work” (Romans 11:6).

16:4-5 Hagar exhibits great hatred for Sarai, once Hagar conceives. This is, again, a type of the flesh. When the flesh produces something, even though it is not of God, the flesh hates the spirit (Galatians 5:17). That is why the greatest hatred you will see of Biblical truth comes from the Christian religion. That is why, when Christians hear of the mystery given to the apostle Paul, very few will believe it, and many will fight against it, even though it is God’s Word and frees them to walk in the Spirit (Galatians 5:16). “The truth shall make you free” (John 8:32), but most Christians would rather be “entangled again with the yoke of bondage” (Galatians 5:1) so that they can attempt to “make a fair shew in the flesh” (Galatians 6:12), just like Hagar did by conceiving when Sarai could not conceive.

16:5-6 So great was this hatred of Hagar for Sarai that Sarai is ready to divorce Abram (“The Lord judge between me and thee.”). Yet, Abram allows Sarai to deal harshly with Hagar to the point that Hagar flees. This shows that Abram recognized his sin and wants to get rid of it. Sarai’s reaction shows how the flesh is. Your flesh will complain about who you are in Christ and that it can do a better job itself. Then, when you let your flesh win, your flesh is STILL unhappy because the result was not what the flesh thought it would be. So, then, your flesh tries something even worse, thinking that it somehow did not do it right the first time, and the result is worse. This is called the downward spiral of sin, and is detailed for you in Romans 1:20-32, showing that it leads to death. Only Christ can “deliver [you] from the body of this death” (Romans 7:24).

16:7-9 “The angel of the Lord” is found 59 times in scripture, and this is the first occurrence. “The angel of the Lord” is the Lord Jesus Christ, as seen by the fact that He says that “I” will multiply thy seed (16:10), meaning that the angel is God, since He spoke in the first person.

Note that the angel tells Hagar to return unto Sarai. After Isaac is born, Sarai tells Abraham to cast out Hagar and her child, and God says to “hearken unto her voice; for in Isaac shall thy seed be called” (21:12). So, God wants Hagar to stay with Sarai in chapter 16, but He does not want her to stay in chapter 21. Galatians 4:24 says that the two children are an allegory. Ishmael represents the flesh, and Isaac represents the promise (Galatians 4:23). Galatians 3:24-25 says that “the law was our schoolmaster to bring us unto Christ....But after that faith is

come, we are no longer under a schoolmaster.” Therefore, the reason that Hagar was to return to Sarai was because her child represented the law of the flesh. Since the promise of faith (Isaac) had not come yet, the law of the flesh needed to stick around to “school” Abram on the importance of having faith in God. Then, once the promise of faith came with the birth of Isaac, the lesson of the law of the flesh was learned, and so Hagar and her son were cast out of Abram’s house.

16:10 Since Hagar’s seed represents the law, the multiplication of her seed represents how Israel will be given a law (Romans 3:1-2), in addition to the law of the conscience (Romans 2:14-15), so that sin will become exceeding sinful (Romans 7:13) so that Israel will be saved (Romans 11:26). This law is first seen in the law of circumcision given to Abram in Genesis 17:10-14 and is later seen in the law given to Israel in Exodus 20.

16:11 Thus, the way God responds to Sarai’s and Abram’s affliction of unbelief is by giving them more law so that their affliction is magnified so that they will believe. This is seen, in type, in the name Ishmael, which means “the Lord hath heard thy affliction.” Similarly, when Israel flees from Egypt and is still in unbelief, God gives them the Mosaic law to magnify their affliction so that they will believe.

16:12 The meaning of sin is to “miss the mark.” Ishmael became an archer (21:20), which signals accuracy in not missing the mark. The law never misses the mark because it is holy (Romans 7:12). However, because all men are “carnal, sold under sin” (Romans 7:14), the law finds everyone guilty (Romans 3:19). Therefore, it can be said that the law’s hand is against every man, and every man’s hand is against the law, just like with Ishmael here. He also dwells with his brethren as a type of how God gives the law of the conscience to everyone.

16:13 “Thou God seest me” is why God gives the law. He sees man’s sin, and He sees man’s refusal to believe he is in sin. So, God gives the law so that man may see his sin himself and trust God to save him from his sin.

17 God blesses Abraham further, based upon his acknowledgement that he cannot walk perfectly before the Lord (vs. 1 and 3). God gives circumcision as a token of this further blessing (v. 11), which makes circumcision a work of faith. God also reveals that Sarah will give birth to the promised child (v. 16), and the child is to be named Isaac (v. 19).

17:1-2 13 is the number of rebellion in the Bible. Abram had rebelled against God by having a child by his wife’s handmaid. Therefore, God gave him the law (Ishmael), and Ishmael has now dwelt with Abram for 13 years (16:16 – 17:1). After 13 years with the law, God tells Abram that He will multiply him exceedingly if he is perfect before God (17:1).

17:3 When God made a similar offer to Israel under Moses (Exodus 19:5-6), Israel said in their pride, “all that the Lord hath spoken we will do” (Exodus 19:8). However, Abram makes no such promise here. He has learned the lesson of the law, which is that he cannot be perfect. God will have to do the work of perfection

for him and in him. Therefore, instead of foolishly promising to obey God, as Israel did under Moses, Abram “fell on his face” (17:3) in a sign of humility and submission unto God. In other words, by falling on his face, Abram is telling God that he has learned that he cannot be perfect by obeying the law himself; therefore, if he is going to be perfect, God will have to be perfect through him. This is seen in God’s new-covenant promise to Israel that He will put His law and His Spirit within them and CAUSE them to obey it (Ezekiel 36:27). That is because, in their flesh, there is no power to perform the law (Romans 7:18), and Abram has learned this lesson after 13 years of the law, as typified by Ishmael.

17:4-5 God says, “as for Me.” This means that, since Abram knows that he will not be perfect before God, God is not going to make a conditional covenant with him, as He did with Israel under Moses. Rather, He will make an unconditional covenant. God is pleased with Abram’s faith (Hebrews 11:6), and so God blesses him further, making him “a father of many nations” (17:5), rather than just a father of one nation (12:2). To go along with this further blessing, Abram’s name is changed to Abraham. In the Hebrew, there are no vowels, and so the only change is the addition of the letter “h.” Five is the number of divine grace in scripture, and “h” is the fifth letter of the Hebrew alphabet, which explains why God made this name change here. It was God’s grace to Abram to bless him further as a result of the faith that Abram exhibited, which means that Abram learned the proper lesson of the law. As such, this is a type of believing Israel in God’s kingdom on earth. In fact, 17:6 builds upon this idea.

17:6 These nations and kings, that will come out of Abraham (17:6), represent the Gentiles, who will be under the rulership of Israel in God’s eternal kingdom on earth (Deuteronomy 32:8; Psalm 2:8; Isaiah 61:6). Therefore, God’s giving up of the nations at the Tower of Babel in Genesis 11 shows that God had in mind all along to save all nations under the umbrella of Israel (Exodus 19:5-6). However, those saved are those of faith, like Abraham had here, and not every person of every nation ever born. Just like “they are not all Israel, which are of Israel” (Romans 9:6), we can say that they are not all the nations, which are of the nations. If Gentiles remain sinners after 100 years in the kingdom, they will die and be accursed (Isaiah 65:20).

In other words, God gave up all nations at the Tower of Babel. He then started His nation of Israel with Abram in Genesis 12. Then, He started His nations of the Gentiles here in Genesis 17. All those, who believe what God has told them, in this prophecy program, are the ones who are part of these nations in God’s eternal, earthly kingdom. All of the unbelievers, then, both Jews and Gentiles, are not of the promises to Abram.

17:7-8 “Thy seed,” as told to us in Galatians 3:16, is Christ. However, since all believers are placed into Christ (I Corinthians 15:22), the plural “their” (17:7-8) is used, here, to represent all believers. The land of Canaan is in view, meaning that this covenant is specifically with saved Israel, not with the body of Christ today. We know this because physical circumcision is given as the token of this covenant (17:9-11), while the body of Christ is “circumcised with the circumcision made

without hands” (Colossians 2:11). In other words, if God did not limit this covenant to the land of Israel, here, we would need to be physically circumcised today in order to be saved.

“I will be their God” (17:8) is also seen in Revelation 21:7 in reference to the New Jerusalem, which is another proof that God fulfills this promise to Israel, not to the body of Christ, and that it is fulfilled after Jesus’ second coming.

17:9-11 17:4 (“as for Me”) tells us that this is an unconditional covenant. However, there is a “token” (17:11) of the covenant that must be done by Israel, and that token is male circumcision. Circumcision is given for two reasons: 1) It is the voluntary cutting off of the flesh to symbolize that Israel gets the land, not by any works of righteousness that they do, but by having faith in God’s promise to them. That is why God later tells them that physical circumcision is a sign of the spiritual circumcision of the heart (Deuteronomy 10:16) that they should be doing by believing God’s promise to them, and 2) This is the only cutting off of the flesh that cannot be applied to women. Man gives a double blessing to his firstborn son. However, God’s people are distinguished by the firstborn not getting the special blessing. For example, Isaac is blessed, not Ishmael; Jacob is blessed, not Esau; and Joseph is blessed, not Reuben. God does it this way to show that, when God is involved, Israel is to do things His way, not man’s way. Now, the man is the head of the woman (I Corinthians 11:3). He should be in charge of the house. However, Israel, as God’s people, has God in charge (I Corinthians 11:3). Therefore, God has the flesh of every male cut off as a sign to Israel that God rules them, not man.

Also, by adding circumcision to the covenant, there is a work that must be done in order for that person to be part of God’s covenant (17:14). However, it is a work of faith, because it is a “token” (17:11), rather than a law. This demonstrates how Israel is justified by faith plus works of faith (James 2:21-25). By contrast, the body of Christ is justified by faith alone (Romans 3:28), since the token of circumcision only applies to Israel.

17:12 Eight is the number of a new beginning, since God made seven days in a week. Thus, Jesus was resurrected on the first day of the week, which would be the eighth day, including the previous week. This shows a new beginning for Israel (Hosea 6:1-2), and Israel is to have their male children circumcised on the eighth day to symbolize how God has started a new dispensation with Abraham by placing Israel above the nations with the prophecy program (Deuteronomy 7:6).

“Which is not of thy seed” (17:12) is an incredibly significant statement, because it shows that someone can be placed under God’s covenant, even if he is not “born into it.” This is important because “thy seed” is a reference to Christ (Galatians 3:16). Since “all have sinned, and come short of the glory of God” (Romans 3:23), none of us are of Christ in our flesh. Yet, if we are spiritually circumcised (Colossians 2:11), we are placed into Christ (Romans 6:3-6). Without this provision of God being willing to extend His promises to those who are “not of thy seed” or

not of Christ, no one would be saved. Thus, “not of thy seed” (17:12) shows God’s grace “unto all and upon all them that believe” (Romans 3:22).

So, how are we “bought with money of any stranger” (17:12)? Due to our sin, we were of Satan’s kingdom. Then, Christ came along and bought us with His blood (Ephesians 1:7), which is the ultimate spiritual price or money (I Corinthians 6:20).

17:13 All males in Israel had to be circumcised. This includes servants, which means that most foreigners in Israel would have been circumcised later in life. The fact, that circumcision is “an everlasting covenant” (17:13), shows that the fulfillment of this covenant with Israel is really the new covenant in God’s kingdom on earth, since that is when the spiritual circumcision of the heart takes place for Israel.

17:14 “That soul shall be cut off” tells us that God is talking about eternity, here, since He uses the word “soul.” This also makes Israel’s justification based upon faith plus works of faith (James 2:21-25). Now, if a child was born and his parents did not circumcise him, the child, when he became an adult, could still make the choice to be circumcised, in order to save his soul. Again, this would be a work of faith.

A work of the law is a standard that you have to meet (do not kill, do not steal, no other gods, etc.), while a work of faith is a choice you make based upon believing God. Ultimately, it is the faith decision of the person later in life that matters anyway, since being circumcised as a child demonstrates the faith of the parents and not of the child himself.

17:15-16 Just like with Abram in 17:5, God adds an “h” to Sarai’s name, showing that this blessing is by God’s grace, not by any works she had done. In fact, Sarai has already demonstrated works of the flesh by having Abram sleep with Hagar (16:2), just like Abram demonstrated works of the flesh by telling Sarai to lie about being his wife (12:11-13). Therefore, God further blesses Abram and Sarah, not because of their good works, but in spite of their bad works of the flesh.

17:17 Both Abraham (17:17) and Sarah (18:12) laughed within themselves when they heard the news that they would have a child when they were both past their childbearing years. Laughter is a sign of joy, and laughing within shows an internal joy. This shows that God’s grace brings joy. Contrast this with the birth of Ishmael. Ishmael was a work of the flesh, and so there was no laughter associated with his birth. In fact, there was hatred by Hagar the moment that Ishmael was born (16:4) and hatred by Sarai soon afterward (16:6). This shows how the law causes people to “bite and devour one another” (Galatians 5:15), but grace causes people to “rejoice evermore” (I Thessalonians 5:16).

17:18,20 Because of the promised child, Abraham is afraid that God will kill Ishmael. In response to Abraham’s request, God does promise to bless Ishmael. However, in allegorical terms, a person saved by faith is to cast out Ishmael

(Galatians 4:30), because we “are not under the law, but under grace” (Romans 6:14). Also in allegorical terms, Ishmael has been blessed, because God gave Israel an additional law—the Mosaic law—so that they would have faith in God’s plan to save them. At the same time, the law is never really cast out because grace living results in obeying the law, which you could not do under the law anyway. Therefore, the law is actually blessed when you are placed under grace, even though the law has been technically blotted out (Colossians 2:14). So, the law lives even though it is dead, just like Ishmael will live, even though he is of the flesh.

Note also that Ishmael will be a copy of Israel, because he will beget twelve princes (17:20), just like there will be twelve tribes of Israel. This shows how easy it is for Christians to mistake obeying the law with serving Christ, because, in their fleshly minds, the two look the same. However, if they use the mind of Christ (I Corinthians 2:16), they will judge (I Corinthians 2:15) themselves to be dead unto the law and alive unto Christ (Galatians 2:19-20). They will still obey the law, but they will not do so in order to be saved and they will not obey in their flesh. Rather, Christ will live in them and will naturally obey the law through them as they operate under grace.

17:19 Isaac is identified as the promised child through whom Abraham will be blessed. Note that the everlasting covenant is also with “his seed after him,” which tells us that the true seed is not Isaac, but it is “his seed after him,” which is Christ (Galatians 3:16).

Isaac’s name means “laughter,” again, showing the joy that is in Christ.

17:21 The fact, that there is a set time at which Isaac will be born, shows that Isaac is a supernatural gift from God. Also, just like there was a set time for Isaac to be born, there was “the fulness of the time” (Galatians 4:4) for God to send His Son and for God to start the body of Christ with Paul in Acts 9.

17:22 “God went up from Abraham.” In 17:1, we were told that “the Lord appeared to Abram.” Therefore, this is probably God the Son in the flesh, which is not hard to believe, considering that Jacob wrestled with God in the flesh in 32:24-32.

17:23 Abraham circumcised Ishmael and all of Abraham’s servants, as God had commanded him to do (17:13), even though these people are not part of the seedline. Thus, this circumcision is a type of the nations being blessed in Israel (12:3).

17:24 In the millennial kingdom, “the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed” (Isaiah 65:20). Maybe this is why Abraham was circumcised at age 99. In other words, he just made the cut off, pun intended.

17:25 13 is the number of rebellion in the Bible. Ishmael represents Abraham's rebellion against the promise of God by trying to create the promised seed in his own flesh.

18 The Lord communes with Abraham (vs. 1-8) and tells Sarah that she will have a son past her child-bearing years (vs. 10-11). But first, God will destroy Sodom and Gomorrah for their wickedness (vs. 20-21). God establishes Himself as a just Judge of the whole earth by agreeing not to destroy the righteous with the wicked (vs. 23-32). In type, this represents God bringing judgment upon Satan's forces at the end of the tribulation period (Revelation 19:19-21) before Israel is "born again" in the kingdom (I Peter 1:23).

18:1-2 The Lord appears to Abraham with a total company of three men. Part of the reason for this appearance is to let Abraham know that God will destroy Sodom and Gomorrah (18:20-22). 19:1 tells us that "two angels," also called "men" (19:5), came to Sodom. Therefore, it is likely that the three "men," who appeared to Abraham, were the Lord and two angels (perhaps Gabriel and Michael, since they are the only angels of God mentioned by name in the Bible). This is also probably the case because Abraham "bowed himself toward the ground, and said, My Lord" (18:2-3). If the Lord was not there, the angels would have corrected him (see Revelation 22:8-9).

Although 18:2 says that the "three men stood by him," it must mean that Abraham saw them in the distance, since he "ran to meet them."

Also, note that "the Lord appeared unto him...in the heat of the day" (18:1). When the Lord walked in the Garden of Eden, He did so "in the cool of the day" (3:8). Thus, the heat, here, symbolizes how the curse of sin is upon man, and the Lord appears to Abraham to remove that curse through a son, who will be born to Abraham. In the immediate context, God is referring to Isaac's birth (18:10), but, ultimately, this Son is the Lord Jesus Christ (Galatians 3:16).

18:3 Since the Lord had appeared in the flesh to Abraham before (17:1), he recognizes Him right away. The problem is that, when the Lord does appear to Abraham, because the Lord's holiness cannot be marred by unholy man, the Lord does not stick around that long, lest Abraham sin in His presence. This is why Abraham says to Him, "pass not away, I pray Thee, from Thy servant" (18:3).

18:4-5 Also, we see that Abraham went running to meet the Lord and the two angels (18:2), but Abraham does not invite them into his tent. Instead, he will get water and bread and bring those things to them under the tree. The reason is an issue of defilement. The objects in the tent had been marred by Abraham's and Sarah's sin, and so these things would have marred God's holiness. Therefore, God and the two angels wait outside the tent under the tree.

18:6-8 There is nothing wrong with eating a nice, juicy steak, because even God Himself did so here.

18:9-10 God had already told Abraham that Sarah would bear a child by him at a “set time in the next year” (17:19,21). However, based on 18:12, it appears that Abraham never told Sarah this news. Therefore, the purpose of God’s visit to Abraham in this chapter was probably to tell Sarah that she would soon give birth to Isaac.

18:11 This verse says that Sarah is beyond her childbearing years. Hebrews 11:12 says that Abraham is beyond his childbearing years at this point. Therefore, God waits until both Abraham and Sarah cannot have a child in their flesh before He gives them Isaac, so that they will know that he is the child of promise (Galatians 4:23).

18:12-15 Both Abraham and Sarah laughed when they heard the news that they would give birth to a son (17:17; 18:12). However, God only rebukes Sarah, which may indicate that Abraham laughed out of joy and amazement, while Sarah laughed out of unbelief. Yet, God will still bless Sarah with the promised child, in spite of her unbelief. The reason is because she accepts her subservient role to her husband, since the man is the head of the woman (I Corinthians 11:3). Therefore, in spite of her unbelief, Abraham’s belief is counted for her, when she calls Abraham “my lord,” as brought out by God in I Peter 3:6.

Note also that “Sarah laughed within herself” (18:12). She did not laugh out loud. Yet, God said that she did laugh (18:15). This is a proof that “the Lord looketh on the heart,” while “man looketh on the outward appearance” (I Samuel 16:7).

“Is any thing too hard for the Lord?” (18:14) is what our attitude should be when it comes to what God has promised in His Word. It is NOT the attitude we should have when it comes to what we want God to do. In other words, if we recognize that nothing is too hard for the Lord, then we will believe that He was born of a virgin, that He lived without sin, that He died for our sins, that He gave us eternal life, that He gave us His Holy Spirit, etc., because He has said all of these things in His Word. But, we will NOT use this attitude to claim a physical healing, since God is not healing people physically today, or to trust God to make us rich, because He is not blessing believers materially today. We cannot expect the Lord to cater to our whims, just because nothing is too hard for the Lord.

“At the time appointed” (18:14) shows that God has a specific time for Isaac to be born. “I will return unto thee” (18:14) shows that, even though Abraham and Sarah will conceive Isaac by natural means, God is the One Who will cause Sarah to be pregnant. “According to the time of life” (18:14) shows that Sarah will have a pregnancy that lasts the normal length of time, as if she were having the baby without God.

18:17-19 18:19 is a fascinating statement by God. Basically, He is saying that He knows that Abraham’s descendants will believe God, as Abraham did, which will enable God to bring about His plan of reconciling the earth back to Himself through the nation of Israel (18:18). What is fascinating about this statement is that it shows that God did not just choose Abraham because of his faithfulness,

but it also shows that God chose the nation of Israel because they will, ultimately, be faithful to God. This is a mind-blowing statement because almost 4,000 years have passed since God made this statement, and it STILL has not come to pass. This shows us that, the reason God called Abraham and started the prophecy program with him was because He saw at least 4,000 years into the future to a generation of Jews, who would believe God and His Word, such that they could enter God's eternal kingdom on earth and reconcile the Gentiles to God. Now, THAT is some awesome foreknowledge!

In this light, "his children and his household after him" (18:19) must refer to Abraham's spiritual seed, as Jesus mentioned in John 8:39: "If ye were Abraham's children, ye would do the works of Abraham." Again, this would not refer to Isaac or Jacob, although they would certainly be included, since they are men of faith, but it ultimately refers to those saved in the tribulation period.

This may be the only time in scripture where we are told what God is thinking. God says He knows that Abraham will keep His family in "the way of the Lord" (18:19). Therefore, God has blessed him (18:18). Therefore, since Abraham is a believer, the Lord says He will not hide His plan from Abraham, regarding Sodom and Gomorrah (18:17).

What this tells us is that God is willing to reveal His plan to believers, while He keeps unbelievers in the dark. This is important to understand, because the Bible is God's plan. Only believers have the Holy Spirit to teach them the things of God (I Corinthians 2:9-16). Unbelievers cannot understand the things of God. This means that you must diligently seek God in order to understand His Word (Hebrews 11:6). "It is the glory of God to conceal a thing" (Proverbs 25:2). Jesus said that the mysteries of the kingdom were revealed to believers, while they were concealed from unbelievers through the parables that He spoke (Matthew 13:10-13).

Therefore, most sound doctrine cannot be learned by just reading one verse. You have to compare verse with verse (stated as "comparing spiritual things with spiritual" in I Corinthians 2:13) in order to figure out what God is really saying. When you share sound doctrine with a Christian, who does not believe the doctrine you are sharing, one common objection is that the Bible does not plainly say what you have just shared. However, the fact, that the doctrine takes some time to learn, is part of the proof that it IS what the Bible teaches, rather than the opposite conclusion, which the unbelieving Christian has.

18:20 "The cry of Sodom and Gomorrah," also mentioned in 19:13, probably means that, because "their sin is very grievous" (18:20), "the whole creation groaneth and travaileth in pain" (Romans 8:22), begging God to redeem creation from the curse of sin upon it. (We also saw this, to some extent, when God said, after Cain had killed Abel, that the voice of Abel's blood cried unto Him from the ground (4:10).) This may seem like a weird idea, but creation does have a voice. The floods are said to "clap their hands," the hills are joyful (Psalm 99:8-9), and "all the trees of the wood rejoice" over the Lord judging the earth (Psalm 96:12-13). Isaiah 55:12 says that, in the kingdom, "the mountains and the hills shall break

forth before you into singing, and all the trees of the field shall clap their hands.” Therefore, God probably hears the cry of the earth, the animals, the mountains, the trees, and the rest of creation, and, for their sakes, will destroy Sodom and Gomorrah.

18:21 In response to creation’s cry, the Lord will go to Sodom to see if it is as wicked as the trees, hills, mountains, animals, etc. have been telling Him that it is.

18:22 The two men or angels leave Abraham and go to Sodom, arriving at even (19:1). While they are on their journey, God stays with Abraham to convince him that Sodom and Gomorrah are wicked enough to be destroyed.

In John 15:15, Jesus calls His disciples “friends,” because He had made known unto them all things that He heard from His Father. Therefore, the Bible’s definition of a friend is one with whom you share secrets. Since God has now shared His plan with Abraham, Abraham is “the Friend of God” (James 2:23; II Chronicles 20:7). (The only person given that title in the Bible.) Since God has shared the mystery with us (Ephesians 3:3-5), this also makes believers in today’s dispensation God’s friends.

18:22-23 “Abraham stood yet before the Lord. And Abraham drew near.” It is easy to read over these words without thinking about them. Given the rest of scripture, these are amazing statements. When Moses stood before the Lord, he said, “I exceedingly fear and quake” (Hebrews 12:21). The difference is that Moses approached the Lord with the law between them. Abraham approached the Lord under grace, due to the covenant God made with him in 15:5-17. So, too, today, because we are already holy (Colossians 3:12) by the blood of Christ (Ephesians 1:7), we can approach God as a friend would, rather than as someone guilty before Him under the law, trembling because “our God is a consuming fire” (Hebrews 12:29).

18:23-33 The two, important questions in this passage are: 1) “Wilt Thou also destroy the righteous with the wicked?” (18:23), and 2) “Shall not the Judge of all the earth do right?” (18:25). What this passage shows is that God is a just Judge. If God destroys the wicked, He will not destroy the righteous with them. (Abraham should also know this to be true from what happened with Noah and the flood.) This should encourage us to believe the gospel that God has given us, because, even if the whole world is in unbelief, God will still give us the gift of eternal life. This gives us our “blessed hope” (Titus 2:13) to set our affection on things above (Colossians 3:2), which will motivate us to continue to suffer for godly living (II Timothy 3:12)

Abraham knew that Lot lived in Sodom with his wife, his four daughters (19:8,14-15), and their two husbands. As such, Abraham presumes that there is already one, righteous family of eight in Sodom. Similarly, when God destroyed the earth before, only eight people survived, which were Noah, his wife, his three sons, and their three wives. (Note Luke 17:27-29, where Jesus says that Noah’s day and Lot’s day were similar in their wickedness.) Since God was righteous in destroying

the earth with only eight saved people on the earth in Noah's day, Abraham figures that the lowest number of righteous people he can ask God to spare Sodom and Gomorrah for their sakes is 10. That is probably why Abraham starts with 50 righteous people (18:24) but does not go lower than 10 (18:32) in his conversation with God.

18:27 The human body is just dust and ashes (3:19). It does not matter what product man comes up with to try to make himself look beautiful or what kind of surgery man undergoes to alter his appearance, when he dies, he will eventually decompose into dust and ashes.

19 God destroys Sodom and Gomorrah due to its great wickedness (vs. 24-25). Lot is probably the only righteous person in the whole area (II Peter 2:7-8), which means he is afflicted. In fact, his affliction is so great that he even resists God's deliverance and has to be dragged out of the city kicking and screaming (vs. 16-21). Even after God's judgment, he is still afflicted by his two daughters, who get him drunk and have an incestual relationship with him (vs. 31-36), which shows that, even if you are righteous, there are natural consequences from living in wickedness.

19:1 In 18:1-2, the Lord and two angels visited Abraham "in the heat of the day" (18:1). Then, the Lord sent the two angels to Sodom (vs. 20-22) to see if Sodom should be destroyed, due to their wickedness. These two angels have now arrived in Sodom.

Lot may have been sitting "in the gate of Sodom" (19:1) to stay away from the city as much as possible, because "his righteous soul" was vexed every day by the filthy lifestyles of the wicked there (II Peter 2:7-8).

19:2-3 Lot may or may not have known that these men were really angels. However, he did recognize them as being extraordinary people, because he called them "my lords." We can also see that Lot knows that Sodom is very wicked, because: 1) "He pressed upon them greatly" to stay at his house (19:3), and 2) He told them to "rise up early." In other words, Lot wants them to stay at his house so they are not harmed and/or do not see the wickedness of the city. Then, he wants them to rise up early to get out of the city before the wicked people recognize these extraordinary people and try to have their way with them. Meanwhile, the angels want to dwell in the city, because they were sent by God to measure the city's wickedness (18:21). However, they end up staying at Lot's house because "he pressed upon them greatly."

Lot made the angels a feast, but they ate unleavened bread. Leaven is a type of sin in the Bible, which is why they ate unleavened bread.

19:4 "Both old and young" tells us that all generations of people living in Sodom were wicked. "All the people from every quarter" tells us that all areas of Sodom were filled with wickedness. Thus, all people and all generations in Sodom were wicked.

19:5 All of the men of Sodom want to have sex with the two men (angels), as they also see them as being extraordinary men. Romans 1 gives details of the downward spiral of sin. Romans 1:24-25 shows that, once God is rejected as Creator (Romans 1:21-23), man gets involved in sexual sins with the opposite sex, because they think the opposite sex is God. Romans 1:26-27 says that the next step is that women change their natural use against nature and men work that which is unseemly with men, thinking that the same sex is God. Once men lying with mankind is full blown in a society, Romans 1:29-31 says that man thinks that he is God himself, by doing whatever he wants to do with no regard to morality. Therefore, once men lying with men and women leaving their natural use are prevalent in a society, that society is completely wicked and needs to be destroyed. (At the time of this writing in 2018, most of the modern world, including the United States, has reached this final stage of wickedness.)

The two angels were going to “abide in the street all night” (19:2) so that they could see the wickedness of Sodom firsthand. However, Sodom’s wickedness was so great that it came to them at Lot’s house. There is no need for the angels to investigate the city any more. They now know that the city is wholly given over to wickedness.

19:6 Lot shuts the door after him to try to hide Sodom’s wickedness from the two angels and also to try to protect his guests and his family.

19:7 Lot is probably the only righteous person in all of Sodom (II Peter 2:7-8), and yet he calls the wicked men around his house, who abuse themselves with mankind, “brethren.” This shows how Lot has allowed his flesh to take over and try to fit in with these wicked people. Similarly, most of religious Christianity today operates according to the flesh, such that they accept all manner of wickedness within their midst because they want to be “relevant” or “fit in” with society. In other words, instead of getting sound doctrine built up in their inner man so that the love of God can be shown to others so that they may be saved, Christianity has allowed wickedness to come into their midst, such that they look just like the world. The world then rejects God because they do not see a God of love due to the hypocrisy of the church.

19:8 A similar story takes place in Israel in Judges 19. There, the men, who defile themselves with mankind, do take a woman and rape her all night long, such that she is dead by the next morning (Judges 19:25-28). Therefore, Lot is really offering to allow his virgin daughters to be raped all night long and then killed. This shows how wicked Sodom is in that: 1) Lot would offer such an abominable compromise, and 2) Lot’s offer is still not wicked enough for Sodom!

First, Sodom stopped relating sex to marriage, such that sex became only a pleasurable thing. Second, Sodom stopped relating sex to the opposite sex so that they did not have to deal with the different thinking of the opposite sex. Now, Sodom no longer gets pleasure out of a committed, relationship with two men, such that men have stooped to sleeping with and raping other men. This shows

the degenerate nature of sin that, because pleasure for the same sin gets reduced each time you do it, you have to resort to a greater sin to try to obtain the same high as before. That is why Ephesians 4:19 says that unbelievers “work all uncleanness with greediness.” When a society gets to this point, it is given over to a reprobate mind (Romans 1:28), such that it will not be saved.

19:9 Lot came to Sodom in 13:12-13. In 14:5-12, there was a war, and Sodom lost the war, with the winning side taking “all the goods of Sodom and Gomorrah” (14:11). Lot’s uncle, Abram, came, got Sodom’s goods back, and brought them back to Sodom (14:14-16). Therefore, you would think that the men of Sodom would treat Lot well, since they would be poor and serving another king if not for Lot living there. Instead, they tell him to “stand back” (19:9) so that they can force their way into Lot’s house and have sex with the angels.

16:3 says that Abram dwelt in Canaan for 10 years before he had sex with Hagar. 16:16 says that Abram was 86 years old when Ishmael was born, which means that Abram had been in Canaan and Lot had been in Sodom (13:12) since Abram was 75 years old. In 17:24, Abraham is now 99 years old. This means that Lot has been dwelling in Sodom for at least 24 years now, yet the men of Sodom say that Lot is a sojourner among them (19:9), which means that he is only living in Sodom temporarily. From a human perspective, he is a permanent resident. Therefore, their statement about him being a sojourner means that, because Lot is a righteous man (II Peter 2:8), he is not accepted by the Sodomites as being one of them, even though his uncle had singlehandedly saved Sodom and Gomorrah. This should teach us that, no matter how hard we try, believers are never accepted by non-believers. They are always outcasts. But, that is okay, because Hebrews 11:38 says that the world is not worthy of believers.

Also, note that the people of Sodom say about Lot that, “he will needs be a judge” (19:9). In other words, they are saying, “I am my own god. I can do what I want to do. Who are you to judge me?” Similarly today, if Christians say that men abusing themselves with mankind is wrong or they try to impose any morals upon unbelievers, they are told that they cannot judge the unbelievers. Then, the unbelievers quote, “Judge not, that ye be not judged” (Matthew 7:1) out of context to call the Christians “hypocrites.” Even most “Christian” churches will stand up for these unbelievers by saying that we are not to judge others, but we are to accept them for who they are. Yet, I Corinthians 2:15 says, “He that is spiritual judgeth all things.” Even Jesus Himself told His disciples to “judge righteous judgment” (John 7:24).

What this means is that only believers are qualified to judge, because only believers are spiritual and the natural man cannot know the things of God (I Corinthians 2:14). Therefore, only believers are to judge, and we are to judge according to God’s Word. The Bible says, “Thou shalt not lie with mankind, as with womankind: it is abomination” (Leviticus 18:22). Being an abomination means that the sin is detestable to God because it defiles the person’s mind, such that, in order to overcome his guilty conscience, he must conclude that he is his own god.

In other words, he must brainwash himself into thinking that God's rules do not apply to him.

This is why, as I mentioned previously, whenever men-with-men and women-with-women fornication are prevalent in a society, each person thinks he is his own god. Therefore, morality and truth are relative, which means that no one can tell a person what is right and wrong, because there is no right and wrong in their eyes. Rather, "every man [does] that which [is] right in his own eyes" (Judges 21:25). Society preaches tolerance, love, and acceptance, but they themselves are not tolerant, loving, or accepting of anything that conflicts with their view. In other words, tolerance, love, and acceptance are preached as a way of making you conform to their way of thinking, which means that they view themselves as god, and tolerance, love, and acceptance is the religion they create for you to worship them. This is why Sodom's statement of "He will needs be a judge: now will we deal worse with thee, than with them" (19:9) is very similar to today's statement of "Who are you to judge me? Because you have tried to judge me, I will judge you to be worthy of my wrath." As Ecclesiastes 1:9 says, "There is no new thing under the sun." Sodom did this back then, and the modern world does it today.

Finally, the Sodomites tell Lot, "now will we deal worse with thee, than with them" (19:9). They have accused Lot of judging them, which he has not done. He has just tried to stop them from harming the two men who are with him. Meanwhile, they have judged Lot, because they have determined to harm him in order to get to the two men. Similarly today, those, who preach tolerance, are the most intolerant people alive. They only want you to be tolerant of them, but they are not tolerant of you.

19:10-11 The two men or angels blind all the men who are trying to get into Lot's house. This protects righteous Lot from harm. This is a sign of what God does spiritually for the believing remnant of Israel in the tribulation period. God only reveals the mysteries of the kingdom to the believing remnant (Matthew 13:10-12). This keeps apostate Israel spiritually blind (John 12:37-40), because, if God allowed them to see the truth, they would use it against the believers to make them unbelievers, just like the Sodomites would have harmed Lot if they could have seen themselves. Similarly today, the only way we can learn sound doctrine from God's Word is by the Holy Ghost teaching it to us (I Corinthians 2:9-14). In this manner, unbelievers cannot use the truth to blaspheme God's name and damage God's kingdom.

19:12-13 The two angels did not need to stay in the city streets, because the city came to Lot's house and the Sodomites showed themselves to be utterly wicked. As such, the angels pronounce judgment upon Sodom and Gomorrah.

When the men ask Lot, "Hast thou here any besides?" (19:12), they are asking if there are other righteous people in the city. In other words, "You've been here 24 years. Is there anyone else who has had faith in God during this time?" If so, they need to get out of the city before it is destroyed.

19:14 It is Lot's job, then, to call the righteous people of Sodom to be saved from being destroyed. Similarly, God tells believing Israel in the tribulation period to come out of apostate Israel. Isaiah 52:11 says, "depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her." Revelation 18:4 says, "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." This is seen in Matthew 25:6, just after the tribulation period is over and before Jesus' second coming, when the believing remnant makes a midnight cry to the sleeping virgins (Matthew 25:5) to go meet the bridegroom in order to be part of the marriage supper of the Lamb (Matthew 25:10).

In Lot's case, however, the only people he warns are his sons in law, and they will not listen. As mentioned previously, Jesus said that "as it was in the days of Noe, so shall it be also in the days of the Son of man" (Luke 17:26). He then says, "likewise also as it was in the days of Lot" (Luke 17:28). Jesus says that the people of Noah's day "knew not until the flood came, and took them all away; so shall also the coming of the Son of man be" (Matthew 24:39). Noah preached righteousness (II Peter 2:5) to the world, but no one believed him, because they refused to believe God's Word because they were too caught up in their flesh. Therefore, no one knew the flood was coming, even though Noah told them of it. Similarly, even if Lot had warned every, single person in Sodom that they would be destroyed, no one would have come out of Sodom with him, because they were too busy fulfilling the lusts of their own flesh so that they would not listen to a salvation message. That is why even Lot's sons in law just think that Lot is ridiculing them.

19:15 Noah preached righteousness for 100 years as he was building the ark, and no one believed him, except his family of 8 (I Peter 3:20 and II Peter 2:5). Sodom and Gomorrah have gotten so bad that 4 of the 8 people in Lot's family refuse to leave the city (19:14). And, the four, that do make it out of the city, have to be dragged out by the angels (19:16). Lot's wife will look back and die (19:26), and Lot's two daughters get Lot drunk and commit incest with him (19:34-36). Therefore, there is really only one righteous person, Lot, in the entire city, and you would not even know that he is righteous based on his actions. It takes Peter telling us (II Peter 2:7-8) in order for us to know.

19:16-20 Lot is a type of a believer who loves the world. He had seen the wickedness of Sodom and Gomorrah all around him, and he still stayed there. Then, he tried to protect the angels from seeing how bad Sodom was so that it would not be destroyed, even to the point of giving his virgin daughters over to the wicked mob (19:6-8). Then, when it is time to leave the city, "the angels hastened Lot" (19:15), but "he lingered" (19:16). Therefore, the angels had to take him by the hand and drag him out of the city (19:16). When he is finally out of the city, he disobeys the angels' command to flee into the mountain and goes to another city (19:17-20). The bad thing about all of this is that Lot is the only righteous man in the whole city, and he behaves just like an unbeliever!

Unfortunately, Lot is a type of believing Israel in the tribulation period. God calls Israel to come out of Babylon during the tribulation period (Revelation 18:4-5) and

flee to the mountains (Matthew 24:15-18). Since Lot refused to go to the mountains, most of believing Israel will probably do the same thing. Like Lot in Sodom, they will act like unbelieving Israel, except that they will not take the mark of the beast or worship the image of the beast. That is why Matthew 25:3-5 says that even the “wise” virgins were spiritually asleep during the tribulation period. Granted, there is a little flock that does watch and warn the rest of believing Israel of Jesus’ coming so that they may enter into God’s kingdom (Matthew 25:6,13). But, most of believing Israel is just like Lot. They enter God’s kingdom kicking and screaming, being dragged there by God through the little flock’s ministry.

19:16 Mercy is God not giving you the punishment that you deserve. Since the Lord was merciful to Lot (19:16), this verse means that Lot deserved to be killed, along with all of the unrighteous people of Sodom, because he was showing his love for the world by lingering in Sodom.

This verse says that the angels took Lot, his wife, and his daughters by the hand and set them outside the city. However, three times in this one verse, the word “him” is used. This means that only Lot was saved. Granted, all four people were set outside the city, but Lot was the only righteous one. There is no mercy to Lot’s wife, because she will soon be killed for looking back (19:26). There is also no mercy for Lot’s daughters because they will continue in their wicked ways (19:34-36), which means they will go to hell. Only Lot is shown mercy. In other words, if Lot had died at that time, he would have been “consumed in the iniquity of the city” (19:15). In other words, he would have gone to hell, because of his unbelief at the moment. In His foreknowledge, God recognizes that Lot will repent after Sodom and Gomorrah is destroyed, and so God shows mercy toward him and saves him from hell by dragging him outside the city.

This is important to note because Lot is a type of believing Israel in the tribulation period. Since most of believing Israel is spiritually asleep during the tribulation period (Matthew 25:5) and will not flee to the mountains to avoid the image of the beast (Matthew 24:15-18), God will have to drag them away so that they do not worship the image, because worshipping the image seals one’s eternity in the lake of fire (Revelation 14:9-11). This “dragging away” by God is seen in that God gives believing Israel “two wings of a great eagle” so “that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent” (Revelation 12:14). If God does not do this, believing Israel will worship the image of the beast and spend eternity in the lake of fire. Therefore, in His foreknowledge, God removes believers from Satan’s attack during the great tribulation, i.e., the last 3 ½ years of the tribulation period (Revelation 7:1-8).

19:17 The reason they are told not to look behind them is that, if they do, it is a sign that they love the world, as Jesus said, “No man, having put his hand to the plough, and looking back, is fit for the kingdom of God” (Luke 9:62). Lot’s wife will be killed, because she will look back (19:26), and her death stands as a warning to the tribulation saints for them not to follow her bad example (Luke 17:32). In other words, if they look back, they will end up taking the mark of the beast and losing

their lives in the lake of fire (Luke 17:33; Revelation 14:9-11). (By the way, I think it is no coincidence that Luke 17:34 says, "There shall be two men in one bed; the one shall be taken, and the other shall be left." This shows that man lying with mankind will be prevalent during the tribulation period. In fact, Daniel 11:37 seems to indicate that the Antichrist also defiles himself with mankind.)

19:18 "Not so, my Lord" is a contradictory statement. If God is his Lord, then Lot will do whatever He tells him to do. By saying "not so," he contradicts God, which means that God is not really his Lord.

19:19-20 God told Lot, "escape to the mountain, lest thou be consumed" (19:17). God cannot lie (Titus 1:2). Therefore, going to the mountain was the safest place for Lot. Yet, Lot says that some evil may take him and he will die if he goes to the mountain (19:19). He wants to go to a city instead. This shows Lot's unbelief.

A city represents man's rebellion against God. God told Cain that he would be "a vagabond in the earth" for killing Abel (4:14), and Cain built a city in rebellion against God (4:17). Similarly, at the Tower of Babel, God had said that He would scatter the people on the earth if they continued to rebel against Him. They responded by building a city to try to keep from being scattered on the earth (11:4). Now, God tells Lot to live in the mountain, lest he be consumed, and Lot says that he will die if he goes to the mountain. Therefore, he flees to a city. This shows Lot's complete unbelief in God's word to him, because he takes refuge in man's city, instead of taking refuge in God Himself (Psalm 46:1). This is also man's fundamental problem. He trusts in himself, rather than in God. As such, there are many parallels between a city and man's religion.

19:21-22 Now, we learn that, the reason God wanted Lot to escape to the mountain, was that God was going to destroy all of the cities in the plain, not just Sodom and Gomorrah. However, because of Lot's rebellion, God saves the little city of Zoar. Abraham had gotten God to agree not to destroy Sodom and Gomorrah if there were just 10 righteous people in them (18:32). Apparently, Lot was the only righteous person in the whole plain, and God saves Zoar from being destroyed just because one righteous person, Lot, refuses to leave, even though he is acting very unrighteously. Therefore, while Abraham asked God if He would do right in terms of not destroying the righteous with the wicked (18:25), God actually is on the other side of the spectrum, not willing that any should perish (II Peter 3:9) to the point of not destroying the wicked in Zoar so that just one righteous person is saved, and He even says that, "I CANNOT do any thing till thou be come thither" (19:22). It is probably for this reason that Jesus has not yet come back to destroy the whole earth. If I were God, I would have destroyed this earth a long time ago!

19:24 When God destroyed the earth with a flood, He made a promise that He would not destroy the earth with water ever again (9:11). However, God will destroy the earth with a fire (Revelation 20:9), as He does, here, with Sodom and Gomorrah.

19:25 The exception to God's destruction of all of the cities of the plain and the inhabitants therein is Zoar, since Lot is there.

19:26 Luke 17:32 says, "Remember Lot's wife." The context is for believing Israel not to seek to save their own lives (Luke 17:33). In other words, when the image of the beast is set up in the temple, they are to flee immediately to the mountains (Matthew 24:15-16). If they do not, they may be arrested and will be required to bow down to the image of the beast or be killed (Revelation 13:15). Such a strong temptation would cause most people to bow down to the image of the beast. If they do so, God will cast them into the lake of fire (Revelation 14:9-11). Therefore, it is best to get out of Babylon (Revelation 18:4) and not look back (Luke 9:62) so that they do not have to face that great temptation of the image of the beast that most people will not survive. Lot's wife stands as an example to Israel in the tribulation period of the great spiritual danger they face by staying in Jerusalem/Babylon for the last half of the tribulation period.

19:28 God's destruction of Sodom and Gomorrah is a type of God's destruction of Babylon/Jerusalem at the end of the tribulation period. Both cities have smoke coming out of them from being destroyed by God (Revelation 18:9).

God calls Sodom and Gomorrah a furnace here. That is because people among wickedness are burned, like those in a furnace, when God judges the city for their wickedness. As such, when God calls Israel out of Egypt, He refers to Egypt as "the iron furnace" (Deuteronomy 4:20). Also, Jesus calls hell "a furnace of fire" (Matthew 13:42,50). Therefore, it should come as no surprise that smoke will also ascend out of hell, except that the smoke of hell is from the torment of the people burning there (Revelation 14:11).

19:29 Lot behaved just like an unbeliever when God destroyed Sodom and Gomorrah. Apparently, Lot did repent and become a righteous person in 19:30, since II Peter 2:7-8 calls him righteous. However, by rebelling against God's command to flee to the mountain, Lot was an unbeliever, deserving to be destroyed along with Sodom and Gomorrah. Yet, because of Abraham, God saved Lot.

Similarly, during the tribulation period, Israel is said to be slumbering and sleeping, which means they are in unbelief (Matthew 25:5). Nevertheless, there is a little flock that believes, and, for the sake of the little flock, God seals 144,000 Jews (Revelation 7:3-8), halfway through the tribulation period, and places them in the wilderness, when they should be on the mountain (like Lot in Zoar) (Revelation 12:6,14). God does this because He knows that, when Jesus is about to come back, the little flock will warn Israel, and "the Israel of God" (Galatians 6:16) will enter the kingdom (Matthew 25:6-10). Therefore, for the sake of their future belief, God seals them, keeping them away from having to deal with the temptation of the image of the beast in the last half of the tribulation period, lest they bow down and be lost forever.

19:30 God told Lot to "escape to the mountain, lest thou be consumed" (19:17). Lot said, "Not so, my Lord" (19:18) and begged to stay in the little city of Zoar

(19:21-22). Now that Lot sees that everything has been destroyed except for Zoar, he is afraid to dwell there. So, he finally obeys God's command and dwells in the mountain.

As such, Lot is a type of the believing remnant in the tribulation period. God tells Israel to flee unto the mountains for the last half of the tribulation period (Matthew 24:15-18). Like Lot, it appears that the believing remnant does not listen, because God gives the little flock wings of a great eagle to fly into the wilderness, where God takes care of her (like Lot going to Zoar) (Revelation 12:6,14). Then, in the kingdom, they live in the mountain of the Lord (Isaiah 2:2; Revelation 14:1), which is Mount Zion (Psalm 48:1-2) (like Lot now going to dwell in the mountain).

19:31-36 Leviticus 18:6 says that a person is not to have sex with someone who is near of kin to them. Leviticus 20:12 specifically says that, "if a man lie with his daughter in law, both of them shall surely be put to death." This shows the great abomination that took place when Lot's two daughters had sex with their father in order to have children by them.

Note that Lot did not know what they did. That is not to say that he was not at fault, since he did allow them to get him drunk. However, it was his daughter's idea, not his idea. This story should remind us of Noah. After the flood, Noah got drunk, and his son, Ham, had a sexual relationship with him (9:19-25). Both of these stories show us that the sin nature will rear its ugly head, even when it appears there is not an opportunity for it to do so. In other words, in both cases, the only opportunity for sexual sin was not with someone of the opposite sex or outside the family, and, in both cases, sexual sin was committed.

This shows the importance of God's rules to keep the sin nature in check. God gave man free will, but man used that free will to choose sin, which resulted in us getting the sin nature. This means that it is perfectly natural for us to sin, which means that sin would go unchecked if God did not also create institutions to keep it from becoming widespread. Marriage, family, and government are those institutions. Lot's wife was killed, and so she is not around to keep Lot from getting drunk. Lot's daughters do not have husbands, which does not keep sexual incest from happening. Sodom and Gomorrah have been destroyed, which means there is no governmental check. Therefore, with all checks removed, the only remaining people in this region all commit sins that are worthy of death.

19:37-38 The result of the sinful union between father and daughter is the creation of two nations. Because Lot is righteous, God will still bless his seed by giving them possessions in the Promised Land (Deuteronomy 2:9,19). This shows God's grace, since, obviously, Lot does not deserve an inheritance from these incestual births. However, in the end, God will destroy both nations (Ezekiel 25:8-11), since sin cannot dwell in God's eternal kingdom.

20 Abraham lies to Abimelech (v. 2), but God curses Abimelech's house by keeping children from being born (v. 18), since God is with Abraham. When Abimelech gives Abraham wealth (vs. 14-15), God removes the curse upon

Abimelech. This demonstrates the principle that God will curse those who curse Israel and bless those who bless Israel (12:3), regardless of how Israel treats them.

20:2 Abraham is still not trusting in God to protect him. Sarah is so beautiful that, even at age 89 (17:17), Abraham is afraid that Abimelech will kill him to make Sarah Abimelech's wife! This shows how God blessed the women of Israel with material beauty due to the faith of the men of Israel, such that a king, who could have any women he wanted, would desire an 89 year-old woman! (Today, God gives us spiritual blessings, not material blessings (Ephesians 1:3). Therefore, Christian women are not any more physically beautiful than non-Christian women are. In fact, Christian women are to "adorn themselves...with good works," rather than makeup, jewelry, and expensive clothing (I Timothy 2:9-10).) Therefore, Abraham tells Sarah to say that she is his sister. Abraham does this, even though, in 12:13-20, he did the exact, same thing in Egypt, causing the Pharaoh to be plagued by the Lord. Abraham should trust God that He will protect Abraham and his wife without having to lie, especially this second time around.

20:3 When God speaks to someone in the Bible, it is clear that God is speaking, and the person has a conversation with God, just like two humans would converse with each other today. This is the case, even in a dream, as seen here. Such events do not happen today, because God's Word is completed. Therefore, God speaks through His Word today, rather than through verbal conversations.

20:4-5 Abimelech's question shows that he was well aware that God had destroyed Sodom and Gomorrah, due to their wickedness. He did not attribute that destruction to natural causes, such as a large, meteor shower, as people today would have done. This shows us, as will be seen later, that Abimelech is a believer.

20:6 This is a verse that people use to say that God overrides man's free will. However, that is not the case. Abimelech, as was seen in 20:4-5, had no intention of sinning against God, but he did not know that Sarah was Abraham's wife. Therefore, God stopped him from committing a sin of ignorance. In other words, God acted upon Abimelech's free-will decision not to sin by keeping him from sinning. God probably did this by intervening in physical circumstances so that Abimelech did not have the opportunity to sin with Sarah until after the night in which God would talk to him. Therefore, rather than interfering with Abimelech's free will, God actually supported it.

Today, because we have God's completed Word and God deals differently with us than He did with Abraham, we should not expect God to intervene in a similar manner. Rather, God has "intervened" through His Word, His Spirit, and the mind of Christ given unto us.

20:7 Abraham was a prophet. This is the first time this word is used in the Bible. It simply means that he speaks for the Lord. Therefore, Abraham can pray to the Lord for Abimelech, and Abimelech will live.

Note that God tells Abimelech that, if he does not return Sarah to Abraham, he will surely die. This is the same warning that God gave Adam, regarding the tree of the knowledge of good and evil (2:17). Unlike Adam, Abimelech will obey God, showing that he is a righteous man.

20:8 It is no wonder that the people “were sore afraid,” since they had recently witnessed God’s destruction of Sodom and Gomorrah.

20:9 As with the Pharaoh of Egypt in 12:17-20, Abraham has caused Abimelech harm by lying to him. Although Abraham is the one who sinned, it is the king, who gets in trouble with God. That is because God had promised to curse those who curse Abraham (12:3), which applies, even when they do not know they are cursing Abraham.

20:11-13 Abraham had lied and caused harm to Abimelech. However, Abraham tries to get out of his lie on a technicality. This is what the sin nature does. Our conscience tells us it is wrong to lie, but we do it anyway. Then, we try to justify our lie with some excuse, which makes things even worse, as it did here. Romans 7 describes this process by saying that our sin nature works with our conscience to cause us to sin even more. The reason for this is so that sin “might become exceeding sinful” (Romans 7:13) so that we recognize our sin and our need for a Saviour.

What is even worse for Abraham is that “the head of the woman is the man” (I Corinthians 11:3), and the man has just told the woman to sin. This means that Abraham is leading his wife, Sarah, into disobeying God, as well. Religious Christianity would say that such a man is not saved. **However, the lesson of the law is not “stop sinning.” The lesson of the law is “I cannot stop sinning.”** When we learn this lesson, we can come to Christ that we might be justified by faith (Galatians 3:24). Then, sin is irrelevant because Christ died for our sins (Romans 5:8). Therefore, even with Abraham’s continued sin, God still blesses him (20:14-15).

20:14-15 God promised to bless Abram (12:2), and God blesses Abraham through Abimelech in spite of Abraham’s sin against Abimelech. The grace of God is an amazing theme throughout the Bible. We will continue to see God give blessings to His people, even though His people sin. That is because God knows our sin nature. God “knoweth our frame; He remembereth that we are dust” (Psalm 103:14).

20:16 I can see Abimelech wink to Sarah as he calls Abraham “thy brother.” Abimelech knows the lie that she had told him, yet he goes along with it, since he fears God and knows God is on Abraham’s side. In fact, this is a great example of: “We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us” (II Corinthians 4:7). Abraham lied, proving that he lives in an earthen vessel, but Abimelech blesses Abraham, because he sees the power of God through him, in spite of his earthen vessel.

20:17-18 Although Sarah lied about being Abraham's sister, Abimelech was not completely faultless in the matter, since he already had a wife when he took Sarah.

Since Jesus Christ had not come yet and there was no Levitical priesthood yet, God uses Abraham as the mediator between Abimelech and Himself.

21 The promised son, Isaac, is born (vs. 2-3). Once he is weaned (v. 8), it is time to cast out Ishmael (v. 10), since he represents the law, being born by natural means. The law will be used by Satan to get people not to have faith in God, as demonstrated by Ishmael becoming an archer (v. 20). However, God will also use the law by marrying it with sin to get people to have faith in God, as demonstrated by Ishmael's marriage to an Egyptian woman (v. 21).

21:1 Although the Lord visited Sarah, this does not mean that Isaac was virgin born, although Isaac is a type of Jesus. We know this because 21:3 says that Isaac was Abraham's son, rather than God's son. Rather, "the Lord visited Sarah" (21:1) by giving her "strength to conceive seed...when she was past age" (Hebrews 11:11). With Jesus, the Holy Ghost came upon Mary and God's power caused Mary to be pregnant (Luke 1:35; Matthew 1:20). Therefore, the difference is that Isaac was born by natural means with God giving Sarah strength to conceive, while Jesus was born by supernatural means by the power of the Highest overshadowing Mary (Luke 1:35).

21:2 It is important to note that God had set a specific time at which Isaac would be born. This is important because Isaac is a type of Jesus, and Jesus was also born according to the timeline God gave Israel in Daniel 9:24-27. Regarding Jesus' birth, Galatians 4:4 says, "When the fulness of the time was come, God sent forth His Son, made of a woman."

21:3-4 Isaac was named before his birth (17:19), just like Jesus was named before His birth (Matthew 1:21). By calling him Isaac and by circumcising him, Abraham shows that, in spite of his sin nature, he still has faith in what God had told him. Similarly, Joseph called Mary's son "Jesus" (Matthew 1:25) and had him circumcised, according to God's commandment (Luke 2:21).

21:5 In Jesus' millennial kingdom on earth, age 100 is the trying time. If a person has rejected God, he is killed at age 100 (Isaiah 65:20). This may be the reason why Abraham gave birth at age 100 to symbolize that he is not accursed.

21:6 Sarah's laughter is a type of the eternal joy that Israel will experience in the kingdom (Isaiah 52:9), since Israel is the bride of Christ (Revelation 19:7 and 21:2). Those, who hear Sarah laugh and laugh with her, are believers in the kingdom. They have the ears to hear what God tells them, and they believe God, such that they are saved (Revelation 2:7,11,17,29, 3:6,13,22). That is how they will laugh with her.

21:7 The same can be said about the birth of the Messiah, Jesus. Who would have said that God, after 1,500 years, would have fulfilled His promise to Israel to

give them a Redeemer in their old age? Most of Israel did not believe; only a little flock believed. (Israel is pictured as a woman giving birth to Jesus in Revelation 12:1-2,5. This is one of the many parallels seen between Genesis and Revelation.)

21:8 Abraham probably had a weaning feast for two reasons: 1) For spiritual reasons. Since the child is a type of Jesus, the time when He can stand on His Own is significant, since it means that He will soon bring redemption to Israel, and 2) For practical reasons. Since Sarah was 90 years old when Isaac was born (17:17), weaning him was no easy task for her!

Did Abraham have weenies at his weaning feast?

21:9-10 Galatians 4:22-23 says that Ishmael was born under the law and Isaac was the child of promise. Galatians 4:24 says that they are an allegory of the law covenant (Ishmael) and the promise of eternal life (Isaac). Galatians 4:29 says that, once Isaac was born, Ishmael persecuted him. This is a type of how your flesh will persecute your spirit from the moment you believe the gospel (Ephesians 2:1), once your spirit is made alive in Christ. Galatians 5:17 sums this up by saying that “the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.” Since the flesh prevents the Spirit from doing the things that should be done, your proper response is to “cast out the bondwoman and her son” (Galatians 4:30). In other words, you should “reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord” (Romans 6:11).

As such, the story of casting Ishmael and Hagar out is not just a children’s story, but it is also an allegory with spiritual applications for us today. Ishmael’s mocking of Isaac is a type of how your flesh will battle against your spirit, once you are saved. This is why the bondwoman and her son are to be cast out here. They should not have been cast out in 16:5-6, because the promised child had not come yet. The summary of this is found in Galatians 3:24-25: “The law was our schoolmaster to bring us unto Christ..., But after that faith is come, we are no longer under a schoolmaster.” Therefore, by understanding these things, we can see that casting out Hagar and Ishmael was not a cruel thing to do, but it was the right thing to do now and the wrong thing to do in chapter 16. This is why, in chapter 16, God told Hagar to return unto Sarah (16:9), but, in chapter 21, He told Abraham to hearken unto Sarah’s voice to cast out Hagar and Ishmael (21:12).

21:11 “No man ever yet hated his own flesh; but nourisheth and cherisheth it” (Ephesians 5:29). Because of this, casting out Ishmael was very grievous to Abraham, since he was made in Abraham’s image (5:3). Similarly, after we are saved, it is very grievous to us to reckon our flesh to be dead. That is why most Christians never reckon their flesh dead and never allow Christ to live in them (Galatians 2:20), such that, even after they are saved, they continue to think and behave just like unbelievers do.

21:12 God confirms that what Sarah said, in 21:10, was a prophecy from God. Similarly, after you are saved, you will not confirm that “ye are dead” (Colossians

3:3) is true unless you choose to believe God's Word and allow the Holy Ghost to teach it to you (I Corinthians 2:9-16). Thus, we have in Abraham a picture of a body-of-Christ believer today. First, he was justified by faith alone (Genesis 15:6 and Romans 3:28). Then, he reckoned his flesh to be dead to serve God (Genesis 21:14 and Romans 6:11). The reason Abraham did this was because "in Isaac shall thy seed be called" (21:12). Similarly, the reason you should reckon your flesh to be dead to sin is because you are alive in Christ, not in your flesh (I Corinthians 15:22).

21:13 God will still "make a nation" of Ishmael, because he is Abraham's seed. Similarly, "the law is holy,...and just, and good" (Romans 7:12) because it teaches unbelievers to become believers (Galatians 3:24). Therefore, God still uses the law to bring people to Christ, although only faith pleases God (Hebrews 11:6).

21:14-16 Abraham was 86 years old when Ishmael was born (16:16), and Abraham was 100 years old when Isaac was born (21:5). If it took 2 years to wean Isaac, then Ishmael is 16 years old at this time, which means he is of age to take care of himself and his mother. But, Ishmael is referred to as a child, who is cast under a shrub, as if he is just a couple of years old. That is because Ishmael is a type of the law, and the law is for people who are children, spiritually speaking (Galatians 3:23-24, 4:1-3). Today, once we have faith in what God has told us, we are adopted by God as full-grown, adult sons (Galatians 4:4-7). Therefore, Ishmael appears to be a baby, and he appears to be completely helpless, when he is really 16 years old. Similarly, most of Christianity is "as a weaned child" (Psalm 131:2), when they should be as adult sons of God.

21:16-19 Note that it is Hagar, who "lift up her voice, and wept" (21:16), but we are told that "God heard the voice of the lad" (21:17). This may mean that Ishmael was grieving within himself and could not verbalize his anguish. It appears, then, that Ishmael is powerless to do anything. He cannot communicate his sorrow, he cannot move from his place under the shrub, and he cannot get water from a well. This makes Ishmael a type of how the law is powerless to save us. It takes the blood of the Lord Jesus Christ and our belief of the gospel in order for us to receive eternal life. Romans 8:3 "For what the law COULD NOT DO, in that it was weak through the flesh, God sending His Own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh."

21:20 Ishmael became an archer. Nimrod, the founder of Babylon, which is the false religious system used by Satan throughout human history to combat faith in God, was a mighty hunter (10:9-10). Revelation 6:2 shows Satan conquering with a bow. All of this tells us that, in the Bible, the archer is a symbol of Satan's tactics. By contrast, the Lord uses the sword of the Word of God (Revelation 19:15), and the body of Christ is told to do the same (Ephesians 6:17). Therefore, when we are told that Ishmael is an archer, it shows us that Satan will use the law to get people to follow the devil. Sure enough, most people today think they get to heaven by living a good, moral life, by doing good deeds, or by keeping the 10 commandments. Even Christians, who have trusted in Jesus' death, burial, and resurrection as atonement for their sin, usually think that they maintain their

salvation or have works that demonstrate their faith by keeping the law, which is NOT the case. Therefore, Satan uses the law to enslave both unbelievers and believers (II Timothy 2:25-26) in his course of this world (Ephesians 2:2), as shown in type by Ishmael becoming an archer.

21:21 In the Bible, Egypt is a type of sin. Ishmael's marriage to a woman from Egypt, then, is a type of the law being married to sin. Romans 7 demonstrates this for us by saying that "when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me" (Romans 7:9-11). Therefore, the law is married to our sin nature to make us sin even more so that we recognize our need for a Saviour. This relationship between the law and sin, then, is typified by Ishmael's marriage to an Egyptian woman.

21:22 "God is with thee in all that thou doest" (21:22). God chose Abraham to make a nation out of him so that the Gentiles would see God in Israel so that the Gentiles would be saved, as well. We already see this working, here, even before the nation of Israel grows beyond Abraham. How much more effective, then, would a kingdom of priests be in reaching the Gentiles with the gospel (Exodus 19:5-6)?

21:23-32 This covenant between Abraham and Abimelech is probably a type of how the Gentiles will have peace with God during the millennial reign by covenanting with believing Israel, as seen by Israel being a kingdom of priests that eats of the riches of the Gentiles during that time (Isaiah 61:4-6).

21:25 The well of water taken away may be a type of how the Gentiles, during the tribulation period, trod down the city of Jerusalem (Revelation 11:2). This makes sense when you learn that believing Israel was supposed to be "a well of water springing up into everlasting life" (John 4:14). How can this happen when the Antichrist and his forces have taken over Jerusalem?

21:28-30 The seven ewe lambs may be a type of the seven years of the tribulation period, in which believing Israel will be like a "little flock" of lambs, spiritually speaking (Luke 12:32).

21:33 The planting of this grove is important because, in the next chapter, Abraham will take some wood from this grove to sacrifice Isaac upon (22:3). It would have taken many years for the grove to grow to the point that wood from it could be used to sacrifice Isaac upon, which tells us that Isaac is probably an adult in chapter 22. (Abraham's sojourn in the Philistines' land for "many days" (21:34) also helps us to understand that Isaac is an adult in chapter 22.) Since Jesus was sacrificed at age 33 and Isaac is a type of Jesus' sacrifice, it makes sense that Isaac would have been 33 years old at the time, as well.

22 God asks Abraham to sacrifice Isaac on an altar so that Abraham can be justified by works (James 2:21), and so God can give Israel a type of their Messiah's death. Some of the parallels between Isaac and Jesus Christ are that: 1) Isaac was Abraham's "only son" (v. 2), 2) Isaac was loved by Abraham (v. 2), 3)

Isaac was sacrificed on the same mountain as Jesus was sacrificed on (v. 2), 4) Isaac carried his own wood up the mountain (v. 6), 5) “God will provide Himself a lamb” (vs. 8,13), and 6) Isaac is probably the same age as Jesus was at crucifixion. Because of Abraham’s obedience, he will now be the father of believing Israel (v. 17), as he was already declared to be the father of the body of Christ (15:5-6). Then, God tells of Abraham’s brother having 12 sons, as a sign of the 12 tribes of Israel that will come out of Abraham’s grandson, Jacob (vs. 20-24).

22:1 This verse says that God tempted Abraham, yet James 1:13 says that God does not tempt any man. The context of James 1:13 is that God does not tempt anyone to sin. God did not tempt Abraham to sin. Rather, He “tried” Abraham (Hebrews 11:17) by giving him a work to perfect his faith (James 2:21-22).

22:2 Abraham had two sons, but God tells Abraham that Isaac is his “only son.” The reason is that, once Isaac came along, Ishmael was cast out (21:10). Similarly today, once we are saved, the law is cast out (Galatians 3:24-25). Also, Isaac was Abraham’s only son just like Jesus Christ is God’s “only begotten Son” (John 3:16). God tells Abraham to go to a specific mountain, because Jesus Christ will be crucified on this same mountain about 1,500 years later.

22:4 It takes three days for Abraham to reach the offering site, just like Jesus was in the grave for three days before His resurrection (Matthew 12:40).

22:5 This verse demonstrates the faith of Abraham. God told Abraham that “in Isaac shall thy seed be called” (21:12). God then told Abraham to offer Isaac as “a burnt offering” (22:2). Since Isaac had no children and he was Abraham’s “only son” (22:2), killing Isaac would mean that God would have to raise Isaac from the dead in order to fulfill His promise to Abraham (Hebrews 11:19). Therefore, although Abraham was going up the mountain to kill Isaac, he said that they were going to worship God and then they would both come back down the mountain. That is some faith for Abraham to view killing his only son as the worship of God! No doubt his faith in God was built up over the years that he lived in Beersheba and called on the name of the Lord there (21:33). This would explain why Abraham dwelt in Beersheba “many days” (21:34) before God told him to kill Isaac.

22:6 Isaac carried his own wood up the mountain, just like Jesus carried His Own cross up this same mountain to be crucified (John 19:17).

22:7-8 Hebrews 11:17-19 commends Abraham for his faith, here, but Isaac must have had some faith, as well, since Abraham is holding the fire and the knife (22:6) and the only other living thing there is Isaac. He also allows Abraham to bind him upon the altar (22:9). (Remember that Isaac is not a little kid. Therefore, he could have escaped if he wanted to.)

God had told Abraham to take Isaac “and offer him there for a burnt offering” (22:2), yet Abraham says, “God will provide Himself a lamb for a burnt offering” (22:7). Hebrews 11:19 says that Abraham accounted that God was able to raise Isaac up, even from the dead. Therefore, Abraham believed that he would sacrifice

Isaac, and that God would raise him from the dead. Therefore, Abraham must have viewed Isaac as the lamb.

What is great about Abraham's statement is that it is worded perfectly for Jesus' sacrifice some 1,500 years later. Abraham said, "God will provide Himself a lamb," and John the Baptist said about Jesus, "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). Since Jesus was "the Lamb of God," it means that, by sending Jesus to die on a cross, God provided Himself a Lamb.

22:9 We are not told how old Isaac is at the time. However, he carries the heavy wood, while Abraham only carries the fire and the knife (22:6). He is also old enough to figure out that they are missing an animal (22:7). As mentioned before, Abraham planted a grove, he "sojourned...many days" (21:34), "and it came to pass after these things" (22:1) that Abraham went to sacrifice Isaac on the altar. Also, it would take many years for the grove to produce wood enough for Isaac to be sacrificed on. We have also seen that there are many parallels between Isaac's sacrifice and Jesus' crucifixion. Since Jesus was crucified at age 33, it makes sense that Isaac was also 33 years old at the time, which would make him a full-grown adult, as opposed to being a child, as Christianity would have you believe. (Of course, if you have gotten this far in the book, you know that we go by what the Bible says, not by what religions says!)

22:10 We have seen Abraham's tremendous faith in God to be able to kill his son, knowing that God would raise him from the dead. This faith is probably due to the 25 or so years he spent calling on the name of the Lord prior to this (21:33). The application for us today is to spend time in God's Word, believing what it says, so that our faith can grow, as well. Also contributing to his faith would be that God had proven to him that "the Judge of all the earth [would] do right" by not slaying the righteous in reference to what happened with Sodom and Gomorrah (18:25).

22:11-12 God stops Abraham before he physically kills Isaac. However, Hebrews 11:17 still says that Abraham "offered up his only begotten son." In other words, by lifting up the knife to slay his son, Abraham had already killed his son in his heart. Since "the Lord looketh on the heart" (I Samuel 16:7), Abraham passed God's test before he actually killed Isaac. Therefore, God stopped him from killing his son, although Hebrews looks at it as if he killed him, because he did kill him by faith. Similarly with Jesus, the battle over His flesh was won in the garden before His arrest, when He sweat great drops of blood (Luke 22:44). After that, Jesus set His "face like a flint" (Isaiah 50:7). Nothing would stop Him from going to the cross.

As a side note, 22:12 says, "for now I know that thou fearest God." Why is the word "now" in there? Since God is all knowing, God already knew that Abraham feared God. "The angel of the Lord" (22:11) is the Lord Jesus Christ. Perhaps it was in Jesus' capacity as "the angel of the Lord" that He now knows that Abraham fears Him, although He would have already known this in His capacity as God.

22:13 A ram is a male sheep, and so God did provide Himself a lamb for a burnt offering, as Abraham said would happen. This is a type of how Jesus is God, and He was “the Lamb of God” (John 1:29). Thus, God did not just provide a lamb Himself, but He also provided Himself a lamb for a burnt offering with Jesus. In other words, He WAS the Lamb.

Abraham offered the ram “for a burnt offering in the stead of his son,” just like Jesus Christ offered Himself as an offering for our sins in our place (Hebrews 9:28; I Timothy 2:6).

3:17-18 says that the ground will bear thorns and thistles because of man’s sin. Therefore, thorns and thistles represent the curse of sin. That is why Jesus wore a crown of thorns on the cross (Matthew 27:29). That is also why the ram, used as a sacrifice in Isaac’s place, had his horns “caught in a thicket” (22:13).

22:14 Jehovah-jireh means that the Lord will provide. God DID provide the replacement ram, but Abraham names the mountain: “The Lord WILL provide.” As such, Abraham may understand that, what God had him do, was a type of what God will do in the future. He probably did not know the specifics. However, since we have God’s completed word today, we know the specifics are that God provided Jesus Christ, on that same mountain, as the once-for-all sacrifice for sins.

Also, note that the verse says that, “in the mount of the Lord it shall be seen,” which probably also means that the Lord will rule the earth for all eternity from this mountain (Psalm 48:1-2).

22:15 The first time God called to Abraham was to provide the sacrifice in stead of Isaac (22:11-13). The second time God calls to Abraham to bless him (22:17-18). Similarly, the first time Jesus Christ came was to provide the sacrifice for sin. The second time, He will come to bless believing Israel.

22:16 God swears by Himself. Hebrews 6:13 says that the reason God did this was “because He could swear by no greater.” This tells us three things: 1) God is above all, 2) God was about to make such an unbelievable promise to Abraham that He needed to confirm the oath “by two immutable things” (Hebrews 6:18), and 3) It was a promise that would happen so far in the future that He wanted to give this promise to Israel so that they would have the ability to “lay hold upon the hope set before” them (Hebrews 6:18).

22:17 In 15:5, God promised to make Abram’s seed as the stars in heaven. The reason He gave him seed as the stars in heaven is because he was justified by faith, just like the body of Christ is, and the body of Christ is seated “together in heavenly places in Christ Jesus” (Ephesians 2:6).

Now, in 22:17, God promises to multiply Abraham’s seed “as the sand which is upon the sea shore.” The reason the promise is extended to the sand now is because Abraham has now been justified by faith plus works of faith (James 2:21), just like Israel is, and Israel’s eternal kingdom is with Jesus on the earth (Matthew

5:5). Therefore, Abraham is now the father of believers in the body of Christ and believers in Israel's program, which is why Romans 4:16 says that he "is the father of us all." Now, we can see why God swore by Himself, because this is a pretty unbelievable promise that "in the beginning, God created the heaven and the earth" (1:1) and in the end, the father of all saved people in heaven and in earth is Abraham!

22:18 In 12:3, God had already promised Abram that "in thee shall all families of the earth be blessed." Now, God gives Abraham some progressive revelation that it is "in THY SEED shall all the nations of the earth be blessed." The Holy Spirit is very careful to point out, in Galatians 3:16, that "He saith not, And to seeds, as of many; but as of one, And to thy seed." That way, we can understand that the seed "is Christ." And, since Abraham understands that Jehovah SHALL provide (22:14), Abraham may now understand that "thy seed" does not refer to Isaac, but that it refers to Christ. Either way, we understand this to be the case today through God's progressive revelation in Galatians 3:16.

22:20-24 I can think of three reasons we are told about Abraham's brother, Nahor. 1) Rebekah is in Nahor's lineage (22:23), which is important because Isaac will marry Rebekah (24:67). 2) Nahor has 8 sons by his wife and 4 sons by his concubine. This totals 12. Two generations later, Jacob will have 12 sons (8 sons by his wives and 4 sons by his concubines (35:23-26)), and these are the 12 tribes of Israel. Therefore, Nahor's 12 sons could serve as a sign of the 12 sons, who will be born to Jacob. 3) The 12 sons may also be given as evidence that God is blessing Abraham's family, which would be a sign that God would make a great nation out of Abraham (12:2).

The fact, that both Nahor and Jacob have 12 sons, with 8 by their wives and 4 by their concubines, may indicate how believing Israel will also include some Gentiles, such as Rahab (James 2:25).

23 Abraham buys a burial plot in the Promised Land (vs. 16-19). This is the only piece of land that Israel will own in the Promised Land until God brings Israel into the land under Joshua. It is significant that Abraham bought the burial plot, rather than receiving it as a gift, because it is God, Who would give Israel the Promised Land. God gave Abraham "none inheritance in it," while he was alive (Acts 7:5).

23:1 Since Sarah gave birth to Isaac at age 90 (17:17), Isaac was 37 years old when Sarah died. Isaac married Rebekah at age 40 (25:20), "and Isaac was comforted after his mother's death" (24:67). Therefore, Isaac mourned the loss of his mother for 3 years. This COULD represent the 3 days that Jesus laid in the grave before He rose from the dead.

We should also note that, as far as I know, 127 years old is the oldest age ever given for a woman in the Bible. Granted, I am sure that Noah's wife was older, but only Sarah's age is mentioned among women in the Bible.

23:4 Because God would give the Promised Land to Abraham and He would not do so during Abraham's lifetime (Acts 7:5), Abraham was "a stranger and a sojourner" in Canaan. The only possession Abraham would have in Canaan would be a burial plot, and Abraham would purchase that himself. It is so important to understand that God will not give the land to Abraham until He resurrects him from the dead that God spends a whole chapter giving us the details of the only land in Canaan that he possessed so that you know that he purchased it.

23:6 God had promised to Abraham that He would make him a great nation (12:2) and a father of many nations (17:5). Although Abraham would not have these promises fulfilled until after he died, God did give Abraham great material possessions, such that the Hethites said that Abraham is a mighty prince among them. However, because Abraham had faith in God, waiting for the city that God would prepare for him (Hebrews 11:9-10), Abraham bought no place to live. The only place he bought was for death, which is appropriate, since the things of this world are dead to those who walk by faith, and not by sight (II Corinthians 5:7).

23:9-16 First, Abraham offers to buy a burial plot (23:9). Second, Ephron tries to give it to him (23:11). Third, Abraham says he wants to pay for it (23:13). Fourth, Ephron agrees to take the money (23:15). Fifth, Abraham pays 400 shekels for the burial plot (23:16). This detail is given so that we know that man did not give Abraham any possession within the Promised Land. Therefore, the only "gift" of the Promised Land will come from God. Also, since the land that Abraham purchased was a burial plot, the land he dwelled on was still not his, which maintains his status of being "a stranger and a sojourner" (23:4). This status is important because Abraham "looked for a city which hath foundations, whose builder and maker is God" (Hebrews 11:10). Therefore, in spite of all the material wealth that God had given Abraham (13:2), he never purchased a house or a plot of land to live on, because he recognized that the things of this world would pass away. Therefore, he laid up for himself treasures in the heavenly Jerusalem (Matthew 6:19-21; Revelation 21:2), that would last forever, by doing the works of faith, such as offering Isaac upon the altar.

24 This chapter goes into great detail of how Abraham's servant found a wife for Isaac (Abraham's son). The reason for the detail is because this story is a type of how God's servant (the little flock of Israel) will find a wife ("the Israel of God" (Galatians 6:16)) for Jesus Christ (God's Son). Thus, the events of this chapter have their parallels in the tribulation period, the second coming of Christ, and Jesus' marriage to His wife, Israel. While Christians have no problem in seeing the parallels in Genesis 22 between Isaac and Jesus' death on the cross, very few Christians see the parallels in Genesis 24 between: 1) Isaac and Rebekah, and 2) Jesus and Israel, because Christians are too busy trying to make themselves out to be spiritual Israel, instead of allowing God to fulfill His promises to literal Israel. Therefore, their discernment is clouded. However, when we rightly divide the word of truth (II Timothy 2:15), these parallels become clear, as will be detailed in the commentary on this chapter.

24:1 We are told that “the Lord had blessed Abraham in all things” (24:1). This is a fulfillment of God’s promise that “in blessing I will bless thee” (22:17), as a result of Abraham’s obedience of the Lord in offering Isaac upon the altar. We can also see the parallel between Abraham and the body of Christ, as Abraham was “blessed...in all things” (24:1) and the body of Christ is “blessed...with all spiritual blessings in heavenly places in Christ” (Ephesians 1:3).

24:2 This eldest servant of Abraham’s house is probably Eliezer. He is only mentioned by name in 15:2. His name is not important because he is a servant, just like believers’ names are not important. What is important is that “Christ liveth in me” (Galatians 2:20).

24:3-4 In 14:19, Melchizedek told Abram that God is the possessor of heaven and earth. As the possessor of heaven, God promised to make Abram’s seed as numerous as the stars in heaven (15:5). As the possessor of the earth, God promised to make Abraham’s seed as numerous as the sand on the sea shore (22:17). Here, Abraham identifies the Lord as “the God of heaven, and the God of the earth” (24:3). Therefore, when Abraham asks his servant to find a wife for Isaac from Abraham’s kindred, and not from the Canaanites, the idea is to keep the seed line pure so that God’s promises to Abraham will also extend to Isaac.

This is also a type of the bride for Christ. God the Father chooses only saved Israel as the Lamb’s wife so that the spiritual seed in God’s eternal kingdom is not polluted by Satan, as Satan is “the Canaanite” in type (12:6). Saved Israel makes herself ready to be the Lamb’s wife (Revelation 19:7-8) by washing her robes “in the blood of the Lamb” (Revelation 7:14). She comes “from God out of heaven, prepared as a bride adorned for her husband” (Revelation 21:2), much like Isaac’s wife comes to him from Abraham as “a virgin,” prepared for her husband (24:16). Therefore, the whole story of finding a wife for Isaac is a type of God finding saved Israel as the wife for Jesus Christ.

24:5-8 Abraham lives in Canaan (24:3), which is the Promised Land (15:18-21). The reason God will give Canaan to Abraham is because the Canaanites are wicked. Therefore, they must be utterly destroyed (Deuteronomy 20:15-18). This is why Isaac is not to marry a Canaanite woman, even though he is living in Canaan. At the same time, Isaac is not to go back to Haran, which is where Abram came from (12:5). Rather, the woman is to come from Haran and go into Canaan to be married to and live with Isaac.

This is all a type of the Lord Jesus Christ. God the Father sent Jesus to Israel to get a bride from among His kinsmen, i.e., the Jews (Matthew 9:15). Jesus prepared a place for His bride in His Father’s house (John 14:2). He then will come back to earth and bring His bride (saved Israel) (John 14:3) into the New Jerusalem, which is “prepared as a bride adorned for her husband” (Revelation 21:2). So, Jesus marries Israel and brings her into the Promised Land, much like Isaac will marry Rebekah and bring her into Canaan (24:67).

Note that 24:8 says that, “if the woman will not be willing to follow thee, then thou shalt be clear from this my oath.” In other words, if the woman will not go into the Promised Land, she is not qualified to marry Isaac. Similarly, God will call Israel to His Son’s wedding, but many will not come (Matthew 22:3). These will not marry Jesus, but will be destroyed by God (Matthew 22:7). God tells Israel, “Come... whosoever will” (Revelation 22:17).

24:9 Putting his hand upon Abraham’s thigh was the way in which Eliezer swore the oath with Abraham. At Jesus’ second coming, He has “KING OF KINGS AND LORD OF LORDS” written upon His thigh (Revelation 19:16). Perhaps this is a sign of the little flock of Israel swearing a covenant with Jesus to find a bride for Him in between His first and second comings.

24:10 Eliezer brought all of Abraham’s goods with him so that the woman, who is chosen to marry Isaac, will know that she will get all of the father’s goods if she marries Isaac. Similarly, Jesus Christ brought the Father’s goods of healing the sick, casting out devils, and forgiving sins and passed them on to the little flock, to entice Israel to become His bride in His kingdom.

24:11 The camels are “without the city by a well of water.” Water is a type of the Holy Ghost (John 7:38-39). Jesus was crucified outside the city, and Israel is called to “come unto Him without the camp, bearing His reproach. For here have we no continuing city, but we seek one to come” (Hebrews 13:13-14). Therefore, putting the camels where Eliezer did is a type of how Israel, in order to be Jesus’ bride, must go outside of apostate Israel’s system and come to Jesus outside the city, where they will receive the gift of the Holy Ghost (John 4:14).

24:12 Eliezer is Abraham’s servant, just like the little flock are God’s servants (Leviticus 25:55 and Matthew 22:3). Therefore, Eliezer’s prayer to find a wife for Isaac is not unlike how the little flock will pray as they go through the cities of Israel to find a bride for Jesus Christ (Matthew 10:23 and Isaiah 52:7).

24:14 This is one of those verses that Christians use to justify creating a scenario whereby, if God does what they ask Him to do, it is confirmation that God is behind whatever decision they make. However, this verse’s point is not to get you to tempt God, which is against God’s law (Deuteronomy 6:16). Rather, this particular verse shows how the lost sheep of the house of Israel will be hospitable to the believing remnant who visit their cities. This is found in Matthew 10:11-13, “And into whatsoever city or town ye shall enter, inquire who in it is worthy; and abide till ye go thence. And when ye come into an house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.” In other words, the hospitality, or lack thereof, of Israel will tell the little flock if they will believe or not, just like the hospitality, or lack thereof, will tell Eliezer if a woman will become Isaac’s wife or not.

24:15 The bride came out before Eliezer had finished speaking, just like the Lamb’s wife will come to the marriage of the Lamb (Revelation 19:7-8) before the

little flock finishes going over all the cities of Israel with the gospel of the kingdom (Matthew 10:23).

24:16 Rebekah is a virgin, just like Israel will be a virgin when God marries her (Jeremiah 31:4 and Revelation 14:4).

24:17 In John 4:7, Jesus asks the woman of Samaria to “give Me to drink,” even though Jesus is the One Who has “living water” (John 4:10). Similarly here, Eliezer asks for Rebekah to give him water to drink, even though, by marrying Isaac, she will be part of the promised seed of Abraham by which she and the nations will receive living water in God’s eternal kingdom on earth (Revelation 22:1).

24:18-20 By getting water for both Eliezer and his camels, Rebekah shows herself to be a servant. Similarly, the children of Israel are God’s servants (Leviticus 25:55; Revelation 1:1), and they will lead the lost sheep of the house of Israel to be saved during the tribulation period (Revelation 10:6-8). Therefore, it is appropriate that Rebekah become part of Israel by marrying Isaac, just like believing Israel becomes part of Abraham’s spiritual seed by marrying Christ.

24:21-22 Eliezer is supposed to find a wife for Isaac from among Abraham’s kindred (24:4). In 24:21, Eliezer wondered at Rebekah. In 24:22, he gave her a golden earring and two, gold bracelets. Therefore, there must have been something about her that tipped off to Eliezer that she is Abraham’s relative, even though he does not find out how she is related to Abraham until 24:24. Similarly, believing Israel will be sealed by God as Jesus’ wife halfway through the tribulation period (Revelation 7:1-4), even though they must endure unto the end of the tribulation period in order to be saved (Matthew 24:13).

24:23,25 There is room in her father’s house for Eliezer to lodge in, just like there will be room in Israel’s Father’s house for believing Israel to lodge in, since Jesus had prepared a place for them there (John 14:2-3).

24:24 Rebekah is Isaac’s second cousin (22:23). Similarly, believing Israel will be physical Jews (Revelation 7:4-8). It makes sense that Isaac would marry a generation beneath him, since Isaac was born when his father was 100 years old (21:5).

24:27 Christians will use this verse to say that, if you pray for God’s will in your life, then He will lead you in the right path toward it. However, this is a special circumstance. Eliezer is going to find a wife for Isaac, much like the believing remnant will go through Israel during the tribulation period to find the lost sheep of Israel so that they may be joined to Jesus as His bride (Matthew 10:6,23). Therefore, this is a very important moment in Israel’s history, such that the Lord promised to send His angel with Eliezer to make sure he found the appropriate wife for Isaac (24:40). Similarly, God will guide believing Israel during the at-hand phase of the kingdom, such that ALL the lost sheep of the house of Israel are saved (Romans 11:26) at Jesus’ second coming, even though they do not finish going to all the cities of Israel before Jesus comes back (Matthew 10:23).

Today, we live in the mystery dispensation, not the prophecy dispensation. Therefore, there is no prophecy to fulfill, which means it is not necessary for God to lead in this manner. Even in the prophecy dispensation, people would not ordinarily say “the Lord led me” (24:27), because this was the exception, rather than the norm.

Also, we have God’s completed, written Word today (Colossians 1:25), while Eliezer did not even have a portion of God’s written Word to go by. Also, God gave a specific command for Isaac to marry a relative, while, today, God is no respecter of persons. Since God was operating differently in Genesis 24 than He is today, we cannot expect God to manipulate supernaturally our circumstances today, even though He did so here. Rather, we need to act as mature adult sons of God by reading and believing the sound doctrine found in Paul’s epistles, which will strengthen us with might in the inner man (Ephesians 3:16) so that we make the right decisions to lead people to be saved and to come unto the knowledge of the truth (I Timothy 2:4).

24:28 The damsel ran to tell her mother’s house the good news, just like believing Israel will hurry to tell the lost sheep of the house of Israel the gospel of the kingdom, because the kingdom is at hand.

24:29 As we will soon see, Laban represents the flesh. As such, he represents the opposition that the little flock will face to preaching the gospel of the kingdom. Jesus said, “The spirit indeed is willing, but the flesh is weak” (Matthew 26:41), and we do see that most of believing Israel will slumber and sleep during the tribulation period (Matthew 25:5).

24:30 Here, Rebekah was given the gift of gold jewelry and marriage, just like believers, in Israel’s program, are given the gift of eternal life (John 3:15) and marriage to Jesus Christ (Revelation 19:7-8).

24:31 The things, we have of God, are freely given to us by God (I Corinthians 2:12), and your flesh is jealous and wants to earn those things itself (Galatians 5:17). Therefore, it will act nice when it comes to the things of God, but it is really being deceitful (Jeremiah 17:9). Similarly, Laban, acts nice to Eliezer here, but he is really jealous and will try to keep Rebekah from marrying Isaac (24:55).

24:33 If Rebekah is not allowed to go with Eliezer to marry Isaac, Eliezer needs to find someone else. Therefore, he states his business before eating with them so that he does not waste time eating and spending the night with a family that will not provide a bride for Isaac (24:49). Similarly speaking, once a lost sheep of the house of Israel is saved, in order to keep his flesh from causing to him to fall away at a time of temptation (Luke 8:13), he needs not to satisfy the flesh, but to allow sound doctrine to overcome the flesh so that he will endure unto the end and be saved (Matthew 10:22).

24:34 Eliezer overcomes temptation by recognizing his identity in saying, “I am Abraham’s servant” (24:34). Similarly, a new believer in Israel’s program overcomes temptation by recognizing his identity in saying, “I am in Christ Jesus” (I Peter 5:14).

24:36 Isaac receives all that Abraham has (25:5), because he is the promised seed. Similarly, Jesus Christ receives all that God the Father has (I Corinthians 15:27-28), because He is the only begotten Son of God (John 3:16,18).

24:40 As mentioned in the commentary in 24:27, God supernaturally led Eliezer to find Rebekah to be Isaac’s wife. The Lord had to pick Isaac’s wife, since there had been very little revelation from God at this point in history. Today, however, God “hath abounded toward us in all wisdom and prudence” (Ephesians 1:8). Therefore, God expects us to use the wisdom He has given us to decide upon who to marry, which is why there is no supernatural guidance in that decision today, apart from the Bible.

Note how Abraham had Eliezer find a wife for Isaac “of my kindred, and of my father’s house” (24:40). This is a type of how, during the at-hand phase of the kingdom, the believing remnant of Israel is not to go to the Gentiles or to the Samaritans. Instead, they should go to the lost sheep of the house of Israel (Matthew 10:5-6). This is because Israel is being saved during that time (Romans 11:26). In the millennial kingdom, they will go to the Gentiles (Zechariah 8:23; Matthew 28:19-20).

24:41 In Luke 6:37, Jesus tells the little flock to “condemn not, and ye shall not be condemned.” During the tribulation period, their job is to reach the lost sheep of the house of Israel with the gospel of the kingdom so that Israel may marry Jesus Christ. Once they get into the kingdom, the 12 apostles will rule over Israel (Matthew 19:28) and Israel will rule over the Gentiles (Deuteronomy 32:8) with Jesus ruling with a rod of iron (Psalm 2:9). In other words, the time to condemn people will be after the bride has married Jesus, not before. Similarly, Eliezer was to concentrate on a specific task, which was to find a bride for Isaac. He was not to do anything else.

24:42 Coming unto the well is a type of the little flock being led by the Holy Ghost during the at-hand phase of the kingdom (John 7:38-39; Mark 13:11).

24:43 Note that he says, “THE virgin.” In other words, there was a specific virgin that was to marry Isaac, and God would make sure that Eliezer found her. Similarly, God has planned for the “virgin daughter of Zion” (Lamentations 2:13) to marry Jesus Christ, and God will make sure that the believing remnant finds her. This is how God can make the statement that “ALL Israel shall be saved” (Romans 11:26), meaning “the Israel of God” (Galatians 6:16). “For they are not all Israel, which are of Israel” (Romans 9:6). In other words, God will only save the “virgin daughter of Zion,” which is believing Israel. He will not save unbelieving Jews.

24:45 This verse is a good proof text that God knows what you are thinking. In type, Eliezer's request being answered by God before he finished speaking is a type of how God knows what the little flock needs before they ask God (Matthew 6:8).

24:49 Eliezer's task was to find a wife for Isaac, and he will not rest until he does. As such, if Rebekah is not allowed to marry Isaac, Eliezer will not even eat with them that night, but he will go back out to find someone else for Isaac to marry. Similarly, the task of the little flock during the tribulation period is to find the lost sheep of Israel. Therefore, when they are persecuted in one city, they are told to move on to another city (Matthew 10:23). They are not to linger amongst unbelievers.

24:50 "The thing proceedeth from the Lord" applies to Rebekah's marriage to Isaac, and it also applies to Jesus Christ's marriage to saved Israel.

Also, remember that Laban is a type of the flesh. After you are saved, because the flesh is dead (Romans 6:3-8), it cannot do anything against your salvation, because it comes from the Lord, just like Laban could not do anything against Rebekah marrying Isaac, because that marriage was from the Lord.

24:53 Rebekah receives precious jewels and raiment, just like believing Israel will receive the raiment of righteousness (Revelation 19:8) and precious jewels (Revelation 21:9-21) with her marriage to the Lord Jesus Christ.

24:54 They "tarried all night; and they rose up in the morning" (24:54). Similarly, the tribulation period is known as the night (II Peter 3:10; Luke 17:34), and Jesus is said to tarry during that time (Matthew 25:5). Jesus' second coming starts the morning for Israel (II Peter 1:19; Psalm 30:5).

Also, note that they do not eat and drink until after Laban has gotten out of their way. Similarly, believing Israel will be hungry during the tribulation period (Luke 6:21; Revelation 7:16), which is the time that their flesh oppresses them, so that they will learn "that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live" (Deuteronomy 8:3).

24:55 As we just mentioned, Laban (Rebekah's brother) represents the flesh. God's plan is for Rebekah to go to marry Isaac in the morning. However, the flesh lusts against the Spirit (Galatians 5:17). Therefore, Laban tries to keep Rebekah from fulfilling God's plan for her. Similarly, in the tribulation period, Israel's brother (the Antichrist) and her mother (the Babylonian religious system) will try to keep believing Israel from entering God's kingdom by offering her riches and positions of power in Satan's kingdom. If they can extend the tribulation period beyond seven years, "there should no flesh be saved" (Matthew 24:22), just like, if Laban can keep Rebekah there at least 10 days, he can keep her from marrying Isaac. (This is also seen in the parable of the ten virgins, in which the wise virgins make it into the kingdom only by rising up to meet the bridegroom when the midnight cry is given by believing Israel (Matthew 25:5-10). If they did not rise up, they would not enter into the kingdom.)

Later, with Rebekah's son, Jacob, Laban will cause him to serve 20 years for Rachel (31:41), when he agreed only to serve 7 years (29:18). Also, Laban will deceive Jacob and change his wages 10 times (31:7). This, again, shows that Laban represents the flesh, trying to keep Israel from fulfilling God's plan for her.

24:56-59 Although Rebekah's brother and mother want to keep her with them, ultimately, she has the power to decide if she will marry Isaac or not. She decides to marry him. Similarly, in the tribulation period, although Israel's brother (the Antichrist) and mother (the Babylonian religious system) will try to keep her from entering God's kingdom, ultimately, the decision rests with Israel. Saved Israel will decide to marry Jesus Christ.

Note that it took Abraham's servant's insistence to force the issue (24:56), just like it will take the little flock's insistence to force the issue with the lost sheep of Israel, as seen by the midnight cry they make to Israel at the end of the tribulation period (Matthew 25:6-7). Eliezer says "hinder me not" (24:56), just like the little flock will say to the false Babylonian religious system, "be thou removed" (Matthew 21:21).

Rebekah's nurse also goes with her to meet Isaac. Her nurse would be someone who took care of her needs. At the end of the tribulation period, Jesus will give eternal life or eternal death to the Gentiles based upon how they treated Israel (Matthew 25:31-46). Thus, Rebekah's nurse and "her damsels" (24:61) are a type of Gentiles, who bless Israel in the tribulation period, and are saved according to the Abrahamic covenant (12:3).

24:60 "Thousands of millions" makes Rebekah the mother of billions. This is not hyperbole, but it is a number to be taken literally. She will also possess the gate of her enemies. Similarly, saved Israel will rule over the Gentiles (Deuteronomy 32:8), which would also number in the billions (as seen today on the earth), in Jesus' millennial reign on earth (Psalm 2:7-9).

24:62 Isaac comes from a well, just like Jesus gives living water that will be "a well of water springing up into everlasting life" for Israel (John 4:14).

24:63 In 3:8, we saw "the Lord God walking in the garden in the cool of the day" to meet Adam. Similarly, Isaac goes out to the field to meditate in the even and finds Rebekah.

24:64 Rebekah's lighting "off the camel" is a type of how believing Israel will joyfully enter God's eternal kingdom on earth. ("She lighted off the camel" is also the closest thing to a smoking reference found in the Bible. ☺)

24:65 Israel put a vail of unbelief over their hearts (II Corinthians 3:14-15). However, when they "shall turn to the Lord, the vail shall be taken away" (II Corinthians 3:16). Similarly, Rebekah put a vail over her face before she met Isaac, but that vail is taken away once she marries Isaac. The vail is also a type of how

the beauty of the virgin bride is only for her husband, just like the beauty of New Jerusalem is exclusively for the Lord Jesus Christ to enjoy.

24:67 In the eyes of God, marriage is not two people standing in front of a preacher, pledging their lives to each other. Rather, when a couple has sex, God says they are married right then (I Corinthians 6:16). Therefore, by taking Rebekah, she becomes Isaac's wife.

By marrying Rebekah, Isaac is comforted after his mother's death. Similarly, Israel will be comforted after the death of Babylon at the end of the tribulation period (Revelation 18:2,4-5) when Jesus Christ pardons her iniquities and marries her (Isaiah 40:1-2 and 52:9).

"He loved her" shows the great love of the Lord Jesus Christ for His bride, Israel.

25 Abraham had many sons (v. 6), but only Isaac receives the inheritance (v. 5), since he is the promised seed. Ishmael had twelve sons (v. 16), as God had promised (17:20), but God is concerned with the sons of Isaac. Therefore, He causes Rebekah to conceive (v. 21), and we see Esau is of the flesh, while Jacob is of God (v. 27). Therefore, Esau despises his birthright and sells it to Jacob to satisfy his flesh (vs. 31-34). Jacob is a believer, but he acts in the flesh as well, as a type of how believers still have their vile flesh (Philippians 3:21), while they live on this earth, even after they are saved (vs. 31-34).

25:1-4 Sarah was 90, and Abraham was 100, when Isaac was born (17:17 and 21:5). Romans 4:19 says that Abraham's body was "now dead" when Isaac was born. Sarah lived to be 127 years old (23:1), which means that Abraham was 137 years old when she died. Since Abraham was not able to have any children at 100 years old, we can conclude that he could not have had any children at age 137. Therefore, when we are told that "Abraham took a wife" (25:1), we must conclude that he did so before age 100, while Sarah was still barren.

I Chronicles 1:32 calls Keturah "Abraham's concubine." As mentioned in the commentary in 24:67, God views sex as marriage. That is why 25:1 says that Keturah was Abraham's wife, and I Chronicles 1:32 says that she was his concubine. 25:6 mentions that Abraham had sons by at least two concubines.

25:2 says that he had six sons by Keturah alone, which means that Abraham also probably had many more sons by his other concubines. Probably the reason that Keturah's sons are mentioned is so we know where the Midianites came from, which is important since Moses lived in Midian (Exodus 4:19) and God sent Gideon to smite the Midianites (Judges 6:16). This also shows that nations came from Abraham, just as God had promised him (17:4).

25:5 Although Abraham had many sons by his concubines, God said that "in Isaac shall thy seed be called" (21:12). Therefore, Abraham's giving "all that he had unto Isaac" (25:5) does not show that he did not love his other sons, as he

exclaimed to God, “O that Ishmael might live before Thee!” (17:18). Rather, giving everything to Isaac shows that he had faith in God’s promise to him.

25:6 Travelling east is a bad thing in the book of Genesis. Therefore, sending his sons “eastward, unto the east country” (25:6) shows that Abraham’s other sons have no part in the inheritance.

25:7 People say that, after the flood of Noah’s day, man was cursed to live no more than 120 years. However, that cannot be what 6:3 means because Abraham lived 175 years.

25:8 Before Jesus’ death on the cross, Luke 16:22 says that believers were “carried by the angels into Abraham’s bosom,” which is a place inside the earth. According to 15:15, it is a place of peace. Going into this place in the earth, waiting for Jesus’ death on the cross, is what is meant here in 25:8, where we are told that Abraham “was gathered to his people.” In other words, “his people” means believers, not physical family members.

25:9-10 The place, where Abraham was buried, is important, because all of the patriarchs of Israel were buried there (see 49:30-31) (Only believers were buried there. That is why Isaac was buried there, but not Ishmael.), as a sign to Israel that they would return to the Promised Land after their 400 years of affliction in Egypt (15:13).

25:11 This verse is given to show that God’s promise of blessing to Abraham went through Isaac, not through Ishmael or anyone else. Therefore, God blessed Isaac after Abraham’s death. Again, we see Isaac dwelling by a well as a type of the eternal life that God gives to believers (John 7:38-39).

25:12-18 Although Isaac was the promised seed, God promised to bless Ishmael, as well (17:20), giving him twelve sons, making him a great nation. These sons are listed here to show that God fulfilled His promise to bless Ishmael for Abraham’s sake.

Also, note that Ishmael had twelve sons, just like Jacob had twelve sons (49:28). Since Ishmael represents the law and Isaac represents promise (Galatians 4:22-26), this shows that the law is a competing system to the nation of Israel, and we see this competing system in the Islamic religion today.

Ishmael’s dying “in the presence of all his brethren” (25:18) makes me think of hell and how those in hell will be seen by those on the earth during the millennial reign (Isaiah 66:24).

25:20 40 is the number of probation in the Bible. It has already been seen in the forty days and forty nights of rain on the earth during Noah’s day (7:12).

25:21 God is the God of Abraham, Isaac, and Jacob (Exodus 3:6). All three had barren wives (11:30, 25:21, and 29:31). This shows that their children were of

God, because He was the One Who opened their wombs. They were not children of the flesh.

25:22-23 Since Christianity likes to focus on the flesh, they tend to think that, if they are doing well materially, God must be blessing them. Evidently, Rebekah thought the same thing. She found out that the struggle between Esau and Jacob within her womb was of the Lord, for it is adversity that will cause Jacob to overcome the flesh and trust in the Lord (32:24-26). Similarly today, “our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory” (II Corinthians 4:17).

Note that there are “two MANNER of people” (25:23) in Rebekah’s womb. The first manner, Esau, is of the flesh. The second manner, Jacob, is of the spirit. That is why the Lord loved Jacob, but hated Esau (Malachi 1:2-3). The fact, that God knows this before they are even born, tells us that God knows the future. It also shows us that Esau and Jacob were alive while they were in the womb, which means that abortion is murder.

Not only did God open up the womb of barren women to produce the nation of Israel, but He also gave the firstborn blessing to one who came after the firstborn. Ishmael was born to Abraham first, but Isaac received the blessing. In Rebekah’s case, Esau will be born first, but we are told, here, that Jacob, the secondborn, will be served by Esau. Jacob will have twelve sons, but it will be Joseph, the eleventhborn son, who will receive the firstborn’s blessing (I Chronicles 5:1-2).

In 25:21, “Isaac intreated the Lord for his wife.” However, in 25:22, it is Rebekah who inquires of the Lord, which shows that she now has faith in the Lord after God works a miracle of twins in her previously barren womb.

25:26 Rebekah was barren for 20 years before the Lord gave her children (Isaac was 40 when he married Rebekah (25:20) and 60 when she gave birth (25:26).).

Hosea 12:3 says that Jacob “took his brother by the heel in his womb, and by his strength he had power with God.” If someone is going to overcome someone else in the flesh, they do not do so by taking him by the heel. What this shows, then, is that Jacob’s strength was not in the flesh. Rather, he trusted God, because he had no way of winning by the flesh. God had to give him the victory. Similarly, all, who receive eternal life with God, receive it based upon God imputing His righteousness to them (Romans 4:6), rather than them winning the victory over sin by their own flesh. Just like a heel catcher cannot overcome the person, whose heel he holds, a man cannot overcome the flesh by his own self will (Romans 3:10).

25:27 Nimrod was a mighty hunter (10:9), and Satan is seen, at the beginning of the tribulation period, conquering with a bow (Revelation 6:2). Therefore, finding out that “Esau was a cunning hunter,” tips us off that he is an unbeliever.

Abraham was a sojourner (23:4), dwelling in tents (18:1-2). The fact, that Jacob dwelt in tents, tips us off that Jacob is a believer. Therefore, right away we know

who is the “bad” guy (Esau) and who is the “good” guy (Jacob). This also shows that there is nothing wrong with being “a plain man” (25:27).

25:28 Although Isaac was the promised seed, he still let his flesh control who he loved, while Rebekah loved the believing son, Jacob. Perhaps Rebekah’s faith came from the Lord’s answer to her regarding the two children in her womb (25:22-23).

25:29-30 Christians, who think that God accepted Abel’s sacrifice because he took care of animals and God did not accept Cain’s sacrifice because he grew produce, need only look at the story of Jacob and Esau to see that this is not the case. Here, the meat gatherer (Esau) is the unbeliever, while the field sower (Jacob), is the believer. This shows that your occupation does not matter with God. What matters with God is always faith (Hebrews 11:6).

With Israel, God will allow them to go hungry to see if they will learn that man does not live by bread alone (Deuteronomy 8:2-3). Just like Israel under Moses, Esau does not learn this lesson when he goes hungry. Instead, he sells his birthright to Jacob for some food. This shows that, while Jacob did take advantage of Esau’s weakness, Esau did not have faith in God. In fact, Hebrews 12:16 says that Esau was a profane person because he despised his birthright.

25:31-34 Esau sold his birthright to Jacob for some food, but this was not even necessary. God had already said that “the elder shall serve the younger” (25:23). Since God had already declared this, there was nothing that could be done to stop Jacob from receiving the firstborn’s blessing. Also, Isaac apparently ignored this transaction, because it is never brought up in chapter 27, when Isaac blesses his sons.

The purpose of telling us the story of the birthright, then, is so we can see the hearts of Esau and Jacob. Jacob is a believer, but he will use the flesh to try to get what God will already freely give him. Because of this, God will later change his name to “Israel,” which means that he has power with God and man and has prevailed (32:28). He is a type of all believers, because, after we are saved, we still have the vile flesh (Philippians 3:21), and we have to die daily (I Corinthians 15:31) to the flesh in order to keep our flesh from trying to obtain what God has already freely given us in Christ. Thus, Jacob’s belief, coupled with his striving in the flesh, shows how believers are saved, but they still use their vile flesh to try to serve God.

Esau is a type of unbelievers. God wants all men to be saved (I Timothy 2:4), and so all people have a “birthright” of eternal life that God wants to give them. Yet, most people despise eternity so that they can feed their own flesh. Similarly, Esau says, “I am at the point to die: and what profit shall this birthright do to me?” (25:32). In other words, he says that there is no eternity. All that exists is living in the flesh in the here and now, and there is no God to help him. Therefore, he despises his birthright, wanting instant gratification, which makes him an unholy or “profane person” (Hebrews 12:16). This instant gratification is typical of the young people in the United States in 2018, which is why the United States, and

most of the “civilized” world for that matter, is in such great darkness. (We also see Esau’s wickedness in that he “went HIS way” (25:34), rather than God’s way, after he fed his flesh. This also shows that the flesh is never satisfied. Once you feed it, it will always want more.)

This instant-gratification philosophy is Satan getting the world ready for the mark of the beast. Those, who will not take the mark of the beast, will not be able to buy or sell (Revelation 13:17). Therefore, they will go hungry. However, that is not a big deal to them, because they know that, in 3 ½ years, the Lord Jesus Christ will bring them into the kingdom, and then they will be filled (Luke 6:21). Their hope is in God’s coming kingdom. Therefore, they wait for it with patience (Romans 8:25). However, those, who look only upon the flesh and look for instant gratification, will sell their “birthright” to eternal life by taking the mark in order to get food right now. They will say with Esau, “Behold, I am at the point to die: and what profit shall this birthright do to me?” (25:32). Therefore, they will take the mark of the beast; thereby, selling their souls to the devil (Revelation 14:9-11).

26 God passes the promise of Abraham down to his son, Isaac (vs. 3-5). Just like Abraham, Isaac lies about his wife being his sister (vs. 7-9), which shows that the promise is based on faith, not on the works of the flesh. Because Isaac receives the promise, the Lord blesses him (vs. 12-14). Isaac does have some strife, which represents the flesh (vs. 18-22), and so God has to reiterate that Isaac will receive his father’s blessing (v. 24). Even a Gentile notices God’s blessing upon Isaac and makes a covenant with Isaac, as a type of Gentiles prospering in the millennial kingdom (vs. 26-33). Meanwhile, Esau shows he is of the flesh by marrying two Hittite women (vs. 34-35).

26:1 When God first began using Abram, He tested whether or not he would trust God by sending a famine (12:10). Now, that God has begun using Isaac, he will give him the same test.

26:2 Egypt is a type of sin. That is why God tells Isaac not to go down to Egypt.

26:3-5 God gives Isaac the same promise that He gave Abraham. God says that Abraham kept His commandments (26:5), but we know that Abraham lied two, different times about Sarah being his wife (12:13 and 20:2), and he tried to fulfill God’s promise to him by having a baby with his wife’s servant (16:1-4). He also had concubines (25:6). The way Abraham obeyed God’s commands, even though he sinned, was that his inner man obeyed the commands. In other words, because he had faith in God’s Word to him, Abraham was a saved man, and his inner man desired to obey God (Romans 7:22). However, his flesh was still vile (Philippians 3:21), and he allowed his flesh to obey his sin nature. But, God had reckoned his flesh to be dead to sin (Romans 6:11). Therefore, when this happened, God did not even recognize Abraham’s sin. This teaches us that we need not feel bad when we sin, because the blood of Christ has purged our consciences from guilt in order to serve God (Hebrews 9:14).

26:7 Like father, like son. Isaac repeats the sin of his father by saying that Rebekah is his sister, when she is really his wife.

26:8 In 20:2, Abimelech took Sarah when he was told that she was Abraham's sister (20:5), and God told him: "Thou art but a dead man" (20:3). Apparently, Abimelech learned his lesson, not to trust Abraham's family, because, this time, he does not take Rebekah. Instead, he watches and discovers that Rebekah is really Isaac's wife.

26:9-10 Isaac tried to save his own skin by lying. In so doing, he may have brought guilt upon the people at Gerar. As such, Isaac is a type of Israel. Israel was God's chosen people to be a kingdom of priests to the Gentiles (Exodus 19:5-6). However, they have not believed God's word to them, which has kept the Gentiles' guilty consciences from being purged in Israel's program.

26:11 Abimelech's command shows that he fears God and recognizes that God is with Isaac, just like He was with Abraham.

26:12-14 Isaac lied to Abimelech, and yet the Lord blessed him abundantly. This is because he was God's chosen person, since he had faith in God (Hebrews 11:20). Therefore, his blessings were not based on his actions. Similarly today, if we have trusted in Jesus' death, burial, and resurrection as atonement for our sins (I Corinthians 15:3-4), we become part of the body of Christ, "blessed...with all spiritual blessings in heavenly places in Christ" (Ephesians 1:3). None of our sinful actions afterward can change that.

Jesus said that, if the little flock gives up things for God, they "shall receive an hundredfold, and shall inherit everlasting life" (Matthew 19:29). They do this in the kingdom by eating "the riches of the Gentiles" (Isaiah 61:6). Similarly, Isaac gave up the world's pleasures by not going down to Egypt (26:2) and his reward was that he received "an hundredfold" in Gentile land (26:12).

26:14-22 The Philistines envied Isaac and tried to do him harm. Similarly, our flesh does not like who we are in Christ (Galatians 5:17) and will persecute us (II Timothy 3:12), trying to keep us from reading and believing God's Word. Your flesh will try to fill you with sin, just like the Philistines had filled Abraham's wells with earth. Then, if you will not listen to the flesh, the flesh will disassociate itself from you, just like Abimelech commanded Isaac to "go from us" (26:16). The victory over the flesh is then won, and so the Holy Spirit, Who is the rivers of living water (John 7:38-39), will strengthen you with might in the inner man (Ephesians 3:16). This is seen in type by the "well of springing water" (26:19) that Isaac's servants found. Yet, there will continue to be strife between you and your flesh throughout your life until your vile flesh is replaced by Christ's glorious flesh at the rapture (Philippians 3:21). This is seen in type by the strife between Gerar and Isaac over the first, two wells (vile flesh), but not over the third well (glorified flesh) (26:20-22).

26:24-25 God gives assurance to Isaac that, in spite of the opposition, God will be with him and bless him. Similarly, when we mature spiritually by believing God's

Word, the flesh will continue to oppose us. That is when “the God of all comfort” will comfort “us in all our tribulation” (II Corinthians 1:3-4), knowing that “our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory” (II Corinthians 4:17).

26:26-31 Abimelech notes that the Lord is with Isaac (26:28). Therefore, he makes a covenant with him. God had promised to bless those who bless Israel (12:3). Although Abimelech had sent Isaac out of the land (26:16), he also had blessed Isaac (26:11-13). Therefore, Isaac makes a covenant with him early in the morning (26:31). Similarly, in Jesus’ millennial reign on earth, the Gentiles will recognize that the Lord is with Israel (Zechariah 8:23). Therefore, they will call them the Priests of the Lord (Isaiah 61:6), and they will go with them to Israel so that they may be blessed by the God of Israel, as well (Isaiah 2:2-4). This will happen at the beginning of the millennial reign, which equates to early “in the morning” (26:31).

26:32-33 “Shebah” means oath. Therefore, the well of water is linked to the covenant that Isaac made with Abimelech. This is important because, in the millennial kingdom, there will be “a pure river of water of life” coming from God’s throne and going to all people within New Jerusalem, including the Gentiles (Revelation 22:1-2). Thus, the well of water, that Isaac’s servants found, represents the life that the Gentiles will have with Israel in the kingdom.

26:34-35 When Isaac was 40 years old, he married Rebekah (25:20), who was a relative of his. God had commanded that he not marry a woman from Canaan (24:3-4), because God would destroy the Canaanites. Thus, the seed line would be polluted if he did so. Esau, then, shows that he does not have faith in God, because he married two Hittite women, and the Hittites were part of Canaan (15:20). Thus, Esau represents the flesh, and he will not enter God’s Promised Land. That is why Isaac and Rebekah were grieved over his marriages.

By the way, most people probably do not know that Judy is a Biblical name (26:34). At first glance, it may seem like a bad name, since Judith was of a people that God was going to destroy. However, the name means “woman of Judea,” and Judea is where Jerusalem is (Ezra 5:8) which is where God will dwell for all eternity. Therefore, the first reference to the name of God’s eternal dwelling place on earth is found in the name of a heathen woman, who is married to profane Esau!

27 Jacob receives the Abrahamic blessing by subtility (v. 35). He did not have to do this, because Isaac had faith in God’s statement that the elder would serve the younger (25:23 and Hebrews 11:20). As such, Jacob is a type of the flesh for the believer. The believer receives God’s blessing by promise, but the flesh still strives for the blessing. Meanwhile, Esau is rejected, because of his unbelief.

27:2 Isaac will soon die, which shows that God will have to raise him from the dead in order for him to receive the Promised Land.

27:3-4 Hebrews 11:20 says that Isaac blessed Jacob and Esau by faith. From 25:23, Isaac knows that Jacob is to receive the firstborn's blessing, not Esau. Therefore, we must conclude that, although Isaac told Esau that he would bless him, the blessing, that he intended to give him, must not have been the firstborn's blessing. Since Isaac was about to die and he knew that Esau did not believe God, Isaac probably wanted to give him a blessing in the flesh while he still had the chance. Otherwise, Esau would receive no blessing (27:7). Therefore, Isaac had Esau prepare some flesh for him and would bless him accordingly.

27:6-12 God said that Esau would be the servant of Jacob (25:23), Esau sold his birthright to Jacob (26:33), and Isaac had faith in God's Word to have the firstborn's blessing go to Jacob (Hebrews 11:20). Therefore, Rebekah's and Jacob's plan of deception is unnecessary. Their plan is a type of the Mosaic law. God had promised to give Israel the land, but they refused to believe. Therefore, God gave them the Mosaic law, and they promised to obey it. God knew that they would not obey it. He gave them the law in order to teach them to have faith in God (Galatians 3:24). Similarly, God had already promised to give the firstborn's blessing to Jacob, but he must not have believed. (This is seen in Jacob's statement in 27:12 that he would get a curse, instead of a blessing, if his father recognized that he was trying to deceive him. A curse is not possible when God has already said he would receive the firstborn's blessing.) Therefore, he used a different method to obtain the blessing that was already his by faith.

Their plan is also a type of what the flesh does after we are saved. God gives eternal life to all believers by faith. Man cannot earn salvation. However, the majority of people, who claim to believe God, think that they can contribute to their own salvation in some way. Even Christian denominations, that preach eternal security, believe that their salvation is based upon their works, because they will say that a person was never saved in the first place if he commits a "big" sin, such as murder. Therefore, very few understand God's grace, just like Rebekah and Jacob did not understand God's grace in giving the firstborn's blessing to Jacob, even though God promised that He would do so.

Moreover, 27:10 shows that their plan is of the flesh. After all, since God has already said that "the elder shall serve the younger" (25:23), there is nothing that Isaac can do to stop this from happening. Therefore, Rebekah and Jacob need not worry that Jacob will not be blessed. Instead, they should have faith in God for God to bring this to pass, rather than using their flesh to deceive Isaac into giving Jacob a blessing that is already his.

27:13 If Isaac cursed Jacob, it would be a curse regarding his life, not his mother's life. So, how, exactly, would Jacob's mother bear his curse?

27:14 Isaac had asked Esau to bring him venison, which would have been meat from a wild animal that you chase down and kill (27:3-4). Rebekah and Jacob killed two of their goats (27:9). Therefore, while Rebekah did make "savory meat," the meat would have tasted different from Esau's meat.

27:16 Also, goatskin would feel different from man's skin. What we see, then, with the meat and the hair, that were prepared to trick Isaac, is a type of how the law tries to replicate what we have in Christ by faith, but it is always a cheap forgery, just like fig leaves sown together by Adam (3:7) were not the same as God's provision of coats of skin (3:21).

27:18-19 Isaac's eyes were dim (27:1), but his hearing was not faint. Therefore, he recognized Jacob's voice (27:22). He also knew that not enough time had elapsed since Esau had left for the meat to be prepared already. We also know, from Hebrews 11:20, that Isaac gave Jacob the firstborn's blessing by faith. Therefore, the question of "who art thou, my son?" is a lot like God's question to Adam of "Where art thou?" (3:9) or His question to Eve of "What is this that thou hast done?" (3:13). God knew the answers to these questions, but He asked them to give Adam and Eve an opportunity to confess their sin. Similarly, Isaac knows that Jacob is standing in front of him with some meat that his mother cooked, and that he is trying to deceive him. Isaac just wants to find out if he will confess his deception.

Even though his voice has been discovered, Jacob continues his deception plan by lying to his father about who he is (27:19).

27:20 Isaac asks another probing question to give Jacob the opportunity to confess his deception. Instead, he claims divine intervention is the reason he got the meat so quickly. As such, he breaks the commandment, "Thou shalt not take the name of the Lord thy God in vain" (Exodus 20:7).

This is exactly what your flesh will do. Your flesh lusts against the Spirit (Galatians 5:17), such that it tries to accomplish, on its own, what is already yours in Christ. The best lie is the one that is closest to the truth. Therefore, in order to make your flesh look like it is in Christ, it will claim that God gave it the victory. How many times have you heard a Christian say, "The Lord led me to _____," "The Lord gave me _____," or "The Lord blessed me with _____"? If he was operating in the Spirit, it would be obvious, such that no explanation would be necessary. Similarly, Jacob's flesh claims victory by putting on a cloak of godliness in saying, "The Lord thy God brought it to me" (27:20).

Isaac would have seen right through such an explanation, because Esau is a "profane person" (Hebrews 12:16), who despises the things of God (25:34). Therefore, Esau would have given a natural explanation, such as, "This deer appeared out of nowhere just as I left the house, and I shot it," instead of saying, "The Lord thy God brought it to me" (27:20).

27:21 Jacob has already tried to deceive his father in word twice, and Isaac must have known this. Therefore, Isaac will now determine how far Jacob's deception plan has gone. He will discover that Jacob has also tried to deceive him in deed by putting goat hair on his hands.

27:22 Isaac gives his conclusion to show that he knows that Jacob is trying to trick him. “The voice is Jacob’s voice, but the hands are the hands of Esau” (27:22). This shows that he was Jacob in his soul, but Esau in the flesh. In the flesh, Esau was to receive the blessing because he was the firstborn. In the soul, Jacob was to receive the blessing because God declared that he would (25:23). Therefore, by receiving the firstborn’s blessing in the manner that he did, Jacob fulfilled both the law’s provision and grace’s provision of who would receive the blessing. Similarly, Jesus Christ came “in the LIKENESS of sinful flesh” (Romans 8:3) to meet the law’s requirement of a kinsmen redeemer, and He came without sin (Hebrews 4:15) to meet grace’s requirement of a sinless sacrifice as the propitiation for our sins (Romans 3:24-26).

27:23 For the reasons already mentioned and especially because Hebrews 11:20 says that Isaac blessed Jacob and Esau by faith, we know that Isaac knew that Jacob was the one in front of him. Therefore, when this verse says, “he discerned him not, because his hands were hairy,” it means that, based upon the outward appearance, Isaac did not know that Jacob was in front of him. However, he knew that he was Jacob inwardly. He had to know, or else Hebrews 11:20 is a lie, which cannot be, because God’s word is truth (John 17:17).

This is an important point to note because, as such, Jacob is a type of the body of Christ. When we trust in Jesus’ death, burial, and resurrection as atonement for our sins, we are placed into those things He did, such that God says, “For ye are dead, and your life is hid with Christ in God” (Colossians 3:3). Now, God knows that my flesh is still alive and kicking, because of all of the sin that I do. Yet, God does not recognize that sin, because my flesh is dead in the sense that Christ paid for all of those sins already. So, when God looks at me, He sees Christ, not the things I have done. Since Christ inherits all things and my life is hid with Christ, it means that I also receive a part of His inheritance. Therefore, it is as if I come to God for the blessing, I say that I am Christ, and He blesses me as if I am Christ. Similarly, Jacob came to Isaac for the blessing. He said that he was Esau, and Isaac blessed him as if he were Esau. Isaac knew he was Jacob, just like God knows that I am not Christ. However, Isaac “discerned him not,” because he saw Jacob as the firstborn, just like God discerns not my flesh and sees me as Christ when I come to Him. In other words, Jacob was hid in Esau; therefore, he got the firstborn’s blessing, just like I am hid in Christ and receive His blessing.

27:24 Again, Isaac knew that it was Jacob standing in front of him, but he wanted to give him another chance to repent of his deception. Therefore, he asked him to confirm that he was really Esau. Sadly, Jacob continues with his deception.

27:25 Isaac states that he must eat of his son’s venison before he can bless him. He will also drink wine. As such, this is a type of the Marriage Supper of the Lamb. There, the saints are adorned with God’s righteousness (Revelation 19:8), like Jacob was adorned with Esau’s garment. They then are blessed to “eat bread in the kingdom of God” (Luke 14:15). They eat bread and drink wine as the body and blood of Christ, which was shed for them (Matthew 26:26-29).

27:26 Kissing someone with power over you is a way to show that you submit yourself to him so that he will bless you (II Samuel 19:39, I Kings 19:18, and Luke 7:45). We see kings doing this with Jesus in His millennial reign (Psalm 2:12).

27:29 Thus, the blessing that God gave to Abram (12:3), to bless those who bless him and curse those who curse him, has now been passed down to his grandson, Jacob. However, note carefully that 27:29 says “cursed be EVERY ONE that curseth thee, and blessed be HE that blesseth thee.” In other words, there is only one person, who will bless Israel. That person is Jesus Christ, because He will give His life a ransom for the many in Israel who believe the gospel given to them (Matthew 20:28). Everyone else will sin and come short of the glory of God (Romans 3:23), such that they cannot bless Israel by redeeming her from being Satan’s lawful captive (Isaiah 49:24-25). Therefore, all, who are not in Christ, will be cursed.

27:30 “Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting” (27:30). This shows that Jacob’s timing was perfect. As such, Jacob is a type of the Lord Jesus Christ. He will come into Satan’s house and destroy those aligned with Satan, but He can only do this when Satan is not prepared for Him to come. That is why Luke 12:39-40 says, “If the goodman of the house [Satan] had known what hour the thief [Jesus (II Peter 3:10)] would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not” (Luke 12:39-40). You may say, “But, Esau should have known that Jacob would sneak in while Esau was away.” The same can be said of Satan. He could also look at the signs of the times to figure out when Jesus will come back. The reason Satan is not prepared is because he does not believe Jesus has the power to ransom Jacob “from the hand of him that was stronger than he” (Jeremiah 31:11), just like Esau did not believe that Jacob was capable of swooping in and receiving the firstborn’s blessing while he was away.

27:33 As mentioned before, we know, from Hebrews 11:20, that Isaac blessed Jacob and Esau by faith. Therefore, when we are told that Isaac “trembled very exceedingly,” we know that he did not do so because he thought he had made a mistake in blessing Jacob. Rather, he must have trembled because he was afraid that Esau would harm him, or even try to kill him, for giving the firstborn’s blessing to Jacob.

27:34 Hebrews 12:16-17 uses Esau’s cry, here, as an example to show that, when Jesus comes back to bring saved Israel into the kingdom, it will be too late for apostate Israel to repent and enter in, just like, after Jacob received the firstborn’s blessing, it was too late for Esau to receive the blessing himself.

Also, note that Esau’s cry was “a great and exceeding BITTER cry” (27:34). This tells us that Esau was not sorry for his wickedness, as also seen seven verses later when he promises to kill Jacob. Rather, he is sorry that he did not get the blessing. This is how unbelievers will be on judgment day. Because no good thing

dwells in their flesh (Romans 7:18), they will not be sorry for their sin. They will only be sorry that they will not receive eternal life.

27:35 Satan came with subtilty and tricked Eve into getting Adam to eat the forbidden fruit (3:1-6). Jacob used this same tactic to get the blessing from Isaac. Yet, he did not need to do this, because Jacob already owned the birthright (25:23,33). In other words, Jacob used the flesh to obtain something that was already his by faith. That is why God will later change Jacob's name to Israel (32:28), and the nation of Israel will be known for doing the same. God has promised to give them the land by faith, but they will try to obtain it in their flesh, which is why it takes thousands of years before God redeems Israel.

27:36 Galatians 5:17 says that "the flesh lusteth against the Spirit." That is what is going on here. Esau represents the flesh, and Jacob represents the spirit. Esau wants what Jacob has, but he cannot obtain it, because of his unbelief. He should have recognized that Jacob would receive the firstborn's blessing. Then, he could fulfill his role as servant of Jacob in faith, since that was God's plan for him. If he did that, he would have been blessed in God's kingdom, like the saved Gentiles will be blessed (Matthew 25:31-46). Instead, he wants to be ruler, and so he will not be part of God's kingdom on earth. (The same can be said of Satan. Lucifer was made as the anointed cherub to cover God's throne (Ezekiel 28:14). He could have served God for all eternity from that position. Instead, he will be cast out of heaven (Ezekiel 28:16-17; Revelation 12:7-8), because he wanted to be the ruler.)

27:38 Here is Esau weeping again, as we saw in 27:34. Weeping is a tool of the flesh that is called "the sorrow of the world," which "worketh death" (II Corinthians 7:10). Now, that is not to say that someone with godly sorrow does not weep, but it is to say that, when weeping is used to try to change someone's mind, it is the tactic of guilt that the flesh uses to try to initiate a flesh response in the other person in giving him what he wants so that he stops crying. Because Isaac acted in faith, he will not repent (Hebrews 12:17).

27:40 Again, God's role for Esau was to be Jacob's servant. However, because he does not have faith in God's plan, he will get out from being a servant as soon as he can. (Edom's revolt against Israel is seen in II Kings 8:20-22.) This is why God said, "I loved Jacob, and I hated Esau" (Malachi 1:2-3). Similarly, God punished Cain with being a vagabond in the earth (4:12), and Cain rebelled by building a city (4:17). Therefore, God gives man multiple opportunities to trust in His plan, but rebellious man will continue to rebel. In his pride, man wants to be the ruler. God breaks the pride of man by causing him to be a servant. "Whosoever will be chief among you, let him be your servant" (Matthew 20:27). Since Esau would not take this servant role, he will not have eternal life in God's kingdom.

27:41 Esau got a blessing from his father, but it was not the blessing that he wanted, which shows that Esau is of the flesh.

"Love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love" (I John 4:7-8). Since "Esau hated

Jacob” (27:41), he is a “profane person” (Hebrews 12:16), who is not of God. Just like Cain, Esau wants to kill his brother. Physically, he never does this. However, he does it spiritually by building his own nation (see chapter 36) that will battle against Jacob for Canaan (see Obadiah 10-11).

As we saw in 27:30, Esau is a type of Satan, who loses to Jesus at His second coming. Esau vows to kill Jacob once the days of mourning for their father are over. Similarly, Satan will not give up once Israel is saved at Jesus’ second coming. Instead, he will plan a final attack with a large army against God after the millennial reign is over (Revelation 20:7-9).

27:42 Esau comforted himself in the idea of killing Jacob. Our sin nature comforts itself in the thought of doing sin. Instead, as the body of Christ, we should allow God to comfort us in tribulation (II Corinthians 1:3-4), which we suffer for having faith in God’s Word (II Timothy 3:12), instead of catering to our sin nature.

27:44 Jacob was supposed to live with Laban for “a few days.” Instead, he will stay with him for twenty years (31:38). Even after 20 years, when Jacob finally sees Esau again, he will be afraid to meet him (32:11).

27:45 Does Rebekah honestly think that Esau will forget what Jacob did to him? He tricked him out of his birthright and his blessing. Esau will never forget.

27:46 This is Rebekah’s way of getting Isaac to send Jacob to Padan-aram where Laban lives. She knows that God does not want His people being polluted by marrying Canaanites. That is why Abraham got Rebekah to be Isaac’s wife, and she was from his family. Since Isaac has faith in God, he would want to do the same for Jacob. Therefore, Rebekah makes the suggestion here, and Isaac sends Jacob to Padan-aram in the next, two verses (28:1-2).

This is also God’s way of preserving the seed of the woman. Esau has already married Canaanite women (26:34). If Jacob does the same, the seed will be polluted. Therefore, God uses Satan’s tactics against him in having Jacob separate himself from the Canaanites here.

28 After having received their respective blessings in chapter 27, Jacob and Esau go further down the paths that reflect their blessings. Jacob endeavors to keep the seed line pure by going to marry someone of his mother’s house (vs. 1-5). Meanwhile, Esau pollutes his seed line even further by marrying an Ishmaelite (vs. 6-9). God rewards Jacob for having faith in Him by extending the Abrahamic blessing to him (vs. 13-15). He also reveals to him that the place where he is at is the location from which God will rule the heaven and the earth for all eternity (vs. 12 and 16-17), and Jacob leaves this place approaching God by faith, rather than by his own works (vs. 20-22).

28:2 Jacob is supposed to marry a cousin. In this way, the seed line of the woman will remain unpolluted.

28:4 This verse specifically tells us that the blessing of the Promised Land, that God gave to Abraham, has been passed on to Jacob and his descendants.

28:6-9 These verses are very careful to show the deliberateness with which Esau continued to disobey the Lord. As if it were not enough to grieve his parents by marrying two, Canaanite women (26:34-35), he now takes a third wife. This wife is from Ishmael's line when God had said through Sarah that Ishmael would not receive the inheritance (21:10). In other words, Esau is flagrantly disobeying God by marrying an Ishmaelite. Therefore, in the choosing of a wife, we see that Esau did not believe God's promise to Abraham. Meanwhile, in going to marry a cousin, Jacob is being deliberate in obeying the Lord, keeping the seed line pure.

Also, as we have mentioned, Ishmael represents the law, while the Canaanites represent wickedness, since God will want Israel to destroy them utterly later on. Therefore, you can see in Esau the deceivableness of the flesh. In other words, Esau married Canaanite women, which represent wickedness, and his parents were grieved over this (26:35). So, Esau "cleans up" his act by marrying an Ishmaelite, which represents the law. This is not unlike what a rebellious son might do to please his parents. A son may be into drugs, gangs, and other wicked things, such that his parents are disappointed in him. So, to appease his parents, he "cleans up" his act and starts attending church. His flesh is still satisfied because he is still not a believer, and his parents are satisfied because he seems to be doing well. The danger, now, is that, if someone presents the gospel to him, he will not believe it, since he thinks he is okay with God because he goes to church now. Thus, he is in worse shape now than if he continued in his wicked ways. This is the status of Esau. He cleans up his act by going to the law in marrying an Ishmaelite, and he will later claim that he is doing well (33:9) and he will act nice with Jacob (33:4), but he is still the same wicked person. In fact, he is even more steeped in his wickedness now, because he appears to be a better person, when he really is not.

28:12 Jacob sees the angels of God ascending and descending on a ladder. Further revelation of this, in John 1:51, is that this "ladder" is actually the Lord Jesus Christ. Then, 28:13 says that the context of this ladder is the land of Israel. Therefore, not only has God extended the promise of the land from Abraham to Isaac to Jacob, but He has also now declared that the Lord Jesus Christ will rule heaven and earth for all eternity from that land! Therefore, the significance of this land is far greater than Abraham and Isaac ever knew.

28:13-14 The promise of the land and the seed was given to Abraham in 12:1-3, passed down to Isaac in 26:2-4, and now it is passed down to Jacob. This is why God refers to Himself as "the God of Abraham, the God of Isaac, and the God of Jacob" (Exodus 3:6).

Note that God says that Jacob will spread out in all four directions (28:14). This tells us that the place, on which Jacob is lying, will be the center of the universe.

Also, note how the Lord stands above the ladder (28:13). However, in John 1:51, Jesus, as the Son of man, IS the ladder. What this shows is that, here in Genesis, we know that the Lord possesses heaven and earth, but it is not until the New Testament that we find out that, the way that God rules both realms is by sending His Son to die for our sins. In other words, the people in Genesis know that God will give them eternal life, but they do not know how He will accomplish this. As Hebrews 9:8 says, “The way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing” (Hebrews 9:8). Only after Jesus’ first coming did Israel learn that He IS the way to God (John 14:6), just like it was not until the book of John that they learned that He IS the ladder.

28:15 These promises to Jacob will not be fulfilled until the Lord Jesus Christ establishes His kingdom on earth. Since these promises are still future and God says that he will not leave Jacob until these promises are fulfilled, we know that God has kept the Jews alive as a people and will continue to do so into the future, even though Israel has not been God’s people for the last 2,000 years (Hosea 1:9), due to the insertion of the dispensation of grace, beginning with Paul in Acts 9. In fact, Jesus promises to be with Israel “unto the end of the world” (Matthew 28:20).

28:16-17 Jacob now understands that God will make His eternal dwelling place in Israel to rule over the entire universe, including heaven. This means that he is standing at the location of “the house of God” (28:17), which is why he is in awe.

28:19 “Beth” means house, and “El” means God, making “Beth-el” the house of God (28:22). However, because this will be the house of God in the future, the city is called Luz at this time.

28:20-21 Note that Jacob does not approach God based upon his own works. He does not say that, if he is a good person and obeys God’s law, then he will make the Lord his God. Rather, making the Lord his God is conditional only upon God’s performance, which means that he approaches God by faith, not by works. As such, Jacob bases his giving the tenth to God upon God’s faithfulness (28:22), rather than doing so to be rewarded by God. This is important to note because most people will do good works, worship God, and give God money in order to be accepted by God, but Jacob lives in grace. He gives to God in appreciation what God has already done for him, not the other way around.

28:22 In 14:18-20, Melchizedek, the priest of the most high God, appeared to Abraham, blessed him, and Abraham gave him tithes. In 28:18-22, Jacob recognized that he was in God’s presence, built an altar, vowed a vow, and promised to give tithes. It is quite possible, then, that Melchizedek also appeared to Jacob here. If that is the case, then the vow of Jacob, in 28:20-22, was spoken to Melchizedek, as the mediator between God and Jacob.

29 Jacob helps Rachel’s sheep as a type of the Good Shepherd, Jesus Christ (vs. 10-13). He works seven years for Rachel’s hand in marriage, as a type of Israel in the seven-year tribulation period before the marriage of Jesus to saved Israel (v. 18). Laban deceives Jacob, as a type of Satan trying to deceive God by bringing

false religion into the sheepfold of Israel (vs. 23-25). All of this is summed up with Leah's first four sons, which picture Israel's affliction, hatred by apostate Israel, marriage to Jesus Christ, and praising the Lord in the kingdom (vs. 32-35).

29:4 Haran is where Jacob's relatives live (27:43). Therefore, Jacob has met the right people.

29:10 There are three flocks of sheep around the well (29:2), and Rachel's flock makes it four (29:6). It is time to water the sheep (29:7), but they are not being watered because "they" are waiting for all the flocks to be gathered before "they roll the stone from the well's mouth" (29:8). The result is that sheep are lying idly by. Jacob rolls away the stone and waters Rachel's sheep. As such, he is a type of the Lord Jesus Christ. In Jesus' day, "the pastors are become brutish, and have not sought the Lord" (Jeremiah 10:21). The result was that they "destroy and scatter the sheep of My pasture" (Jeremiah 23:1). The Lord Jesus Christ comes along and gives His life for the sheep (John 10:11). He takes care of the sheep (Psalm 23). He declares: "If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the scripture hath said, out of his belly shall flow rivers of living water" (John 7:37-38). Thus, Jacob is a type of what the Lord Jesus Christ does for the sheep of God's pasture by giving water to Rachel's sheep, which would be the sheep of his pasture, when the world will not give them water.

Once Rachel's sheep are watered, then the rest of the flocks of sheep can also be watered. This is a type of the Gentiles being saved once Israel is saved. As Jesus said, "Let the children [Israel] first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs [Gentiles]" (Mark 7:27).

29:12-13 Rachel ran home, leaving the flock with Jacob. Laban then ran to meet Jacob. So, again, by taking care of the sheep when others abandon them, Jacob is a type of the Lord Jesus Christ. This is a type of how the Lord Jesus Christ "came unto His Own, and His Own received Him not" (John 1:11). Therefore, it was up to Jesus to teach sound doctrine to the little flock.

29:14 Laban pretends to accept Jacob, just like the Jewish religion pretended to represent God during Jesus' time on earth.

29:15 Laban is actually Jacob's uncle (29:10), but he calls Jacob his brother, probably just to say that he is close kin to him.

29:17 Today, girls with blonde hair and blue eyes are considered beautiful. However, the opposite must have been true in Israel at this time, because Leah was not considered beautiful, even though she had tender eyes, which means they were a light color, while Rachel was beautiful, presumably for her darker features.

29:18 "Jacob loved Rachel" (29:18), just like Jesus Christ loved Israel (John 13:1).

Jacob had the firstborn's blessing, and he had to work seven years for Rachel. By contrast, Esau was able to pay for three wives up front (26:34 and 28:9). Similarly,

Jesus is King of Kings and Lord of Lords (Revelation 19:16), yet He did not even have a place to lay His head on (Matthew 8:20). Rather, He “took upon Him the form of a servant” (Philippians 2:7). Meanwhile, the Pharisees were rich.

Also, Jacob’s work for seven years for Rachel is a type of how Jesus Christ has to have His people go through the seven-year tribulation period before they are saved and are brought into the kingdom.

We should also note that Jacob chose the younger, not the firstborn, just like Isaac and Jacob were the younger of their siblings but still received the firstborn’s blessing.

29:20 Although the tribulation period will be the worst time this world will ever see (Matthew 24:21), it will pass quickly for the Lord Jesus Christ, because He knows that He will get to marry His bride, Israel, at the end of those seven years (Revelation 19:7-9), just like the seven years of work passed quickly for Jacob, as he was working for Rachel.

29:21-22 Once the seven years are up, there is a marriage feast prepared. Similarly, once the seven years of tribulation are over, there is the “marriage supper of the Lamb” at which Jesus marries believing Israel (Revelation 19:7-9).

29:23-25 The true bride is Rachel, but Laban deceives Jacob by putting Leah in Jacob’s house, such that Jacob ends up marrying Leah instead. He did this “in the evening” (29:23), and it is during the “night” of the tribulation period that the false Babylonian religious system will be at its peak.

In fact, Satan has had thieves and robbers enter the sheepfold of the house of Israel (John 10:1) ever since God created Israel, as seen here with Laban. (Laban “beguiled” (29:25) Jacob like Satan “beguiled” Eve (II Corinthians 11:3).) At Jesus’ second coming, He will take the sheep out of the sheepfold (Isaiah 40:11) and lead them into His Father’s house, where He has prepared a place for them (John 14:2). But, because Jesus’ sheep “hear His voice: and He calleth His Own sheep by name, and leadeth them out” (John 10:3), Jesus will not be deceived, as Jacob was. Since He does the work Himself, He knows that the ones He marries are believing Israel. They are not of Satan. Jacob, then, is an incomplete type of Jesus Christ, since he does not discern correctly and ends up marrying Leah, when he had agreed to marry Rachel.

We should also note, from 29:23-25, that, in God’s eyes, sex equals marriage. After all, Jacob thought all along that he was marrying Rachel. The only time where Leah was in the picture was when Jacob had sex with her. There were no wedding vows or standing in front of a preacher, because sex equals marriage.

Also, Zilpah is given to Leah as a handmaid (29:24). This is a type of how the Gentiles are given to the Jews in the kingdom (Isaiah 61:6).

29:26 Laban shows that he is of the devil. Not only has he gone back on his promise to Jacob, but he also says, “It must not be so done in OUR country.” God gave the firstborn’s blessing to the younger with Isaac and Jacob, because God rewards based on faith, not by the law. Laban, however, goes against his promise and goes against the pattern that God has established by deceiving Jacob into marrying his firstborn. Things may be done like that in Laban’s country, but they are not done like that in God’s country. Thus, Laban represents the devil, who also tricks most Jews into thinking that the Antichrist is the true Christ, and they end up marrying him, instead of Jesus, as a result.

Also, marrying the firstborn and then marrying the secondborn may be a type of spiritual Israel. Israel was God’s firstborn (Exodus 4:22). Then, due to her unbelief, she has to be “born again” (John 3:3-7) in order to enter the kingdom of God.

29:27 “Her week” is defined as being seven years, which tells us that this is a week of years. This is important to note because Daniel 9:24-27 says that there are “seventy weeks” left before Israel enters the kingdom. The 69th week ended with the crucifixion of the Messiah, and the 70th week is defined as a “one week” covenant that the Antichrist makes with apostate Israel. Since we know that a week can be a week of years, and not just a week of days, we know that the “one week” covenant the Antichrist makes is really the seven-year tribulation period. This also gives us another parallel between Jacob serving seven years for Rachel and the seven-year tribulation period.

29:28 Due to Laban’s deception, Jacob’s service to him has been doubled from seven years to fourteen years. It will take another six years after that before Jacob finally leaves Laban (31:41).

29:30 This verse shows that Laban gave Rachel to Jacob to be his wife just after this conversation. In other words, Jacob married Rachel right after he married Leah. He agreed to work another seven years to marry Rachel, but he did not have to wait for the additional seven years to be over before he actually married her.

29:31 God’s plan is for Jacob to have 12 sons to be the 12 tribes of Israel. Because Jacob loves Rachel and not Leah, God purposely gives Leah sons first. That way, Leah will try to have as many sons as possible in order to get Jacob to love her, and Rachel will try to have sons to keep up with Leah. The result will be 12 sons by Leah, Rachel, and the two handmaidens.

29:32-35 Leah has four sons, and each one is named based upon how she feels about them. Reuben’s name means the Lord looked on my affliction. Simeon’s name means the Lord has heard that I am hated. Levi’s name means my husband is joined unto me. Judah’s name means I will praise the Lord. Similarly, Jesus sees Israel’s affliction and dies for their sin at His first coming (Reuben). Believing Israel is hated by apostate Israel in the tribulation period, and the Lord hears her (Simeon). He then joins Himself to her in marriage at His second coming (Levi), and the Lord is praised by Israel in the kingdom (Judah). Thus, the name of each tribe of Israel represents a stage in Israel’s history. Leah “left bearing” (29:35) after

the fourth son, because, in type, Israel is now in the kingdom with her husband, the Lord Jesus Christ.

30 Verses 1-24 cover the births of sons 5-11 and the prophecy of son 12 for Jacob. They foreshadow Israel judging the Gentiles in the kingdom (Dan), Israel in the tribulation period (Naphtali), Jesus' second coming (Gad), saved Israel in the kingdom (Asher), Gentiles serving Israel in the millennial reign (Issachar), and believing Gentiles dwelling with Jesus forever (Zebulun). The last two sons represent the dispensation of the fulness of times when all saved people in Israel's program (Joseph) are gathered to Christ in the earth, and all saved people in the body of Christ (Benjamin) are gathered to Christ in the heaven (Ephesians 1:10).

With the 12 tribes of Israel set by God, Jacob makes a deal with Laban in which he works to earn sheep. The manner in which Jacob treats the sheep is a type of how the gospel saves people from Satan's kingdom and makes them spiritually strong, while the strong of this world are spiritually weak.

30:1 Rachel's barrenness represents how believing Israel appears to be barren during the tribulation period, since many follow the Antichrist. Rachel's flesh says she must have children, or else she will die. Similarly, many of believing Israel will die at the hand of the Antichrist. However, God proclaims regarding Israel: "Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord" (Isaiah 54:1), because Israel will prosper in the kingdom, much like Joseph (Rachel's son) will prosper in Egypt.

30:2-5 Both Abraham and Jacob had children by servants at the suggestion of their wives. By contrast, "Isaac intreated the Lord for his wife, because she was barren" (25:21). Thus, of the three patriarchs in Israel, Isaac showed the greater faith regarding bearing children.

30:6 Note the faulty reasoning of Rachel. She said that God heard her voice by her having a child through an adulterous relationship by her husband that was her idea. So, basically, she is saying that God rewarded her for her sin! Christians often do things like this today, as well. They will say, "My wife is terrible, so, God sent me another woman to be my wife." They say this even though God says that marriage is for life (Genesis 2:24), even in the case of a believer being married to an unbeliever (I Corinthians 7:10-15), and that divorce and re-marriage is adultery (Matthew 19:9). Thus, Rachel followed the lusts of her flesh, claimed that it was all God's idea, and God blessed her as a result, just like most Christians do today.

Also, note that this fifth child is named Dan, which means judge. The fourth child's name means to praise the Lord, and I said that that is a foreshadowing of Israel praising the Lord in God's eternal kingdom on earth (29:35). Well, Dan is a foreshadowing of Israel judging the Gentiles in the kingdom (Joel 3:12 and Revelation 1:6).

30:8 Naphtali means prevailed in wrestling, which is what believing Israel does spiritually in the tribulation period (Revelation 2:7). Naphtali is Jacob's sixth child, and six is the number of man, because he was created on the sixth day. Man reaches his peak in the tribulation period, as signified by the 666 of the beast (Revelation 13:18). Thus, the sixth child represents Israel in the tribulation period.

30:9 One good turn deserves another, and so Leah has her husband sleep with her servant, just like Rachel did with hers.

30:10 Jacob has slept with his two wives and their two servants. He now has seven sons by them, and the only woman he loves, Rachel, has none of them. As such, God is teaching Jacob to trust in Him, rather than in his own plans.

30:11 The number seven represents spiritual completion in the Bible, which is why it is mentioned many times in the book of Revelation. Jacob's seventh son is Gad. His name means, "A troop cometh," which is a foreshadowing of Jesus' second coming with the armies of heaven (Revelation 19:11-14) to save overcoming Israel from Satan and his forces.

30:13 Jacob's eighth son, Asher, means happy or blessed. This speaks of the blessedness that saved Israel receives in the kingdom (Matthew 5:3-12) from being married to the Lord Jesus Christ. The daughters calling Leah "blessed" is a type of the daughters of Gentiles calling the believing remnant of Israel "blessed" in the kingdom (Song of Solomon 6:9).

30:14-15 Rachel is not happy with the two sons by her servant. She still wants a son of her own, but she has not yet learned to ask the Lord for a son. Instead, she continues to use her flesh to try to have children, thinking that she will have a child if she eats something known for making someone fertile.

Leah has four sons, and she is not happy with those, because she wants her husband to love her. Thus, Rachel wants what Leah has, and Leah wants what Rachel has. The flesh is never satisfied. It always wants it all.

30:16-17 This verse alone should be enough to deter a man from getting involved with two women, much less four! God said that the husband shall rule over the wife (3:16). However, in Jacob's case, he has been made Leah's sex slave by her selling her son's mandrakes for sex! And, Jacob is the father of the twelve tribes of Israel! This shows how God can even use sinful man to accomplish His purposes.

God uses the mandrakes to teach Rachel a lesson regarding the flesh. Although Rachel gets the mandrakes that are supposed to increase her fertility, Leah is the one who gets pregnant. In so doing, God tries to teach Rachel to trust in God, rather than in the flesh.

30:18 Issachar is Jacob's ninth son, and his name means "my hire." This could signify how Jesus Christ will have the Gentiles as His hire during the millennial reign.

30:20 Zebulun is Jacob's tenth son, and his name means to dwell. If I am right about the meaning of Issachar's name, then Zebulun's name means that God will dwell forever with the believing Gentiles, who come out of the millennial reign siding with Him, rather than with Satan.

Leah names her sixth son "Zebulun" because she believes her husband will dwell with her now. If Zebulun pictures Gentiles dwelling forever with God in Israel's program, perhaps Leah is also a picture of these believing Gentiles dwelling with Jesus, while Rachel is a picture of Israel (see Matthew 2:18). Therefore, Leah (Gentiles) and Rachel (Jews) may be a complete picture of Jesus dwelling with His people for all eternity on the earth.

30:21 Dinah is the only daughter of Jacob mentioned. She is mentioned because, in 34:2, a Hivite defiles her. In return, in 34:26, Jacob's sons kill the man, who defiled her, and spoil the city. This is a type of how God will curse the Gentiles who curse Israel, as He promised in 12:3. They will go into everlasting punishment, as seen in Matthew 25:41-46. Thus, they are judged, and Dinah's name means judgment. Therefore, in Leah's last two children, Zebulun and Dinah, we see what happens with both believing and unbelieving Gentiles in Israel's program.

30:22-24 Finally, Rachel has a son of her own. Because Jacob loved Rachel (29:18,30), Jacob waited until Rachel had a son before he wanted to leave Laban (30:25). Therefore, God waited until 10 sons were born to Jacob by his other wives until He opened Rachel's womb, because, if Rachel gave birth first, Jacob would not have had 12 sons.

Joseph is the most complete type of Jesus Christ found in the Bible. As such, he represents all those saved in Israel's program. Rachel prophesies, here, that "the Lord shall add to me another son" (30:24). This son is born in 35:18. Rachel calls him "Benoni," which means "the son of my sorrow," but Jacob renames him "Benjamin," which means "the son of the right hand." Since Joseph represents Israel's program, Benjamin will represent the body of Christ's program. He is "the son of my sorrow" at first, because the Gentiles are apostate during Israel's program. However, he will later be "the son of the right hand," because God will focus His attention on the Gentiles, beginning in Acts 9, and save them as the body of Christ.

30:25 Now that Joseph has been born, Jacob wants to leave Laban's house and go unto his own place and to his own country. This represents how believing Israel was under the rule of apostate Israel. Apostate Israel became Satan's lawful captive (Isaiah 49:24-25) due to their apostasy. When Jesus Christ came, He entered Satan's house and bound Satan (the strong man) (Matthew 12:29) so that believing Israel could go into her place in her Father's house (John 14:2-3) in the kingdom. Therefore, once believing Israel "hath made herself ready" for her marriage to Jesus (Revelation 19:7), Jesus will want to leave heaven to go unto His Own place (God's kingdom on earth) and to His Own country (New Jerusalem), just like Jacob wants to do here.

30:26-28 Jacob has already served Laban 14 years for his two wives (31:41). Therefore, he wants to leave. However, Jacob agrees to stay in exchange for wages. Similarly, at His resurrection, Jesus is ready to bring believing Israel into the kingdom, but they are not ready to go in themselves. Therefore, they need to go through the tribulation period before Jesus Christ can bring His bride (Israel) into the kingdom.

30:29-30 Laban had been blessed because Jacob had been working for him. Similarly, apostate Israel was blessed by God, due to Jesus' coming to them, because of all of the physical miracles He performed for them (Matthew 4:23-24). Jacob says, "When shall I provide for my own house also?" (30:30). In other words, Laban has been blessed by Jacob's dwelling with him, but Jacob's goods have not increased. Therefore, Jacob will build for his own house during the next six years. Similarly, Jesus' first coming blessed apostate Israel, but believing Israel was only 120 people when Jesus left (Acts 1:15). Therefore, Jesus will "work" through believing Israel in the tribulation period in order to build His Own house. We see this, in that, halfway through the tribulation period, 144,000 Jews are sealed by God (Revelation 7:4) and all of the lost sheep of the house of Israel are saved by the end of the tribulation period (Romans 11:26).

30:31-32 In spite of all that Jacob has done for Laban, he does not want Laban to give him anything. Rather, Jacob will continue to feed and keep the flock, and he will only take the spotted and speckled, i.e., the undesirable, animals with him when he leaves. Similarly, when Jesus Christ left apostate Israel, He would not allow apostate Israel to give Him anything. Rather, he fed and kept the flock by having His servants give the gospel of the kingdom to all of Israel. Then, when Jesus comes back, He will take only the undesirable ones of Israel, i.e., "the lost sheep of the house of Israel" into the kingdom with Him (Matthew 10:6 and 15:24).

They are undesirable to apostate Israel, as seen by believing Israel being beaten, persecuted, hated, and killed by apostate Israel (see Matthew 10:17-23). "Not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise...; that no flesh should glory in His presence" (I Corinthians 1:26-29). In other words, if Jacob took the good sheep and grew from there, Laban could say that he made Jacob rich. Therefore, Jacob took the outcast sheep as his own. Similarly, if Jesus took the wise and the rich of the world, Satan could say that he made Jesus rich. Therefore, Jesus takes the outcasts and grows His kingdom from there.

30:33 Jacob does this so that HIS righteousness answers for him "in time to come" (30:33). Similarly, Jesus will only take the undesirable of Israel into His Father's kingdom with Him, so that He shows that, in time to come, HIS righteousness produces an innumerable number of people in His eternal kingdom on earth.

30:34 Laban probably thinks this deal is too good to be true. Therefore, he quickly agrees to it. Similarly, Satan gladly agrees to let Jesus have the weak of

this world, since Satan does not want those anyway. Little does Satan know that God's righteousness will make Satan's outcasts "shine forth as the sun in the kingdom of their Father" (Matthew 13:43).

30:35-36 This separation of the animals between Laban's flocks and Jacob's flocks represents how God's people are to be separate from the things of this world (Isaiah 52:11, II Corinthians 6:17, and Revelation 18:4). The three days' separation makes it clear what sheep belong to Laban and what sheep belong to Jacob.

The world does not want believing Israel, because they are foolish to them. The world calls them "an Outcast, saying, This is Zion, whom no man seeketh after" (Jeremiah 30:17), but God says that He "shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth" (Isaiah 11:12). As such, the world is not worthy of them (Hebrews 11:38). This is seen, in type, with the strong vs. the weak sheep. Jacob takes the weak sheep so that it is clear that God made them strong, and Jesus takes the despised of this world (I Corinthians 1:28) so that "the excellency of the power may be of God, and not of us" (II Corinthians 4:7).

Note also that Jacob put the weak sheep "into the hand of his sons" (30:35). At the time, Jacob had 11 sons, and a twelfth son would be born later (35:17-18). Similarly, Jesus will give the kingdom of God to the little flock of Israel (Luke 12:32), and the judgment of Israel will be committed to the 12 apostles (Matthew 19:28). At the time Jesus spoke this, in Matthew 19:28, 11 of the 12 were there, since Judas Iscariot is not included, since he did not follow Jesus. The twelfth apostle, Matthias, will be added later (Acts 1:26).

30:37-39 Jacob set white-straked rods in front of the animals so that their young would be straked so the flock would belong to Jacob. This is a type of how God uses the foolishness of the preaching of the cross to save those who believe (I Corinthians 1:18,21). God takes the weak of this world, gives them the gospel, and makes them strong in the world to come by placing them into Christ and giving them eternal life. Meanwhile, the strong in this world will not listen to the gospel because they think they do not need God, and so they will die in their sins and go to the lake of fire. All of this is pictured in the straked vs. the strong sheep. "Though your sins be as scarlet, they shall be as white as snow" (Isaiah 1:18) tells us that God takes the "speckled and spotted" (30:39) sheep and makes them pure white, being washed in the blood of the Lamb (Revelation 7:14).

30:40-42 Jacob then only put the rods in front of the stronger sheep. In that way, the ringstraked, speckled, and spotted sheep became the stronger ones, while Laban's sheep became the feebler ones. In type, spiritually speaking, the stronger ones are the ones who believe. Therefore, Jacob's actions in these verses are a type of how God only reveals the truths of His Word to those who diligently seek Him (Hebrews 11:6). To unbelievers, the deep things of God are concealed (Proverbs 25:2; I Corinthians 2:14; Matthew 13:10-13). As such, God's people become stronger, while Satan's people become feebler.

30:43 This is a type of how Jesus Christ will continue to increase throughout eternity (Isaiah 9:7).

31 Laban's sons turn against Jacob (v. 1), and so God tells Jacob that it is time for him to go back to Canaan (vs. 3,18). Jacob recounts his 20 years serving Laban, and how Laban deceived him every step of the way (vs. 4-16 and 38-42). In spite of God telling Laban not to speak to Jacob after he left him (v. 24), Laban comes to Jacob and gives a much different account of Jacob's time with him (vs. 26-30 and 43). Nevertheless, Jacob makes a covenant with Laban (vs. 44-54), and the Bible never mentions what happens to him afterward (v. 55), since he is a type of the devil, while Jacob is a type of believing Israel. Also, Rachel is a type of apostate Israel in this chapter, because she stole images of gods (v. 19) and lied to protect them (vs. 34-35). This is probably why Rachel is not mentioned as being part of Israel in the burial plot in Canaan (49:30-31). In other words, she probably is not saved.

31:1-2 Laban's sons are angry that they have lost their inheritance. Similarly, those who follow Satan, "the god of this world" (II Corinthians 4:4), are angry at believers, such that they mock them, scourge them, torture them, and kill them, if possible (Hebrews 11:36-37). Laban's sons are a type of the Jewish religious leaders during Jesus' day, who delivered Jesus up to Pilate to be crucified because they were envious of Him (Matthew 27:18).

31:3 Once all Israel is saved (Romans 11:26), the Lord will tell Jesus Christ to bring them into the Promised Land, much like the Lord told Jacob, here, to return to Canaan.

31:7 Laban deceived Jacob and changed his wages ten times, just like apostate Israel deceived the believing remnant of Israel with their Jewish religious system and tempted the Lord ten times in the wilderness (Numbers 14:22). But, God protects believing Israel and will bring them into the Promised Land, just like God protected Jacob from harm.

31:8 When you tell the truth, things are simple. Since God's Word is truth (John 17:17), there is a "simplicity that is in Christ" (II Corinthians 11:3). However, the devil is a liar, and the father of the lie (John 8:44). Lies are complex because, whenever the lie is about to be discovered, what is said has to be changed to divert attention away from the lie. Therefore, the devil is the author of confusion (I Corinthians 14:33). Because religion follows Satan's lie program (John 8:44), what is taught in that program is always changing, much like Laban kept changing Jacob's wages on him (31:7) and kept changing the terms of his agreement with Jacob (31:8). When Laban changed the terms, God changed the circumstances to remain in Jacob's favor. This was proof positive that God was with Jacob.

31:9 Because religion's wealth is in the things of this world, not in the things of God, God will take away apostate Israel's wealth from the tribulation period and give it to the believing remnant of Israel at His second coming, much like God has taken away the wealth of Laban and has given it to Jacob (see Matthew 25:28-30).

31:10 Grisled means gray. A ram is a male sheep, and “cattle” is used, in this context, to refer to sheep. Therefore, when this verse says that “the rams...leaped upon the cattle,” it simply means that the male sheep got with the female sheep to reproduce.

31:13 Twenty years prior, the Lord appeared unto Jacob. Jacob vowed that the Lord would be his God, if God took care of him and brought him back to his father’s house in peace (28:20-21). God has fulfilled His end of the deal for twenty years. The only thing left is to bring Jacob back to his father’s house in peace. Since it is now time for that to happen, God reminds Jacob of his covenant with him so that he will return to Canaan.

31:14-16 Rachel and Leah represent Jews born into the Jewish religion system, who realize that that system takes away their inheritance in God, rather than giving them eternal life and a reward in the kingdom. Therefore, they abandon religion for faith in God and His Word to them. Thus, Rachel and Leah break ties with their father and continue to be wives to Jacob, just like the lost sheep of the house of Israel will break ties with the Jewish religion and believe the gospel of the kingdom instead.

31:17-18 Here, Jacob is a type of the Lord Jesus Christ gathering up the believing remnant at the end of the tribulation period and bringing them into God’s kingdom in Israel. This is also pictured in Psalm 23.

31:19 Rachel’s stealing her father’s images is a type of how some will believe the gospel during the tribulation period, but then will stop believing so that they may have “riches and pleasures of this life” (Luke 8:14). People like this will be discovered and cast out of God’s kingdom (Matthew 22:11-13). This is why Rachel dies before she gets to dwell in the Promised Land with Israel (35:19).

31:20-21 Jacob takes all that he has without telling Laban that he has left. Similarly, Jesus Christ will come “as a thief in the night” (II Peter 3:10), spoiling Satan’s goods (Matthew 12:29) and bringing His reward to the believing remnant of Israel (Isaiah 40:10-11). Jacob “passed over the river” (31:21), just like Jesus Christ will bring believing Israel over the Jordan River and into the Promised Land (Deuteronomy 2:29). Jacob sets his face toward Mount Gilead, just like Jesus will set His face toward Mount Zion (Joel 2:32).

31:22-23 It took three days before Laban found out about Jacob’s leaving him, just like Satan will be caught unawares at Jesus’ second coming. Just like Laban caught up to Jacob in Mount Gilead, Satan’s forces will come against Jesus for a battle to make war against Jesus (Revelation 19:19).

31:24 It is understandable that Laban is not to speak to Jacob bad, but why is he not to speak to Jacob good? Probably, the reason is because Laban is not over Jacob any more, and so he has no authority to bless or curse him. Similarly, when Jesus Christ brings believing Israel into the kingdom, Satan will have no ability to

bless or curse Israel, as God will have cast him into the bottomless pit to stay for 1,000 years (Revelation 20:1-3).

31:25 Jacob pitching his tent in the mount is a type of how Jesus Christ, as His second coming, will stand upon the Mount of Olives (Zechariah 14:3-4).

31:26-30 Laban disobeys God's command by speaking bad to Jacob. Similarly, after he is loosed from the bottomless pit, Satan will speak bad to the nations, deceiving them into following him (Revelation 20:7-9).

31:26 Laban makes a false accusation. Jacob did not take away Laban's daughters as you would captives. Rather, they voluntarily went with Jacob (31:14-16). Similarly, believing Israel voluntarily goes with Jesus Christ into the Promised Land at His second coming. They are not forced by Jesus Christ to follow Him, as Satan will probably say they were after his time in the pit.

31:27 Laban claims he would have given Jacob a grand sendoff. However, given that Laban's countenance was not to Jacob as it was before (31:2), Laban is probably lying here.

31:28 Laban says that Jacob is a fool. Scripture defines a fool as someone who does not believe that there is a God (Psalm 14:1 and 53:1). In running away from Laban, Jacob is obeying what God told him to do (31:3), which means that Jacob is a wise man. In speaking to Jacob at this time, Laban is disobeying what God told him to do (31:24), which means that Laban is the fool. Therefore, Laban says the opposite of what is true, just like Satan will do at the final battle against the Lord Jesus Christ after the millennial reign (This is how he deceives the nations.) (Revelation 20:7-9).

31:29 Since God told Laban not to speak good or bad to Jacob, Laban has no control over the situation. Therefore, Laban has lied again by saying that he has the power to do Jacob hurt, if he wants to. Note also that Laban does not recognize God as the God over all, or even over Laban. Rather, Laban says that God is "the God of YOUR father." In other words, Jacob serves Jehovah, but Laban serves false gods (31:30).

31:30 Here is yet another lie by Laban. Laban makes it sound like Jacob stole a bunch of Laban's stuff and is now going back to where his father lived so that he can gain his father's wealth, as well. However, Jacob had already "increased exceedingly, and had much cattle, and maidservants, and menservants, and camels, and asses" (30:43). Therefore, when Jacob went to Canaan, he brought HIS stuff, not Laban's stuff. Also, Jacob went to Canaan because God commanded him to do so (31:3), not in order to gain more wealth. Also, note that Laban's primary concern is to recover his gods. They must not be gods, if they cannot even protect themselves, much less Laban!

31:31 Remember that Laban represents religion. When Jesus was on earth, the Jewish religious leaders tried to take the kingdom of heaven by force (Matthew

11:12). Jesus came and bound the strong man (Satan) in order to bring the little flock into God's kingdom (Matthew 12:28-29). Thus, Jacob's secret stealing away of Rachel and Leah is a type of how, at Jesus' second coming, Jesus will come "as a thief in the night" (II Peter 3:10). This is not to say that Jesus could not win the victory over Satan, but it is to say that a stealing away at night is a more effective tactic.

31:32 Jacob pronounces a death sentence upon the woman he loves (29:18). It may appear that Rachel gets away with her crime, because Laban does not discover his gods among her stuff. However, Jacob, as Israel, is the one who has the power to do her hurt, not Laban. Therefore, she will die before entering the Promised Land because of her unbelief (35:19).

Similarly, in the tribulation period, Satan claims that he has the power to kill people (Revelation 13:15), but he can only destroy the body, not the soul (Matthew 10:28). God pronounces His Own death sentence upon those who take the mark of the beast or worship his image (Revelation 14:9-11). Those, following the Antichrist, will think that they are okay, but, in the end, God will destroy them, not allowing them to enter the Promised Land (Revelation 19:21), as Jacob does with Rachel here.

31:35 Rachel hides her sin by blaming her flesh. Similarly, those, taking the mark of the beast in the tribulation period, will say that they did so in order to have food (Revelation 13:17). In other words, they will blame their flesh for their sin. That is why Jesus tells Israel not to allow a hand, foot, or eye to keep them from entering the kingdom of God (Mark 9:43-48).

31:36-37 Jacob did not sin, but Rachel had sinned. Rachel is Jacob's wife, which means that her sin counts for Jacob. However, Laban could not see her sin. Similarly, believing Israel sins in the tribulation period, but her sin is not counted against her, because the blood of Christ has covered her sin. As such, Jacob's chiding with Laban, here, is a type of Jesus on the cross telling Satan, "Who is Mine adversary? let him come near to Me. Behold, the Lord God will help Me; who is he that shall condemn Me?" (Isaiah 50:8-9).

31:38-41 Jacob served Laban and was mistreated. He suffered through theft, drought, and cold (31:39-40), and he did not exact vengeance upon Laban (31:38). He served 14 years for Laban's two daughters and 6 years for his sheep. Similarly, Jesus Christ had to be tempted by Satan (Matthew 4:1-10) and crucified without exacting vengeance upon him (Isaiah 53:7-8), in order to gain His bride, Israel (Revelation 21:9-10), and the Gentiles as His inheritance to rule over (Psalm 2:8).

31:42 The only reason Jacob had any possessions is because God was with him to give him the victory over Laban. Similarly, the only reason why Jesus has a kingdom is because God gave it to Him. All that He has is because of the Father (John 17:9-10). The Lord God helped Jesus in giving Him the victory over Satan on the cross, as Jesus said prophetically in Isaiah 50:7,9, "For the Lord God will help Me; therefore shall I not be confounded....Behold, the Lord God will help Me." We

often do not think of Jesus as needing help, but He would not be fully man if He did not need help from God. Therefore, Jacob's struggles with Laban are a type of Jesus' struggles with Satan. Both men won the victory, because God gave them the victory.

31:43 Jacob served 20 years for Laban's daughters and sheep (31:41), and yet Laban claims that his daughters and sheep still belong to Laban. As such, Laban is a type of Satan, who says that he will be God and possess the earth (Isaiah 14:13-14), when Jehovah God has said that "all the earth is Mine" (Exodus 19:5), as is heaven (Isaiah 66:1).

31:47-48 My study Bible makes the note that Jegarsahadutha and Galeed both mean "the heap of witness," but the former is Chaldean, while the latter is Hebrew. This shows that the Hebrew language has already been established, and it is being used by God's people, i.e., Israel, while Laban still uses Chaldean, showing that he is not part of God's people. This is important to note because God had called Abram to leave Ur of the Chaldees (11:31 and 12:1). God says that His people are to depart from the unclean thing (Isaiah 52:11), which is why God had Abram leave the Chaldees and why God had Jacob leave Laban. Although Jacob had lived with Laban for 20 years, Jacob continued to have faith in God, as shown by his use of Hebrew, instead of Chaldean. Then, in verse 48, God Himself interrupts Laban's speech to show that God recognizes the name of it as Galeed, which shows that God is the God of Israel.

31:51-52 Basically, Laban agrees to stay on his side of the heap, and Jacob agrees to stay on the other side of the heap. These are the last words ever recorded by Laban in scripture. I mentioned that Laban is a type of the devil, and Jacob is a type of Jesus. Therefore, this heap is a type of the gulf that is fixed between the lake of fire and God's kingdom (heaven and earth) (Luke 16:26). Once Jesus wins the final victory over Satan after the millennial reign is over, Satan will be tormented for ever and ever in the lake of fire (Revelation 20:10). Meanwhile, believing Israel will reign with the Lord Jesus Christ in heaven and earth for ever and ever (Revelation 22:5). Thus, Jesus stays in paradise for ever, and Satan stays in the lake of fire for ever, much like Jacob will stay on his side of the heap and Laban will stay on the other side of the heap.

31:53 This is the only verse in the Bible that refers to "the God of Nahor." There are two Nahors: 1) Abraham's grandfather, and 2) Abraham's brother (11:25-26). Since Laban refers to "The God of Abraham and the God of Nahor, the God of their father" (31:53), he is probably referring to Abraham's brother. There is never any mention of Nahor serving Jehovah God. In fact, Joshua 24:2 says that Abraham's and Nahor's father, Terah, "served other gods." Therefore, Nahor probably never served Jehovah God. If he did, he would have gone with Abraham to Canaan. Nevertheless, Laban says that both Nahor and Abraham served Jehovah God. This is another sign that Laban thinks that all the gods are the same. In his mind, Jehovah God is not better than the other gods. He believes this in spite of the evidence of the prosperity of Jacob due to his serving Jehovah God, and Laban witnessed this for 20 years. Thus, this is further evidence of Laban's apostasy.

“The fear of his father Isaac” (31:53) was also mentioned in 31:42. This probably refers to how Isaac feared the Lord by giving Jacob the firstborn’s blessing (Hebrews 11:20). Therefore, swearing by “the fear of his father Isaac” would be another way of saying that, in spite of the fact that Laban does not recognize Jehovah as the only God, Jacob does recognize this and will continue in the tradition of his father, Isaac, in fearing the Lord, as well.

31:55 In light of what we know about him, “Laban...returned unto his place” (31:55) gives the idea that he remained in his place of unbelief for the rest of his life. This seems to be the case, since we never hear what happened to Laban after this. As such, he is a type of the devil in the lake of fire. Once he is in everlasting fire, which is “his place” (Matthew 25:41), he will never be heard from again. Praise the Lord!

32 God is with Jacob, as evidenced by the angels of God meeting him (v. 1). However, he is still “greatly afraid and distressed” (v. 7) at the prospect of meeting Esau, since Esau had promised to kill him (27:41). Therefore, he sends a gift of 550 animals to Esau (vs. 13-16). Because Jacob is still acting in the flesh, God Himself wrestles Jacob all night long (v. 24) until he learns the lesson to trust in God to bless him apart from his own works (v. 26). Learning this lesson makes Jacob a prince with God, and God gives him the name “Israel” to reflect this (v. 28).

32:1-2 God spoke directly to Laban (31:24), and Laban disobeyed God (31:26-30). Now, Jacob will meet Esau, and the last we had heard from Esau was that he would slay Jacob (27:41). Jacob will soon be the father of the nation of Israel (32:28), which makes him the father of God’s people. Hebrews 1:14 says that the angels of God are “ministering spirits, sent forth to minister for them who shall be heirs of salvation.” Therefore, God gives Jacob an angelic escort to his meeting with Esau in order to protect him.

Christians will say, “See, you have a guardian angel, because we see angels protecting Jacob.” This statement is wrong for at least four reasons. First, I have Christ living in me (Galatians 2:20), and I have the indwelling Holy Spirit (Romans 5:5). With two members of the Godhead within me, I certainly do not need a guardian angel on top of God Himself! Second, Jacob actually saw the host of angels around him. No one today has seen angels. If they tell you that they have, they are lying, because Colossians 2:18 says that no one today has seen angels. Who are you going to believe, God or man? Third, Jacob had a whole host of angels, not just one “guardian” angel. Fourth, none of us, today, are the father of God’s people. God will soon name Jacob “Israel” (32:28), and Jacob still needs to have his 12th son in order for there to be 12 tribes of Israel (35:16-18). 12 tribes are important, because 12 is God’s number of governmental perfection, which is why Jesus named 12 apostles. Therefore, God needs to keep Jacob alive at this time. By contrast, God is not fulfilling prophecy like this through any of us today. Therefore, we can die whenever, and it would be okay, because we would continue our eternal life in heaven. In fact, “To depart, and to be with Christ...is FAR better”

than staying on this fallen earth (Philippians 1:23). If you do not agree, then you are not using the mind of Christ (I Corinthians 2:16) to come to your conclusion, as Paul did (Philippians 2:5).

32:3 Since Jacob has a host of angels with him, the messengers he sent to Esau may have been angels. (They are called “messengers,” while those, in 32:16, are called “servants,” which means that the former are probably angels, while the latter are probably Jacob’s hired servants.) Luke 16:22 says that, before the cross, when a believer in Israel’s program died, he “was carried by the angels into Abraham’s bosom,” which is where paradise was at the time. Since Jacob will now cross over Jordan and enter the Promised Land (37:1), these angels are going to carry him into paradise by getting him through his meeting with Esau without being harmed. As such, Jacob’s meeting with Esau is a type of “the valley of the shadow of death” (Psalm 23:4), i.e., the tribulation period, that the believing remnant of Israel will have to go through before they come into God’s eternal kingdom on earth themselves.

32:4-7 Jacob is still acting through his flesh. First, he calls Esau “my lord” and himself Esau’s servant, when God had already said that Esau would serve him, not the other way around (25:23). Second, he brings gifts to Esau so that Esau will treat him well. Third, he “was greatly afraid and distressed” (32:7) when he heard that Esau was coming with 400 men. Jacob has a host of angels with him. Just ONE angel, the Angel of the Lord, killed 185,000 people in one night (II Kings 19:35)! So, why is Jacob afraid of a mere 400 people?! “If God be for us, who can be against us?” (Romans 8:31).

We are not told what the angels told Esau (32:6). However, when Jacob meets Esau, Esau treats him well (33:4). Therefore, we can assume that, if Esau still wanted to kill his brother, the angels straightened him out. (Angels are good at that sort-of thing!)

32:9 Unbelieving Laban identified Jacob’s God as “the God of Abraham, and the God of Nahor” (31:53), but Jacob rightly identifies Him as “God of my father Abraham, and God of my father Isaac” (32:9). This shows that, while Jacob is afraid of Esau in his flesh, he still has faith in God in his spirit. Thus, Jesus Christ will have to wrestle with him later to get the restlessness of the flesh out of him (32:24-28).

32:10 Mercy is not being punished when you deserve to be punished. Grace is receiving a gift that you do not deserve. Jacob says that he is not “worthy of the least of all the mercies, and of all the truth” (32:10) that God has given him. Then, he refers to how prosperous he has become. Since mercy does not refer to prosperity, Jacob’s prosperity must have come from the truth he received. In other words, because of Jacob’s faith, God gave him truth, and this truth is of blessings due to believing, just as God did with his grandfather, Abram, in 12:1-3. Thus, Jacob recognizes that God has blessed him for his faith, rather than for any works that Jacob had done.

Similarly today, God blesses us with the spiritual prosperity of “all the treasures of wisdom and knowledge,” which are hid in Christ, when we simply believe God and His Word (Colossians 2:2-3).

Crossing over Jordan in the Bible is symbolic of entering into God’s kingdom, because, when Israel crossed over Jordan under Joshua (Joshua 3:14-17), they entered the Promised Land. Therefore, note how Jacob, when he left the Promised Land and went back to Ur of the Chaldees, he only had a staff. Now, though, he is going to cross over Jordan and enter the Promised Land (37:1). Therefore, he will do so with great wealth. We can say, then, that Jacob will be the first to receive great wealth in the Promised Land because of his faith in God, which is appropriate, since God will re-name him “Israel” (32:28) before he actually enters into the Promised Land.

32:11 The great obstacle, standing in Jacob’s way before entering the Promised Land, is Esau. Similarly, in the tribulation period, the Antichrist will be the great obstacle standing in believing Israel’s way before they enter God’s eternal kingdom on earth.

32:12 This shows that God is with Jacob, because He extended the Abrahamic promise to him.

32:13 Note how Jacob’s possessions are said to be “that which came to his hand.” This shows that God gave Jacob his great wealth, because his possessions came to him, rather than him going after them.

32:14-20 In spite of the fact that God told Jacob to go back to Canaan and that He would be with him (31:3) and “the angels of God” (32:1) met Jacob on the way, Jacob is still “greatly afraid” (32:7) that Esau will fulfill his promise to kill him (27:41). So much so, that Jacob sends a gift of at least 550 animals to Esau! Sadly, this shows that Jacob believes Esau’s promise to him over God’s promise to him.

32:22 I am sure that Jacob’s daughters are with him, also. They are just not mentioned.

32:24 As already seen in this chapter, Jacob is still in the flesh, since he is “greatly afraid and distressed” (32:7) over Esau, even though God had told him that, if he returned unto his country, that God “will dwell well with” him (32:9). Therefore, God the Son takes on flesh and wrestles with him. This way, Jacob sees physically what he is doing with the Lord spiritually. Now, most Christians believe that the man, with whom he wrestles, is an angel. (This shows what a great influence the traditions of man are, since the Bible never says that Jacob wrestled with an angel.) However, we will soon see important clues that tell us that he did, in fact, wrestle with God Himself.

Jacob wrestled with God “until the breaking of the day,” just like the lost sheep of the house of Israel will not all believe the gospel until just before Jesus’ second

coming (Matthew 25:5-10). It is not a coincidence, then, that the tribulation period is referred to as the night, and Jesus' second coming is the dawning of the day (Psalm 30:5; Zephaniah 1:14-15; Matthew 24:29; II Peter 1:19 and 3:10).

32:25 I would take this verse to mean that God saw that Jacob had not prevailed against God. Therefore, God touched the hollow of Jacob's thigh to cause it to be out of joint.

God had given Jacob the promise that He gave his grandfather, Abraham. Specifically, God gave Jacob the promise of the land, making his seed as the dust of the earth, blessing all the families of the earth through Jacob and his seed, and will be with Jacob until He fulfills this promise (28:13-15). Jacob believed God when He made that promise to him (28:16-22). However, now that Esau is coming to meet him with 400 men, Jacob is "greatly afraid and distressed" (32:7). In other words, Jacob has allowed his flesh to overcome his faith in God's promise to him.

Therefore, God came to Jacob to show him that his flesh is weak. Obviously, God is so powerful that He could wrestle with Jacob and kill him in one second. But, the goal of the wrestling is for Jacob to see the weakness of his flesh so that he will trust in God to give him the promise, apart from anything that Jacob does in his flesh. God wrestles with Jacob all night long, and He notices that Jacob has not prevailed yet, meaning that Jacob has not yet seen the weakness of his own flesh. Jacob is still trying to obtain the promise from God by his own fleshly efforts.

Therefore, God touches the hollow of his thigh, casing his thigh to become out of joint. 32:32 says that, by touching his thigh, God made a sinew in his thigh to shrink, causing him to limp (32:31). Since we are never told of God healing this sinew, Jacob probably limped around for the rest of his life.

In II Corinthians 12:7, Paul says that, because of "the abundance of the revelations" that he had received, God gave him "a thorn in the flesh" "lest [he] should be exalted above measure." Three times, Paul asked for God to remove this thorn, and God said, "My grace is sufficient for thee: for My strength is made perfect in weakness" (II Corinthians 12:9). Paul's conclusion is that weakness in the flesh translates into being strong in the spirit (II Corinthians 12:10).

Similarly, God is about to exalt Jacob to be the head of God's nation, Israel (32:28). God wrestles with him and determines that his flesh is still too strong to take this position, because he will be exalted above measure. Therefore, God gives Jacob a thorn in the flesh, which is a permanent limp, to weaken his flesh so that he will always remember that God made him what he is.

The reason God weakens Jacob's thigh is because the thigh was used in making a covenant. In 24:9, Abraham's servant put his hand under Abraham's thigh as a way to swear an oath to Abraham that he would try to find a wife for Isaac and the wife would not be a Canaanite woman. Thus, by weakening Jacob's thigh, God is saying that Jacob's flesh needs to be weakened in order for God to make Jacob the leader of God's nation, Israel.

32:26 Apparently, Jacob no longer had the strength to wrestle with God, and so Jacob just held onto Him. Jacob's statement of, "I will not let Thee go, except Thou bless me" (32:26) is a significant breakthrough for Jacob. It shows that, instead of trying to get the blessing himself, Jacob now realizes that his flesh is weak and that it is God Who will have to bless him, without Jacob working for it.

32:27-28 "Israel" is mentioned 2,601 times in the Bible, and its first mention is in this verse. Because Jacob is now trusting in God over his own flesh, God gives him the name "Israel," which means that he has power with God and with men as a prince. "Hast prevailed" does not mean that he defeated God. Rather, it means that his spirit has prevailed over his flesh in trusting God's grace toward him. Note that he has "power WITH God," not power OVER God. This means that, when God sets up His kingdom on earth, Israel will rule over the earth WITH Him (Matthew 19:28 and Revelation 22:5). Thus, because Jacob trusts in God, Jacob "hast prevailed" over his own flesh, making him a prince, who will have power with God in ruling with God over the earth forever (Luke 1:33). Therefore, God gives Jacob the name "Israel" to reflect this.

Also, the fact, that Jacob says that his life was preserved (32:30), shows that he did not prevail over God. It shows that God miraculously kept Jacob alive during the all-night wrestling match.

32:29 God the Son is the only member of the Godhead with a body (Colossians 1:15 and 2:9). As such, Jacob must have wrestled with Jesus. However, the name of Jesus is not revealed to man until Matthew 1:21. Therefore, Jesus blesses him without telling Jacob His name. We also see this in Judges 13:18, where the angel of the Lord tells Manoah that his name is a secret. (This may be so that Satan does not learn His name. After all, Jesus' crucifixion was also kept secret from Satan (I Corinthians 2:7-8).)

32:30 Jacob says that he saw "God face to face." This tells us that he did, in fact, wrestle with God Himself. In Exodus 33:20, God tells Moses that no man can see His face and live. However, that refers to seeing God in all of His glory. Fallen man can see God face to face and live if God is in a human body, as evidenced by all those who saw Jesus Christ, God in the flesh, at His first coming. That is because Jesus came "in the likeness of sinful flesh" (Romans 8:3), meaning that He did not come in His clothing of light (Psalm 104:2). Therefore, God the Son must have taken on a similar body when He wrestled with Jacob, since we are told that Jacob wrestled with a man (32:24).

Today, in the dispensation of grace, we see God face to face by reading and believing His Word (II Corinthians 3:18 and 4:6), and we do not die because God has declared us "holy" (Colossians 3:12) by the blood of Christ!

32:31-32 "Halted upon his thigh" means that he limped on his thigh. "The sinew which shrank" probably resulted in a permanent limp for Jacob to remind him of this experience.

The fact, that “the children of Israel” would not eat of the sinew that shrank for at least 400 years after this, shows the importance of this event, because it is the first time that God identified His people as “Israel.”

33 Jacob shows that he loves Rachel and her son, Joseph, the most out of his family (vs. 1-2). Esau shows that he does not want to kill Jacob any more (v. 4), probably because he is materially wealthier than Jacob, and so Esau thinks he really did get the firstborn’s blessing (vs. 1 and 9). However, this still does not keep Esau from receiving Jacob’s present (v. 11). Esau thinks that Jacob wants to settle in Esau’s land, but Jacob is really going to Canaan. Jacob lies to Esau to get him to go back to his land (v. 14), while Jacob settles in Shechem, against God’s command to him (vs. 17-19). Then, he builds an altar in the name of God, but he probably performs pagan sacrifices on that altar (v. 20). Thus, this chapter shows Jacob following his own flesh to the point of blaspheming God’s name, perhaps because he became prideful after the wrestling match in the previous chapter. God will use the events of chapter 34 to get him back on track.

33:1-2 Jacob is the typical guy. He loves his children based upon how he loves the children’s mother. The two handmaids of his wives and their children go first, then Leah and her children, and then Rachel and her one child. That way, if Esau and his men attack, it will be his least loved wives and children who will be injured and/or killed.

33:3 In spite of God’s assurance to protect him (28:15), Jacob still approaches Esau humbly. God had told him that his name would now be “Israel” (32:28), signifying his faith in God to bless him (32:26). Yet, he acts like “Jacob,” meaning that he is a heel catcher (25:26 and 27:36). In other words, “Jacob” follows the flesh, while “Israel” believes God. Therefore, although God had just changed his name to “Israel,” God still calls him “Jacob” (33:1) and will have to remind him later that “thy name shall not be called any more Jacob, but Israel shall be thy name” (35:10), because Jacob is operating in the flesh.

33:4 Esau is a “profane person” (Hebrews 12:16), which means that he does not believe God and he cares only about the things of this world. Therefore, he threatened to kill Jacob when Jacob received the firstborn’s blessing instead of him (27:41). However, twenty years have passed since then (31:38), and Esau is a materially wealthy man now (34:9), as evidenced by the 400 men with him (33:1). Therefore, Esau, since he is a profane person, probably believes that his father made a mistake by trying to give Jacob the firstborn’s blessing, and that God corrected it by giving Esau the firstborn’s blessing, as evidenced by his material wealth. After all, Esau has 400 men with him (v. 1), and he probably has more servants back in Seir. Therefore, Esau is no longer mad at his brother. (Esau’s thought process is a lot like the thought process of Christianity today. Christians have been blessed in heavenly places (Ephesians 1:3), yet they do not think anything of that. Instead, when they do well materially, they claim that God has blessed them for being such good Christians. Thus, Esau’s prideful, profane view is a type of those following the health-and-wealth gospel today.)

33:5-7 Note how, in both 33:2 and 33:7, Joseph is the only one of Jacob's 11 sons mentioned by name. This may be because Joseph is the most complete type of Jesus Christ in history, or it could be because Joseph is Jacob's youngest son, being 6 or 7 years old at the time (Jacob served Laban for six years (31:41) after Joseph was born (30:25-28).).

33:8-9 Apparently, because of Esau's wealth, he has forgotten about his promise from 20 years ago to kill Jacob (27:41). Therefore, he is surprised by Jacob's gift to him of at least 550 animals (32:13-16). We also see Esau's pride. If Esau accepts the gift, it would be as if he were admitting that Jacob received the firstborn's blessing. Therefore, he says, "I have enough, my brother" (33:9).

33:10-11 Jacob had just seen the face of God (32:30). Now, he claims that seeing Esau's face is like seeing the face of God. As such, it appears that it is very important to Jacob for him to have Esau's approval, such that he claims that seeing Esau is like what just happened to him when he wrestled with God! Comparing a "profane person" (Hebrews 12:16) to God is a great sin on Jacob's part, which shows that he is still letting his flesh control him. This shows how the flesh is so strong that the spirit usually only comes shining through for brief moments. An example of this is also seen in Peter, who declared to Jesus: "Thou art the Christ, the Son of the living God" (Matthew 16:16). Then, just six verses later, Peter failed to believe Jesus, rebuking Him for His statement (Matthew 16:22). Similarly, Jacob has faith when he tells God: "I will not let Thee go, except Thou bless me" (32:26)." Then, he tells Esau that beholding him is like beholding God (33:10)! Esau is greedy enough that he takes the gift from Jacob after this flattery.

33:12-17 Looking at a Biblical map, Jacob was travelling from east to west to the land of Canaan. Esau's land was much farther south of that whole region. So, why did Jacob send messengers to Esau for him to meet him? Because Jacob was afraid that Esau wanted to kill him. That is why, three times here, Jacob says that he is trying to find grace in Esau's sight (33:8,10,15). However, God told Jacob that I "will bring thee again into this land; for I will not leave thee, UNTIL I have done that which I have spoken to thee of" (28:15). Now, God is ultimately referring to bringing him into God's eternal, earthly kingdom. However, since Jacob is focused on the flesh, he is probably thinking that he had better resolve any issues he has with Esau before he goes back to Canaan, because God's protection of him will end at that time. So, Jacob figured that, if he got Esau to come up to where he is and give him a large gift, maybe Esau will not bother him after Jacob settles in Canaan after God's protection promise to him has supposedly been fulfilled.

However, Esau probably assumes that Jacob and his entourage summoned him way up north, because Jacob is poor and wants to live in Esau's land. When Esau offers to lead the way to Seir (33:12), Jacob makes the excuse that his folks cannot keep up due to having young ones (both children and animals) with him (33:13). So, Jacob tells Esau to go on, and he will catch up with him later (33:14). Esau volunteers to leave some of his folk with Jacob to lead them to Seir. However, since

Jacob is not going to Seir, even though he just told Esau that he is, Jacob has to convince Esau to go on without him (33:15). So, Esau went to Seir, which is south of where they were (33:16). Meanwhile, Jacob went to Canaan, which is east of where they were (33:17). Thus, Jacob lies to Esau and then gives him the slip, showing that he is still following his flesh, rather than trusting in God for God's protection.

By getting Esau to come north to where he was because he knew he had God's protection until he made it into Canaan, Jacob is a type of what Christians do in their flesh. They take a promise of God and modify it to fit their own flesh, then they use the lust of the flesh to get out of the predicament they created by using God as justification to follow their own lusts. For example, Jacob used God's promise of protection as a way to appease Esau so that he would not harm him. Then, when he saw Esau might be mad at him, he lied to get rid of Esau. Similarly, Christians take God's promise of spiritual blessings to say that God will bless them materially. Then, when the material prosperity never comes or goes away after a while, they lie to protect their pride by saying, "Well, God took the blessing away or did not give me the blessing because I needed to learn something first. Who am I to question God? The Lord moves in mysterious ways."

33:19 Jacob's grandfather, Abraham, recognized that he was a sojourner. He knew that God would build a city (Hebrews 11:9-10). Therefore, the only land he bought was a burial plot. By buying a parcel of land, Jacob, in his flesh, is willing to settle down in man's city. In 28:20-21, Jacob vowed to God that the Lord would be his God if God brought him back safely to his father's house. In 31:13, God told Jacob to go to the land of his kindred. The last record we have of where Isaac lived is Beersheba (26:33). Jacob would have had to have travelled southwest in order to get to Beersheba. Jacob travelled west to Shechem, bought some land, and settled there, not travelling south. Therefore, Jacob went against both his vow to God and God's command to return to his father's house. This decision will cost him, as we will soon see in chapter 34.

33:20 "El-elohe-Israel" means "the mighty God of Israel." This shows that Jacob does recognize that God has changed his name to Israel, even though he is still following the lusts of his flesh. You may think this is a good thing, but it is not. God had appeared to Jacob in a dream and gave him the promise of Abraham (28:13-15). This dream also showed Jacob that he was at God's eternal dwelling place (28:12; John 1:51). Therefore, Jacob said, "This is none other but the house of God, and this is the gate of heaven" (28:17). Jacob then marked this place by building a pillar and calling it Bethel, which means "house of God" (28:18-19).

Now, God has told Jacob to go back to his father's house, which would include travelling through Bethel, and he stops short of it, settling in Shechem. He then built an altar to "the mighty God of Israel." All previous altars mentioned in scripture were altars built "unto the Lord" (8:20, 12:7-8, and 26:25). There is no mention of specifically building an altar to God, here. This verse just says that Jacob "erected there an altar." After the events of chapter 34, God will tell Jacob to go to Bethel and build an altar to God there (35:1). At that time, Jacob tells his

household to “put away the strange gods that are among you, and be clean....Let us arise, and go up to Bethel, and I will make there an altar unto God” (35:2-3). Based on this, I think it is reasonable to conclude that, although Jacob dedicated the altar in 33:20 to “the mighty God of Israel,” it was really an altar on which his family performed sacrifices to pagan deities. Thus, in spite of his limp (32:31), Jacob has become prideful after God named him “Israel,” and has developed his own religion, in God’s name, whereby he serves pagan gods. (Apostate Israel serves pagan gods in God’s name during the tribulation period, too (Matthew 7:21-23).) As such, Jacob is a type of apostate Israel during Jesus’ first coming. It will take the events of the tribulation period for Israel to trust in God and enter into the Promised Land, just like it will take the events of chapter 34 to straighten Jacob out.

34 Most commentaries will tell you that this chapter is a parenthetical insertion into the story, because they do not understand the significance of it. However, as we have noted, by settling in Shechem and building a pagan altar in the name of God (33:20 and 35:1-3), Jacob has gone against both his vow to God and God’s command to return to his father’s house. He is acting out of the flesh and has become apostate. Thus, the events of chapter 34 are absolutely necessary to get Jacob back on track.

This chapter is also a type of Israel in the tribulation period. They are “defiled” (v. 2) by the Antichrist and apostate Israel, but God gets the victory over Babylon with believing Israel getting the spoils of the land at Jesus’ second coming (vs. 25-29). They then dwell with God forever.

34:1-2 Dinah is the only daughter of Jacob mentioned (30:21). The reason she is mentioned is because God will use Dinah to get Jacob to leave Shechem and go to Bethel in Canaan, as God had commanded him to do (31:3).

Note how 34:1 says that Dinah “went out to see the daughters of the land.” Being daughters of the land means that they are wicked, since they belong to Satan’s nation of Canaan (12:6). Abraham kept Isaac from being polluted with a Canaanite (24:3), and Isaac kept Jacob from being polluted with a Canaanite (28:1). However, Jacob disobeyed the Lord, resulting in his daughter being defiled (34:2).

We should also note that, at the time, God made the women of Israel physically attractive. At age 90 (17:17), Abraham’s wife, Sarah, was attractive to a king, such that he took her to be his wife (20:2-3). Isaac’s wife, Rebekah, was also “fair to look upon” (26:7). Jacob’s wife, Rachel, “was beautiful and well favoured” (29:17). Now, we see that Jacob’s daughter, Dinah, was also an attractive woman (34:2). Thus, God gave outward beauty to the early women of Israel, as part of the material blessing that God gave Abraham, Isaac, and Jacob for their faith. Today, in the dispensation of grace, God blesses us spiritually (Ephesians 1:3), not materially, which is why Christian women are not necessarily more physically attractive than non-Christian women are, although they are more beautiful because Christ lives in them.

34:3-4 God said that He would bless those who bless Israel and curse those who curse Israel (12:3). If Shechem would have first asked Hamor to give gifts to get Dinah to be his wife (34:12), before he defiled her, he would have been blessed for blessing Israel. Instead, Shechem will be killed (34:26).

What we have here is a picture of the tribulation period. Dinah is a type of believing Israel in the tribulation period. Shechem is a type of the Antichrist, and Hamor is a type of Satan.

34:5 Commentaries usually think of Jacob, here, as being weak, because he “held his peace” (34:5) until his sons returned home. However, Jacob is a type of God here. God will hold His peace, not executing vengeance upon the world, until after the tribulation period is over. That is not because God is weak. Rather, “the Lord...is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance” (II Peter 3:9). Therefore, He will wait for all Israel to be saved (Romans 11:26) before executing vengeance upon the world. As we will see in 34:8-10, the sons of Jacob represent the 144,000 sealed halfway through the tribulation period. These 144,000 are seen with Jesus on mount Zion in heaven before the tribulation period ends (Revelation 14:1). Thus, Jacob (type of God) waits for his sons to return home (type of the 144,000 coming to Mount Zion) before he executes vengeance upon Shechem (type of Jesus’ second coming).

34:6 Hamor communing with Jacob, in an effort to get Dinah to marry his son, is like Satan going to God the Father, at the beginning of the tribulation period (Job 1:6-12 and 2:1-6; Revelation 6:2), in an effort to get believing Israel to follow the Antichrist.

34:7 Since Jacob is a type of God, “the sons of Jacob” would be a type of “the sons of God.” Angels—both of Satan (Genesis 6:2,4; Job 1:6 and 2:1) and of God (Job 38:7)—are called the sons of God, as are saved people—both of the body of Christ (Romans 8:19 and Philippians 2:15) and of Israel’s program (I John 3:1-2). Since Shechem had sinned (34:2) and the sons of Jacob were grieved and very wroth (34:7), the sons of God would not represent Satanic angels. Since Dinah represents believing Israel in the tribulation period, “the sons of Jacob” must represent saved people, and the context supports them being saved people of Israel’s program.

34:8-10 Perhaps “the sons of Jacob” represent the 144,000 sealed halfway through the tribulation period (Revelation 7:3-4), while Dinah represents the lost sheep of the house of Israel, who will be saved during the last half of the tribulation period. After all, the 144,000 sealed are safe from Satan for the last half of the tribulation period (Revelation 12:14-16), and so Satan goes after “the remnant of her seed,” i.e., the lost sheep of the house of Israel, for that time (Revelation 12:17).

This typology seems to fit what happens in 34:8-10. Hamor (type of Satan) goes to Jacob (type of God) and his sons (type of sealed Israel) to get their sons and daughters (type of “the remnant of her seed”) to marry the people of Shalem (type

of Babylon) (33:18). Marrying the people of Shalem would then be a type of how the false prophet declares that all must worship the image of the beast during the last half of the tribulation period or be killed (Revelation 13:15). Hamor says that, if Jacob's seed marries his people, they will "dwell and trade...and get... possessions therein" (34:10). Similarly, if people bow down to the image of the beast, they will also take the mark of the beast, without which they are not able to buy and sell (Revelation 13:17) the merchandise of Babylon (Revelation 18:10-13). Therefore, Satan will repeat Hamor's offer with the institution of the mark of the beast at the beginning of the last half of the tribulation period.

34:11-12 Shechem is willing to give everything in order to marry Dinah. Similarly, the Antichrist will give great wealth and power to Israel if they will worship his image and take his mark (Daniel 11:24, Matthew 13:22, and Mark 10:23-24).

34:13-17 The sons of Jacob agree to join themselves with the people of Shalem if the people of Shalem are circumcised. Similarly, the sealed 144,000 of Israel will offer salvation "to the lost sheep of the house of Israel" (Matthew 10:6) until Jesus' second coming (Matthew 10:23). Those lost sheep, who repent and are water baptized (Acts 2:38), will receive the spiritual "circumcision of Christ" (Colossians 2:11) in God's eternal kingdom on earth.

However, this offer is not to those who have already taken the mark of the beast or worshipped the image of the beast, because they will burn forever in hell (Revelation 14:9-11). Similarly, the offer by the sons of Jacob to the people of Shalem is not valid, because they defiled Dinah (34:13), who is a type of the lost sheep. In other words, Dinah will be saved by what the sons of Jacob do here, just like the lost sheep of Israel will be saved by believing the gospel preached by the saved 144,000 of Israel. In the meantime, the Shalemmites will be physically circumcised, but will not be saved, because they defiled Dinah, just like the Jews aligned with the Antichrist will be physically circumcised but will not be saved, because they defiled themselves by worshipping the image of the beast.

34:18 Their words pleased Hamor and Shechem because they mean that they can have the nation of Israel as their own, as long as they are willing to follow Israel's custom of circumcision. Similarly, Satan and the Antichrist will be pleased to follow Israel's customs in order to have Israel as their own, because they think that it means that Satan will possess the world (Daniel 9:27). What Satan will not realize is that their covenant will be with the Israel of man, not the Israel of God. Since Jesus Christ takes the kingdom from apostate Israel and gives it to the little flock of Israel (Matthew 21:43; Luke 12:32), Satan does not end up possessing the world. Similarly, because Shechem defiled Dinah, the sons of Jacob are in no position to offer Israel to them. Therefore, while Hamor and Shechem think Israel will be part of them, the truth is that this is not possible through merely following the custom of circumcision, just like it is not possible for the Antichrist and apostate Israel to possess the kingdom, because they follow customs of the law in unbelief.

34:19 Shechem defiled Dinah (34:2), yet he is “more honourable than all the house of his father” (34:19). This shows that the people of Shalem are wicked. Similarly, the Antichrist will agree to follow the Mosaic law, and apostate Israel will make a seven-year covenant with him (Daniel 9:27). However, because he is of his father, the devil (John 8:44), he is not really honourable. He will break the covenant (Daniel 11:28-31), worship other gods (Daniel 11:38), declare himself to be God (II Thessalonians 2:4), and set up the abomination of desolation in the temple (Matthew 24:15).

34:23 Jacob had sent a gift of at least 550 animals to Esau (32:13-15). This shows that Jacob had great wealth. 34:23 tells us that the reason that Hamor and Shechem want to marry Jacob’s family is so that Jacob’s possessions will become theirs. Similarly, God has declared that He will reconcile the earth back to Himself through the nation of Israel (Exodus 19:5-6). This means that Israel has great wealth. That is why Satan and the Antichrist want to join forces with Israel, because they want control of the earth for themselves.

34:24 The people hearkening to Hamor and Shechem is a type of how the whole world will worship Satan and the Antichrist (Revelation 13:3-4,8), leading to them worshipping the image and taking the mark of the beast (Revelation 13:15-17).

34:25 The sons of Jacob kill all of the males of Shalem on the third day. Jesus Christ rose from the dead on the third day (Matthew 16:21). The Lord promised to raise Israel up on the third day after they returned to Him. Then, they will live in His sight (Hosea 6:1-2). Thus, killing the males of Shalem on the third day is a type of how the Lord will destroy the Antichrist and his forces at the end of the tribulation period (Jude 14-15 and Revelation 19:19-21) and give life to believing Israel in God’s kingdom thanks to the resurrection life of the Lord.

Nevertheless, Simeon and Levi sinned in killing the men of Shalem, because they broke the covenant they had made with them (34:15-16). Therefore, they are cursed by Jacob just before he dies (49:5-7). Simeon and Levi are a type of how the Antichrist breaks the covenant he makes with Israel by changing times and laws halfway through the tribulation period (Daniel 7:25).

34:26 Killing Hamor and Shechem is a type of how Jesus Christ will kill the Antichrist (Revelation 19:20) and throw Satan into the bottomless pit at His second coming (Revelation 20:2-3). Taking Dinah out of Shechem’s house is a type of how Jesus Christ will take the little flock out of the sheepfold (John 10:2-5) and lead them into His Father’s house (John 14:2-3) at His second coming (Isaiah 40:10-11).

34:27-29 The sons of Jacob spoiling the city is a type of how believing Israel will spoil the city of Babylon at Jesus’ second coming. (This is seen in Zechariah 14:1-4, where Babylon is called Jerusalem. Habakkuk 2:8 also mentions that “the remnant of the people shall spoil thee.” A type of this is also seen in Israel spoiling the Egyptians as they leave for the Promised Land (Exodus 12:35-36).)

34:30 Jacob's response is not like the Lord Jesus Christ. The Lord will be glad when Babylon falls so that His people can enter the Promised Land. Jacob, though, has a fleshly response, which is why God has to remind him that his name is now Israel, not Jacob (35:10). God will tell him to go back to Bethel and serve the Lord (35:1-3).

In other words, Jacob says that Jacob and his house will be destroyed for what was done to the people of Shalem. He believes that Israel will be wiped out as a nation. However, God said that He would give Jacob the land and keep him wherever he went (28:13-15). This shows that Jacob thinks that God's promise is conditional upon his performance, but God made no such condition. Christianity does this today, thinking that they can lose their salvation if they do not serve the Lord, when God has made no such condition. This shows a lack of faith in God's ability to overcome our flesh. That is why Jacob's response is one of the flesh.

In type, Jesus Christ will come back to this earth to bring believing Israel into the kingdom. He does not say, "God will never bring you into the kingdom because many Jews made a covenant with the Antichrist. Therefore, Israel will be destroyed." Rather, Jesus Christ has faith in God that, even in spite of many Jews' apostasy, God will still be faithful to do what He said He will do and bring the Israel of God into God's eternal kingdom on earth. Therefore, Jesus Christ, at His second coming, will be in a similar position as Jacob is here. Jacob responds in the flesh and in unbelief, but Jesus will respond in the spirit and in faith.

34:31 In the tribulation period, the Antichrist will deal with apostate Israel as with a harlot by doing what he wants to with her, spiritually speaking. However, Jesus Christ will see believing Israel as the virgin of Israel (Jeremiah 31:4) and will redeem her from Satan's hand (Jeremiah 31:11).

35 God tells Jacob to return to Him by going back to Bethel and building an altar there (vs. 1-4). Once he does this, God reminds him that he is Israel, not Jacob; therefore, he should serve the Lord (v. 10). God also reminds him that He will bless him, as He had promised to bless his father, Isaac, and his grandfather, Abraham (vs. 11-12). Apparently, Jacob has faith in God from now on, since God begins calling him Israel for the first time in verse 10. Rachel dies, giving birth to Jacob's twelfth and final son, Benjamin (vs. 18-19), signifying the believing remnant in the tribulation period. Reuben defiles one of Jacob's wife, thereby losing the firstborn's blessing (v. 22). Finally, Isaac dies (vs. 28-29).

35:1-3 As previously discussed, Jacob had erected an altar to God in Shalem (33:18,20). But, God had told Jacob, "I am the God of Bethel...,now arise, get thee out from this land, and return unto the land of thy kindred" (31:13). Jacob had settled in Shalem before he got to his kindred's land. Thus, Jacob built the altar in Shalem in disobedience to God. Also, Jacob apparently worshipped other gods on the altar he built, because he now tells his household to "put away the strange gods that are among you" (35:2). That is why God comes to him and tells him to go back to Bethel and build an altar to God there.

Since Bethel is “the house of God, and...the gate of heaven” (28:17), Jacob’s going back to Bethel is a type of Israel coming out of Babylon in the tribulation period (Isaiah 52:11 and Revelation 18:4), abandoning their idolatry to enter the Promised Land at Jesus’ second coming.

Note also that Jacob tells his family to “change your garments” (35:2). Similarly, Israel, in the tribulation period, is to discard their own filthy-rags righteousness (Isaiah 64:6) for “fine linen, clean and white: for the fine linen is the righteousness of saints” (Revelation 19:8).

35:4 The reverse of 35:4 will be seen later in Israel’s history, when they give Aaron their golden earrings so that false gods can be made from them (Exodus 32:2-5).

Note that Jacob hid the strange gods “under the oak which was by Shechem” (35:4). Once Israel goes into the Promised Land, Joshua will set up a stone under an oak in Shechem to be a witness that they have chosen to serve the Lord (Joshua 24:25-27). It is as if Jacob’s action, here, to serve the Lord signals Israel’s choice to serve the Lord, perhaps in this very spot, 400 years later.

35:5 God’s protection of Israel is seen here, just like God will protect Israel from Satan’s attack in the tribulation period (Revelation 12:13-16).

35:8 People think that people, who lived thousands of years ago, were real primitive. Yet, we see that Rebekah had a nurse. She had been with Rebekah from the start (24:59). There must be something significant about her nurse dying once they got to Bethel. Perhaps her death represents the old covenant being taken away from Israel and them going under the new covenant once they get into the Promised Land at Jesus’ second coming, or maybe it signifies not relying upon man for healing, but upon God once Israel enters God’s kingdom.

35:9 Initially, Jacob went from Padan-aram to Shalem and settled down (33:18). Now, he goes from Shalem to Bethel. But, because he was not supposed to go to Shalem first, God does not even recognize that here. Similarly, Israel will settle in Babylon (Jerusalem ruled by the Antichrist) in the tribulation period. However, because God forgives them of their sins, He will not even recognize them as being from Babylon.

35:10 Because Jacob has faith in God, God wipes clean his sin of dwelling in Shalem. Therefore, He goes back to the way things were while Jacob was journeying to Bethel in the first place. In 32:28, God named him Israel, and God reminds him of that again here. Similarly, God will go back to calling Israel His people at Jesus’ second coming, and He will no longer remember their sins of the tribulation period. Note also that, while God changed Jacob’s name in 32:28, He did not call Jacob “Israel” until 35:10, because he behaved like Jacob in the interim.

35:11-12 The reason that God identifies Himself as “the God of Abraham, the God of Isaac, and the God of Jacob” (Exodus 3:6) is because God appeared to all three

men separately, promised to make nations come out of them, and gave them the land of Canaan (17:5-8 and 26:3-4). Thus, God clearly distinguished that the men, who received the inheritance, were men of faith. Thus, Ishmael and Esau did not receive this blessing because of their unbelief, even though they were the firstborn according to the flesh.

God tells Adam (1:28) and Noah (9:1,7) to “be fruitful, and multiply.” The only other person, with whom that term is used in scripture, is Jacob. However, in Jacob’s case, it is God Who promises to make him fruitful and multiply him. What this means is that God will multiply Jacob spiritually. He will be the spiritual father of the Israel of God. Just like God brought forth the promised seed of Isaac and ultimately Christ, God will also bring forth the spiritual birth of all those in Israel who believe what God tells them, and God states three times (28:3, 35:11, and 48:4) that He will do this, starting with Jacob, which is why he is renamed “Israel.”

35:14-15 In 28:13-14, God gave Jacob the promise of 35:11-12. Jacob’s response, then (28:18-19), was the same as it is now. Thus, Jacob had already called this place Bethel, and yet he names it Bethel again. Perhaps the reason that these events happen twice is a type of how God brought Israel into the land under Joshua and brought them back into the land after the Babylonian captivity, but they still did not believe.

35:16 Israel will not believe until they go through the tribulation period, as represented by Rachel travailing and having hard labour. In fact, Israel’s “birth” or being “born again” (John 3:7) occurs after the tribulation period is over. This is seen in Isaiah 66:7-10, which says, in part, “Shall a nation be born at once? For as soon as Zion travailed, she brought forth her children. Shall I bring to the birth, and not cause to bring forth? saith the Lord.”

35:17 As such, Rachel’s second son (second birth (born again)) represents the believing remnant of Israel in the tribulation period.

35:18-19 In order for Israel to believe, they have to go through the tribulation period, which will be led by apostate Israel and their religious system. That religious system, Babylon, will fall at Jesus’ second coming (Revelation 18:2-3). Similarly, Rachel, representing apostate Israel since she served other gods (31:19), has to die in order for Benjamin to be born.

Note that Rachel called her second son, “Ben-o-ni,” which means “son of my sorrow.” Jacob called him “Benjamin,” which means “son of the right hand.” Similarly, when apostate Israel looks at believing Israel, they see them as bringing them much sorrow. However, God sees the believing remnant as being the Lamb’s wife (Revelation 21:9). The wife is of her husband, and her husband is at the Father’s right hand (Acts 2:32-36). Therefore, God sees the believing remnant as being part of the son of His right hand. (In the context of chapter 30, I believe that Benjamin represents the body of Christ. However, in the context of chapter 35 and

following, I believe he represents the believing remnant of Israel in the tribulation period.)

Note also that Rachel was buried close to Bethlehem. Perhaps this is why the Messiah was born in Bethlehem (Micah 5:2 and Matthew 2:1).

35:19-21 It is interesting that Rachel, the wife whom Jacob loved (29:18), was not buried with him, while Leah, the wife he did not love as much (29:30), was buried with him (49:31). The burial place of 49:31 is significant, because Isaac, Sarah, Rebekah, Abraham, Jacob, and Leah were buried there. In Exodus 6:3, God says that He was known by the name of “God Almighty” to Abraham, Isaac, and Jacob. With Moses, He will be known as the “I AM” (Exodus 3:14). Therefore, you could say that, when Jacob went to the grave, God Almighty went with him. The Hebrew for “God Almighty” is El-Shaddai. If we put El-Shaddai in the place of Jacob, the people buried at the burial place of 49:31 forms the word ISRAEL:

Isaac
Sarah
Rebekah
Abraham
El-Shaddai
Leah

Thus, it appears that Rachel may not be part of Israel, because she did not have faith in God, but served other gods (31:19). The fact, that we are told twice that she “died” (35:18 and 19), also seems to indicate that she did not have eternal life, i.e., she will experience “the second death” in the lake of fire (Revelation 20:14). A third fact, that supports Rachel’s eternal death, is that we are told that “Jacob” put a pillar on her grave, and then “Israel” journeyed from there. God has already re-named Jacob Israel. From here on out, the text in Genesis will call him “Jacob,” when it refers to the flesh, and “Israel,” when it refers to the spirit. If Rachel were an unbeliever, then it would be of the flesh to note her grave, and it would be of the spirit to journey on from there. Therefore, “Jacob set a pillar upon her grave... and Israel journeyed” (35:20-21).

35:22 Israel heard of Reuben’s sin against him. That is why he will later prophesy about Reuben that he will not excel (49:3-4). I Chronicles 5:1-2 tells us that Reuben’s sin, here, is the reason that he did not receive the firstborn’s blessing.

We are not told why Reuben slept with Bilhah. We do know that Jacob loved Rachel more than Leah. Once Rachel died, Jacob may have started sleeping more with Bilhah, since Bilhah was Rachel’s handmaiden. Since Reuben was born by Leah, he may have thought that Leah would now be Jacob’s favorite. But, if Bilhah was now Jacob’s favorite, Reuben may have slept with her in an attempt to get back at his father for not loving his mother, even after Rachel died. This is just a guess on my part. (Under the Levitical law, lying with your father’s wife is a crime punishable by death for both the man and the woman (Leviticus 20:11).)

35:23-26 Leah had six of Jacob's sons, while his other three wives had two sons each. The two most significant tribes in Israel's history are Levi (the priestly tribe) and Judah (the place where God will dwell forever and Jesus' tribe). Both of these sons came from Leah. This shows the favor that God showed Leah over Jacob's other wives. Since she is the only one buried with the patriarchs of Israel (49:31), she may be the only one of Jacob's wives who has eternal life, which would explain why God showed her so much favor.

35:28 Isaac lived 180 years. Some Christians will say that, after the flood, God set the maximum life of man at 120 years, based on 6:3. However, that verse is really saying that God will destroy the earth with a flood 120 years from that point. The fact, that Isaac lived 180 years, shows that the theory about God setting a maximum lifespan on man of 120 years after the flood is incorrect.

35:29 According to 49:29-31, Esau and Jacob buried Isaac in the plot that Abraham had purchased in the land of Canaan.

36 This chapter is a genealogy of the Edomites. Esau's unbelief is seen in his marriages to Canaanite women (vs. 2-3). Yet, because he was Isaac's son, God caused him to prosper, such that he possessed a great land and 32 of his descendants ended up being rulers (vs. 15-43). But, this chapter also notes the death of some of these rulers (vs. 32-39), which reminds us that there is no profit in gaining the whole world if you lose your own soul (Matthew 16:26).

36:1 "Edom" means red. He got that name because he sold his birthright to Jacob for some "red pottage" (25:30), which showed Esau's unbelief in God to give him the Promised Land. Therefore, by mentioning "Edom," God is reminding us of Esau's unbelief.

36:2-3 God wanted His people not to marry the Canaanites, because God would destroy them under Joshua. Therefore, Isaac got a wife from his father's kindred (24:3-4), as did Jacob (28:1-2). Esau, however, married two Canaanite women (26:34-35). Then, when he saw that his father did not want him to marry Canaanites, he deliberately went out and married another Canaanite woman (28:9). 26:34 says that he married: 1) Judith, the daughter of Beer, and 2) Bashemoth, the daughter of Elon. 28:9 says that he married 3) Mahalath, the daughter of Ishmael, sister of Nebajoth. Here, in 36:2-3, we are told that his wives were: 1) Adah, the daughter of Elon, 2) Aholibamah, the daughter of Anah, and 3) Bashemath, Ishmael's daughter, sister of Nebajoth. Based upon relatives, Bashemoth could be the same as Adah, and Mahalath could be the same as Bashemath, if they went by different names. Either way, Esau married somewhere between 1 and 3 more women after he married his third wife in 28:9. This means that Esau probably had about 5 wives, all of them Canaanites, against God's command. The Canaanites were giants (Numbers 13:33), and 6:1-4 taught us that giants came about by devils having sex with human women to create superbabies. Thus, the generations of Esau stand in opposition to God's people, Israel.

36:6-7 These verses say that Esau split from Jacob because the land could not hold all of their substance. 28:1-9 gives a different reason, saying that Jacob left to find a wife among his kindred, while Esau left to spite his parents by marrying another Canaanite woman. Since God's Word is truth (John 17:17), both statements must be correct. 28:1-9 must be emphasizing Jacob's faith to obey God. Thus, it focuses on the spiritual reason for the split. 36:6-7 focuses on the material reason for the split. This material reason is the same as what happened between Abram and Lot (13:5-6), which shows that God blesses the descendants of Abraham, even if they are not the seed of Abraham.

Also, note that we are told that both Jacob and Esau were strangers in the land that they dwelt in. God had this happen so that they would learn the lesson not to trust in the things of this world, but to "desire a better country, that is, an heavenly" (Hebrews 11:16). Jacob learned this lesson; Esau did not.

36:8 As in 36:1, we are told that "Esau is Edom." Thus, we are again reminded of Esau's unbelief.

36:12 Amalek was Esau's grandson. In Exodus 17:8-16, Israel will fight and defeat the Amalekites, which shows that the strife between Jacob and Esau continues long after Esau dies.

36:15-43 At least 32 of Esau's descendants are called dukes in this passage. A duke is a ruler. This shows that Esau's territory and power were great, since at least 32 rulers came from him.

36:24 There must be a reason why we are told of Anah finding mules in the wilderness, as he fed his father's asses. (He was the father of Esau's wife, Aholibamah (36:2).) However, I do not know why we need to know of his discovery.

36:31 Why did Edom have kings before the children of Israel? First, God did not give Israel the land right away, like Esau got his land. That is because God wanted to build faith in His people so that He would be their God, which leads to reason 2. Reason 2 is because God was to be Israel's king (I Samuel 8:6-7). After all, Who better to be your king than God?

36:32-39 These verses list at least some of these rulers as having died. This shows that, regardless of how powerful you become in this world, that power is worthless, because you will lose it when you die. Therefore, it is better to esteem "the reproach of Christ greater riches than the treasures in" this world (Hebrews 11:26).

36:38 The name "Baal-hanan" shows that Edom was involved in Baal worship. This is the first time that Baal is mentioned in the Bible. Granted, idol worship had probably been taking place ever since Tubal-cain made brass and iron (4:22), and Jacob's wife probably worshipped images (31:19). Still, Baal worship was a great sin in Israel during the days of the kings (I Kings 16:32), and so it makes you

wonder if Baal worship began with the Edomites. My guess is that it began in Babylon in Genesis 11.

36:39 Is it a coincidence that Mezahab is mentioned here, since “Ahab” was a king of Israel known for serving Baal (I Kings 16:28-32), or are the names “Baal” and “Ahab” related to each other?

37 The rest of Genesis will be concerned with “the generations of Jacob” (v. 2). Most of the stories in the remainder of Genesis will center around Jacob’s son, Joseph, since he is the most complete type of Jesus Christ found in scripture. Because of this, he dreams that he is over his brethren (vs. 7-8) and his parents (vs. 9-10). Such a position causes his brethren to envy him (v. 11). They cannot be trusted since they do not obey their father (vs. 12-17). Therefore, they plot to kill him (v. 20). However, their greed for money is greater than their bloodlust, and so they sell Joseph into slavery (vs. 26-28). They convince their father that Joseph has been killed (31-33), and Jacob greatly mourns the loss of his son (vs. 34-35), when Joseph is really safe in Egypt (v. 36).

37:2 Jacob’s son, Joseph, will be the focus for the remainder of the book of Genesis. A.W. Pink identified 60 ways in which Joseph is a type of Jesus Christ. As such, Joseph is the most complete type of Jesus Christ found in scripture. The first type is seen in this verse in that he fed the flock, just like Jesus fed the little flock of Israel (Luke 12:32).

We are told that Joseph was seventeen years old. This must be significant, or else it would not have been mentioned. In Genesis 17, God made Abraham the father of many nations (17:5), Sarah the mother of many nations (17:15), gave Abraham the covenant of circumcision (17:9-14), and identified Isaac as the child of promise (17:19-21). Therefore, by mentioning Joseph’s age being seventeen, God may be linking Joseph to His covenant with the nation of Israel. (Jacob also dwelled in Egypt for 17 years (47:28).) This was also seen in the commentary on 30:22-24, where we mentioned that Joseph represents Israel’s program.

Jacob married Leah and Rachel. In their effort to outdo each other, Rachel gave Jacob her handmaid, Bilhah, to be his wife (30:2-4), and Leah gave Jacob her handmaid, Zilpah, to be his wife (30:9). Now, we see that the sons of these two ladies have an “evil report” (37:2), and Joseph brings that report to Jacob. Thus, it appears that Jacob has already appointed Joseph to be a leader over his brothers, in spite of his youth.

You may think of Joseph as being a tattle-tale. However, he is really reporting to his father of the apostasy of four tribes of Israel. Similarly, Jesus called out the apostasy of Israel in His day (Matthew 23). In other words, rather than being a tattle-tale, Joseph is trying to get Israel to be the holy nation that God has called them to be (Leviticus 20:7).

37:2-4 Two reasons are given why Joseph was hated by his brothers: 1) He brought to Jacob an evil report about some of his sons (v. 2), and 2) Israel loved

Joseph more than he did his other sons (v. 3). Israel loved Joseph more “because he was the son of his old age” (37:3). Granted, Benjamin was the youngest, but he was born so long after Joseph that Joseph is the only grown son of Rachel at this time. The fact that “Israel,” and not Jacob, loved Joseph shows that Joseph is a believer. Thus, God’s covenant with Abraham will pass down to him, especially in light of Joseph being 17 (37:2) years old, as mentioned earlier.

The Lord said, “I loved Jacob, and I hated Esau” (Malachi 1:2-3). The reason for this is because Jacob believed God, while Esau was a “profane person” (Hebrews 12:16). Similarly, Israel loved Joseph because Joseph believes God, while his brothers do not. It makes sense, then, that Joseph’s brothers hated him, since unbelievers hate believers (Matthew 10:22). “Every one that doeth evil hateth the light” (John 3:20).

Here’s a thought: The “coat of many colours” (37:3) may signify how the Lord Jesus Christ will rule over all nations or all colours.

With Joseph being a type of the Lord Jesus Christ, the fact, that Joseph’s brethren could not speak peaceably unto him (37:4), shows how the flesh lusts against the spirit (Galatians 5:17).

37:5-8 Now, a third reason is given why Joseph’s brothers hated him. It is because his dream told him that he would rule over his brothers. They must know that the dream will come true. Otherwise, there is no reason for them to hate Joseph. Similarly, when Jesus was born, it was prophesied that “He shall reign over the house of Jacob for ever” (Luke 1:33), and Israel said, “We will not have this man to reign over us” (Luke 19:14). Thus, Israel hated Jesus, like Joseph’s brothers hated Joseph.

37:9-10 Joseph’s first dream said that his brothers would serve him. Now, his second dream says that both his parents and his brothers will bow down to him.

Note that his parents are symbolized by the sun and the moon, and his brothers are symbolized by the stars. When God made the sun, moon, and stars, He said that they are to be “for signs” (1:14). Man has corrupted this by worshipping them and by creating horoscopes. However, as we see, in 37:9-10, one of their signs is to represent Israel. This is confirmed by Revelation 12:1, where the sun, moon, and 12 stars are also used to represent Israel.

37:10-11 Although Jacob rebuked Joseph for his dream, he still “observed the saying,” while “his brethren envied him” (37:11). This shows that they all knew that the dream would come true, and it shows the difference between believing God and not believing God. Believers will observe what God says, even though it goes against their flesh. This is true of all believers, because only believers admit that they are sinners in need of a Saviour. The unbelievers’ response is the response of envy. Everybody knows there is a God and they are subject to His wrath upon them (Romans 1:18-20), but very few people will submit to what He tells us, because it means admitting that in my flesh dwells no good thing

(Romans 7:18). Therefore, believers observe God's gift of eternal life, while unbelievers envy.

Again, most people think Joseph is boasting by telling his parents and brethren of his dream. However, all of them knew that the dream was of God, which means that Joseph is not boasting in himself. He is just relaying information from God to them so that they can obey it.

37:12-14 Joseph's brethren went to feed their father's flock (37:12), just like God sent pastors, i.e., religious leaders, to Israel to feed them spiritually. Those pastors scattered God's flock (Jeremiah 23:1-2). Therefore, God sent His Son to Israel, but they killed Him (Matthew 21:37-39). Similarly, Israel sent Joseph to his brethren (37:13-14) to see if they were taking care of the flock, and "they conspired against him to slay him" (37:18).

37:15-17 Israel's flock was supposed to be in Shechem (37:12-13), but Joseph's brethren had moved them to Dothan (37:17). Therefore, his brethren had led his father's flock into a place that they should not have been. Similarly, later on in Israel's history, the Lord's pastors to Israel had "transgressed against" the Lord by walking "after things that do not profit" (Jeremiah 2:8). Thus, they had scattered the Lord's flock and driven them away (Jeremiah 23:2).

37:18 Joseph's brethren "conspired against him to slay him" (37:18), just like Israel's religious leaders "sought false witness against Jesus, to put Him to death" (Matthew 26:59).

37:19-20 Joseph's brothers know that God's plan is to place Joseph over them and their parents. Because they are of the devil, they concoct an evil plan to try to keep God's plan from coming to fruition by having him killed. Similarly, the Jewish religious leaders were "children of the devil" (John 8:44), and they concocted an evil plan to try to keep God from ruling over them (Mark 14:43-46) by having Jesus crucified (Luke 23:21-23).

37:21-22 Although Reuben probably did not like Joseph, he did not want him killed. Therefore, he tried to spare his life. It may be significant that the firstborn tried to save Joseph's life, because Jesus will give God the power for Israel to be born again. Thus, Reuben may be trying to spare his own life, in a spiritual sense, by sparing Joseph's life.

37:23-24 Stripping Joseph of his coat of many colours shows that they tried to keep all races/nations of the earth from being blessed in Israel (Genesis 12:3), much like the Jewish religious leaders tried to keep Jesus from being "a light to lighten the Gentiles" (Luke 2:32) by crucifying Him. Israel even said, "If we let Him thus alone, all men will believe on Him" (John 11:48). Similarly, Joseph's brethren, knowing that his dream is true, is trying to keep it from being fulfilled.

37:25-27 The Ishmeelites were strangers to the Abrahamic covenant, because Isaac was the promised seed, not Ishmael (Romans 9:7). Therefore, the Ishmeelites

were Gentiles. 400 years from now, God will put Israel under the Mosaic law so that they may have faith in what God has told them. Instead, Israel will continue in unbelief, such that they will go into Babylonian captivity.

Daniel 2 states that Israel, beginning with the captivity, will be under Gentile rule until God sets up a kingdom that will never be destroyed (Daniel 2:44-45). Of course, this kingdom ends up being the kingdom of the Lord Jesus Christ that He will set up in His still-future second coming. Jesus even says that “the times of the Gentiles” will not be fulfilled until then (Luke 21:24,27).

Therefore, because Israel does not obey the Mosaic covenant and is not “a light of the Gentiles” (Isaiah 42:6), they will be in bondage to Gentiles, as symbolized by Joseph going into Gentile slavery here.

37:28 Joseph was sold for twenty pieces of silver, and he went into Egypt, which is a type of sin in the Bible. Similarly, Jesus was sold for thirty pieces of silver (Matthew 26:15), and He was made sin for us (II Corinthians 5:21). Joseph’s being taken out of the pit is also a type of Jesus’ resurrection.

37:29-32 Apparently, Judah sold Joseph into slavery while Reuben was away. Rather than admit what they had done, Joseph’s brethren would rather have their father think that Joseph is dead. Similarly, rather than admit that Jesus rose from the dead as He said He would (Luke 24:6-7), the Jewish religious leaders concocted a story that the disciples stole Jesus’ body (Matthew 28:12-15).

Reuben rent his clothes over Joseph not being in the pit. Since coming out of the pit is a type of Jesus’ resurrection, in type, Reuben did not believe in the resurrection. This shows how, even today, Jews reject Jesus’ resurrection, giving them no hope, as Reuben had here.

37:33-35 In 37:20, we learned that Joseph’s brethren planned to kill Joseph and say that “some evil beast hath devoured” him. Although they changed their mind and sold him into slavery (37:26-28), Joseph’s brethren are still successful in getting their father to believe that “an evil beast hath devoured him” (37:33).

Their father is called “Jacob,” rather than Israel, because he believes the lie of his sons regarding Joseph. He says, “without doubt,” Joseph is rent in pieces (37:33), even though Joseph is alive and will eventually be made ruler “over all the land of Egypt” (41:43). However, because he went down into the pit and his coat is bloodied, Jacob thinks he is dead. Similarly, Jesus Christ is alive today and will eventually rule over His Father’s house (Hebrews 2:8). However, because He died and shed His blood, believing Israel gave up on this hope (Matthew 26:56) until they understood that He had risen from the dead.

Note how Jacob mourns over Joseph (37:34), much like Israel will mourn over Jesus Christ (Zechariah 12:10-14).

Although Dinah is the only one of Jacob's daughters mentioned by name (30:24), 37:35 says that he had multiple daughters. He probably had just as many daughters as he had sons.

38 This whole chapter is a parenthetical reference, since chapter 37 ends and chapter 39 begins with Joseph being sold to the Egyptians. Note how Israel or Jacob will not be mentioned again until chapter 42. That is because, during the times of the Gentiles, Israel does not rule over itself.

In this chapter, Judah represents national Israel, and Hiram represents the devil. Judah joins himself to a Canaanite under Hiram, showing the birth of the Jewish religion by Satan and national Israel to replace God's religion to spiritual Israel (vs. 1-2). The result is the birth of the Pharisees (v. 3) and the Sadducees (v. 4), but God overpowers the devil to bring about the birth of Jesus Christ (v. 5) to the nation of Israel. Believing Israel (Tamar) joins herself to the Pharisees and the Sadducees, but God slays them for their wickedness to her (vs. 6-10). Jesus Christ (Shelah) grows up, but national Israel (Judah) will not let believing Israel (Tamar) have Him, because national Israel does not recognize Jesus Christ as the Messiah (vs. 11,14). Therefore, God sets aside Israel's program, but it will be revived by national Israel working with the devil to produce the Babylonian religious system under the Antichrist (v. 12). Meanwhile, believing Israel (Tamar) believes God, which is why she deceives national Israel (Judah) into giving her his national status and into bearing seed by her (vs. 14-18). She believes God and rejects the religion of national Israel (vs. 19-21). In the end, national Israel (Judah) recognizes that believing Israel (Tamar) is more righteous than he is (v. 26). The result of their conception is twins. The firstborn is Jesus Christ who takes away Israel's sin, as symbolized by the scarlet thread (v. 28). Then, He goes away (type of His ascension), and the Antichrist breaches forth (v. 29). However, in the end, Jesus Christ comes back and rules the world for all eternity (v. 30).

38:1 As we learned in chapter 37, Joseph's being sold into Gentile slavery is a type of the times of the Gentiles that Israel is under in their program, beginning with the Babylonian captivity and ending with Jesus' second coming. Therefore, "at that time" (38:1) tells us that chapter 38 is a picture of Israel's condition during the times of the Gentiles. Therefore, it is a break from the story. (We learn from Daniel 2 that the times of the Gentiles begin with Israel's Babylonian captivity and end with Jesus Christ's overthrow of the Antichrist.)

Now, remember that Joseph's brethren represent unbelief in God's promise to make Israel God's chosen people with Jesus (represented by Joseph) as their ruler. They have no problem with ruling the world themselves, but they do not want Jesus to rule over them. ("We will not have this man to reign over us" (Luke 19:14).) Therefore, they have gotten rid of Joseph. This means that they have to come up with their own way of getting God to cause Israel to rule over the world. Man's way to get to God is known as religion. Thus, when 38:1 says that "Judah went down from his brethren," it tells us symbolically that Judah will create his own religion to try to make God's plan for Israel come to fruition. It is no

coincidence that Judah is the one who does this, since the temple will be in Jerusalem, which will be the capital of Judah.

38:2 Judah goes in unto a Canaanite woman. This goes against God's plan for Israel as seen by Abraham, who would not let Isaac marry a Canaanite (24:3), and by Isaac, who also did not want his sons marrying a Canaanite (28:1). That is because God said that He would destroy the Canaanites for their sin (Deuteronomy 7:1-2; Genesis 15:16). Therefore, by Judah having sex with this Canaanite woman, he is showing a lack of faith in God's promise to Israel. This is a physical representation of what happens spiritually to Israel during the times of the Gentiles. Therefore, Judah's coming into a Canaanite woman represents Israel creating a pagan religion to get to God during the times of the Gentiles.

38:3-5 Judah has three sons by a Canaanite woman. It appears that the woman is a prostitute and that he never marries her, especially since Judah is not even present when the third son is born (38:5). This is a type of how Israel will be steeped in religion during the times of the Gentiles. By reading Matthew – John, we discover that the names of the first two sons are the Pharisees (Matthew 22:34-35) and the Sadducees (Matthew 22:23). (The Herodians are also mentioned (Matthew 22:16), but they are a minor religious sect. For the most part, Jesus' religious opposition comes from the Pharisees and the Sadducees.)

You see, when Jesus was on earth, "the kingdom of heaven [was] at hand" (Matthew 4:17). This means that the times of the Gentiles were almost completed. Since the devil knew his time was short, according to God's timeline revealed in Daniel 9:24-27, he had great wrath (Revelation 12:12). Therefore, the culmination of Judah's religious rebellion is seen during that time.

38:6-10 Since Judah's relationship with a prostitute represents how Israel will prostitute herself spiritually with other gods during the times of the Gentiles (see Ezekiel 23), it is not surprising that Judah's sons are "wicked in the sight of the Lord" (38:7). Onan's spilling of the seed on the ground shows the selfishness of religion. In other words, the religion, represented by Onan (probably the Sadducees), does not want to support the religion represented by Er (probably the Pharisees). Also, the fact that the Lord slew both Er and Onan shows how religion does not last. It will be judged by God as evil, culminating in God's destruction of the Babylonian religious system in Revelation 14:6-8. When viewed in this light, God's actions make sense. However, because Christianity does not rightly divide the word of truth, they do not understand the spiritual implications behind what goes on here. This results in unbelievers making fun of such a story, and Christianity has no answer. If Christianity would consider what Paul says, then the Lord would give them understanding in all things (II Timothy 2:7), such that they could see the first two children of Judah representing the religious sects of the Pharisees and the Sadducees during Jesus' time on earth in Matthew – John.

Note also how Er is the main son of Judah, because he is his firstborn (38:6). If Onan were to raise seed by the daughter of Shuah, it would count for Er (38:9). Similarly, the Pharisees were the main sect against Jesus, as Jesus' scathing

rebuke of Matthew 23 was directed squarely at them. Also, the Pharisees are the ones who had Jesus crucified (John 18:3; Matthew 27:62). Therefore, like Er dies first, the Pharisees are removed from Jewish religious power first. This is seen by the fact that the Pharisees were in charge at Jesus' crucifixion (John 18:3), but the Sadducees are in charge after Jesus' ascension (See Acts 4:1 and 5:17).

38:11 Tamar represents believing Israel. Shelah represents Jesus Christ at His first coming. (Shelah means "to untie," which means that Jesus Christ will break or untie the bond between believing Israel and national Israel.) "Till Shelah my son be grown" (38:11) shows that the nation of Israel, as represented by Judah, refused to present the Messiah to believing Israel unless the Messiah met Israel's standard of growth. Now, Jesus did grow up before Israel, but there was no physical beauty in Him for Israel to desire (Isaiah 53:2). Therefore, He was despised and rejected by the nation of Israel (Isaiah 53:3).

Meanwhile, "Tamar went and dwelt in her father's house" (38:11). Since Tamar was probably a Gentile, this means that believing Jews receive salvation in the dispensation of grace, since God set aside Israel's program with the stoning of Stephen in Acts 7, and God will not resume Israel's program until after the rapture of the body of Christ.

In the meantime, the nation of Israel dwells in the religious umbrella of Judaism, while the Babylonian religious system grows (It grows within Catholicism, a religious sect of Christianity, which is a different house than the house of Judaism.).

38:12 Note that Judah's wife was "the daughter of Shuah" (38:12). This is further proof that religion was created. In other words, Shuah was a Canaanite woman. Since Judah had sex with Shuah's daughter, it symbolizes how Israel would mix with a pagan religion (the daughter) of the Canaanites to create a Jewish religion, which is a mixture of the Mosaic law and paganism. This Jewish religion grew in its paganism, as seen by how vile the Pharisees and Sadducees were at Jesus' first coming.

With the beginning of the dispensation of grace in Acts 9, God's people are now the body of Christ, instead of Israel. Therefore, the daughter of Shuah (religious Judaism) morphs into religious Christianity. "In process of time" she dies (38:12). For religious Christianity, this takes place at the rapture of the church. The body of Christ goes to heaven at that time. As a result, Christianity can no longer be used by Satan. It needs to morph back into religious Judaism in order to be used as a plausible tool of Satan's lie program. "Judah was comforted" (38:12) by the daughter of Shuah's death because Christianity has been the main religion of the world since Constantine in the 300s AD. Judaism sees this opportunity and goes up to "his sheepshearers," which would be those who would groom or modify the Babylonian religious system, taking it out of Christianity, and bringing it back into Judaism. What emerges is the Babylonian religious system under the Antichrist in the 70th week of Daniel. As such, Hirah the Adulamite represents Satan. In other

words, apostate Israel makes a deal with the devil after the rapture of the body of Christ.

38:13-14 Tamar represents the believing remnant of Israel. They had their widow's garments on during the dispensation of grace, because Israel's program had been set aside. At that time, God says to Israel, "Ye are not My people, and I will not be your God" (Hosea 1:9). Now that the rapture has taken place, God resumes Israel's program and says, "Ye are the sons of the living God" (Hosea 1:10). Therefore, she takes her widow's garments off. She also covers herself with a vail, which symbolizes Israel having faith in what God is doing, placing herself under the law covenant again (Exodus 34:33-35). This also symbolizes how Israel, as the bride of Christ, is making herself ready for the marriage supper of the Lamb, as does Tamar wrapping herself (Revelation 19:7-8).

Seeing that Shelah was grown shows how, once Israel's program resumes, many Jews will see that Jesus was their Messiah. Therefore, they believe the gospel of the kingdom. This is why Romans 11:25-26 says that "all Israel shall be saved" after "the fulness of the Gentiles be come in," i.e., after the dispensation of grace is over.

38:15 "Judah...thought her to be a harlot" (38:15). That is what Israel thinks of the little flock during the tribulation period, since they "call evil good and good evil" (Isaiah 5:20). Instead, believing Israel is pure. Granted, she does have the vail of the Mosaic law over her face, but God will cleanse her from her sins under that law (Isaiah 1:18).

38:16-18 The nation of Israel (Judah) joins himself with believing Israel (Tamar). The only reason Israel goes along with believing Israel is because he thinks she is a harlot. In other words, the lost sheep of the house of Israel (Matthew 10:6) only listen to the gospel of the kingdom because it is enticing because it goes against the established religion (wife) of the Antichrist. At first, they probably do not know that it is the same gospel that Jesus preached, much like Judah knew not that he was about to join himself with his daughter in law (38:16).

Once the lost sheep of Israel come to believing Israel, the little flock controls the situation by getting Israel's signet, bracelets, and staff as pledge that Judah will give her a kid from the flock. Getting a kid from the flock is a type of the fruit that religion promises. Believing Israel is not interested in that, because she knows that all fruit from religion is vile in God's eyes. However, she is interested in the signet, bracelets, and staff because they represent the right to God's promise to Israel to receive the kingdom. Therefore, by receiving these, God has taken away the kingdom from apostate Israel and given it to believing Israel (See Matthew 21:43). (Thus, this arrangement is not unlike Jacob getting the birthright from Esau.)

Her conceiving by him shows that it takes the nation of Israel giving up its status to believing Israel for God to give the kingdom to Israel. In other words, it is not enough for there to be believers in the tribulation period. The believers also must be Jews, because God promised His eternal kingdom on earth to Jews. That is why

we see 144,000 “of the children of ISRAEL” (Revelation 7:4) saved halfway through the tribulation period, and why we are told that, after the rapture of the body of Christ, “so all Israel shall be saved” (Romans 11:25-26). In other words, the gospel of the kingdom is the same gospel that Jesus preached, just like Tamar was Judah’s daughter in law. When the Christ was on the scene, that gospel was not exciting, and so Israel rejected it. However, when the Antichrist is on the scene, it is enticing to the lost sheep of the house of Israel, just like Judah was only enticed by Tamar when he thought she was a prostitute, and not his daughter in law. Only then will Israel come out of false religion and believe God’s Word to them (Isaiah 52:11).

38:19 Believing Israel now has the promise of the kingdom, as shown by Judah giving the signet, bracelets, and staff to Tamar (38:18). (This happens when the 144,000 Jews are sealed halfway through the tribulation period.) Therefore, all she needs to do now is wait for her true husband, the Lord Jesus Christ, to come and marry her after the tribulation period is over. Therefore, laying the veil aside and putting her garments of widowhood back on her symbolizes this waiting period. “Therefore I will look unto the Lord; I will wait for the God of my salvation: my God will hear me. Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me” (Micah 7:7-8). In other words, the Antichrist can do nothing to stop believing Israel from marrying Jesus and entering God’s kingdom on earth now she has been sealed by God.

38:20 Tamar’s leaving symbolizes how, right after being sealed, God has believing Israel fly into the wilderness, where God nourishes her during the last half of the tribulation period (Revelation 12:14). Since it is a wilderness, they are still on the earth, but God nourishes them with sound doctrine so that the rest of the lost sheep of the house of Israel will see Christ living in them during the last half of the tribulation period.

Meanwhile, Judah sent the kid from the flock, but it was not delivered to Tamar. This symbolizes how Israel will follow the Antichrist and try to get the believing remnant of Israel to follow his Babylonian religious system. Because believing Israel has separated herself from that system (Revelation 18:4), she does not receive its fruit, much like Tamar left and did not receive the kid from Judah’s flock.

Note also that the kid of the flock was sent “by the hand of his friend the Adullamite” (38:20). We mentioned that this Adullamite is a type of Satan. This symbolizes how the Babylonian religious system is of the devil.

38:21 “The men of that place” would be apostate Israel in Jerusalem. Because they follow the Antichrist and the 144,000 sealed have fled from there, they do not even recognize that Tamar was there. We see a parallel to this today. None of today’s church-history books even recognize the little group of believers, who believe Paul’s gospel and follow mystery doctrine found only in Paul’s epistles, yet there is always a remnant who believes. Therefore, it should not be surprising that the large group of Antichrist followers in the tribulation period do not even

recognize that a remnant of believing Jews exist at the time. They are too self-absorbed to notice.

38:22 Hiram tells Judah, “I cannot find her” (38:22). Similarly, the devil will seek the believing remnant of Israel but will not be able to find her, because God will fly her into the wilderness for the last 3 ½ years of the tribulation period (Revelation 12:15-17).

38:23 “Let her take it to her” (38:23) means that Judah willingly lets Tamar have his signet, bracelets, and staff because he does not want to be shamed in trying to hunt them down, since the result would be that people would find out that Judah slept with a prostitute. Similarly, Israel, in the tribulation period, will be willing to give her national identity over to the believing remnant of Israel. After all, in the last half of the tribulation period, the Antichrist will rule over the entire world. Therefore, apostate Israel’s lust will cause her to go after the bigger prize of the world, being content to give up her national identity. (We see this today with groups such as the United Nations and the European Union.)

On the other hand, the devil knows how important the possession of Israel is, since God promises to reconcile the world back to Himself through Israel (Exodus 19:5-6). Therefore, the devil will chase after the sealed 144,000 and will “make war with the remnant of her seed” when he fails to reach the 144,000 (Revelation 12:15-17).

38:24 This is the first time that three months is mentioned in the Bible. Three months seems to signify a grace period for unbelievers. I get this from the fact that, upon his birth, Moses was hid and nourished in his father’s house for three months (Exodus 2:2; Acts 7:20; Hebrews 11:23). Second, the ark of the Lord was in Obed-Edom’s house for three months (II Samuel 6:11). Third, Mary abode with Elizabeth for three months before she gave birth to John the Baptist (Luke 1:56). Fourth, the period of three months is also associated with Paul’s ministry (Acts 19:8, 20:3, 28:11). Therefore, this may be a clue that Israel will have three months after the abomination of desolation is set up in the temple before they have to make the decision to either bow down to the image and spare their physical lives or do not bow down to the image and spare their spiritual lives. Therefore, while Israel has given up their national identity at this point due to the world leadership by the Antichrist, individual Jews still have an opportunity to regain that national identity by joining the believing remnant of Israel.

“Let her be burnt” (38:24) is symbolic of how the nation of Israel, joined to the Antichrist, will try to put the believing remnant of Israel to death (Matthew 10:17,21-22).

38:25-26 Since God nourishes the 144,000 for the last 3 ½ years of the tribulation period (Revelation 12:14), she is not “brought forth” (38:25) for Israel to see until Jesus’ second coming. Naturally, at His coming, apostate Israel will claim that they are God’s people (Matthew 7:21-23). However, God’s name will be “written in [the] foreheads” of the believing remnant (Revelation 14:1), while the

mark or the name of the beast will be in the foreheads of apostate Israel (Revelation 13:16-18). Therefore, the evidence will show that believing Israel is the true Israel of God (Galatians 6:16), and the nation of Israel will be forced to declare: "She hath been more righteous than I" (38:26). The nation should have "married" Jesus Christ (Shelah) when He was on earth the first time. Instead, they rejected Jesus as the Christ ("I gave her not to Shelah my son" (38:26).), accepted the Antichrist as the Christ (Daniel 9:27), and have lost their status with God to believing Israel, as a result. Therefore, "he knew her again no more" (38:26), meaning that apostate Israel will be cast into hell to be eternally separated from God and His Christ.

38:27 The twins in Tamar's womb represent Jesus Christ and the Antichrist. Remember that Tamar (believing Israel) is with child by Judah (national Israel). National Israel created religious Judaism and will make a seven-year covenant with the Antichrist (Daniel 9:27). Therefore, they (Judah and Tamar) give birth to the Antichrist. Jesus Christ also came to national Israel. They did not receive Him (John 1:11). However, believing Israel did receive Him (John 1:12), and He gives the kingdom to believing Israel (Matthew 21:43). Therefore, they (Judah and Tamar) also gave birth to Jesus Christ.

38:28-30 You may think that the theory regarding the twins is crazy, but it makes perfect sense when you see what happens in these verses. Zarah put out his hand, and a scarlet thread was attached to him to indicate that he is the firstborn of the Judah/Tamar marriage. Similarly, Jesus Christ came to the earth before the Antichrist. Jesus is called "the arm of the Lord" (Isaiah 53:1-2), which is why all that came out first was Zarah's hand. Israel's sins were as scarlet, but they shall be made white as snow (Isaiah 1:18). Jesus was "made...sin" (II Corinthians 5:21). Therefore, Jesus was "scarlet" at His first coming.

Next, Zarah drew back his hand, which is symbolic of the ascension of Jesus Christ. Then, Pharez came out, and it is said: "This breach be upon thee" (38:29). (Pharez means breach.) Similarly, the Antichrist comes to Israel after Jesus' ascension and claims that he is the Messiah, just like Pharez broke through to try to claim that he is the firstborn.

But, Zarah is the firstborn, as shown by the scarlet thread. Similarly, Jesus is "the firstborn of every creature" (Colossians 1:15), as shown by Him becoming scarlet (sin) for us.

Then, after Pharez breaks through, Zarah comes out of the womb completely, symbolizing Jesus' second coming, when He will reign on earth forever.

Zarah does not mean "scarlet," as Pharez means "breach." Rather, Zarah means brightness. That is because Jesus Christ is "the true light" (John 1:9).

39 This chapter continues, in typology, with the story of what happens with Israel under Gentile rule. At first, Gentiles bless Israel because they know God is with them (vs. 3-6), which is seen with Israel coming out of Egypt and into their own

land. But, then religious Israel sees Israel's advantageous position with God and wants in on it (v. 7). The believing remnant refuses to yield to the flesh (v. 8-9), but religion harps on them day by day (v. 10). The result is that religion weeds out the little flock. That is when Jesus comes the first time (v. 11). The Jewish religion sees that Jesus is outnumbered, and so it forces itself upon Jesus (v. 12). Jesus gets out of there, as symbolized by His death on the cross. Religion uses Jesus' death as an excuse for Him not being the Messiah (vs. 13-15). Gentiles get mad at Israel and take them captive (v. 20), climaxing in the tribulation period. Since the Lord is the keeper of the prison (John 10:7), believing Israel prospers such that all Israel is saved at the end of the tribulation period (vs. 21-23; Romans 11:26).

39:1 Due to the parenthetical story of Genesis 38, this verse reminds us of the facts that we learned in 37:36 when we left the story of Joseph. The Ishmeelites sell Joseph to Egypt. The Islamic religion comes from Ishmael. The same has happened today in that the temple in Jerusalem is a Muslim mosque, rather than being a Jewish temple.

39:2 Joseph's being "in the house of his master the Egyptian" (39:2) is a type of how Israel will have to undergo "the times of the Gentiles" (Luke 21:24) before Jesus establishes them in His kingdom on earth. God will then reconcile the Gentiles back to Himself through the nation of Israel (Exodus 19:5-6). Thus, if the Egyptians see that God is with Joseph, perhaps they will believe Jehovah God over their Pharaoh. Therefore, the Lord made Joseph prosperous.

39:3-4 Although Potiphar knows nothing of the Lord, he is still able to see that the Lord was with him, because he could see the Lord working through Joseph. Potiphar's faith in the Lord is seen in that he showed grace toward Joseph.

39:5 The Lord blessed Potiphar's house for making Joseph overseer of his house. This is a fulfillment of God's promise to bless the Gentiles who bless Israel (12:3).

39:7-9 Since Joseph is a type of Jesus, Potiphar's wife would be a type of the Jewish religion. That religion rejected the commandment of God in order to keep the tradition of men (Mark 7:8-9). The book of Proverbs gives the story of the two women who compete for Israel's affections. One woman is the wisdom of God (Proverbs 8). The other woman is the Jewish religion. That religion is described as a harlot (Proverbs 7:5-12). She makes herself attractive to Israel due to her supposed uprightness, as seen by her following statement: "I have peace offerings with me; this day have I payed my vows" (Proverbs 7:14). In spite of the Jewish religion's attractiveness to the flesh, Jesus gave a scathing rebuke of it (Matthew 23). Similarly, Joseph refused to sin against his master by sleeping with his wife.

Note how Joseph's master "hath committed all that he hath to [Joseph's] hand" (39:8), just like God the Father committed all believers unto His Son's hand (John 17:6). Therefore, Joseph could have gotten away with adultery without Potiphar knowing (39:6,8). However, Joseph respected the great responsibility his master had given him, such that he would not sin. Similarly, Jesus could have sinned without Satan knowing it. But, this would have made him guilty before God, which

would keep His sacrifice on the cross from atoning for our sins. Therefore, Jesus also respected the great responsibility the Father had given Him, such that He “did no sin” (I Peter 2:22), just like Joseph did not sin.

39:10 Jesus was tempted to sin with the harlot called “mystery Babylon” (Revelation 17:1,5), i.e., the Jewish religious system, from the time of Him going into the wilderness after being water baptized (Matthew 4:1) to the time He gave up the ghost. He “was in all points tempted like as we are, yet without sin” (Hebrews 4:15). Similarly, Joseph was tempted “day by day” (39:10) by an adulterous woman, and yet “he hearkened not unto her” (39:10). In fact, he maintained his purity so much that he would not even “be with her” (39:10), just like Jesus would not even be associated with the Jewish religious system.

39:11 Joseph “went into the house to do his business” just like Jesus went into the house of Israel to do His Father’s business (Luke 2:49). For Joseph, “none of the men of the house” of Potipher were there (39:11). For Jesus, “He came unto His Own, and His Own received him not” (John 1:11); therefore, none of the religious leaders were there to give Jesus a fair judgment.

39:12 Potipher’s wife “caught him by his garment” (39:12) and tried to force Joseph to sin. Similarly, the Jewish religion arrested Jesus and tried to get Jesus to sin. To keep from sinning, Joseph had to leave his garment in the adulterous woman’s hand. Similarly, to keep from sinning, Jesus had to leave His garment, i.e., His flesh, in the hands of the Babylonian whore known as the Jewish religious system, by His death on the cross.

39:13-15 Because Joseph had not sinned, Potipher’s wife had to lie in order to make Joseph look guilty. Similarly, because Jesus had not sinned, the Jewish religious leaders had to lie, via false witnesses (Matthew 26:59), to make Jesus look guilty.

Potipher’s wife called Joseph “an Hebrew” as a derogatory term to say that he must be guilty. Similarly, the Jews called the Lord “Jesus of Nazareth” (Matthew 26:71; Mark 14:67), when nothing good was known to come from Nazareth (John 1:46).

Potipher’s wife accused Joseph of wanting to lie with her, when he wanted to have nothing to do with her. Similarly, the Jewish religion accused Jesus of wanting to take over their religion (John 18:33-36, 19:12), when He wanted nothing to do with it.

39:16 Potipher’s wife kept Joseph’s garment until the lord of the house came, as proof that Joseph tried to lie with her. However, this is not proof, because, if Potipher’s wife cried, she would have done so before Joseph took his garment off. Therefore, the garment being in her hand really shows that she is the guilty one.

Similarly, the Jewish religion uses Jesus’ death, which is the leaving of his garment of flesh, as proof that He is not their Messiah. However, because prophecy

says that the Messiah must be cut off (Isaiah 53:8; Daniel 9:26) to pay Israel's sin debt, Jesus' death is proof that He IS the Messiah, not the opposite as Judaism claims.

39:17 Mocking someone means that you make fun of him. For example, when Jesus was arrested, Roman soldiers dressed Him up to look like a king and bowed down to Him as if he were a king (Matthew 27:29). Therefore, if Joseph mocked Potiphar's wife by taking his clothes off, he must have either made fun of Potiphar's wife's request to have sex with her or he must have made fun of how promiscuous she was. Either way, if Joseph mocked her, she is the one guilty of the greater sin, not Joseph.

39:19-20 In 39:3-4, Potiphar was a type of the Gentiles, who blessed Israel because he saw that God was with Joseph. Potiphar's wife is a type of the Jewish religion. Potiphar is now mad with Joseph because of what his wife said to him about Joseph, and he put Joseph in prison. In typology, this is the Gentiles cursing Israel based upon the Jewish religion.

Similarly, when Israel obeyed God in fleeing out of Egypt under Moses, the Gentiles had a great fear of the Lord and blessed Israel as a result (Exodus 12:35-36; Deuteronomy 2:24-25). However, as the Jewish religion developed, the Jews blasphemed the Lord (Isaiah 65:7) (type of Potiphar's wife making a false accusation of Joseph). Therefore, the Gentiles cursed Israel by taking them captive (II Kings 24:10-16), much like Potiphar now curses Joseph by putting him in prison. Isaiah 49:24 describes "the times of the Gentiles" (Luke 21:24) as when they are the lawful captives of Satan, which is why Jesus said that He came to "proclaim liberty to the captives, and the opening of the prison to them that are bound" (Isaiah 61:1 Cf. Luke 4:18).

39:21-23 According to Daniel 2:36-44, the times of the Gentiles began with the Babylonian captivity and will end with Jesus' second coming. Regarding the seven-year tribulation, which takes place just before Jesus' second coming, Jesus said that the first 3 ½ years "are the beginning of sorrows" (Matthew 24:8) and the last 3 ½ years contain "great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be" (Matthew 24:21). Therefore, the greatest trial for Israel is the tribulation period. Malachi 3:2-4 says that the tribulation period is the refiner's fire, in which the Lord has Israel go through trials so that they will come through that time with faith in God. Thus, it is "the time of Jacob's trouble; but he shall be saved out of it" (Jeremiah 30:7).

Similarly speaking, Joseph's greatest trial was his imprisonment here. In fact, Psalm 105:19 describes Joseph's imprisonment as a time when "the word of the Lord tried him." Similarly speaking, the believing remnant of Israel will be tried in the tribulation period so that they "come forth as gold" (Job 23:10), as Malachi 3:2-4 details.

While this time was trying for Joseph, "the Lord was with Him" (39:21), such that he was in charge of all of the prisoners (39:22), and the Lord made everything he

did to prosper (39:23). Similarly, the Lord promises to be with believing Israel throughout the tribulation period (Matthew 28:20). The little flock will be in charge over all of the spiritual matters in Israel (John 20:23). The Lord will also cause the little flock to prosper such that all the lost sheep of the house of Israel will be saved (Romans 11:26), as seen by the 144,000 saved Jews halfway through the tribulation period (Revelation 7:4).

In typology, then, the keeper of the prison is the Lord Jesus Christ. “But, I thought Joseph was the Lord Jesus Christ,” you may say. Yes, now you understand. “All things were made by Him; and without Him was not any thing made that was made” (John 1:3). In other words, Jesus Christ does it all. The little flock of Israel is in Christ. That is how Joseph remains a type of Jesus during the tribulation period. Jesus is also “the door of the sheep” (John 10:7), and he “led captivity captive” (Ephesians 4:8) after His death, burial, and resurrection. That is how He is the keeper of the prison, also.

40 This chapter gives us a glimpse into how the Antichrist will run his kingdom in the tribulation period. Some Gentiles, like the butler, are treated well (v. 21). Other Gentiles, like the baker, are killed (v. 22). Because the Jews are scattered among the Gentiles during the tribulation period (Leviticus 26:33), the Gentiles will have the opportunity to bless Israel and enter God’s eternal kingdom on earth at Jesus’ second coming (Matthew 25:34-40). Sadly, most Gentiles will curse Israel (v. 23) and will be killed by Jesus with the birds eating their flesh (v. 19; Revelation 19:21).

40:1-3 The Pharaoh represents the god over the world. Since the time period is the tribulation period, Satan is the god of this world (II Corinthians 4:4) and his appointed ruler is the Antichrist. Therefore, the butler and the baker offending Pharaoh and being thrown into prison is a type of the wars that will go on during the tribulation period (Daniel 7:8; Matthew 24:6-7).

40:4 The losers of wars will be more open to blessing the little flock, since their trust in their own flesh will be reduced. As such, Joseph serving the butler and the baker is a type of how Gentiles can be “served” by the little flock by receiving eternal life in the kingdom as a result of blessing Israel (Matthew 25:34-40).

40:5 Joel 2:28 says that “your old men shall dream dreams, your young men shall see visions.” This takes place among Israel during the last days of their dispensation, i.e., during the at-hand phase of the kingdom. Therefore, it should not be surprising to see that Gentiles have dreams as well.

40:8 Because they are Gentiles, they are not able to interpret dreams. It takes the God of Israel to interpret the dreams through the little flock. This shows how God will work through the little flock so that Gentiles will know that Jehovah and Jesus Christ is the true God, rather than Satan and the Antichrist being God. In this way, the Gentiles can show that they believe in Jehovah God by blessing Israel.

40:9-13 The chief butler will be restored by Pharaoh. A vine represents national life in the Bible. Its budding probably represents the Antichrist's rise to power. Its grapes probably represent the wine of the Babylonian religious system and how the kings of the earth commit fornication with her (Revelation 17:1-5). Thus, the chief butler is a type of how a Gentile king, who is defeated by the Antichrist, will later be restored by the Antichrist under his rule. Perhaps the chief butler represents one king that falls during the first half of the tribulation period but receives power with the Antichrist in the second half, as depicted in Revelation 17:10-12. The three days may represent the fact that the Antichrist will be killed by the two witnesses, and then Satan will resurrect him as a beast three days later (Revelation 13:1-3).

40:14-15 The little flock will be persecuted by the Antichrist's kingdom during the tribulation period. If Gentiles recognize that God is with the little flock, they will bless Israel, as mentioned in Matthew 25:35-40. Since Joseph interpreted the chief butler's dream, he should recognize that God is with Joseph, and so he should bless Joseph by getting him out of prison. Joseph's request also shows the innocency of the little flock during the tribulation period.

40:18-19 The chief baker's dream is similar. With the chief butler, Pharaoh restores him to his position after three days. However, with the chief baker, Pharaoh kills him after three days. This is a type of the instability of the Antichrist. If you serve him, he may treat you well, or he may not. However, with the Lord Jesus Christ, He promises eternal life to ALL who believe the gospel. The lesson for the Gentiles during the tribulation period, then, is to abandon the Antichrist and his kingdom and bless Israel so that they will enter the Lord Jesus Christ's eternal, earthly kingdom. However, if the Gentiles decide to curse Israel, they will be killed and birds will eat their flesh (Revelation 19:17-18), much like the chief baker will be killed and birds will eat his flesh.

40:20 The third day is Pharaoh's birthday. Similarly, the Antichrist will be re-born when Satan resurrects him as a beast for the last half of the tribulation period (Revelation 13:1).

40:23 The chief butler forgetting Joseph is a type of how most Gentiles in the tribulation period will not bless Israel, even though the little flock has shown them these things. That is because they get caught up with the material prosperity afforded them by the Antichrist, such that they are not concerned with their lost, spiritual condition.

41 Pharaoh has two dreams. One is about seven, fat kine and seven, ill kine (vs. 2-4), and the other is about seven, full ears of corn and seven, thin ears of corn (vs. 5-7). Egypt does not know the meaning of these dreams (v. 8), just like religion does not know what God is doing. Joseph gets the answer from God, just like Gentiles can know about God from Israel in the prophecy program (v. 16). Both dreams mean the same thing (v. 26). God gave the dream twice so that Pharaoh would know that the matter is established by God (v. 32). The dream means that there will be seven years of plenty followed by seven years of famine in Egypt (vs.

29-31). This represents seven years of physical prosperity for the Gentiles in the tribulation period, followed by seven years of physical famine at the beginning of Jesus' millennial reign. Joseph stores up food so that the Gentiles can eat during the years of famine (vs. 46-49). Similarly, Jesus stores up spiritual food during the tribulation period by saving Israel to feed the Gentiles (Zechariah 8:23) and by saving 20% of the Gentiles to enter the millennial kingdom. Then, during the seven years of famine, the Gentiles can learn that "man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live" (Deuteronomy 8:3).

41:1 The river probably symbolizes the river of life that proceeds from God's throne (Revelation 22:1). This river produces trees that are healing for the Gentiles (Revelation 22:2), which will be an important point to remember later in this chapter.

41:2 The "seven well favoured kine" (41:2) "are seven years" (41:26), which stand for the seven years of tribulation. Since the Antichrist is Satan's appointed ruler during that time, there will be great material prosperity, even while the world is in the toilet spiritually.

41:3 The seven "ill favoured and leanfleshed" kine stand for seven years of famine for the Gentiles under the Pharaoh after the Antichrist. Because Jesus defeats Satan's forces at His second coming, the new Pharaoh, or God of this world, becomes God the Father at this time. (You can see this in Daniel 2:44 where "the God of heaven" destroys Satan's kingdom and sets up His Own kingdom that will never be destroyed. Therefore, the new ruler in this kingdom is the Lord Jesus Christ. You may say that Jesus Christ brings great prosperity to the earth, and that is true. However, He first must bring judgment upon the Gentiles who have rebelled against Him. That is why Psalm 2 says that He rules the earth with "a rod of iron" with which He breaks in pieces (Psalm 2:9) the Gentiles who "take counsel against the Lord" (Psalm 2:2). The Gentiles are instructed to "kiss the Son, lest He be angry, and ye perish from the way" (Psalm 2:12).

41:4 That is why the ill favoured kine devour the well favoured kine, when you would expect the opposite to happen. In other words, so that the Gentiles learn in God's kingdom that "man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord," God will humble the Gentiles and suffer them to hunger once He starts His earthly kingdom (Deuteronomy 8:3), as symbolized by the ill favoured kine devouring the well favoured kine. The fact, that all of the kine come out of the river of life, shows that God has these things happen so that the Gentiles may have life in the kingdom.

This makes sense in light of how God had unbelieving Israel go through the wilderness for 40 years under Moses (Exodus 16:35), how God had Jesus live in the wilderness for 40 days (Matthew 4:1-2), and how God will nourish Israel in a wilderness for the last 3 ½ years of the tribulation period (Revelation 12:14). In other words, God takes food away from man so that he may believe. Therefore, God will do the same with Gentiles for the first seven years of the millennial reign.

41:5-7 God only has to say something once for it to be true. However, if He says something twice, it means it is very important to understand. That is the case for the Gentiles when it comes to what goes on in the Antichrist's kingdom versus what goes on in the Lord Jesus Christ's kingdom. Therefore, God gives Pharaoh two dreams that mean the same thing.

I stated previously that Gentiles will be killed when Jesus comes back, if they have cursed Israel. However, there will be many Gentiles, who neither believe the gospel nor curse Israel. Those Gentiles remain on the earth after the Antichrist and his kingdom are destroyed. These two dreams are for these Gentiles.

41:8 Pharaoh went to the wrong people for help. "Interpretations belong to God" (40:8). Therefore, when Pharaoh asked "the magicians of Egypt, and all the wise men thereof" (41:8) for the interpretation of the dreams, they could not tell him what the dreams meant. Similarly, if the Gentiles are to be saved, they need to go to the kingdom of priests, which is Israel (Exodus 19:5-6), so that they learn from God the lesson of the seven years of economic prosperity under the Antichrist and the seven years of economic famine under the Lord Jesus Christ.

41:9-13 It took "two full years" (41:1) before the chief butler remembered Joseph. Now, if the chief butler's dream represents the mid-point of the tribulation period, this means that there are about 1 ½ years left in the tribulation period after these two years have passed. If Pharaoh's finding out about the dream represents the Gentiles finding out about the Antichrist being against the little flock, this means that the Gentiles have 1 ½ years to bless Israel before Jesus' second coming. If so, the time in which the little flock is "brought before governors and kings for [Jesus'] sake, for a testimony against them and the Gentiles" (Matthew 10:18) would be primarily 1 ½ years. This would be the time when "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matthew 24:14), which is when the lost sheep of the house of Israel, who are scattered among the heathen (Leviticus 26:33), are saved. (I realize this is all a guess. It makes sense to me, based upon this passage, but we will not know if this is true or not until the events play out.)

41:14 Joseph shaves himself and changes his raiment before he appears before Pharaoh. The change of raiment may symbolize how the lost sheep of Israel, when they believe the gospel, exchange the filthy rags of their own righteousness (Isaiah 64:6) for "fine linen, clean and white" which "is the righteousness of saints" (Revelation 19:8).

41:15-16 Joseph gives credit for the interpretation of dreams to God, just like the little flock of Israel will allow the Holy Ghost to speak through them at the time they are brought before rulers and kings (Mark 13:9,11).

41:18 The fact, that the fattleshed kine fed in a meadow, shows that the economic prosperity of the Antichrist is centered in Jerusalem where he is. It is not a worldwide prosperity.

41:19 Egypt is a type of sin in the Bible. Therefore, when this verse says that these kine are “leanfleshed, such as I never saw in all the land of Egypt for badness” (41:19), it means that the famine, at the beginning of Jesus’ earthly kingdom, will be the worst famine this world will ever see, and it comes because Jerusalem, in the tribulation period, will be the greatest center of sin this world will ever see (Matthew 24:21).

41:20-21 The lesson of these verses is that material fatness is spiritual leanness. (We see this with Paul, when he tells the Corinthians that the churches of Macedonia had “deep poverty,” but they also had “riches” (II Corinthians 8:1-2). What this means is that their material poverty resulted in spiritual riches. The Corinthians have material prosperity, and so Paul wants them to give that up so that they will receive spiritual growth and the saints at Jerusalem will receive what they need materially, so that there may be an equality (II Corinthians 8:13-15). This “equality” is what God wishes to achieve by turning the material prosperity of the Antichrist’s kingdom into material famine at the beginning of Jesus’ millennial kingdom.) Those, under the Antichrist, experience great economic prosperity, but they are spiritually lean, because they trust in riches, rather than in God. Therefore, when the seven years of famine take place under Jesus’ earthly kingdom, their prosperity is taken away, and they are still spiritually lean, as evidenced by the kine still being “ill favoured, as at the beginning” (41:21) after they have already eaten up the fatfleshed kine. They need to learn to trust in God, rather than in material wealth.

41:22-24 In 41:25, Joseph will tell Pharaoh that “the dream of Pharaoh is one,” meaning that the dream about the kine has the same meaning as the dream about the ears. We mentioned, in 41:5-7, that God does this for emphasis.

We also learned, in 41:5, that the second dream is about “ears of corn.” However, nowhere else in this dream is the word “corn” used, even though “ears” is used nine additional times. This could be a sign of how, in order to be saved, the Gentiles will need the “ear to hear” what saved Israel tells them, in order to be saved.

As we saw in 41:8, the magicians of Egypt were not able to tell Pharaoh what his dream meant. Only Joseph could tell him, because God told Joseph the meaning. Similarly, religious Israel will not be able to tell the Gentiles how they are saved. Only believing Israel can tell them, because God has revealed this spiritual truth unto them.

41:25 God showed Pharaoh through Joseph what He was about to do, just like God will show the Gentiles through believing Israel what He will do in the tribulation period and in the millennial reign.

41:28 The phrase, “What God is about to do,” shows that God is behind the events of the tribulation period and the millennial reign, because the persecution of the tribulation period will bring salvation to Israel, while the famine in the

millennial reign will bring salvation to the Gentiles. This is how God reconciles the earth back to Himself (Exodus 19:5-6) after Satan became the god of this world (II Corinthians 4:4) through the fall of Adam.

41:30-31 “All the plenty shall be forgotten in the land of Egypt.” This is significant when you realize that it applies to the tribulation period, a great time of prosperity for those part of the Antichrist’s kingdom. When it comes to the things of this world, “there is no remembrance of former things” (Ecclesiastes 1:11). Therefore, Israel need not regret “missing out” on the pleasures of this world by believing the gospel of the kingdom. They will endure death, sorrow, crying, and pain, and those bad things will pass away, right along with the prosperity of this world (Revelation 21:4). Their attitude should be “to suffer affliction with the people of God, [rather] than to enjoy the pleasures of sin for a season” (Hebrews 11:25).

“The famine shall consume the land” (41:30) speaks of how God will destroy all of this world’s good at Jesus’ second coming (Revelation 18:11-17). Since the Gentiles did not learn to trust in God during the tribulation period, God sends famine upon them in the kingdom so that they will learn that “man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live (Deuteronomy 8:3). It will take a great famine, such that they do not even remember the prosperity under the Antichrist, so that they learn to trust in God, rather than to complain about things being so bad, as the Israelites did when God brought them out of Egypt, e.g., “Would to God we had died by the hand of the Lord in the land of Egypt..., for ye have brought us forth into this wilderness, to kill this whole assembly with hunger” (Exodus 16:3).

41:32 Again, we see that the reason Pharaoh had two dreams was to establish this in his mind. Otherwise, he would not store up goods for the years of famine. Similarly speaking, the Gentiles must take note of this in the tribulation period so that they learn to “store up” faith in God for Jesus’ millennial kingdom on earth by not taking the mark or worshipping the image of the beast.

41:33 If Pharaoh appoints a man who is “discreet and wise” (41:33), he can make sure Egypt survives the seven-year famine. He needs to be discreet so that others do not realize what he is doing so that they cannot thwart his plan. He needs to be wise so that his plan works. In the tribulation period, the Antichrist will be this man, and his kingdom will fall because he is neither spiritually discreet nor wise. However, Gentiles, who bless the little flock, will make it into God’s eternal kingdom on earth, because Jesus is both of these things. He is wise, in that He had faith in the Father’s plan and did and spoke only according to that plan. He was discreet in that He shared the mysteries of the kingdom only with believers while concealing them from unbelievers, as He explained in Matthew 13:10-17. Joseph, being a type of Jesus, will be the discreet and wise man of Pharaoh in the immediate context of Genesis.

41:34 The “officers of the land,” that Jesus appointed for the tribulation period, is the believing remnant of Israel. (Although the Antichrist rules the world while Satan is the god of this world, the true “ruler” of the world is Jesus Christ,

because God the Father possesses heaven and earth, even during the time of Satan's rule as the usurper. Therefore, God maintains rule over the world from the fall of Adam to the second coming of Christ through the Lord Jesus Christ, even though Satan is the god of this world during that time.) Does this mean that one-fifth of the Gentiles will survive the tribulation period and make it into Jesus' earthly kingdom? Perhaps. Revelation tells us that 50% of the world's population is destroyed during the tribulation period (Revelation 6:8 and 9:18). Perhaps 30% of the Gentiles will die before the end or with the Antichrist at the battle of Armageddon (Revelation 19:21), leaving 20% or one-fifth that enter Jesus' earthly kingdom to be the nations under Israel's rule in the millennial kingdom.

41:35 Gathering the food of the good years and keeping food in the cities is a type of how the believing remnant of Israel, during the tribulation period, will lay up for themselves treasures in heaven (Matthew 6:20) in God's city of New Jerusalem (Revelation 21:1-2), which, ultimately, is the "fruit" of Gentiles (Matthew 19:29; Isaiah 61:6).

41:38-39 Just like with Joseph, "the Spirit of God is" (41:38) in the Lord Jesus Christ (Matthew 3:16-17). Therefore, God the Father appoints the Lord Jesus Christ to use the "officers of the land," i.e., the little flock of Israel, to gather 20% of the Gentiles, i.e., those who side with "the Israel of God" (Galatians 6:16), i.e., believing Israel, over the Antichrist, such that they do not take the mark of the beast or bow down to the image of the beast, so that they will be the nations in the earth after Armageddon.

Now, you may say, "But, I thought Satan was Pharaoh during the tribulation period." Yes, he is, but there is a covert operation by the Lord Jesus Christ through the little flock of Israel during that time. Because Jesus is "discreet and wise," He is able to "steal away" 20% of the Gentiles from Satan so that they enter the millennial kingdom, where, under the reign of the Lord Jesus Christ, they will hear the law (Isaiah 2:3) and have a chance to enter God's eternal kingdom on earth at the final battle against Satan at the end of the 1,000 years (Revelation 20:7-10). This is seen in the following statement from Jesus: "If the goodman of the house [the Antichrist] had known what hour the thief [Jesus] would come, he would have watched, and not have suffered his house to be broken through" (Luke 12:39). Jesus is the "thief in the night" (II Peter 3:10) that He refers to in this verse.

Also, note how the plan for surviving the famine and executing that plan both came from Joseph via God. Similarly, "by Him [Jesus Christ] were all things created,... by Him all things consist.... For it pleased the Father that in Him should all fulness dwell" (Colossians 1:16-19). In other words, Jesus Christ does it all because it pleases the Father for Him to do so, just like Joseph did it all because it pleased Pharaoh for him to do so.

41:40 Pharaoh told Joseph, "Only in the throne will I be greater than thou." Similarly, the Father "hath put all things under [Jesus'] feet," while excepting only Himself from being under Jesus. The Son is subject to the Father "that God may

be all in all” (I Corinthians 15:27-28). Of course, right now “we see not yet all things put under Him” (Hebrews 2:8), because Jesus’ eternal, earthly kingdom has not come on this earth yet.

41:42 The ring represents the authority to act on behalf of the king (Esther 8:10). “Fine linen is the righteousness of saints” (Revelation 19:8). Gold represents the wealth of the king. Therefore, Joseph is the ruler of the land in righteousness, as Jesus Christ will be in the kingdom (Isaiah 9:7).

41:43 Everyone was required to “bow the knee” before Joseph. Similarly, “at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth” (Philippians 2:10), showing that Jesus Christ will be Lord over both heaven and earth.

41:44 “I am Pharaoh” shows that he has the power to make Joseph the ruler over all of Egypt. Similarly, God declares, “I am the Lord, and there is none else, there is no God beside Me” (Isaiah 45:5). Therefore, when God declares that Jesus is Lord (Acts 2:36), He will never be usurped. Contrast this with the Antichrist, who Satan declares is Lord, but his rule lasts only to the end of the tribulation period.

We should also note that, when Joseph first came to Egypt, Potiphar “made him overseer over his house” (39:4), but Potiphar’s wife opposed Joseph (39:17-18), causing him to be thrown into prison (39:19-20). However, at His second coming (when he came out of prison), Joseph became lord over all. Similarly, at Jesus’ first coming, God made Him overseer over His house, as seen by Jesus overthrowing the moneychangers (Matthew 21:12-13), but the Jewish religion opposed Him, putting Him to death (Matthew 21:38-39). However, at His second coming, Jesus Christ comes as Lord over all.

41:45 Most Christians have no idea that Pharaoh gave Joseph a new name. Similarly, the Father has given Jesus a “new name” (Revelation 3:12)—“a name which is above every name” (Philippians 2:9).

Pharaoh gave Joseph a wife. Similarly, the Father will give Israel to Jesus to be His wife (Revelation 21:9-10; Isaiah 62:4-5).

Joseph’s wife was the daughter of a pagan priest (41:45). Similarly, Israel will come out of the apostate, Jewish religion (Revelation 18:4).

41:46 Joseph was thirty years old, just like Jesus was thirty years old when He began His earthly ministry (Luke 3:23).

41:47-49 The spiritual harvest is great during the tribulation period, as Jesus said, “The harvest truly is plenteous, but the labourers are few” (Matthew 9:37). This is evidenced by the fact that, from the rapture until the midpoint of the tribulation period, at least 144,000 Jews are saved (Revelation 7:4). At the end of the tribulation period, the “wheat” of believing Israel will be gathered into God’s barn (Matthew 13:30), meaning that “all Israel shall be saved” (Romans 11:26).

In 22:17, God promised to multiply Abraham's seed "as the stars of the heaven, and as the sand which is upon the sea shore," meaning it "cannot be numbered for multitude" (32:12). "The stars of the heaven" represent the body of Christ, since they will have their home in heavenly places. "The sand which is upon the sea shore" represents believing Israel, since they will have their eternal home on earth. Since Israel is in view, it is no coincidence that we are told that "Joseph gathered corn as the sand of the sea," and that "it was without number" (41:49). This shows that Joseph's harvest of corn during the seven, plenteous years, represents Jesus' harvest of believing Israel by the end of the tribulation period.

Note that Joseph gathered corn found "in the cities" and found in "the field" (41:48). This is symbolic of how believing Israel will be gathered "from the four corners of the earth" (Isaiah 11:12), since they were scattered among the heathen as part of God's chastisement of them (Leviticus 26:33).

(Christians, who do not rightly divide, often see passages in Israel's program, that are talking about Israel being gathered from among the nations, as God saving all nations today. For example, Revelation 5:9-10 says, "Thou...hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth." Christians see this as God saving all believers today, being no respect of persons, and giving us eternal life in heaven, when the passage is clearly saying that God redeemed Israel in their program "OUT OF" all nations so that they can reign with God on the EARTH.)

41:50-52 The double-portion blessing, that the firstborn normally receives, goes to Joseph through his two sons, as will be seen in 48:9. This is why, in listing the 12 tribes of Israel, you will sometimes see Manasseh and/or Ephraim's name mentioned. Later, when the nation of Israel is divided into Israel and Judah, God will often use Ephraim as the name for Israel, e.g. Isaiah 7:9,17, 11:13, etc. The reason for this can be seen in their names. Manasseh means to "forget all my toil" (41:51), while Ephraim means "to be fruitful in the land of my affliction" (41:52). As such, these two sons represent the two comings of Jesus Christ. In His first coming, Jesus toiled in His Father's house (41:51) by living a perfect life and dying on the cross for the sins of His people. Because Israel was in unbelief, "He was afflicted" (Isaiah 53:7) by Israel. Yet, in His second coming, He will be king over the world and experience the fruit of His labor "in the land of My affliction" (41:52). Therefore, "Ephraim" represents Israel in the land with Jesus for all eternity (Isaiah 62:4), which is why "Ephraim" is often used for "Israel" in the Old Testament.

41:53 With Israel being married to Jesus in the land for all eternity, "the seven years of plenteousness...[are] ended" (41:53).

41:54 Of course, Israel's being in the land with Jesus represents great spiritual prosperity for Israel. Therefore, "the seven years of dearth" (41:54) represent

physical dearth in all nations, except in Israel where there is bread, as represented by Egypt's bread here.

This is significant in light of God's statement to Israel in Deuteronomy 8:2-3 that, in their 40 years in the wilderness, He humbled them and allowed them to go hungry so that they would learn that "man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." Similarly, Jesus spent 40 days in the wilderness without food or drink, and He learned this lesson (Luke 4:1-4). Apparently, God's wisdom dictates that the Gentiles need seven years of dearth, at the beginning of Jesus' millennial kingdom on earth, in order for them to learn this lesson, as well.

41:55-56 When the famine begins, Egypt receives food first. This represents Israel being saved first in Israel's program, as Jesus told the Syrophenician woman: "Let the children first be filled" (Mark 7:26-27). God tells Israel, "Come ye, buy, and eat; yea, come, buy wine and milk without money and without price" (Isaiah 55:1). They are to come to Jesus for spiritual food from the Father. They receive this nourishment during the last half of the tribulation period (Revelation 12:14) and in the kingdom from the new covenant God makes with them (Ezekiel 36:25-30).

41:57 After Egypt begins receiving nourishment, "all countries came into Egypt to Joseph for to buy corn" (41:57). The Syrophenician woman said that "the dogs [Gentiles] under the table eat of the children's [Israel's] crumbs" (Mark 7:28). Applied to the millennial reign, the physical dearth in the world during the first seven years will cause the Gentiles to come to Israel for food, where they will receive the spiritual nourishment of the law, just like Israel did in the wilderness so that they may learn that "man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live" (Deuteronomy 8:3). We see this in that 10 Gentiles will take hold of one Jew to go with him because they know that God is with the Jews (Zechariah 8:23). They go up to the house of the Lord in Mount Zion where they receive the law (Isaiah 2:2-3). Therefore, like with Israel's 40 years in the wilderness, Moses' 40 days on Mount Horeb (Deuteronomy 9:9), and Jesus' 40 days in the wilderness, the Gentiles go through seven years of physical famine so that they may learn the lesson that what is important is the spiritual. It is in physical weakness that the spirit is made strong, as Paul says, "For when I am weak, then am I strong" (II Corinthians 12:10). Therefore, a famine is upon the Gentiles at the beginning of the millennial reign. The Pharaoh (God the Father) tells them to go to Joseph (Jesus) to receive what they need, which just happens to be the spiritual nourishment of the law.

42 Jacob gets Israel to go to Egypt for food (vs. 1-3). In type, this is unbelieving Israel going to the Jewish religious leaders for spiritual food during Jesus' first coming. However, the believing remnant, as typified by Benjamin, will not go to these apostate religious leaders, because they recognize that the true food they need is spiritual, which is something that the Pharisees cannot provide them (v. 4). Joseph, as a type of Jesus, is the governor in the land (v. 6). Joseph accuses his brothers of being spies so that they will acknowledge they are of Israel (spiritually good), rather than of Canaan (spiritually bad) (vs. 9-15), which is a type of Jesus'

earthly ministry, trying to reach the lost sheep of Israel with the gospel of the kingdom. Joseph puts them in prison for three days, as a type of Israel being in prison to Satan during Jesus' three days in the grave (v. 17). Joseph then requires that Benjamin join them, as a type of how Jesus will save all 12 tribes of Israel at the end of the tribulation period (v. 20). Joseph's brethren then acknowledge their sin in selling Joseph into slavery (vs. 21-22). Simeon is bound as a type of Jesus being bound for the sins of Israel (v. 24). Joseph gives them food for free, as a type of how God will give believing Israel spiritual life for free (v. 25). Joseph's brethren reject his grace toward them, thinking God is punishing them (v. 28). This is a type of the nation of Israel as a whole rejecting the gospel during Acts 1-7. All of them really become afraid when they see all of their money has been returned to them (v. 35). This is a type of how the fear of the Lord within the lost sheep of the house of Israel increased during the early Acts period, but they were still in unbelief. Jacob is afraid of losing his only other son by Rachel, and so he will not let them go back to Egypt at this point in time (v. 38). Staying in Canaan is a type of God putting Israel's program on hold with the stoning of Stephen in Acts 7.

42:1 "Jacob saw that there was corn in Egypt." This is a type of Israel thinking they will find salvation from the religious leaders during Jesus' earthly ministry.

"Why do ye look one upon another?" is the encouragement for them to look to God for their spiritual wellbeing, rather than looking to their own flesh for the answers.

42:3 Joseph's ten brethren going to Egypt is a type of Israel going to the Jewish religious leaders for spiritual guidance during Jesus' earthly ministry.

42:4 Benjamin represents the believing remnant of Israel. They will not go to the Pharisees for spiritual answers, because they know that the nation is apostate.

42:5 In Israel's program, "the land of Canaan" is where the Gentiles dwell, and Israel is called to utterly destroy them so that Israel can dwell in the land (Exodus 23:27-28). During Jesus' earthly ministry, the Jews were scattered among the heathen (John 7:35), due to being under God's fifth cycle of chastisement (Leviticus 26:33). However, going to Egypt is not the answer, because it is a type of sin. Therefore, going to the religious leaders in Jerusalem does not help Israel. Instead, they should go to God and His Word.

42:6 This fulfills the first dream that Joseph had in which his brethren bow down to him (37:5-8). As has been mentioned, Joseph is a type of Jesus. Therefore, in typology, during Jesus' earthly ministry, Israel comes to the Pharisees in Jerusalem for spiritual food, but they run into Jesus instead. They bow down to Him, worship Him, and call Him "Lord" because of all of the miracles that He did. Thus, Jesus is the true governor over Jerusalem, even though it looks like the Pharisees and the Sadducees are in charge, just like Joseph is the true governor in Egypt, even though it looks like that Pharaoh is in charge.

42:7-8 The fact, that Joseph knows his brothers but his brothers know him not, is a type of how Israel came to Jerusalem and saw Jesus, but they ultimately did

not believe in Him as their Messiah (John 12:37). That is because they were looking for their Messiah to be sitting on the throne. They even tried to make Him sit on the throne (John 6:15), but Jesus refused because His “kingdom is not of this world” (John 18:36). Instead, He was “a friend of publicans and sinners” (Matthew 11:19). This is how Jesus “made himself strange unto them” (42:7). In other words, Jesus did not look like the Messiah that Israel had pictured in their mind. The way that He “spake roughly unto them” (42:7) was in His condemnation of their religion, which such statements like: “Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?” (Matthew 23:33).

The question of “Whence come ye?” is meant to get Israel to think of where they are spiritually. They are coming to God in unbelief through the religion of the Pharisees, instead of coming to God with a heart of faith in God’s Word. Therefore, they identify themselves with the Gentiles, i.e., the Pharisees, instead of with God, showing that they are not ready to believe the gospel yet.

42:9 With Israel following the Jewish religion, Jerusalem is spiritually Satan’s captive (Isaiah 49:24-25) during Jesus’ earthly ministry. Jesus then cast out devils, making Israel naked, spiritually speaking (Matthew 12:44). Apostate Israel then tried to take the kingdom of God by force (Matthew 11:12) by trying to kill the heir, the Lord Jesus Christ (Matthew 21:38). Therefore, in type, the Jewish religious leaders of Jesus’ day were Satan’s spies trying to take the land.

Joseph accuses his brothers of being spies in an attempt to get them to remember that they are of Israel, rather than of Canaan. Similarly, Jesus accused Jews of identifying with the Pharisees and the Sadducees in an attempt to get them to remember that they are part of the law covenant that God made with them so that they will believe the gospel of the kingdom.

42:10-16 What “food” did Israel buy during Jesus’ earthly ministry? That is the question. Because they wanted to feel good about themselves, they bought the “food” of the Jewish religion. If they truly wanted to be saved, they would have believed the gospel of the kingdom, which God offered to them for free. Isaiah 55:1-3 makes this clear. It asks Israel why they “spend money for that which is not bread?” (Isaiah 55:2). Instead, they should come unto God, and their soul shall live (Isaiah 55:3). Then, they will “eat that which is good” and their SOUL shall “delight itself in fatness” (Isaiah 55:2), instead of feeding their flesh with apostate Israel’s religion, thereby starving their soul.

The back and forth between Joseph and his ten brethren is designed for them to recognize that their spiritual need is met by God’s Word to them, rather than by the traditions of the Jewish religion. This is seen in 42:9,12 where Joseph twice tells them: “To see the nakedness of the land ye are come.” Physically speaking, the land of Egypt has plenty of food. Spiritually speaking, it is naked because believing Israel is not in it. Similarly speaking, during Jesus’ earthly ministry, there was no shortage of physical food, but Israel was spiritually naked because they were apostate.

The back and forth between Joseph and his brothers does result in his brothers saying that they are really part of Israel, because they are all sons of Jacob, whom God calls Israel (32:28). However, God has promised to save ALL Israel (Romans 11:26), and one tribe is not here—the believing remnant. Therefore, they are told to bring Benjamin back with them. Benjamin is one of the two tribes of the southern kingdom of Judah. Therefore, Joseph is saying in typology that, only by Israel and Judah coming together as one nation, will God save them all and bring them into the kingdom. This goes along with what Jesus said: “There shall be one fold, and one shepherd” (John 10:16). This also fulfills God’s prophecy of Ezekiel 37:19 that He “will take the stick of Joseph,” which represents the ten, northern tribes, “and...put them with...the stick of Judah,” which represents the two, southern tribes, “and make them one stick, and they shall be one in Mine hand.” Therefore, this prophecy is about the gathering together of the literal, twelve tribes of Israel in God’s kingdom. It is not something for Mormons to twist to substantiate their false doctrine!

Note also that Joseph’s ten brethren say that “one is not” (42:13), meaning that they believe that Joseph is dead, not knowing that Joseph is standing right in front of them. Similarly, Israel, during Jesus’ earthly ministry, was looking for their Messiah, not realizing that their Messiah was standing right in front of them. That is because the Messiah came the first time to suffer, while Israel was looking for Him to bring them into the kingdom based upon their own self-righteousness.

42:17-20 Hosea 6:2 says of Israel, “After two days will He revive us: in the third day He will raise us up, and we shall live in His sight.” The way the Lord did this was by spending three days in the grave. Because He paid their sin debt, Israel can have eternal life with Him in the kingdom. Similarly speaking, Joseph put Israel in ward for three days and preached a gospel to them by which they “shall not die” (42:20), just like God promised, through Jesus’ death, that Israel “should not perish, but have eternal life” (John 3:15).

This can also be seen in Joseph’s wording. He says, “I fear God” (42:18), just like Jesus feared God and went to the cross for Israel’s sin. Joseph also says, “If ye be true men” (42:19), just like individual Jews, during Jesus’ earthly ministry, were only saved if they became part of the true Israel of God (Galatians 6:16) by believing the gospel of the kingdom. Also, “one of your brethren” being “bound in the house of your prison” (42:19) is a type of how Jesus Christ was bound in hell to pay for the sins of Israel (Psalm 16:10). Joseph’s brethren survive only if they bind one of their brethren in prison, just like Israel only survives because Jesus went to hell for them.

42:21 Joseph’s brethren recognize that they are in prison because they caused Joseph to become a slave, and they think he also died. Similarly, when Israel recognizes that they are guilty of the blood of Jesus Christ (Matthew 27:25), they will mourn over Him (Zechariah 12:10-14) and understand that Israel has not come into the kingdom because of how they used “wicked hands” to crucify and slay their Messiah (Acts 2:23).

42:22 “His blood is required” is in keeping with God’s law in 9:5 that God requires a person to die if he takes an innocent life. In typology, this confession by Reuben equates to the national confession of Israel’s sin. They acknowledge they have broken their covenant with God and are worthy of death. However, God says that, “if [they] confess [their] sins, He is faithful and just to forgive [them their] sins, and to cleanse [them] from all unrighteousness” (I John 1:9). Therefore, God will be merciful unto them and not throw them into hell, provided they believe the gospel of the kingdom.

42:23 Joseph “spake unto them by an interpreter,” just like, after Jesus’ ascension to the Father, the Lord Jesus Christ spoke to Israel through the Holy Ghost working through the believing remnant of Israel in Acts 1-7. Joseph’s brethren, then, did not know that Joseph knew that they had acknowledged their sin, just like apostate Israel did not know that God knew that the believing remnant acknowledged their sin when they confessed their sin in Acts 1-7, because they did not recognize Jesus as the Messiah.

42:24 Joseph weeps, then, because he is overjoyed that they recognize their guilt. Similarly, Jesus must have done the same thing as many Jews believed in the first seven chapters of Acts. Again, Israel could not see Him weeping, because He had left them, being in heaven, just like Joseph’s brethren could not see him weep, because he had left the room. The reason for the joy is because “the fear of the Lord is the beginning of knowledge” (Proverbs 1:7), and this is the stage that the nation of Israel, as a whole, is in during Acts 1-7. Only by fearing the Lord’s punishment of sin will Israel as a whole then believe the gospel.

Reuben was Jacob’s firstborn, and Simeon was Jacob’s secondborn (46:8-10). Israel was God’s firstborn son (Exodus 4:22), but they must be “born again” (John 3:7) in order to enter God’s kingdom. In order to enter the kingdom, Israel, as the firstborn son, will have to acknowledge her sin, just like Reuben, as Jacob’s firstborn son, acknowledged the sin of Israel. However, Reuben cannot pay for his own sin. There must be a second one to do so, and that is Simeon. Similarly, Adam sinned but could not pay for his own sin. Therefore, the second Adam, the Lord Jesus Christ, came to pay for the sins of the first Adam and all those in him (I Corinthians 15:22). Simeon was bound before their eyes (42:24), just like Jesus was bound before the leaders of Israel (Mark 15:1).

42:25 Joseph gave them food without money, just like God promised to give believing Israel the spiritual food of eternal life that is not purchased with money (Isaiah 55:1), if they believe the gospel.

Joseph also gave them “provision for the way” (42:25). Jesus did the same thing for Israel by giving them the Holy Ghost to comfort them when they are persecuted by religious Israel (John 14:26).

42:28 Their reaction shows they are still in the fear stage, thinking that God is punishing them for their sin. The returned money is a sign of God’s mercy, not His punishment of them. In other words, while many Jews believed and joined the

little flock during Acts 1-7, the nation as a whole, if they believed that John the Baptist and Jesus were sent by God, viewed their ministries as God's punishment of Israel for their sin, since they were both killed, rather than as the provision for salvation. Israel needed to recognize that, once they confess their sin to God, God will forgive them of their sin, rather than punishing them, if they believe the gospel. Sadly, the nation of Israel sought to earn their own righteousness, rather than accepting God's free gift to them. Thus, they were like the Pharisee, rather than the publican, in the parable of Luke 18:9-14.

42:34 "Ye shall traffick in the land" is a new detail that was not given to us in 24:14-20. This is a sign of how, if Israel believes the gospel of the kingdom, God will give them life in the Promised Land.

42:35 In 42:27, ONE of them opened his sack, found the money, and immediately thought that God was punishing them (42:28). Now, ALL of them discover their money, making them even more afraid. This is a type of how, at first, Jesus' ministry prospered. However, when they saw all that God was doing through Jesus, Israel became afraid and decided they would kill Him.

42:36 We mentioned that Pharaoh, in the tribulation period, is Satan, while Pharaoh, in the millennial kingdom, is God. Similarly, we can see two sides to Jacob. Jacob is the natural man, and Israel is the spiritual man. For example, "JACOB said unto his sons" (42:1), and his sons are "the sons of ISRAEL" (42:5). Since he is called "Jacob," in 42:36, we know that he is speaking from the flesh's perspective. Therefore, this reaction is like the reaction of apostate Israel to the Holy Ghost's ministry through the little flock in Acts 1-7. In other words, apostate Israel thought that the believing remnant was hurting them, when the little flock was really the only ones looking out for the Jews by trying to make them spiritually whole.

Also, note how Jacob blames his sons for Joseph's supposed death (42:36). This shows that he probably figured out that his ten sons were responsible for Joseph not returning to him alive.

42:37 Reuben, as a type of Israel confessing the nation's sin, takes responsibility for Benjamin in order to save the family from starvation.

42:38 Jacob says this, not Israel, showing his unbelief. He thinks Joseph is dead, when he is not dead. He is afraid that Benjamin will die, as well. However, in typology, although Jesus was not on the earth after His ascension, He was still alive. Also, Benjamin is very much alive in typology, as he represents the believing remnant of Israel. Thus, Jacob's belief is incorrect. However, who can blame him? He had treated Joseph and Benjamin better than his other ten sons, because they were the two who came from the womb of the woman he loved, Rachel. He blames his other ten sons for Joseph's supposed death because he was Jacob's favored son (42:36). Therefore, it makes sense that they would also try to kill Benjamin if he went with them to Egypt. This is a type of Israel's final rejection of the gospel of

the kingdom with the stoning of Stephen. Thus, Israel's program is put on hold, and the dispensation of grace begins.

43 This chapter starts, in type, with Israel during the dispensation of grace (v. 1). They will not be saved by Jesus, unless they come to Him in faith (v. 3), and they finally do this, as a whole, after the rapture of the body of Christ. Israel comes to Jesus with their works (v. 12) and faith (v. 13), but Jesus only wants their faith (v. 13). Once the dispensation of grace is over, Israel brings faith alone to God, and Jesus offers them the peace of God (v. 23), which only comes to them because of Jesus' death on the cross for their sins (v. 23). Their feet are washed (v. 24), and they enter the marriage supper of the Lamb (v. 31). Nothing gives Jesus greater joy than to see Israel finally believing God (v. 30). Now, He can pour out His kingdom blessings upon them, which, in general, are greater for the believing remnant in the tribulation period, due to the greater trials of that time (v. 34).

43:1 This one verse summarizes the condition of Israel during the dispensation of grace. They are apostate. Very few of them believe the gospel and are saved as part of the body of Christ, because "the famine was sore in the land." In other words, in Israel's program, they rejected God the Father by beheading John the Baptist (Matthew 14:10); they rejected God the Son by crucifying Jesus (Matthew 27:35); and they rejected God the Holy Ghost by stoning Stephen (Acts 7:58). Therefore, they are in such extreme unbelief that they have experienced a spiritually sore famine for 2,000 years and counting. Acts 28:27 sums this up well: "The heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and [God] should heal them" (Acts 28:27).

43:2 "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in" (Romans 11:25). This means that Israel will see again once the fulness of the Gentiles comes in, which is at the rapture of the church. Therefore, in typology, the time when Israel decides to "buy...a little food" (43:2) from God is when Israel's program resumes after the dispensation of grace is over.

43:3-5 In the person of Reuben, we saw Israel confess their sin (42:21-22,37), but Israel, as a whole, would not go back to Jesus for help (42:38). Now, after they have spiritually starved through the dispensation of grace, Israel is ready to go back to Jesus for help (43:2), but they want to do so on their own terms, i.e., without bringing Benjamin with them. Therefore, Judah steps up and says that he will only go if Benjamin comes along with him.

Judah represents the southern kingdom of Israel, which is where Jerusalem is. This shows that it is the southern kingdom that will lead the rest of Israel into the kingdom. This is done through Jesus, who came from the tribe of Judah (Revelation 5:5). This is confirmed by Romans 11:26, which says, "And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer [Jesus], and shall turn away ungodliness from Jacob." In other words, it takes the words of Jesus to Israel, as found in the whole Bible, except for Paul's epistles, for Israel to

believe and be saved, just like it took the words of Judah to Jacob, who stands for Israel, for Israel to be saved from starvation in Genesis 43. They must come to God in faith, just like Israel must come to Joseph with Benjamin.

43:6 Note that this verse says, “And Israel said,” not “and Jacob said.” “Jacob” will not be mentioned again until 45:25. That is because this chapter records all of Israel being reunited, as a type of all Israel being saved and going into Jesus’ eternal, earthly kingdom. It does not record the material kingdom of Jacob, which would be the Antichrist’s kingdom in the tribulation period.

43:7 42:9-13 records the 10 sons volunteering the information about their father and their other brothers. There is no record of Joseph asking them about them. Therefore, Israel’s 10 sons are lying to him again regarding Joseph. This shows how that, shortly after the rapture, Israel is still in apostasy.

43:8-9 Jacob was afraid that Benjamin would die if he went with his brothers to Egypt (42:38). Now, Judah realizes that, if Benjamin does not go with them to Egypt, they will ALL die. Therefore, Judah is willing to “bear the blame for ever” (43:9) should Benjamin die. In type, this is Jesus Christ willing to take the blame for the eternal destruction of Israel (remember that Benjamin stands for the believing remnant) should His death, burial, resurrection, and His word (gospel) to Israel not save them. Of course, as Romans 11:26 says, Jesus WILL save ALL Israel!

Further proof of this type is seen in that Judah said, “I will be surety for him,” while Hebrews 7:22 says, “By so much was Jesus made a surety of a better testament.” In other words, Jesus fulfilled Israel’s requirements under the new testament to insure that Israel will be saved under that covenant, just like Judah insured that Benjamin would not die if Benjamin went with Judah to Egypt.

Also, note that Benjamin is called “the lad” (43:8), meaning that he is still a child. Similarly, Israel is called the “children of Israel” until they enter God’s eternal kingdom on earth (Cp. Leviticus 25:55 and Revelation 1:1), when they are finally called “sons of God” (Revelation 21:7). (Also see Galatians 4:1-7 to understand that children are just like servants. Then, when they grow up, they are considered sons, who receive the inheritance.)

43:10 This is a powerful statement when you recognize the typology! Israel began possessing their land under Joshua and remained in possession of it until the times of the Gentiles began with the Babylonian captivity under Nebuchadnezzar. Yet, God has promised that they will still possess the Promised Land under Jesus forever. If the nation of Israel had believed the gospel of the kingdom in Acts 1-7, Jesus would have come back almost 2,000 years ago, and they would have been in the Promised Land all of this time. In other words, they would have “returned this second time” to the Promised Land. This time, it would have been with their eternal King, the Lord Jesus Christ! Instead, they have gone through the “sore famine” (43:1) of the dispensation of grace and are still not in the land. Similarly speaking, if Israel would have sent Benjamin with his 10 brothers to Egypt they

would have “returned this second time” already (43:10), because all the tribes of Israel must be in the land for ALL Israel to be there.

43:11-13 The first time, Israel treated Joseph poorly by selling him into slavery (37:27-28). This second time, they will treat him well by bringing him gifts. Similarly, the first time Jesus came, they crucified Him (Acts 2:22-23), because they were in unbelief. However, the second time Jesus comes, they will rejoice, because they will be in belief.

Note also that Israel takes “of the best fruits of the land” (43:11), “double money” (43:12), and their brother (43:13). In other words, they give the best that they can to Joseph. The most important part of their gift is their brother, because Benjamin represents the believing remnant of Israel, which means that he represents faith. Jesus will take the kingdom away from apostate Israel (Matthew 21:43) and give it to believing Israel (Luke 12:32), because they come by faith and only faith pleases God (Hebrews 11:6). Therefore, we see, in type, what Israel will give to Jesus at His second coming. They will give Jesus the best they have, which is believing the gospel of the kingdom, since their own righteousnesses are as filthy rags (Isaiah 64:6).

43:14 Israel had to be willing to give up all that they had in order to be saved from starvation. Similarly, it will take the refiner’s fire of the tribulation period (Malachi 3:2-4) before Israel is willing to give up the physical for the spiritual in order to enter the kingdom. The hardest thing for Israel to give up was his son, Benjamin. Similarly, the hardest thing for Israel to give up to Jesus is their own pride in order to believe the gospel of the kingdom.

43:15-16 When the 10 brethren first appeared before Joseph, Joseph accused them of being spies (42:9), who tried to take over the land. Now, when they stand before Joseph, he has a dinner prepared for them to eat with him. Why the difference? Because Benjamin is with them the second time, as seen by the fact that Joseph does not order the dinner to be prepared until he sees that Benjamin is with them (43:16).

Similarly speaking, at Jesus’ first coming, Israel was in unbelief. Therefore, they were spiritual spies. They saw the spiritual nakedness of Israel (42:9), due to Jesus casting out the devils that were there (see Matthew 12:44). They looked at Jesus and said, “This is the heir; come, let us kill Him, and let us seize on His inheritance” (Matthew 21:38). In other words, they tried to take the kingdom of God by force (Matthew 11:12). Therefore, God will take the kingdom away from them (Matthew 21:43), and give it to the believing remnant of Israel. At Jesus’ second coming, then, the little flock comes to Jesus by faith, and He invites them to the marriage supper of the Lamb (Revelation 19:7-9), just like Joseph’s brethren came to him the second time by faith, as seen in type by bringing Benjamin with them, and he has a supper prepared and invites them to eat with him. The feast being at noon (43:16) is a type of how the light has fully come, as shown by Jesus coming in His kingdom glory at His second coming.

43:18-23 We saw, from 42:25, that Joseph “commanded...to restore every man’s money into his sack.” Now, his steward claims: “I had your money.” “The God of your father hath given you treasure in your sacks” (43:23). The “treasure” that God gave them was the physical money that they treasured, which is worthless to God, just like apostate Israel, in the tribulation period has great wealth in that they rule the world. So, it appears that Joseph’s steward has lied about having their money. However, when you understand what true “money” is, Joseph’s steward’s statement makes sense. As previously mentioned, the true “money” that God is looking for is faith. That is the only currency that can purchase spiritual wellbeing. Physical money is no good to God. That is why God tells Israel to “come, buy wine and milk [from Him] without money and without price” (Isaiah 55:1).

Therefore, when the steward says, “I had your money,” he means that he got from them the spiritual money that they brought, which was their confession of their sin (42:21-22). That is why Joseph wept when he heard their confession (42:24). They had done the first step toward being saved, but they had not done the second step, which is to believe the gospel of the kingdom. Also, their sin had to be paid for. Therefore, he put Simeon, the secondborn, in prison (42:24), as a type of the second Adam, Christ, being put into the prison of hell (Psalm 16:10) to pay for Israel’s sin.

43:18 Joseph’s brethren were afraid because they were brought into Joseph’s house, and they think it is because of the money returned in their sacks (43:18). Similarly, Israel may be afraid at Jesus’ second coming, because they think they have not paid for their own sins.

43:21-22 Joseph’s brothers still think that the issue is their physical money. In type, they are trying to pay for their sins with their own works. When their works were not accepted the first time, they brought those works back, along with some more works, thinking they can buy their way into the master’s house, which is not possible.

43:23 Joseph’s steward says, “Peace be to you.” Similarly, after His resurrection, Jesus, the steward of the Father’s house, tells His disciples: “Peace be unto you” (Luke 24:36; John 20:19,21,26). In other words, there is peace between Joseph’s brothers and Joseph because Joseph has paid for their food. Similarly, there is peace between the believing remnant of Israel and God because Jesus has paid for their sins.

Joseph’s steward also says, “Fear not.” “The fear of the Lord is the beginning of knowledge” (Proverbs 1:7). Because Joseph’s brothers feared what Joseph would do to them, they confessed their sin (42:21-22). Similarly, because they fear God will cast them into hell, the believing remnant of Israel confesses their sin to God (I John 1:9). Once they have completed that step, God wants to give them His eternal peace in the kingdom, and so they need not fear God’s punishment any longer. Similarly, Joseph’s steward is trying to get Joseph’s brothers to take the next step of enjoying the riches of the Egyptian kingdom by telling them to fear not and have peace.

“I had your money. And he brought Simeon out unto them” (43:23). As previously mentioned, the “money” that Joseph had was their confession of sin, and the payment for their sin is that Simeon, the secondborn, was put in prison. Similarly, the “money” that God receives from Israel is their confession of sin, and the payment for their sin is that Jesus, the second Adam, was put into the prison of hell. Therefore, bringing Simeon out to them from out of prison is a type of Jesus’ resurrection, showing that the payment for sin has been completed.

The only thing left now is to believe the gospel of the kingdom, just like the only thing left for Joseph’s brethren is to believe that their brother, Joseph, will give them a place in the Egyptian kingdom.

43:24 “They washed their feet” because their whole bodies must be clean before appearing before Joseph. Similarly, Jesus must wash the feet of believing Israel before they can come to the marriage supper of the Lamb (John 13:8).

The rest of their body is already clean because they did what Joseph told them to do, which is that they brought Benjamin to him. Similarly, believing Israel is completely clean, except for their feet, at Jesus’ second coming (John 13:10), because they have believed the gospel of the kingdom. (The reason their feet are not clean is because they have the blood of the wicked on them from God’s wrath at Jesus’ second coming (Revelation 14:15-20).)

43:25-26 What is this present? It is not the money, because they tried to give their money to Joseph’s steward, and he would not take it. The present is balm, honey, spices, myrrh, nuts, and almonds (43:11). The only reason they have these things is because God blessed Jacob, and Jacob used his blessing wisely to have some goods to give to Joseph. Similarly, God gives believing Israel salvation in the tribulation period, and they preach the gospel of the kingdom so that others are saved. Therefore, the present they give Joseph is a type of the saved lost sheep of Israel that believing Israel presents to Jesus at the marriage supper of the Lamb thanks to God working through them in the tribulation period. This would be their “fruit” of an hundredfold, sixtyfold, or thirtyfold that Jesus said that those, who hear and understand the Word, would bring forth (Matthew 13:23).

Their bowing down to Joseph is a type of how believing Israel will bow down to Jesus at His second coming.

43:27-28 In this context, I believe that Jacob represents the old, Mosaic law that God gave Israel. The reason I say this is that believing Israel is only able to enter into the kingdom because they believed that God would save them by fulfilling the requirements of the law covenant for them, and Joseph’s brethren are only there because they put themselves under Jacob’s instructions and went to Egypt as he told them to. They did not go to Egypt until Jacob told them that Benjamin could go with them, because only Benjamin could fulfill Joseph’s requirement. Similarly, believing Israel does not go to the Lord until they bring belief to Him, because only believing God will fulfill God’s requirement.

Jacob + Benjamin = life in Egypt. Similarly, law covenant + believing God to fulfill the law covenant for them = life in God's kingdom.

In other words, believing God does no good unless God has the power to overcome sin and give life to the believer. Since God gives life to the believer by becoming a curse for him under the law (Galatians 3:13), the law must still be alive at Jesus' second coming. This is why Joseph asks if Jacob, i.e., the law covenant, is still alive. Since he is still alive, Joseph has power to bless his father and his sons. Similarly, because the law is still alive, God is able to give life to believing Israel. That is why Jesus said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matthew 5:17-18).

You may say, "Then why does God say that we are 'dead to the law' today in the dispensation of grace (Galatians 2:19)?" Because we have already received the atonement (Romans 5:11). Believing Israel does not receive the atonement until Jesus' second coming (Acts 3:19-20). Therefore, the law must remain in effect for them until that time. That is why Joseph, in type, asks if Jacob is still alive.

43:29-30 In 42:24, Joseph wept because his brothers confessed their sin. Now, Joseph weeps greatly because he sees Benjamin. Similarly, God is pleased when Israel confesses their sin, and He is pleased greatly when He sees them come to Him in faith, believing that He will wash them clean from their sin.

Joseph's weeping in private is a type of how Jesus Christ will rejoice in private during the tribulation period when Israel believes (Luke 15:7), since He is not physically on the earth during that time.

43:31 "Set on bread" is the commandment to get the food ready for the feast. This is a type of the marriage supper of the Lamb. This is probably why Jesus said, in referring to the marriage supper of the Lamb, "Blessed is he that shall eat bread in the kingdom of God" (Luke 14:15).

43:32 Joseph eats with the Egyptians, and Joseph's brothers eat by themselves. The Egyptians are Gentiles, and the Hebrews are Jews. Today, in the dispensation of grace, we are the body of Christ (I Corinthians 12:27), and we are primarily Gentiles, who are saved (Romans 11:25). At the end of the dispensation of grace, the Lord Jesus Christ will rapture up His body, and then Israel's program will resume. Therefore, we are one with Christ in heavenly places before the tribulation period starts. Since the marriage supper of the Lamb takes place at Jesus' second coming, after the tribulation period is over, it makes sense that we would be eating with Jesus at that supper, since we are His body. We would be eating at the same table as Jesus because we have already been joined to Him. However, Israel does not join with Jesus until the wedding is over. Therefore, Israel would have to sit at a separate table. This explains why Joseph and the Egyptians (Jesus and the body

of Christ) sit by themselves, while the Hebrews (the bride of Christ) sit by themselves at this feast in Genesis 43.

43:33 If this is a type of the marriage supper of the Lamb, it indicates that the most honored positions at the table go to those Israelites who were born first. Thus, Abraham, Isaac, and Jacob would be in more prominent positions. Luke 13:28 may hint at this when it says that, “Ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God.”

43:34 Although the older sons are placed at more prominent positions at the table, a much greater blessing is given to the younger son, Benjamin. Benjamin represents the believing remnant of Israel in the tribulation period. They receive a greater reward in the kingdom because they endure through the greatest time of tribulation this world will ever see (Matthew 24:21). This is a type of how “many that are first shall be last; and the last shall be first” (Matthew 19:30). Note that not ALL of those first are last—only “MANY” that are first shall be last. This is because God will give rewards according to the measure of faith that each person has in God’s Word (Romans 12:3-6). It is just that, in general, stronger faith will be seen among believers in the tribulation period, due to having gone through the fiery trials of that time (Malachi 3:2-4) that will be greater than this world has ever or will ever see (Matthew 24:21).

Also, note that Benjamin’s mess was five times the size of the others. That is because five is the number of divine grace in scripture, as we noted in the commentary on 17:4-5.

44 Having received some blessings from Joseph, his brothers now need to learn the lesson that everything they receive is by Joseph’s grace. Similarly speaking, believing Israel must learn that their obedience in the kingdom under the new covenant is by God’s grace, so that they will not be prideful, which is sin.

Joseph’s divining cup (v. 2,5), which is a type of Jesus’ Spirit, was put into Benjamin’s sack. Verse 7 shows the pride of Joseph’s brothers before the cup is found. After the cup is found, they admit their guilt before God (v. 16). Thus, in type, Jesus has eliminated Israel’s sinful pride by His Spirit so that they can be put under the new covenant. However, the new covenant cannot come about without a sacrifice for sin, which is what the remainder of the chapter (vs. 18-34) shows in type. By Judah saying, “Let thy servant abide instead of the lad” (v. 33), he is, in type, showing Jesus becoming the curse under the law in place of believing Israel (Galatians 3:13).

Therefore, the first half of this chapter (vs. 1-17) brings Israel to a place of believing the gospel, while the last half of this chapter (vs. 18-34) shows Christ’s sacrifice, which makes believing Israel’s place in God’s kingdom possible.

44:1-2 Restoring their money and giving them all the food they can carry is a type of how the believing remnant “shall receive an hundredfold” in the kingdom what they gave up for the Lord Jesus Christ in the tribulation period (Matthew 19:29).

Note again how Benjamin is given special favor, as a type of the believing remnant who goes through the tribulation period. The special favor he receives is Joseph's divining cup (44:2,5), by which he determines what is of God and what is not. In type, this is the Holy Spirit given unto believing Israel for the tribulation period, by which they determine what doctrines are of God and what are not. In Israel's program, it is not until Pentecost is fully come that the Holy Spirit is poured out upon all believers (Acts 2:16-18), just like it is only Benjamin, a type of the believing remnant during the at-hand phase of the kingdom, who receives Joseph's divining cup.

44:3 Now, you many wonder, if the supper is a type of the marriage supper of the Lamb, why does Joseph then send his brethren back to Canaan? The reason is because Jacob is there. As mentioned, Jacob represents the law covenant God made with them. Therefore, although they have received blessings, they have not received eternal life yet. Note how Matthew 19:29 says that, in the kingdom, believing Israel "shall receive an hundredfold, AND shall inherit everlasting life." Everlasting life is experienced by believing Israel as Christ lives in them by living God's law out through them. (This is the definition of eternal life given in I John 2:24-25.)

Thus, they have to receive the atonement of sins and be placed under the new covenant, so that their new heart and God's Spirit within them cause them to obey the Mosaic law perfectly (Ezekiel 36:26-27). Only then will He marry them, they will be His people, and He will be their God (Ezekiel 36:28-29). Therefore, they cannot leave the Mosaic law, i.e., Jacob, behind. They have to go and get him, which is why they go back to Canaan, even though their home is now in Egypt.

44:4-5 Because of the pride of man, it would be very easy for Israel to say that they received blessings because of their good works and that they obey God's law perfectly under the new covenant because they are good, rather than God working through them. Therefore, Jesus has to bring them to a point where they are completely at his mercy. Only then will they realize that they will only obey God in the kingdom by God obeying the law through them.

In type, the first step of this is seen in Joseph giving them everything back that they brought with them (what Israel gives up for Jesus), giving them food for free (hundredfold blessing given to Israel by Jesus), and giving them his divining cup (Jesus' Spirit going with them so that they obey the law perfectly). In doing this, Joseph's brothers can clearly see that they did not bring a single thing to Joseph to merit their future high standing in Egypt, just like Jesus' brothers, i.e., the Israel of God, will see that they did not bring a single thing to Jesus Christ to merit their future high standing in God's kingdom. In other words, their own "righteousnesses are as filthy rags" (Isaiah 64:6).

44:6-8 Joseph's beef with his brothers is over his divining cup (44:4-5), which is a type of Jesus' Spirit. His brothers respond by saying that, because they brought money, they would not be interested in Joseph's silver or gold. In type, they still do

not understand that Jesus' Spirit is much more valuable than their works (their money), such that they put both of them on the same level, as they say "thy lord's...silver or gold" (44:8), as opposed to "thy lord's divining cup." This is also seen in their statement: "God forbid that thy servants should do according to this thing" (44:7). In other words, there is still some pride in them, in that they think that they, in themselves, would not sin. Further, they say, "Behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan" (44:8). In other words, "Look at our good works. They prove that we are good people!" In type, this shows that, before receiving the atonement, Israel does not understand that the only way they will obey the new covenant in the kingdom is by God's Spirit, not by their own efforts, which is why the events of chapter 44 must take place.

44:9-10 Joseph's brethren say that the person, who has the divining cup, should die, and the rest of them will be servants. Joseph's steward shows mercy, in that he says that the person, who has the divining cup, will be servant and the rest will be blameless.

In scripture, although God calls many people His servant, ultimately, "My servant" ends up being the Lord Jesus Christ (Isaiah 42:1, 52:13; Zechariah 3:8). Therefore, the declaration, in 44:10, that there is one servant in Israel while the rest are blameless, is a type of how Jesus Christ will be stricken for the transgressions of Israel as a whole (Isaiah 53:8), while the rest of Israel goes free. We should also note that Benjamin is the only one of Joseph's brothers who is not guilty of sin against Joseph, and yet he bears their sins. Similarly, Christ "did no sin" (I Peter 2:22), yet He bore the sins of Israel.

44:14 In the commentary on 43:3-5, we noted that Judah will lead Israel into the kingdom, because Jesus, from the tribe of Judah (Revelation 5:5), pays the price for their sins. Therefore, Judah is, again, singled out as the leader here.

I hope that, in these types, you see how Jesus does everything for Israel.

- 1) He is the king, as shown by Joseph and in the Gospel of Matthew.
- 2) He is God's servant, obeying the Father, as shown by Joseph's steward and in the Gospel of Mark.
- 3) He takes on Israel's sin, as shown by Judah. This makes Him the perfect man, as shown in the Gospel of Luke.
- 4) He is also God, as shown by Jacob representing God's law covenant with Israel, in which Jesus, as God, fulfills both sides of the covenant. Jesus as God is seen in the Gospel of John.

Jesus may have learned about what He would do as Messiah because God opened His ear as He read about Joseph (Isaiah 50:4-5)!

44:15 As previously mentioned, the divining cup represents Jesus' Spirit, and they were going back to Jacob, who represents the Mosaic law. Since Israel was guilty under the law (Romans 2:23-24), God's Spirit found them guilty, as pictured by the divining cup being found with them.

44:16 Note the change in attitude. In 44:7, they say, "God forbid that thy servants should do according to this thing." **Translation:** We are righteous on our own. We would never sin against God. Now, in 44:16, Judah says, "What shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants." **Translation:** We thought we could get away with sin with God, but God sees all. Therefore, we confess that we are sinners.

As such, Judah acknowledges Israel's guilt before Joseph. This represents Israel finally understanding that they are sinners and are in need of God's mercy. In type, this confession eliminates Israel's sinful pride so that they can be forgiven of their sins and be placed under the new covenant.

"What shall we speak?" shows that the law teaches you that you are a sinner and have nothing to speak to God to try to prove your righteousness. Romans 3:19 says that the law causes every mouth to be stopped, and all the world is guilty before God.

44:17 Now that Israel has believed, they have eternal life, as represented by Israel being allowed to go in peace unto their father. However, there is a problem. The cup was found with Benjamin. He cannot enter into the kingdom, because he has to pay for his sin. Yet, Benjamin was in sin by no fault of his own. In type, this represents how "all have sinned, and come short of the glory of God" (Romans 3:23), due to the sin nature and death being imputed unto all because we are all born into Adam (Romans 5:12).

44:18 Judah, because he takes on the believing remnant's sin (44:33), is a type of Jesus Christ, since Jesus was "made...sin for us" (II Corinthians 5:21). Joseph, because he is like Pharaoh (44:18), is also a type of Jesus Christ, since God the Father commits all judgment unto the Son (John 5:22). Thus, by Judah going to Joseph, he is picturing Jesus, as the Lamb of God, going to Jesus, as the Judge, on behalf of Israel. Therefore, it should not surprise us to find Jesus going to Jesus in the book of Revelation. As Lord, Jesus sits on the throne (Revelation 4:10-11). Then Jesus, as the Lion of the tribe of Juda, takes the book from Jesus, Who is sitting on the throne (Revelation 5:5-7). This is another sign that sinful man can do nothing to appease the wrath of God toward him. Jesus must do it all.

44:19-20 As lord, Joseph asked Israel about their father and their brother. Israel was honest with Joseph (They said Joseph was dead, which was an incorrect assumption, just like apostate Israel thinks Jesus is dead today, not recognizing His resurrection life in heaven.). Remember that their father represents the old covenant and their brother represents believing Israel. These are the two things that are necessary for Israel to be saved. First, the old covenant must still be intact, because Jesus was made a curse for Israel under that covenant (Galatians

3:13). Second, Jesus' sacrifice as payment for their sins cannot be applied to Israel unless they believe what God has told them (John 3:16). Therefore, redemption from death is only possible for Israel due to the law covenant being fulfilled by Jesus and by Israel believing the gospel. That is why Joseph asked Israel about their father and their brother. In other words, Joseph, as judge, will not give his brethren life in Egypt unless their father and their brother come with them. Similarly, Jesus, as judge of the whole earth, will not give his brethren life in the kingdom without the elements of salvation—fulfilled law covenant and Israel's belief—being present when Israel stands before Him.

44:21 Joseph wanted to see his brother, Benjamin, just like Jesus wants to see His brother, the believing remnant of Israel, in the kingdom with Him.

44:22 By asking for Benjamin, Joseph really wanted all of Israel together in the land with him. Benjamin is a type of believing Israel, and Jacob is a type of the law covenant. In type, Jesus will bring believing Israel and the law covenant into the kingdom with Him. However, Jacob did not want to let Benjamin go, because he thought he would die if Benjamin left him. Similarly, Israel thinks that believing in Jesus means that their law would die. However, it is just the opposite. Under the new covenant, God's law will be written on their hearts and He will give them His Spirit to obey the law (Ezekiel 36:26-27). Therefore, rather than the law dying, it actually flourishes in the kingdom, because God's love is given to them through His Spirit (I John 3:1) and "love is the fulfilling of the law" (Romans 13:10).

44:23 Benjamin must come with his brothers in order to see the lord of Egypt again. Similarly, Israel must believe the gospel if they are going to see the Lord's face again in the kingdom. What Joseph's brothers did not know is that Joseph is the lord of Egypt. What Israel does not know today is that Jesus is the Lord over all.

44:24-25 Jacob told his children that the only person, who could give them physical food, is the lord over Egypt. Similarly, the law teaches Israel that the only person, who can give them spiritual sustenance is Christ, the Lord over all (Galatians 3:24).

44:26 Jacob's sons learned the lesson from the lord of Egypt that they need to bring Benjamin with them to see the lord of Egypt again. In type, this is the Israel of God (Jacob's sons) learning the lesson from the Lord (lord of Egypt) that they need to believe the gospel of the kingdom (Benjamin) in order to see the Lord Jesus Christ (lord of Egypt) again. In other words, Christ will not give them life in the kingdom unless they believe the gospel, just like Joseph will not give his brethren life in Egypt unless they bring Benjamin with them.

44:27-29 The Mosaic law says that all disobedient people, which are all people except Christ, are under the curse of the law (Deuteronomy 27:26). Therefore, Christ became a curse for them (Galatians 3:13) so that they might be made the righteousness of God (II Corinthians 5:21). However, the law does not have a provision of righteousness in it. It just sets up the holy and just standard for

people to follow (Romans 7:12). Righteousness coming through Christ is God's redemption plan of faith. From God's perspective, then, believers are made righteous through Christ becoming a curse for them. However, from the law's perspective, the sin debt is merely satisfied by Christ's death. The law does not see resurrection life—only faith sees that—because the law has no power to make someone righteous (Romans 7:18-24).

The preceding is the type of what is said here. These verses say that there were two sons. The first son, Joseph, was torn in pieces, representing Jesus' death on the cross. The law, represented by Jacob, had not seen him since he was sold into slavery, because Jesus was made a curse under the law. The second son is Benjamin. In type, Benjamin represents the believing remnant of Israel, who is Jesus' brother, spiritually speaking (Matthew 12:49-50), just like Benjamin is Joseph's brother, physically speaking. (The way that believing Israel is Jesus' brother is because of the resurrection life that Jesus gives believers through faith (Ephesians 2:8).)

“My wife bare me two sons” (44:27) is a type of how God has two sons in Israel's program. His firstborn son is Israel (Exodus 4:22), and His only begotten Son is Jesus (John 3:16).

44:30-34 Judah recognizes that his father will die if he returns to him without Benjamin. Therefore, he is willing to take Benjamin's punishment for him. Similarly, Jesus Christ (Judah) recognized that Israel would not fulfill the provisions of God's law covenant (Jacob), due to their sin. Therefore, he took the believing remnant's (Benjamin's) punishment for them.

“Thy servant my father” (44:30) shows how the law serves God's purpose in that it brings believers to Christ to be justified by faith (Galatians 3:24). “His life is bound up in the lad's life” (44:30) shows how the only life found in the law is if a person obeys the law perfectly (Romans 2:7), which Jesus did. Judah “became surety for the lad” (44:32) is a type of how “Jesus [was] made a surety of a better testament” (Hebrews 7:22) so that He could impart to believers the life that He earned under the law.

45 Joseph makes himself known to his brethren like Jesus will reveal Himself to Israel at His second coming (vs. 1-4). Israel need not be grieved over crucifying Jesus, because that was God's plan all along to give them life (vs. 5-8). God has prepared the New Jerusalem for them just like Joseph prepared the land of Goshen for Joseph's family (vs. 10-11). Jacob's heart fainted at Joseph's death (v. 26), it revived at the prospect of him not being dead (v. 27), and Israel will be alive in Joseph in Goshen (v. 28). Similarly, Israel's hope fainted at Jesus' death, it revived at His resurrection, and they will be alive in Christ in the kingdom.

45:1 Joseph's brethren did not know that it was him until this point. Similarly, Israel does not see Jesus face to face as the Lord and their Messiah until His second coming. (Acts 7:13 hints at this type by saying that, “at the second time Joseph was made known to his brethren.”) It is at this second time that “they shall

look upon Me Whom they have pierced, and they shall mourn for Him, as one mourneth for his only son” (Zechariah 12:10). They mourn for Him because He was pierced for them.

45:3 They are troubled at Joseph’s presence because of how badly they treated him. The same goes for Israel when they see Jesus the second time, because, the first time, they used wicked hands to crucify Him (Acts 2:23).

45:4 “Come near to me” (45:4) is like Jesus’ call to the believing remnant to “come unto Me, all ye that labour and are heavy laden, and I will give you rest” (Matthew 11:28).

“I am Joseph your brother, whom ye sold into Egypt” (45:4) reminds me of Jesus’ statement to Paul: “I am Jesus Whom thou persecutest” (Acts 9:5). When Jesus said that, Paul trembled and was astonished (Acts 9:6). Similarly, Joseph’s brothers were troubled at Joseph’s presence (45:3).

45:5 Rather than expressing anger toward his brothers, Joseph encourages his brethren not to be angry with themselves. He also gives God’s perspective that God turned around their evil deed to preserve life. In fact, in 50:20, Joseph will say, “Ye thought evil against me; but God meant it unto good.”

Therefore, when Joseph says, “God did send me before you to preserve life” (45:5), this is a type of Jesus Christ going into Israel at His first coming, before the believing remnant of the tribulation period, to preserve Israel’s life by dying on a cross for their sins. Yes, Israel sold Jesus to the Romans to be crucified. Yes, they are guilty of the blood of Christ (Matthew 27:25). However, God told them that they could repent and have their sins blotted out at Jesus’ second coming (Acts 3:19-20). How is that possible? Because Jesus offered His blood as the fully satisfying sacrifice for their sins (Hebrews 9:23-28). In other words, Joseph’s words, in 50:20, could also be used by Jesus Christ to Israel to describe the cross: “Ye thought evil against Me; but God meant it unto good.”

45:6 In the commentary on chapter 41, I mentioned that the seven years of famine occur at the beginning of Jesus’ millennial reign. Since two years of famine have already occurred by now, a reasonable assumption is that Israel does not sit in the kingdom in a position of rulership with the Lord Jesus Christ until the millennial reign has been going on for two years. (This makes sense, also, when you note that the body of Christ does not take their positions in heavenly places until Satan and his forces are kicked out, which happens in the midst of the tribulation week (Revelation 12:7-9,13-14), which is at least 3 ½ years after the rapture of the church.) Perhaps this is so the Gentiles will appreciate the law of the Lord when it finally comes to them. After all, Zechariah 8:23 has ten Gentiles taking hold of one Jew saying, “We will go with you: for we have heard that God is with you.” Perhaps they do this because it takes two years before Israel begins ruling with the Lord Jesus Christ in the millennial kingdom, and so the Gentiles become very hungry spiritually. Therefore, when the light comes to them, via Israel as a kingdom of priests, they latch onto them.

45:7 Jesus' death on the cross for the sins of Israel so that they can have life in God's kingdom, instead of death in hell, certainly qualifies as "a great deliverance" (45:7)!

45:8 They may have sold Joseph into slavery, but it was God who brought Joseph to Egypt. Similarly, Israel had Jesus killed, but it was God who brought Him into the New Jerusalem, where He will be the Lord over the whole world. So, is this God's sovereignty or man's free will? Yes! God's plan was for Joseph to come into Egypt as the ruler. Since God has foreknowledge (I Peter 1:2) of what man will do in different circumstances, He waited until the right circumstances would arise whereby man would use his free will to cause these things to happen. This explains why Rachel was barren for so many years, e.g., 29:31, before Joseph was finally born.

The same can be said of Jesus Christ. Acts 2:23 explains this: "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." In other words, it was God's determine counsel for His Son to die on a cross for the sins of man, and so He brought Jesus Christ into the world at just the right time, based upon His foreknowledge of man's free-will actions, for man to choose freely to crucify Jesus Christ. This explains why God went silent for 400 years between the Old and New Testaments. The iniquity of the Jews was not yet full, just like God waited 400 years before bringing Israel into Canaan to possess the land because the iniquity of the Amorites was not yet full (15:16).

45:9 Joseph tells his brethren to "haste," and he tells his father to "tarry not." In other words, the time is right for Israel to dwell in Egypt. In type, this means that, once Israel "hath made herself ready" (Revelation 19:7) to be Jesus' bride, they need to hurry up and come to Jerusalem with the law covenant (Jacob is the type.) so that Jesus can marry her and establish the new covenant in her heart.

45:10 46:34 says that the reason they were to dwell in the land of Goshen was because it was specifically set aside for shepherds to dwell in. 47:6,11 defines Goshen as "the best of the land" of Egypt. Goshen means to approach or draw near.

In type, in God's eternal kingdom on earth, Israel will dwell in New Jerusalem. It is the best of the land of the world, as can be seen by its description in Revelation 21:11-21. God says that His people are as sheep (Jeremiah 23:1), and so He will set up shepherds over them (Jeremiah 23:4). This takes place in the kingdom. Therefore, New Jerusalem will be a land of sheep and shepherds, just like the land of Goshen was. Also, the meaning of Goshen to approach or draw near is appropriate, because, by going to the land of Israel in the millennial kingdom, the Gentiles approach or draw near to the Lord.

Also, note from 45:10 that "thy children, and thy children's children, and thy flocks" shall dwell in Goshen. In 45:7, we learned that God sent Joseph to Egypt

“to preserve you a posterity in the earth.” This posterity is seen in 45:10. In type, Israel will have children and grandchildren in God’s kingdom on earth (Ezekiel 37:25). Their flocks will be the Gentiles, and we see them coming to Israel with riches for them during the kingdom, as well (Isaiah 61:4-6). At the same time, Israel is “near unto [Joseph]” (45:10). In type, this means that they are near to the Lord Jesus Christ.

45:11 While the Gentiles continue in the famine, the believing remnant of Israel will be nourished by God in the kingdom, showing the Gentiles that they are God’s people.

45:16-20 As mentioned before, Pharaoh stands for God the Father at this point in time. Therefore, it is not surprising that he treats Israel well.

Note, from 45:20, that Pharaoh tells Israel to “regard not your stuff, for the good of all the land of Egypt is yours.” In type, leaving Canaan and coming into Egypt is like leaving the Antichrist’s kingdom at the end of the tribulation period and entering God’s kingdom at Jesus’ second coming. Therefore, Pharaoh’s instruction is similar to Jesus’ instruction to the little flock to “lay not up for yourselves treasures upon earth” (Matthew 6:19). In other words, do not worry about the things of this earth, because they will be destroyed. Instead, work for God’s kingdom, and the good of all of New Jerusalem will be theirs.

45:22 As in 43:34, we see Benjamin getting five times what his brothers got, and five is the number of divine grace in the Bible. He also receives 300 pieces of silver. Judas Iscariot betrayed Jesus for 30 pieces of silver (Matthew 26:14-15). 3 is the number of divine perfection in the Bible. Since 30 is 3 times 10, it denotes a high degree of divine perfection. Thus, the 30 pieces of silver represent Jesus as the perfect sacrifice. 300, then, represents an even higher order of divine perfection that results from the little flock (Benjamin is the type.) being placed into Christ. Thus, the new covenant between Israel and God is pictured by Benjamin receiving 300 pieces of silver here.

45:24 Joseph gave provision to his brothers “for the way” (45:21). He also gave provision “for his father by the way” (45:23). Now, Joseph warns his brothers not to “fall...out by the way” (45:24). What this shows in type is that, although Jesus is now two years into His millennial reign, there is still a rebellion against God among the Gentiles. That is why Jesus has to rule the Gentiles with “a rod of iron” during this time (Revelation 19:15), and He uses His rod of iron to dash the Gentiles in pieces (Psalm 2:9). Thus, Israel needs provision along the way to Jerusalem so that they do not “fall...out by the way.”

This provision ends up being the Lord Jesus Christ. He maketh them “to lie down in green pastures,” He leadeth them “beside the still waters,” He restoreth their soul, and He leadeth them “in paths of righteousness” (Psalm 23:2-3). This is also pictured as Jesus gathering “the lambs with His arm, and carry[ing] them in His bosom” (Isaiah 40:11). Therefore, there is no danger of believing Israel falling out by the way as they are led by the Lord Jesus Christ Himself into His kingdom.

Note also that the provision comes from Joseph, but it is “according to the commandment of Pharaoh” (45:21). Similarly, the provision of the Lord Jesus Christ to the believing remnant to make it into the kingdom is from God the Father (John 6:32,35; 17:8).

45:26-28 Jacob’s heart fainted when he heard that Joseph was alive, because he believed them not (45:26). Remember that Jacob is a type of the Mosaic law, and Joseph is a type of Christ. I Corinthians 15:56-57 says that, “the sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ.” So, sin was strong through the law, and sin stung us by death, but Jesus won the victory over sin and death through His fulfillment of the law. However, when Jesus was in the grave, the law’s heart fainted, because it seemed that the Hope to conquer sin and death had been destroyed. But, when Jesus rose from the dead, sin and death had been conquered, reviving the law for Israel without sin and death, as pictured by “the spirit of Jacob their father” reviving (45:27). The resurrection of Jesus brings life to Israel, because their sin and death have been conquered. Therefore, 45:28 has ISRAEL (rather than Jacob) speaking saying, “It is enough.” Their new life is in Christ, which is pictured in Jacob going to see his son (45:28).

In summary, the old law covenant fainted at Jesus’ death, it was revived at His resurrection, and now there is the power of life in the law for Israel because it will be performed by Christ’s Spirit through believing Israel under the new covenant (Ezekiel 36:26-27). All of this is seen in Jacob’s heart fainting (45:26), his spirit reviving (45:27), and Israel, not Jacob, going to see his son (45:28).

46 Israel goes into Egypt, which is a type of Israel going into Mount Zion during Jesus’ second coming. God is careful to name all twelve tribes of Israel (vs. 9-24), which shows that all Israel will be saved (Romans 11:26). God also shows that there are 70 children of Israel in the land (v. 27), which coincides with the 70 nations God created in Genesis 10, showing how Israel will rule over them (Deuteronomy 32:8), since God placed Israel above all nations (Deuteronomy 7:6). Jesus will lead Israel into Mount Zion, as shown by Judah leading Israel here (v. 28). Finally, Jesus will lead them into the best of the land, as shown by Joseph doing that for Israel here (vs. 31-34).

46:1 Israel taking his journey and offering sacrifices is a type of Israel going into God’s kingdom at Jesus’ second coming.

46:2-3 God calls him “Jacob,” not Israel, because he is afraid, but he is really Israel, because of his belief in God to save him. Similarly, in the midst of the storm at the end of the tribulation period, Jesus will come to the little flock and say, “It is I; be not afraid” (Matthew 14:27). The reason Jacob should not be afraid is because God will make of him a great nation in Egypt (46:3). Similarly, God will make Israel a great nation in Jerusalem in His kingdom on earth.

These parallels are more easily seen because God speaks to Jacob “in the visions of the night” (46:2), while Jesus comes to the little flock at the end of the night of the tribulation period, which is described as the fourth, or last “watch of the night” (Matthew 14:25), as He walks on the sea of Satan’s domain (Revelation 13:1; 17:1) to deliver Israel.

46:4 The way that God will make Jacob a great nation is by going down to Egypt with him. Apparently, Jacob cannot see well, because Joseph will put his hands on his eyes. The only way this will help Jacob is if, by doing so, Joseph causes Jacob to see. Similarly, the way God will make Israel a great nation after the tribulation period is by going with them to Jerusalem. Spiritually speaking, they do not see well, and so Jesus will cause them to see by putting His law into their heart, which Jesus tried to show physically to Israel at His first coming by healing blinded eyes. A great example of this is in Mark 8:22-25. When He first touches his eyes, the blind man can now see men as trees walking. The second time He touches his eyes, he sees clearly. Similarly, God gave Israel the ability to see a little bit with the old covenant, but a veil was still over their eyes. He has to come back with the new covenant before they can see clearly spiritually (II Corinthians 3:14-16). (By the way, modern translations change 46:4 to say that he will close Jacob’s eyes in death; thus, they miss the parallel to Jesus restoring the spiritual sight of Israel (see Luke 4:18).)

46:7 “All his seed” is mentioned as a type to show that all of believing Israel will enter into God’s kingdom on earth.

46:11 The fact, that Levi had three sons, is significant, since the tribe of Levi will become the priestly tribe in Israel, and their jobs will be divided according to Levi’s sons. The Gershonites will be in charge of the tabernacle (Numbers 3:25); the Kohathites will be in charge of the ministering vessels within the tabernacle (Numbers 3:31); and the Merarites will be in charge of the boards of the tabernacle (Numbers 3:36).

46:13 I am of the opinion that this Job is the one who wrote the book of Job. Since Moses wrote Genesis – Deuteronomy and he will be born a few hundred years later, this would make Job the first book of the Bible that was written. (By the way, most modern translations change Job’s name to Jashub, Iob, or Yob, but they do not change the name of his book. I guess they do not want you to know that Job was a Jew!)

46:15 If you add up the names of Jacob’s descendants, who are listed in 46:8-14, you come up with 33 people. For whatever reason, Dinah is listed separately, in 46:15, and is not included in the total.

46:16-18 “Serah their sister” is included in the total.

46:21 Benjamin was the youngest son of Jacob, and yet he had 10 sons by the time they went into Egypt, which is three more than the next highest total by one

of Jacob's sons (46:16). This shows that the common idea, among Christians that Benjamin was a little kid when they came into Egypt, is a false one.

This idea probably comes from the repeated references to Benjamin as a "lad" (43:8, 44:30-34), who cannot leave his father (44:22). So, why is he called this when he is the father of 10 sons? Probably so that it is easier for you to see that Benjamin represents the believing remnant, since they must become as "little children" in order to enter the kingdom of God (Matthew 18:3). Also, Benjamin, having 10 sons, shows the prosperity of the believing remnant in the kingdom. This is similar to what we observed with Isaac being called a lad in 22:5,12, even though he was probably 33 years old at the time (See commentary on 22:9.).

In other words, with Isaac and Benjamin, "lad" does not mean little kid physically, but it means "a child or young man" spiritually speaking. We see this in I John, where the author divides believing Israel into three categories: 1) Little children, 2) Young men, and 3) Fathers (see I John 2:12-14).

46:26-27 If you add 33 (46:15), 16 (46:18), 14 (46:22), and 7 (46:25), the total is 70. 70 represents perfect, spiritual order. Deuteronomy 32:8 says, "When the most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel." This took place at the Tower of Babel, and Genesis 10 lists exactly 70 nations that were created. Therefore, in God's kingdom on earth, each one of the "children of Israel" will be over a nation. You may say, "But, all of these people may not be saved." That is probably true.

I believe this is shown in 46:26, which is careful to note that only 66 souls went into Egypt. 6 is the number of man, and 11 represents disorganization. Thus, the 66 (6 * 11) souls mentioned, in 46:26, shows that the 70 children of Israel are not the ones who will rule over the nations in God's kingdom on earth. We need to keep in mind Romans 9:6, which tells us that "they are not all Israel, which are of Israel." In other words, only believers will comprise these 70 children of Israel to rule over the nations.

Thus, just because 70 souls are mentioned and there are 70 nations in Genesis 10, it does not mean that these are the 70 people who will rule those nations. Just because God separated the sons of Adam according to the number of the children of Israel, does not mean that these 70 are the particular children of Israel He is referring to. Probably most of the people listed here will be replaced by believing Jews in God's kingdom on earth, as signified by the disorganization of 66 souls in 46:26.

Matthew 19:28 is a good illustration of this. There, Jesus tells the disciples "that ye WHICH HAVE FOLLOWED ME, in the regeneration,... shall sit upon twelve thrones, judging the twelve tribes of Israel." There are twelve thrones and twelve disciples, so, naturally, you would assume that the twelve disciples, who Jesus named in Matthew 10:2-4, would be those twelve. However, Jesus says that they must follow Him, and Judas Iscariot betrayed Him. Therefore, Matthias took his

throne (Acts 1:26). Similarly, only the children of Jacob, who follow God by believing Him, will be the 70 souls to rule the nations. Therefore, people like Solomon, Elijah, Elisha, Isaiah, etc. may be part of the 70. Perhaps this listing of 70 is also why the Great Sanhedrin council of Israel would later be made up of 70 men plus the high priest.

So, who are the four souls excluded in 46:26 but included in 46:27? 46:26 says that 66 souls “came with Jacob into Egypt, which came out of his loins, besides Jacob’s sons’ wives” while 46:27 says that “all the souls of the house of Jacob, which came into Egypt” were 70. Since Joseph and his two sons were already in Egypt, they did not come WITH Jacob to Egypt. Also, Jacob is not included in the 66 but is included in the 70 because the list of 66 is only of those who came WITH Jacob, not Jacob himself. Therefore, the difference of four is Jacob, Joseph, and Joseph’s two sons.

We should also note that the 70 of 46:27 includes Jacob and Dinah, while the 33 of 46:15 does not include them, but includes Er and Onan instead. This is because the 33 names, of 46:15, are the ones that Leah bare, excluding Dinah. Therefore, they do not include Jacob (Leah’s wife) and Dinah. The 70 of 46:27 include Jacob and Dinah, because they are both “souls of the house of Jacob, which came into Egypt” (46:27), but they do not include Er and Onan because they died in Canaan (46:12).

To confuse matters even further, Stephen says, in Acts 7:14, that “Joseph...called his father Jacob to him, and all his kindred, threescore and fifteen souls.” So, Stephen lists 75 people. The 75 does not include Jacob or Joseph’s family already in Egypt. Therefore, the 75 would be the 66 of 46:26 plus 9 wives, since 46:26 excludes wives.

A note about Bible contradictions and circular reasoning: So, we have two, different lists of 70, one mention of 66, and one mention of 75 people, regarding Israel’s move from Canaan to Egypt. You can find many so-called contradictions like this in scripture, and people bring up things like this all the time to try to prove that the Bible contains errors. However, differences like this actually prove that the Bible does NOT contain errors. The reason is because, if man wrote the Bible, he would have been careful to change one verse or the other to make them all say the exact same thing.

However, God, “is a rewarder of them that DILIGENTLY seek Him” (Hebrews 11:6). “It is the glory of God to conceal a thing” (Proverbs 25:2). Therefore, many times in scripture, God will state the same thing two or more times, but each instance will be just a little different to make it look like there is a contradiction. If you do not want to believe the Bible, you can use these things to say that the Bible contains errors, and God will not reward you, because you did not diligently seek Him. However, if you do believe the Bible, you will diligently seek for the answer in scripture, find why there is a difference, and then God gets the glory for concealing the truth from unbelievers, while revealing it to babes with childlike faith (Luke 10:21).

Therefore, instead of appealing to the original Greek and Hebrew (The corrupt Greek Septuagint actually adds names to the Genesis 46 list so that there are 75 listed there, which shows a man-made solution to a man-made problem!) and trying to explain the difference, we have simply looked at the wording of each passage to conclude that 66, 70, and 75 are all correct, because they are regarding slightly different things.

What is wonderful about Stephen mentioning 75 souls is the very fact that he gave a number that was different from the Old Testament. In other words, Stephen could not have come up with 75 through his own study of scripture. He must have received this number from the Holy Ghost, which means that the Holy Ghost must have been speaking through Stephen, since he was “full of the Holy Ghost” (7:55), because only God would have known that all his kindred were 75 souls. Therefore, rather than proving the Bible contains errors, Acts 7:14 proves that Stephen was speaking by the Holy Ghost, which tells us that we can rely upon everything Stephen says as being 100% accurate.

Man will say, “You can’t do that. That is circular reasoning. You have to use extra-Biblical sources to prove what is correct.” That is one of the most ridiculous statements that can be made! God wrote one book. Man wrote all extra-Biblical sources. Since God’s ways and thoughts are higher than man’s ways and thoughts (Isaiah 55:8-9), using extra-Biblical sources to validate God’s Word would corrupt His holy Word and would be a way of tempting the Lord, which is forbidden by scripture (Deuteronomy 6:16). Since man wrote down, word for word, exactly what God told him to write down (II Peter 1:20-21), man did not put any thought into the scripture. As such, man is to God what a parrot is to man.

If you walked into a person’s house and heard his parrot say, “My name is Joe,” you may want to know if the parrot’s name is Joe or if that is the name of a person who lives in the house. You would not say within yourself, “I think I will ask other parrots to get verified, independent stories so that I know for sure who is named Joe. The reason is because parrots do not have the ability to reason and tell you who is Joe, even if the other parrots heard the speaking parrot being trained. Similarly, you would not go to man to find out what God wrote in His word, because man is not capable of thinking on God’s level. You have to go to God to find out what He said in His Word, because man does not think on God’s level, just like a parrot does not think on man’s level. The only way a parrot can say what a man says is if a man tells the parrot what to say, and the only way a man can understand what God says is if God tells him what He said. And, since there is only one God (Isaiah 45:5-6) and He only wrote one book, you must go that one book—the Bible—to find out what God said and have the Holy Ghost, Who is God, teach you the meaning of it (I Corinthians 2:9-14).

And, since God’s Word is true (John 17:17), God cannot lie (Titus 1:2), and God has promised to preserve His Word forever (Psalm 12:6-7 and Matthew 24:35) down to the very letter of every word in the Bible (Matthew 5:18), you do not need to worry that man has somehow corrupted God’s Word and you do not need any

other sources to verify its accuracy. God's Word today in the English language in the King James Version is 100% accurate without error and is just as accurate as the original manuscripts written thousands of years ago, all because God has promised to preserve His Word perfectly. Case closed!

46:28 Jacob "sent Judah before him unto Joseph" so he could find his way to Goshen. Remember that Jacob is a type of the Mosaic law, Judah and Joseph are types of Jesus, and Goshen is a type of God's earthly kingdom. Therefore, Christ (Judah) had to become a curse under the law (Jacob) so that Israel could safely come unto Jesus (Joseph) at His second coming and enter the Promised Land in God's kingdom (Goshen).

46:29 The first time a chariot is mentioned in the Bible is in 41:43, where Pharaoh made Joseph to ride in the second chariot, and Egypt was to bow down before Joseph when he rode in that chariot. Therefore, this chariot was like a throne. As such, Joseph is on the throne when he welcomes his father to Goshen. Similarly, Jesus will have already overthrown the Antichrist and his forces and will be on the throne when He welcomes believing Israel into His Father's kingdom (Revelation 19:19-21).

46:30 Remember that Jacob represents the Mosaic covenant. Therefore, by saying "let me die," Jacob is, in type, saying that, now that Jesus is on the throne in His Father's kingdom, there is no need for the old covenant any more. It will "vanish away" (Hebrews 8:13) to be replaced by the new covenant (Hebrews 8:8-12).

Why does Jacob say "let me die?" Because he knows that Joseph is alive (46:30). Similarly, the law was given "to bring us unto Christ, that we might be justified by faith" (Galatians 3:24). In type, the old covenant (Jacob) has now brought believing Israel (Benjamin) to Christ; therefore, the old covenant no longer has a purpose. ("After that faith is come, we are no longer under a schoolmaster" (Galatians 3:25).) Thus, it can die.

46:31-34 Joseph promises to show his brethren to the Pharaoh. They are to say that they are shepherds so that Pharaoh will allow them to dwell in Goshen, which is the best of the land of Egypt (47:6). Note that, while Pharaoh makes the ultimate decision regarding where they will live, Joseph is really directing where they will live.

Similarly, Jesus will show His brethren (Matthew 25:40) (believing Israel) to God the Father (Matthew 10:32; John 14:2-3). They will dwell in the best of the land, which will be Mount Zion (Psalm 48:1-2), because they will be shepherds of the Gentiles (Jeremiah 23:4, 33:12; Isaiah 61:6). Although the Father is over all (I Corinthians 15:24,28), Jesus, as the Son, will direct where they live, because the Father commits all judgment to the Son (John 5:22).

Also, do not be thrown by Joseph saying twice that his brethren are shepherds because they feed cattle. The word "cattle" is usually used to refer to cows, but it

can also refer to other livestock (47:17). In this case, it is used to refer to sheep, since his brethren are shepherds.

47 Israel is now in the best of the land in Egypt (vs. 6,11), which is a type of believing Israel in the kingdom. They grow exceedingly (v. 27), just like believing Israel will do in the kingdom. Jacob blesses Pharaoh (v. 10), showing that being a believer is more important than being a wealthy ruler. Because of his wise planning, Joseph gains all the possessions of the surrounding areas (vs. 13-23), as a type of Jesus owning and training up the Gentiles in the millennial kingdom. The chapter ends with Israel about to die (v. 29), as a type of the old covenant dying, being replaced by the new covenant, for Israel in the kingdom.

47:2 Again, we see the number of divine grace (five) in this story. In Matthew 25:1-12, the kingdom of heaven is likened unto ten virgins. Only the five, wise virgins make it into the kingdom. Could the five men, who Joseph brings to Pharaoh, be a type of these five, wise virgins?

47:3 Because they are shepherds, they will reside in Goshen. In the kingdom, believing Israel will be a kingdom of priests to the Gentiles (Exodus 19:5-6). They will teach the Mosaic law to the Gentiles (Isaiah 2:2-4). Therefore, the Gentiles, in the millennial kingdom, will be in a similar position as believing Jews before Jesus' second coming. In other words, the Gentiles, like sheep, have gone astray (Isaiah 53:6), which means that they will need believing Israel to be their shepherds by giving them God's law (Jeremiah 33:12). Thus, Jacob's family being shepherds in Goshen is a type of believing Israel being shepherds to the Gentiles in the millennial reign.

47:4 The word "sojourn" means to dwell some place temporarily. Although believing Israel will reign with the Lord God "for ever and ever" (Revelation 22:5), their role will change after the millennial reign, since Gentiles will make their choice at the end of that reign to either believe God or believe Satan (Revelation 20:7-10). Therefore, the temporary dwelling of Israel in the land of Goshen could be a reference to believing Israel's temporary role of being shepherds of the Gentiles during Jesus' millennial reign on earth. Granted, Israel will still reign with Jesus after Satan is thrown into the lake of fire, but believing Gentiles will then become sons of God, just like believing Israel does at Jesus' second coming (Revelation 21:7). Today, in the dispensation of grace, believers have already been adopted by God as His sons (Galatians 4:4-7). Since we are now adults, spiritually speaking, God has bishops or overseers over the body, rather than shepherds (I Timothy 3:1,5). Similarly, since the Gentiles are no longer sheep, believing Israel, after the millennial reign, will be more like bishops or overseers of God's church on earth, rather than being shepherds of Gentile sheep.

47:5-6 Joseph already declared that his family would stay in the land of Goshen (45:9-10). He could do so because Pharaoh had made him ruler over Egypt (41:43). However, Joseph still presented his family to Pharaoh (47:1-2), because Pharaoh is over all, even though Pharaoh declares the same thing that Joseph declared.

Similarly, God the Father has made God the Son Lord over all (Acts 2:36), yet God the Son subjects Himself to God the Father so that God may be all in all (I Corinthians 15:28). At the same time, because God the Father and God the Son are one (John 10:30), the decisions that God the Son make, as Lord over all, are the same decisions that God the Father would make (John 8:28).

Note, from 47:6 and 47:11, that Goshen is “the best of the land.” Similarly, believing Israel will dwell for ever with the Lord in Mount Zion, which is “beautiful for situation, the joy of the whole earth” (Psalm 48:2), i.e., it is the best of the land.

Also, note that Pharaoh says that the best of the shepherds are to be “rulers over my cattle” (47:6). Similarly, in the kingdom, those in believing Israel, who were “faithful over a few things,” the Lord will make them “ruler over many things” (Matthew 25:21,23).

47:7 Pharaoh is the ruler of Egypt, and Jacob came from Canaan to Egypt just to get food. To the natural man, it is obvious that Pharaoh is greater than Jacob. However, we are told twice that “Jacob blessed Pharaoh” (47:7,10), and Hebrews 7:7 says that, “without all contradiction the less is blessed of the better.” Therefore, Jacob must be greater than Pharaoh. To the spiritual man, this is obviously the case, because God said that Jacob’s seed would be as the dust of the earth and all the families of the earth will be blessed in Jacob (28:13-14). Thus, spiritually speaking, Jacob is over Pharaoh!

Similarly speaking, Jesus came to Israel. To the natural man, He had “no beauty that we should desire Him. He is despised of men and rejected; a man of sorrows” (Isaiah 53:2-3). However, to the spiritual man, we know He is not lowly, because God has declared Him to be “King of Kings and Lord of Lords” (Revelation 19:16). Thus, spiritually speaking, Jesus is over all.

47:9 The wording of Jacob’s answer shows that he is a man of faith. First, he refers to his life as “my pilgrimage.” This means that Jacob knew that his REAL and eternal life is future in the kingdom. Hebrews 11:13,16 says that Jacob confessed that he was a stranger and a pilgrim on this earth, showing that he desired a “better country.” Therefore, God “hath prepared for [him] a city.” Thus, Jacob’s statement communicates to Pharaoh that this life is just temporary.

Second, Jacob says that “few and evil have the days of the years of my life been” (47:9). The natural mind thinks of people like Jacob as being good, while we think of Adolph Hitler or Napoleon as being evil. However, a man of faith, like Jacob, recognizes that his own righteousness is as filthy rags (Isaiah 64:6), and that he, along with everyone else on earth, does no good (Romans 3:12). Therefore, he declares himself to be evil and trusts in God’s imputed righteousness to give him eternal life in the kingdom, rather than in his own works to save him.

With regard to his days being “few,” Jacob has lived 130 years and will live another 17 years after this (47:28). This is a lot longer than anyone today lives. It is also probably longer than most people of Jacob’s day lived. Otherwise, Pharaoh would

not have asked him his age (47:8). Yet, compared with his fathers, his life has been short. Jacob's father, Isaac, lived 180 years (35:28), Isaac's father, Abraham, lived 175 years (25:7), and Abraham's father, Terah, lived 205 years (11:32). God may have given them long life because His nation of Israel would come from them. Also, while Pharaoh may have looked at Jacob as an old man, Jacob says that his days will be few, because, in the view of eternity, 130 years is like a drop in the ocean of life.

47:11 Goshen must be within the land of Rameses (47:6), and the land of Rameses would be where the Pharaoh dwells. Since shepherds are "an abomination unto the Egyptians" (46:34) and the shepherds are allowed to dwell in Rameses, shepherds must only be an abomination to common Egyptians, not royal ones. Similarly, Jesus, and all of believing Israel, will value Israel being shepherds to the Gentiles, but the common Gentiles probably will not value them, due to their unbelief.

47:12 Joseph nourished his father's household with bread. Similarly, Jesus nourishes His Father's household of believing Israel with Himself, Who is "the living bread" (John 6:51), in the kingdom.

47:13 "The famine was very sore" even in Egypt (47:13). The only place where people could get food was from Joseph. Similarly, in the millennium, Gentiles will have to go to the house of the Lord in Mount Zion in order to receive spiritual food from God (Isaiah 2:2-4).

47:14-21 Joseph gets all the money (47:14). Then, he owns all the animals (47:15-18). Finally, he owns all the people and all the land (47:19-21). Similarly, Jesus will own everything in the kingdom. Therefore, Israel should not fear the Antichrist during the tribulation period, as his reign and wealth will only be temporary.

This is a type of how, spiritually speaking, all people are bankrupt, because they are not righteous on their own (Romans 3:10). The only way they become spiritually wealthy is if they have faith in what God tells them, in order to receive God's imputed righteousness. They will then be servants of God in eternity, because they have been bought with the price of Jesus' blood (I Corinthians 6:20), just like those coming to Joseph sold themselves to Pharaoh in order to live (47:19).

These verses also show how Jesus becomes ruler over all the Gentiles. At Jesus' second coming, Jesus comes with power, destroys the Antichrist and all those aligned with him, and brings believing Israel into the kingdom. Christians probably assume that the rest of the people are automatically under Jesus' power. However, God is not about forcing people to do things. He has given free will to man, so that man makes his own decisions. When we are children, our free-will decisions will not be appropriate, mature ones. Therefore, our parents train us up in the way we should go so that we will behave appropriately as adults (Proverbs 22:6). Therefore, "he that spareth his rod hateth his son" (Proverbs 13:24).

In the millennial kingdom, God told Jesus, “Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession. Thou shalt break them with a rod of iron” (Psalm 2:8-9). The process by which God gives the Gentiles to Jesus is seen here. Gentiles need to learn that man lives by the Word of God, not by bread only (Deuteronomy 8:3). Therefore, Jesus uses the rod of iron of taking away the Gentiles’ bread. The result is that they sell themselves to Him so that they are all His inheritance. They then have 100 years of Jesus’ correction as spiritual children to learn the lesson that life is only found in God’s Word (Isaiah 65:20). If they do not learn this lesson, they will be thrown into hell (Isaiah 66:24). If they do learn, then they are mature and will probably end up siding with Jesus at the end of the millennial reign, thereby receiving eternal life. Therefore, the seven years of famine is God’s way of giving the Gentiles to Jesus for His inheritance. At the same time, Jesus uses the rod of correction on rebellious Gentiles so that they use their free will to make the mature, spiritual decision of having faith in God.

Note the difference between Satan and God. Satan gives man everything he wants for seven years under the Antichrist, keeping man spiritually immature. God withholds from man what his flesh wants for seven years, making man spiritually mature. Is it no wonder, then, that, as morality has fallen by the wayside over the years, fewer parents use the rod of correction on their children?

47:21 Removing them to cities is a type of how God will remove the Gentiles and put them into cities in twelve regions of the world to match what He did at the Tower of Babel so that the twelve tribes of Israel can rule over them in the kingdom (Deuteronomy 32:8; Revelation 5:10).

47:22 The only land in Egypt that was not owned by the Pharaoh was the priests’ land. Similarly, in the kingdom, believing Israel will be “the Priests of the Lord” (Isaiah 61:6), and they will own their own land, because they ARE the land. This is seen in Revelation 21. There, an angel tells John that he will show him the Lamb’s wife (Revelation 21:9), and what he shows him is “that great city, the holy Jerusalem” (Revelation 21:10). That is also why Isaiah 62:4 says, “Thy land shall be married.”

47:23-25 Again, five shows up, as they are to give one-fifth of their land’s proceeds to Pharaoh.

First, Joseph says he has bought the people for Pharaoh. Second, Joseph gives them seed. Third, the result of the seed is much food for everyone.

Similarly, Jesus has bought believers for the Father. Second, He gives them the Word of the Lord. Third, the result of the Word of the Lord is much spiritual food for everyone, such that the knowledge of the Lord will fully cover the earth just as fully as the waters cover the sea (Isaiah 11:9). Believing Israel will then eat the riches of the Gentiles (Isaiah 61:6), just like Pharaoh receives 20% of what is produced in the land.

Thus, Joseph turns famine into prosperity for everyone, just like Jesus will turn spiritual famine into spiritual prosperity in the kingdom. The people exclaim to Joseph: “Thou hast saved our lives” (47:25), which will also be true spiritually for believers, who are saved from Satan and hell to have eternal life with God.

47:26 Again, there is the note that the land of the priests does not belong to Pharaoh. That is because “the priests had a portion assigned them of Pharaoh” (47:22), because they had already given up their lives to the Pharaoh.

Similarly, in the tribulation period, believing Israel will give up all that they have (Luke 12:33; Matthew 19:21). As a result, they will receive an hundredfold and inherit everlasting life (Matthew 19:29), because they have already given up their lives to God (Matthew 16:24-27).

47:27 Note that Israel “multiplied exceedingly” in Goshen. Similarly, Israel will rule in Jesus’ government in the kingdom (Revelation 22:5), and they will also multiply exceedingly, since “of the increase of [Jesus’] government...there shall be no end” (Isaiah 9:7).

47:28 Since 17 is the combination of 7 and 10, 17 represents the perfection of spiritual order. Remember that Jacob is a type of the old covenant. His living 17 years in the land may be a type of how the perfection of the spiritual order of the old covenant is seen in Israel operating under the new covenant in the kingdom, since the new covenant is the law written on the inward parts of believing Israel and then the Spirit of God living it out through them (Ezekiel 36:26-27). In other words, perfection of the spiritual order is achieved by the Spirit of God accomplishing through Israel the law, which Israel could not do themselves when it was given to them by Moses, because of their dead spirits (Ephesians 2:1).

“The law is holy, and the commandment holy, and just, and good...,but I am carnal, sold under sin” (Romans 7:12,14). However, after Israel is saved and in the kingdom, the law is still holy, but they are holy, too. Therefore, the perfection of the law is lived out through them by the Spirit of God in the kingdom, as represented in type by Jacob living in the land for 17 years.

47:29 This verse does not say that Israel was about to die, but it says that “Israel MUST die.” Since Jacob is a type of the old covenant, this shows that the old covenant MUST be replaced by the new covenant. This is because the new covenant is “a better covenant,” because it is “established upon better promises” (Hebrews 8:6). Therefore, during the at-hand phase of the kingdom, the old covenant “decayeth and waxeth old [and] is ready to vanish away” (Hebrews 8:13), just like “Israel MUST die” here (47:29).

47:29-30 Putting his hand under his thigh is a way for Joseph to swear to Israel that he will not bury him in Egypt. We learned this meaning in 24:2-4. The reason that Israel does not want to be buried in Egypt is because that is not where the Promised Land is. Also, Egypt is a type of sin. Thus, the old covenant should be

laid to rest in the Promised Land, not in a land of sin. In other words, the law was their schoolmaster to bring them to Christ (Galatians 3:24). Therefore, the law should be laid to rest in God's land, not in a land of sin.

We also see this idea in Israel's statement that he will lie with his fathers (47:30). While Israel is to operate under the new covenant for all eternity, they are told not to forget the old covenant. In fact, within the promise of the new covenant, God tells Israel that they "will remember [their] own evil ways, and [their] doings that were not good." This way, they will loathe themselves in their own sight for their iniquities and their abominations (Ezekiel 36:31). Why would God want them to do that? So that they learn that their eternal life is in Christ. It eliminates their pride when they know: "Yet not I, but Christ" (Galatians 2:20). Therefore, by having the old covenant be put to rest in the Promised Land, it will serve as an eternal memorial to believing Israel in the kingdom of the death of their own flesh and the everlasting life that they now have in Christ.

47:31 Bowing himself upon the bed's head means that he is now sick and will soon die (48:1). We can equate this with the at-hand phase of the kingdom, when the law "decayeth and waxeth old [and] is ready to vanish away" (Hebrews 8:13), because it will be replaced by the new covenant when God's eternal kingdom comes to earth.

48 Jacob takes Joseph's sons, Ephraim and Manasseh, as his own so that he now has 14 sons (v. 5). Spare tribes of Israel are needed, because not all in Israel will have faith in God (Romans 9:6). Jacob's faith is seen in that he gives the firstborn's blessing to Ephraim, the secondborn (vs. 13-14, 17-20), continuing what God started with Abraham, showing that the true Israel of God is a nation of faith. Jacob's knowledge of the truth is also seen, in that he knows that the Angel, with Whom he wrestled in chapter 32, is his Redeemer (v. 16). Also, Israel passes onto Joseph God's promise to be with the nation of Israel and bring them back to Canaan (v. 21), and Israel gives a parcel of land to Joseph as a token of this promise (v. 22).

48:1-2 Joseph takes his two sons to Jacob because Jacob is about to die. Note how 48:2 says that one told "JACOB" that Joseph was coming, and then "ISRAEL strengthened himself." In other words, the old man, Jacob, is replaced by the new man, Israel. Remember that Joseph represents Jesus, and Jacob represents the old covenant. Therefore, Joseph taking his two sons with him when he finds out Jacob is sick is a type of Jesus taking the old covenant (Jacob) and turning it into the new covenant (Israel) through His death, burial, and resurrection.

Thus, Jesus' resurrection life is represented by Joseph's two sons. This is also seen in their names. Manasseh means "God...hath made me forget all my toil, and all my father's house" (41:51). In type, this means that, by believing the gospel of the kingdom and receiving salvation from God, He has made believing Israel forget all of their own works and all of their material wealth so that they will endure the tribulation period. Then, Ephraim's name means, "God hath caused me to be fruitful in the land of my affliction" (41:52). In type, this means that, once Israel is

in the kingdom, Christ will live in them so that they bear fruit in Christ for all eternity. All of this is connected with the land of Israel, which is why Israel gives the birthright to the land to Joseph's sons here, rather than giving it to the firstborn, Reuben (I Chronicles 5:1-2).

48:3 Sometimes, the Bible refers to the God of Abraham, Isaac, and Jacob, e.g., Exodus 3:6. The reason is because God was known to these three men alone as God Almighty (see 17:1, 28:3 and 35:11), while He was known to Israel afterward as "I AM THAT I AM" (Exodus 3:14-15). At the Tower of Babel, God gave up the Gentiles to uncleanness (Romans 1:24,26,28). Five generations later (10:25 & 11:18-26), He started the nation of Israel with Abraham, culminating in Jacob, who was renamed Israel, and set them above all nations (Deuteronomy 7:6-7). Thus, the name "God Almighty" is associated with His creation of the nation of Israel! Joseph and subsequent generations of Jews need to know this, since almost 400 years will pass before "I AM THAT I AM" will show up to deliver Israel from Egyptian bondage (Exodus 3:2).

Israel calls the place where God appeared to him "Luz." That is because that was the name of the place when God appeared unto him. Afterward, he called it "Bethel," which means "house of God" (28:19). This is another sign of God being almighty in that He could take Luz, meaning almond tree, and turn it into God's house.

48:4 When God created Adam, He told him to "be fruitful, and multiply" (1:28). When Noah and his sons got off the boat, He told them the same thing (9:1). However, God told Jacob, "I will make thee fruitful, and multiply thee" (48:4). That is because Israel is God's creation (Exodus 4:22). The "Israel of God" (Galatians 6:16) is comprised of Jews who believe what God tells them. Therefore, it is a spiritual nation, rather than a physical nation. That is not to say that we are spiritual Israel today. Rather, it is to say that, among physical Israel, only the ones who believe God are part of God's spiritual nation of Israel (Romans 9:6-7), and that spiritual nation is for the prophecy dispensation, not today's mystery dispensation.

48:5 With Ephraim and Manasseh belonging to Jacob as his sons, there are now 14 tribes of Israel, rather than 12. However, throughout scripture, when God lists the tribes of Israel, He only lists 12, and they are always called the twelve tribes of Israel, rather than the fourteen tribes of Israel. For example, Dan and Ephraim are excluded in Revelation 7:5-8. Often, as in Numbers 1:5-15, Levi and either Joseph, Ephraim, or Manasseh are the two tribes excluded.

So, why would Jacob include Ephraim and Manasseh to make 14 sons of Israel, when God only recognizes 12? 12 is the number of governmental perfection, while 14 is association with spiritual perfection, because it is two times seven. The genealogy of Jesus Christ, in Matthew 1:1-17, is broken down into three groups of 14. Also, Jesus chose 12 apostles, but there were 14 to choose from, as 2 more were possible candidates, as indicated in Acts 1:23. Perhaps this tells us that it takes starting with 14 to end up with 12, due to man's unbelief disqualifying

himself. This also makes sense in light of the fact that 12 is two times six, and six is the number of man. In the Bible, and in Revelation especially, you see 7 associated with God, and 6 associated with man. Therefore, it should not surprise us that God starts with seven times two (14) but ends up with six times two (12).

48:5-6 It is significant that Jacob chooses two Egyptian boys to become sons of Israel, while all other sons of Joseph will remain Egyptian. (Pharaoh had given Joseph an Egyptian name and an Egyptian wife, which is why I say that Ephraim and Manasseh are Egyptian boys (See 41:45-51).) This illustrates God's principle that, "they are not all Israel, which are of Israel" (Romans 9:6). With regard to Abraham, his seed was called in Isaac, not in Ishmael (Romans 9:7). Similarly, with regard to Israel, his seed is called only in 12 of his 14 sons.

Also, note that Egyptians are Gentiles. Thus, Jacob's changing of Gentiles (Ephraim and Manasseh) into Jews also illustrates how Gentiles could be part of saved Israel in Israel's program. For example, Rahab, a Gentile, is mentioned by James as being justified in Israel's program in the same manner as Abraham was (James 2:21-25). Gentiles, who had converted to Judaism, are some of the people saved on the Day of Pentecost (Acts 2:10,41). Even the Gentile city of Nineveh was spared, not by blessing Israel (12:3), but by turning from their evil way (Jonah 3:8-10), and this happened in Israel's program! Thus, not only do Ephraim and Manasseh being adopted as sons of Israel show that not all physical Jews are spiritual Jews, but they also show that even Gentiles can be considered by God to be part of saved Israel in Israel's program.

(Ephraim and Manasseh also show that the spiritual is more important than the physical, since only these two sons became Jews, while the rest of Joseph's sons remained Egyptians, even though all of Joseph's sons have the same physical parents.)

48:7 Jacob is going to be buried with his fathers (47:30), and he already buried Leah there (49:31). However, Rachel was not buried there. Since Jacob starts his statement of 48:7 with "as for me," this shows that Jacob does not recognize Rachel to be his wife, as he recognized Leah. How interesting, especially since Rachel is the one whom Jacob loved (29:18,30). As mentioned in the commentary in 35:19-21, Rachel is probably not part of spiritual Israel, because she served other gods (31:19,32-35). Therefore, the fact that, at the end of his life, Jacob recognizes Leah as his wife, and not Rachel, even though he loved Rachel more than Leah, shows that Jacob is operating on faith, rather than by his flesh. In other words, since Rachel was an unbeliever, she does not have eternal life. Therefore, Jacob will not have life with her in the kingdom. So, why recognize her as his wife now?

Remember that Jacob is a type of the old covenant. Therefore, we can say, similarly speaking, that Israel, at the beginning of the old covenant, disobeyed, because they trusted in their flesh, but, at the end of the old covenant, they will obey it by faith because they will trust in the gospel of the kingdom to save them.

In other words, the old covenant transforms them from unbelief to belief, just like Jacob was transformed during his life, as seen by his changing view of Rachel.

It is also interesting to note that Rachel is buried in Beth-lehem, which is the same city that Jesus was born in. This may be a type of how man is dead in his sin, and that life only comes to man through what Jesus did for him (Ephesians 2:1). This type is especially interesting when you consider that, at the time of Rachel's death, the name of the city is Ephrath. It is not called Beth-lehem in scripture until Judges 17:7, which is a few hundred years after Moses wrote Genesis. Ephrath, meaning fruitful, probably was not changed to Beth-lehem, meaning house of bread, until the time of the judges, since the name "Beth-lehem" probably came about when that city first had a temple. Therefore, God probably had Moses write the name of the city here in Genesis, a few hundred years before it was actually called Beth-lehem, in order for us to see the city as a type of death of the flesh (Rachel) and life in Christ (Jesus)!

48:8-10 In 48:5, Jacob said that Joseph's two sons belong to him. Now, Israel (not Jacob) asks Joseph, "Who are these?" There are two possibilities here. 1) Israel may be testing Joseph to see if he believes what Jacob just said in 48:5. If that is the case, Joseph does not get it, because he says, "They are MY sons" (48:9). 2) Since Israel's eyes are dim (48:10), he may not know that Ephraim and Manasseh are standing in front of him, and he may want to make sure he blesses the right sons of Joseph, as he may be thinking of how he tried to trick his own father, Isaac, into blessing him instead of Esau (27:19). Also, as with Isaac, Israel's eyes are dim as a sign that he is walking by faith, not by sight (II Corinthians 5:7).

48:13-14 These verses are careful to tell us that Israel intentionally gave the firstborn's blessing to the secondborn. Thus, Ephraim receives the firstborn's blessing. This is seen in Israel's history in that the 10, northern tribes of Israel are often called "Ephraim," e.g., II Chronicles 17:2, Isaiah 11:13, and Ezekiel 37:16. Giving the blessing to the secondborn is in line with Abraham's blessing of Isaac, not Ishmael, and Isaac's blessing of Jacob, not Esau. This shows that the spiritual Israel of God is God's nation of faith, rather than operating by the flesh.

48:15 Israel blesses Joseph by blessing Joseph's two sons. This is how Joseph receives the double portion that belongs to the firstborn.

48:16 In 47:9, Jacob said that his days have been evil. Here, in 48:16, he says that the Angel redeemed him from all evil. Thus, Israel recognizes, that the One he wrestled with in chapter 32, is the One Who saves him from his sin. This shows that he is saved by faith, not by works.

Also, note that he says "Redeemed." This is in the past tense, showing that Israel knows his sins have already been forgiven him based upon what the Angel will do. As such, this is the first time in the Bible that we are told that man knows Who redeems him! Having said that, Israel does not know that it is God's Son Who redeems him, because that has not been revealed yet. However, this must be a reference to Jesus because He is called "Angel" (48:16), "man" (32:24), and "God"

(32:30), and only the Lord Jesus Christ fits all of these categories. He is man (I Timothy 2:5), He is God (John 8:58), and He is “the Angel of the Lord” (Genesis 22:15-18). “Angel” is probably used because an angel is a ministering spirit for man (Hebrews 1:13-14). Thus, Israel recognizes that the “Angel” will minister for him to redeem him from Satan. He just does not know the details of this redemption yet.

(Job also knew that his Redeemer lives (Job 19:25). This lends support to the idea that the writer of Job is Jacob’s grandson, mentioned in 46:13. In other words, Job may know that his Redeemer lives, because his grandfather told him all about God’s interactions with him.)

Also, note that Israel says for Ephraim and Manasseh to “grow into a multitude in the midst of the earth” (48:16). This should remind us of 2:9, where we were told that the tree of life was in the midst of the Garden of Eden. There are four other times when the phrase “midst of the earth” is used in scripture, as follows: 1) The Lord says that He is in the midst of the earth (Exodus 8:22). 2) The Lord works salvation in the midst of the earth (Psalm 74:12). 3) Rebellious man tries to place himself in the midst of the earth (Isaiah 5:8). 4) God sees King Nebuchadnezzar as a tree in the midst of the earth that will be cut down (Daniel 4:10,14,20-22). What all of this tells us is that “the midst of the earth” is a term used in scripture to represent ruling the whole earth. Therefore, when Israel says that Ephraim and Manasseh are to grow into a multitude in the midst of the earth, he is saying that they represent the nation of Israel as a whole and how they will rule and reign with Christ forever on the earth in God’s kingdom! This interpretation is in line with Israel telling them, “Let my name be named on them” (48:16).

48:17-20 In case you did not understand, from 48:13-14, that the secondborn receives the firstborn’s blessing, these verses state a second time that this is the case, and that Israel did this intentionally by faith.

48:21 In 15:13, God told Abram that Israel will be in a strange land for 400 years before they return to the Promised Land (Canaan). Now, Jacob reiterates this to Joseph. In 50:24-25, Joseph will reiterate this to his brethren when he dies. In this way, God’s promise to Israel is passed down from generation to generation so that they will not lose faith in God.

48:22 Joseph’s extra inheritance is land that Jacob took from an Amorite. The Amorites represent Satan’s forces, since they are in the Promised Land (15:21), and God says that He will wait for the iniquity of the Amorites to be full before Israel can possess the land (15:16). Therefore, Jacob gives Joseph a parcel that is a sign of the entire land that God will eventually give to Israel. In case you are wondering, there is no Biblical account of the battle Jacob fought in order to gain this land.

49 Jacob gives last-days prophecies (v. 1) for all of his children. Judah is of note, because Jesus Christ will be born out of that tribe (vs. 8-12). Dan will not be one of the 12 tribes in the kingdom (see Revelation 7:4-8), but Dan will still judge as if

he were (v. 16), meaning that Dan still has a place in the kingdom. Joseph is also of note, because Joseph is the most complete type of Jesus Christ found in scripture. Therefore, the details of verses 22-26, which are for Joseph, can also be applied to Christ. Finally, although the chapter ends with Jacob yielding up the ghost (v. 33), this is just the beginning for Israel, as seen in the people buried in Canaan forming the acrostic "ISRAEL" (see commentary on vs. 29-31). Thus, what looks like the end is just the beginning, because Israel is God's chosen people.

49:1 Jacob blessed Ephraim and Manasseh in chapter 48. Jacob does not even bless his other sons. Instead, he just tells them what shall befall them in the last days, which means that these prophecies apply to each of the tribes of Israel during the at-hand phase of the kingdom, which begins with John the Baptist (Matthew 3:2), about 1,700 years later. This shows that Israel accomplishes nothing for God during that time, due to their unbelief!

49:3-4 Because Reuben is the firstborn, he represents the flesh's might, strength, dignity, and power (49:3). He is unstable and will not excel, because he slept with one of his father's wives (35:22). This shows how the strength of the flesh is vile (Philippians 3:21), filthy (Isaiah 64:6), and no good (Romans 7:18). It shows that Israel will never accomplish anything, as long as they are in the flesh.

49:5-7 The flesh's second and thirdborn are not any better either. 34:25-29 shows Simeon and Levi destroying and spoiling Shechem's house for defiling their sister. Jacob says that they will be divided in Israel, as a result. This should remind us of Genesis 11, when God divided the world into nations because they had united in rebellion against God. Therefore, this prophecy of Simeon and Levi shows their rebellion against God.

We should note that they will also be punished for religion. Levi will later be the priestly tribe of Israel. They are supposed to lead Israel in God's commandments. Instead, they will reject God's commands and replace them with man's rules (Mark 7:7-9), such that God says that they have destroyed Israel spiritually (Jeremiah 12:10-11).

This warning of Levi's religion is seen in 49:6. First, the warning is to "my soul," which tells you that it is a spiritual matter. Second, there is a reference to "their secret," and the Jewish religion appears beautiful on the outside but is full of dead men's bones and all uncleanness on the inside (Matthew 23:27). Thus, the secret place of religion is what will damage the soul (Ezekiel 8:8-12). Third, "their assembly" (49:6) is mentioned, which is also a religious reference.

49:8-12 Jesus was of the tribe of Judah (Revelation 5:5), which means that these prophecies of Judah are really talking about the Lord Jesus Christ.

Therefore, Judah's brethren praise and bow down to Judah (49:8), because Jesus is "King of Kings, and Lord of Lords" (Revelation 19:16). His hand is in the neck of his enemies (49:8), because the Lord is a man of war (Exodus 15:3). He is a lion (49:9), because a lion roars and destroys the enemy, which is what the Lord Jesus

Christ did through His death on the cross. Therefore, He is described as “the Lion of the tribe of Juda” (Revelation 5:5). (This picture of Jesus fighting as a lion is also seen in Isaiah 31:4.)

Also note that the Lord Jesus Christ fulfills all three stages of a lion. As a whelp, He is a prey, which is what He is on the cross. However, instead of being devoured, He “art gone up,” picturing His resurrection from the dead. As an adult lion, He “couched,” meaning that He lied down waiting to attack His enemy. This is a type of Christ working through Israel against the Antichrist in the tribulation period. Third, He is “as an old lion,” whom you do not want to rouse. This is a picture of the Lord Jesus Christ sitting on the throne in the kingdom.

49:10 is the first time that Shiloh is mentioned in scripture, and the only time that it is used in reference to the Messiah. (The other 33 references are to a city.) In Joshua 18:1, the tabernacle was set up at Shiloh. This is where God first set His name in the Promised Land (Jeremiah 7:12). As such, the name “Shiloh,” as applied to the Messiah, is a sign that God will only permanently dwell with Israel when they are in the Lord Jesus Christ.

The sceptre (49:10) is a sign of Jesus ruling the world as king (Revelation 19:16). Being a lawgiver (49:10) is a sign of the law coming from Jesus in the kingdom (Isaiah 2:2-4). The gathering of Israel (49:10) is unto the Lord Jesus Christ, because He is the One Who saves them from their sin. It is no accident, then, that the temple is located in Jerusalem, which is part of the land of Judah.

Israel is the Lord’s vineyard (Isaiah 5:7). When Jesus came into Jerusalem to be crucified, He sat “upon an ass, and a colt the foal of an ass” (Matthew 21:5). Therefore, when 49:11 says that Jesus binds His foal and His ass’s colt to the vine, it shows that Jesus’ death is tied to the nation of Israel, so that He may “save His people from their sins” (Matthew 1:21).

Meanwhile, unbelieving Israel is drunk with the wine of Babylon’s religion (Revelation 17:1-5). This makes them a part of “the vine of the earth.” At Jesus’ second coming, this vine will be cast “into the great winepress of the wrath of God.” “The winepress was trodden without the city, and blood came out of the winepress” (Revelation 14:19-20). Isaiah 34:5-7 also says that “the sword of the Lord is filled with blood,” and “their land shall be soaked with blood.” This is why Jesus’ garments are washed with wine and His clothes are filled with the blood of grapes (49:11).

49:12’s mention of wine and milk may be a reference to the wine and milk that believing Israel buys in the tribulation period (Isaiah 55:1-2), and that they receive in the kingdom (Joel 3:18). In this context, then, wine and milk refer to the nourishment of the Word of God (I Peter 2:2).

49:13 In scripture, the sea is known as Satan’s domain (see Revelation 13:1 and 17:1). That is why, when the old heaven and earth pass away after Jesus’ millennial reign, “there [is] no more sea” (Revelation 21:1). Therefore, if Zebulun is

“a haven of ships” dwelling “at the haven of the sea” (49:13), it probably means that Zebulun is a place for those who have just believed the gospel of the kingdom during the at-hand phase of the kingdom, because they have just escaped Satan’s realm. This is probably why Jesus had His ministry in Zebulun (Matthew 4:13-16), fulfilling the prophecy that the people of Zebulun, who “walked in darkness” because they were in Satan’s realm, “have seen a great light” (Isaiah 9:1-2).

49:14-15 Since Issachar couches between two burdens, he is resting at first, but then he becomes a servant. The only other detail I found in scripture regarding Issachar is that I Chronicles 12:32 says that Issachar understands the times and so knows what to do. Therefore, Issachar’s first burden may be teaching end-time events to Israel in the tribulation period. He then couches or rests, only to begin his second burden of helping the Gentiles with the knowledge of God’s Word in the millennial reign.

49:16-17 As mentioned in the commentary on 48:5, there are really fourteen tribes of Israel, but God only lists twelve of them at a time. That is because God’s governmental structure is 12. For example, Revelation 21:12 says that the twelve gates of New Jerusalem have the names of the twelve tribes of Israel on them. So, which two are excluded? In Revelation 7:5-8, the two excluded names are Dan and Ephraim. In Judges 18:30-31, Dan set up a temple to a different god, and Israel continued worshipping a different god the whole time they were in the land. Also, when the kingdom was divided between Israel and Judah, Jeroboam set up idols in Bethel and in Dan (I Kings 12:28-30). Joshua 16 and Judges 4:5 seem to indicate that Bethel was part of Ephraim’s inheritance. Therefore, Dan and Ephraim are probably not tribes of Israel in the New Jerusalem, because Israel set up the worship of false gods in those two places first.

This is why 49:16 says that “Dan shall judge his people, AS one of the tribes of Israel.” In other words, Dan is not one of the tribes of Israel, but he will still judge as if he were, because there are believers from Dan, such as Samson (Judges 13:2,24), who will be part of God’s eternal kingdom on earth. Furthermore, I Chronicles 12:35 mentions that David had 28,600 Danites in his army, who were experts in war, who fought on the Lord’s side with David. So, Dan was part of Israel, even though he was in idolatry. Therefore, there are some believers in Dan, who will be in God’s kingdom, even if they are not considered to be a tribe of Israel in the kingdom. In fact, God knew, when Dan was born, that he would judge, because “judge” is what the name “Dan” means (30:6).

God also knew that Dan would lead Israel into idolatry, based upon the prophecy regarding Dan found in 49:17. This verse says that “Dan shall be a serpent by the way...,that biteth the horse heels, so that his rider shall fall backward.” The serpent is the devil (Revelation 12:9), who got Adam to sin by eating of the tree of the knowledge of good and evil (3:1-7). Jesus Christ will bruise the serpent’s head, and the serpent shall bruise Jesus Christ’s heel (3:15). Jesus Christ is the rider on the horse in Revelation 19:11-16. My guess is that the horse is a reference to the Jewish religion that God set up under Moses. Dan bit the horse’s heels by setting up idolatry. The end result was that, at the time of Jesus’ first coming, Israel was

in idolatry to the point that they used wicked hands to crucify Jesus Christ, instead of accepting Him by faith as the Lamb of God to take away their sin (Acts 2:22-23; John 1:29,36). I believe this is what is meant by causing the rider to fall backward, and the result was that Jesus Christ's heel was bruised. However, in doing so, the serpent's head was bruised, meaning that Jesus won the victory over death (I Corinthians 15:55-57). If Satan knew that the end result of Dan's action (acting on behalf of Satan in setting up idolatry in Israel) would have resulted in his defeat, Satan "would not have crucified the Lord of glory" (I Corinthians 2:8).

So, why would Dan be a judge when he judged incorrectly in pursuing idolatry? This shows the grace of God, and the transformation to being holy that takes place when he is placed into Christ. So, there may not be 12,000 sealed believers from Dan in Revelation 7:3-8, but there must be at least some saved members of Dan in the kingdom so that he can judge as if he were one of the twelve tribes of Israel.

49:18 This is a great statement to show that God's salvation takes a long time to bring about due to man's unbelief. (The statement also supports the idea that Jesus Christ is the One riding on the horse.) I think the salvation referred to is Jesus' second coming, especially in light of the fact that Israel does not receive the atonement until that time (Acts 3:19-20). Jesus comes, riding on a white horse, with a sword in His mouth to destroy the wicked, who are against His believing remnant (Revelation 19:11-16). However, at the time Jacob speaks this prophecy, this event is still at least a few thousand years into the future. Many things must happen before then, but the faithful see God's promise of salvation in the future and wait for Him to come.

49:19 Again, we see the prophetic nature of the name of one of the 12 tribes of Israel. Gad means "a troop cometh" (30:11). Now, further revelation says that the troop will overcome him, but he will overcome at the last. I believe the troop is a reference to the Antichrist and those joined to him. The reason I say this is that Revelation 13:7 says that, "it was given unto [the Antichrist] to make war with the saints, and to overcome them." Yet, in the letters to the seven churches, every one of them mentions that "to him that overcometh," Christ will give him eternal life in the kingdom (Revelation 2:7,11,17,26, 3:5,12,21). In other words, the Antichrist will overcome the saints initially. Then, they will have faith in the gospel of the kingdom at the end of the tribulation period and will overcome him, entering God's kingdom. Thus, "Gad, a troop shall overcome him: but he shall overcome at the last" (49:19) is prophetic of Israel vs. the Antichrist in the tribulation period.

So, why is this attributed to Gad specifically? Deuteronomy 3:16-17, Joshua 13:27, and II Samuel 24:5 seem to indicate that the Jordan River belongs to Gad. Matthew 3:6 says that John baptized the believing remnant of Israel in the Jordan River, including Jesus (Matthew 3:13-16). Further, crossing the Jordan River is symbolic of believing Israel entering into God's eternal kingdom on earth, since they crossed the Jordan in order to enter the Promised Land (Deuteronomy 2:29; Joshua 3). Therefore, I think that Gad is said to overcome the troop, because Israel passes from death to life by going over the Jordan River, and the Jordan is part of Gad's territory.

49:20 There is very little information in the Bible about Asher. When he was born, he was associated with blessing (30:13). Here, he is said to have fat bread and royal dainties (39:20). Deuteronomy 33:24 says that Asher will be blessed with children and will dip his foot in oil. Note that the prophetess, Anna, was from Asher (Luke 2:36). She represents the believing remnant going through the tribulation period, due to her widowhood and serving “God with fastings and prayers night and day” (Luke 2:37), since the believing remnant must go through prayer and fasting in the tribulation period (Matthew 17:21) due to not taking the mark of the beast (Revelation 13:16-17). However, God promises to give the believing remnant an hundredfold for what they gave up in the tribulation period (Matthew 19:29). Therefore, they will eat the riches of the Gentiles in the millennial kingdom (Isaiah 61:6). Thus, Asher represents the believing remnant of Israel’s prosperity in the kingdom as a result of trusting in God in the tribulation period.

49:21 Naphtali’s name means wrestling (30:8). A hind is a female deer. Three times in the Bible (II Samuel 22:34, Psalm 18:33, and Habakkuk 3:19), believing Israel says that God makes their feet like hinds’ feet and sets them upon high places (away from danger). Isaiah 52:7 says, “How beautiful upon the mountains are the feet of him that bringeth good tidings...,that publisheth salvation.” This verse is quoted in Romans 10:15 to say that this means preaching the gospel. Furthermore, Isaiah 9:1-2 says that Zebulun and Naphtali were greatly afflicted with darkness. However, Matthew 4:12-16 says that they see a great light, when the Lord Jesus Christ has His earthly ministry primarily in that land, i.e., Galilee.

If we put all of this together, Naphtali’s being “a hind let loose: he giveth goodly words” (49:21) probably means that Naphtali wrestles with the Lord, as Jacob did. Naphtali goes into apostasy, such that he is in darkness. Yet, salvation comes to Naphtali in Jesus’ earthly ministry, because he is willing to believe the gospel of the kingdom, while the rest of Israel will not believe, due to being in an apostate religion. Therefore, the believing remnant of Israel is like a hind let loose, meaning that she escaped from Satan, through Jesus’ deliverance of her (Jeremiah 31:11-12), and then she goes and proclaims the gospel of the kingdom during the at-hand phase of the kingdom so that the lost sheep of the house of Israel is saved. This is why Deuteronomy 33:23 says that Naphtali is “full with the blessing of the Lord.”

49:22-26 These five verses are all one sentence.

Joseph is the most complete type of Jesus found in scripture. Therefore, Joseph’s blessing speaks of Jesus. A “bough” is a branch. Six times in the Old Testament, Jesus Christ is called “branch”: 1) “The branch of the Lord” (Isaiah 4:2), 2) “A Branch” (Isaiah 11:1), 3) “A righteous Branch” (Jeremiah 23:5), 4) “The Branch of righteousness” (Jeremiah 33:15), 5) “My servant the BRANCH” (Zechariah 3:8), and 6) “The man whose name is The BRANCH” (Zechariah 6:12). Therefore, the reference to Joseph being “a fruitful bough” (49:22) must refer to the Lord Jesus Christ’s salvation of Israel through His perfect life, death, burial, and resurrection. (Regarding Jesus being fruitful, Jesus said of Himself, “Except a corn of wheat fall

into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit” (John 12:24). Thus, Jesus was a fruitful bough through His death, burial, and resurrection.)

He is “a fruitful bough by a well” (49:22), because Jesus Christ gives believers “living water” (John 4:10), which means that the Holy Ghost (John 7:38-39) is “a well of water springing up into everlasting life” (John 4:14). His “branches run over the wall,” because He is also “the vine,” and believing Israel are “the branches” (John 15:5). Running over the wall means that believing Israel, in the millennial kingdom, will go over “the middle wall of partition” (Ephesians 2:14) between the Jews and the Gentiles as priests to the Gentiles so that they may be saved (Exodus 19:5-6).

Regarding the archers shooting at him, “Nimrod [was] THE mighty hunter before the Lord” (10:9). He was the one who started Babylon (10:10), which is the great false religion of Satan that combats the truth of God’s Word (Revelation 17:1-6). Also, the tribulation period begins with Satan on a horse, going to conquer, and he does so with a bow (Revelation 6:2). Also, Ephesians 6:16 says that the shield of faith quenches “all the fiery DARTS of the wicked.” These things show that Satan uses arrows to attack spiritually. Therefore, when 49:23 says that the archers shot at him and hated him, it means that Satan’s forces tried their best to destroy Jesus with religion. This is seen in all of the questions that both Satan and the Pharisees used to try to trap Him and cause Him to sin.

“His bow abode in strength” (49:24) tells us that Jesus Christ has a bow of His own. It is “the mighty God of Jacob” who made His arms strong enough to be able to defeat Satan’s forces, making Jesus “the arm of the Lord” (Isaiah 53:1-3). God’s strengthening of Jesus must refer to Jesus having daily Bible studies with the Father (Isaiah 50:4-5) so that He had the faith to quench the fiery darts of the wicked. Jesus Christ also shot some darts of His Own, which must be a reference to His death, burial, and resurrection, whereby He “spoiled principalities and powers...,triumphing over them in” the cross (Colossians 2:15) so that God can now give us the victory through our Lord Jesus Christ (I Corinthians 15:57).

In case you do not understand that Jacob is talking about Jesus Christ, a parenthetical reference is added in 49:24, identifying Jesus as “the shepherd, the stone of Israel.” “The Lord is my shepherd” (Psalm 23:1), and Jesus Christ said Himself: “I am the good shepherd” (John 10:11,14). The stone of Israel is also a reference to Christ. I Corinthians 10:4 says that the “spiritual Rock, that followed” Israel in the wilderness, “was Christ.” He is also the chief corner stone of God’s spiritual house (Ephesians 2:20; Isaiah 28:16; I Peter 2:6). (While these things about Jesus as the stone are true, the reference to “the stone of Israel” probably refers more specifically to Christ being the Rock in the wilderness, since that Rock is called “our Rock,” i.e., Israel’s rock, which is what is being said here (Israel’s rock = stone of Israel) (Deuteronomy 32:31).)

It is so important to understand that Jesus saves Israel by God, rather than by His Own flesh, that God is mentioned three times in 49:24-25. First, He is “the mighty

God of Jacob;” second, He is “the God of thy father;” third, He is “the Almighty.” All three mean essentially the same thing, and so God is mentioned three times for emphasis’ sake.

Moreover, Joseph (Jesus) is to receive four blessings (49:25): 1) “Blessings of heaven above,” 2) “Blessings of the deep that lieth under,” 3) “Blessings of the breasts,” and 4) “Of the womb.” I would think of blessings of heaven as being God giving Jesus the things of God to enjoy on the earth for all eternity. “Blessings of the deep” seems weird. The deep is the oceans (1:2), which cover the foundations of the earth (Psalm 104:5-6). Psalm 107:24 mentions some of God’s wonders being in the deep” (Psalm 107:24). So, perhaps the “blessings of the deep” refer to hidden treasures of God. Blessings of the breasts probably means growth, and blessings of the womb probably refers to new life. Therefore, the fourfold blessings for Jesus could refer to heaven on earth (#1) with treasures (#2), constant growth (#3), and new life (#4) for believing Israel in the kingdom. All of this is summed up in Isaiah 9:6-7: “The government shall be upon His shoulder: and His name shall be called Wonderful, Counseller, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end.”

49:26 says that the blessings in Israel exceed the blessings in Abraham and Isaac. “The everlasting hills” is probably a reference to Mount Zion in the kingdom. After all, only the things of God are everlasting. “The utmost bound of the everlasting hills” is probably another way of saying “mount Zion, on the sides of the north” (Psalm 48:2). Joseph is also said to have a crown and all of these blessings upon his head. Since Joseph is a type of Jesus, this would be the Lord Jesus Christ sitting on God’s throne in Mount Zion as “KING OF KINGS” (Revelation 19:16).

Finally, note that Joseph is said to be “separate from his brethren” (49:26). He is separate in that his brothers rejected him, but Joseph later was also separated by Pharaoh as the ruler of Egypt. Similarly, Jesus “came unto His Own, and His Own received Him not” (John 1:11), such that He was “despised and rejected of men” (Isaiah 53:3), but God separated Him out as Lord and Christ (Acts 2:36) and has given Him a name that is above every name (Philippians 2:9-10).

49:27 Benjamin is described as a ravaging wolf, which is basically an animal that quickly and ferociously devours the prey. Revelation 14:20 says that the wrath of God at Jesus’ second coming will be so great that the river of blood will be 5 feet high (horse’s bridle) and 200 miles long (1,600 furlongs). In other words, Jesus will engage in massive destruction at His second coming. It appears, then, that Benjamin will be the tribe of Israel that executes this mass destruction for Jesus Christ. I think it is significant that Benjamin was born last of the 12 sons of Jacob, and the last thing Jesus Christ does before bringing in God’s kingdom on earth is destroy those opposed to God.

49:28 God promised Abraham that He would make of him a great nation and bless him (12:2). We see this fulfilled in the 12 tribes of Israel all receiving a blessing “in the last days” (49:1).

49:29-31 This burial plot is very significant, as it is the only piece of land that Israel owns in the Promised Land. Jacob says that Abraham, Sarah, Isaac, Rebekah, and Leah are buried there (49:31). Soon, Jacob will be buried there (49:33). The Bible sometimes refers to the God of Abraham, Isaac, and Jacob (Exodus 3:6). He was known as God Almighty to them (see 17:1, 28:3, and 35:11). This is because God made the nation of Israel out of these three guys, when no nation existed before them. Only God Almighty could do that. You do not see God's name as almighty being continued after that. For example, He is not called the God of Abraham, Isaac, Jacob, and Joseph. That is because Israel is in existence as a nation once Jacob has 12 sons and God changes his name to Israel. When God appears to Moses and the children of Israel four hundred years later, He will be known as "I AM THAT I AM" (Exodus 3:14-15). That is not to say that God is no longer almighty, but it is to say that the nation has already been created, and now God will be to the nation what they need Him to be in order for God to fulfill His promises to them. Thus, God has a name change.

Therefore, when Jacob is put into the ground, you could say that God Almighty went with him. The Hebrew for "God Almighty" is El-Shaddai. As such, if we take the names in 49:31 and add El-Shaddai, it forms the word Israel:

Isaac
Sarah
Rebekah
Abraham
El-Shaddai
Leah

400 years pass between the books of Genesis and Exodus. During that time, Israel grows from a nation of 70 to over 600,000 fighting men plus women and children (Numbers 1:45-46). Israel stays in Egyptian slavery during these 400 years until the Amorites in Canaan reach their sinful peak (15:16). That is a long time for a nation to be oppressed. However, the faithful in Israel can look to the one possession that Israel has in Canaan, i.e., Abraham's burial plot, and see Israel there, as an encouragement to them that God will bring them into the Promised Land.

This is an important fact to mention, because all believers are strangers and pilgrims on the earth (Hebrews 11:13-16), since Satan is the god of this world (II Corinthians 4:4). We can be encouraged that God has promised us a heavenly country, and we can set our affection on that (Colossians 3:1-2), so that we allow Christ to live in us (Galatians 2:20), rather than simply following the lusts of our flesh (Galatians 5:16).

49:33 Note that this verse does not say that Jacob died. Rather, it says that he "yielded up the ghost, and was gathered unto his people." This means that, as far as God is concerned, he did not die, because he will live forever in the kingdom. In fact, Jesus said that, Moses called the Lord "the God of Abraham, and the God of

Isaac, and the God of Jacob.” Then, Jesus noted that “He is not a God of the dead, but of the living” (Luke 20:38-39). Therefore, even 400 years after Jacob “yielded up the ghost,” he was still alive!

Most people probably think that “was gathered unto his people” (49:33) meant that Jacob was buried in that burial plot in Canaan. However, Jacob was really “gathered unto his people” before “Joseph fell upon his father’s face, and wept” (50:1), because Genesis 49:33 comes before Genesis 50:1. In fact, Jacob was not buried for at least 117 days (50:3,10), and yet he was gathered unto his people the second that he died. Therefore, “was gathered unto his people” really means that Jacob “was carried by the angels into Abraham’s bosom” (Luke 16:22), where there is peace (15:15).

In other words, the language of 49:33 is not a euphemism, because God is not afraid of saying that someone died (see 5:5,8,11,14,17,20,27,31). God uses the words that He does to show that Jacob’s life was just beginning when he “yielded up the ghost,” because he was now “gathered unto his people” in God’s paradise.

50 Jacob’s sons go to Canaan to bury their father (vs. 7-13), but Joseph makes Israel wait until God’s visitation of Israel before they bury him (vs. 24-25). This is so they will look forward to God’s visitation that will come at the end of their hundreds of years in slavery. With Jacob dead, Joseph’s brethren are afraid that Joseph will punish them for selling him into slavery (v. 15). Therefore, they ask for forgiveness (v. 17). But, Joseph is not God (v. 19), so, he is not in a position to judge, just like Jesus will not be in a position to judge Israel at His first coming (John 3:17). Rather, Joseph recognizes that God’s plan is to work everything out for good, even though Satan’s policy is to use evil to attack man (v. 20 – the theme verse of Genesis). Therefore, he forgives them, just like Jesus asks God to forgive apostate Israel at His death (Luke 23:34).

50:3 It took 40 days to embalm Israel, and 70 more days to mourn for him. 40 is the number of probation in the Bible, which leads to something great afterward as seen by the 40 days of rain in Noah’s day (7:17), the 40 years in the wilderness for Israel (Numbers 14:33-34), and the 40 days of Jesus in the wilderness before His ministry to Israel (Matthew 4:1-2), among other things.

70 indicates perfect spiritual order, as we have already seen with the seventy souls in 46:27. As such, 70 is connected with Jerusalem, which is why Jesus told Peter to forgive, not just seven times, but “until SEVENTY times seven” (Matthew 18:22). This means to forgive until the seventy weeks of seven years each of Daniel 9:24, which are “upon thy people and upon thy holy city,” are completed. The fact, that it takes seventy weeks to bring Israel into the kingdom, is further proof of 70 representing perfect spiritual order.

Therefore, the 40 days plus the 70 days in 50:3 are a type of how, after a probation period, God’s Jerusalem will arise out of the nation of Israel.

When God's kingdom is on earth in Jerusalem, "all nations shall flow unto it" (Isaiah 2:2) in order to learn how the Lord wants them to live (Isaiah 2:2-3). Then, the Gentile nations' mourning over Jerusalem will turn into joy (Isaiah 66:10). This is seen in type by the Egyptians mourning for Israel for 70 days (50:3).

50:5 Remember that Jacob represents the old covenant. Therefore, Joseph's going up to bury his father is a type of the old covenant being buried for Israel at Jesus' second coming, since they will be under the new covenant from then on (Jeremiah 31:31-34).

Also, note that Jacob says that he digged his own grave. This is a type of how the death of the old covenant is contained within the old covenant. This is seen in that the law says, "He that is hanged is accursed of God" (Deuteronomy 21:23), and Jesus Christ became that curse for us (Galatians 3:13). Thus, the provision of the death of the old covenant is in the old covenant, just like Jacob, as a type of the old covenant, digged his own grave.

50:7-9 All of the elders of Egypt going up to Canaan with Joseph and his brethren to bury Israel is a type of how the Gentiles will go up to Jerusalem (Jerusalem is in the land of Canaan) with Jews (Zechariah 8:23) to meet the Lord and learn of His ways in the kingdom (Isaiah 2:2-3).

Note how Joseph and his brothers left their children and animals in Goshen (50:8). Since Jacob is a type of the old covenant, by going up to Canaan to bury Jacob, this is a type of Jesus putting away the old covenant and placing believing Israel under the new covenant in the kingdom. According to Ezekiel 37:25, believing Israel will have children in the kingdom. Those children will have to decide for themselves whether or not they will believe God. In other words, they are not placed under the new covenant as children, because doing so would override their free will. They will be to make their decisions by age 100 (Isaiah 65:20). Thus, leaving the children behind when Joseph and his brethren go to bury their father is a type of how only the adults receive the new covenant, since the children are not old enough to have faith in God as of yet.

50:10 Now, there is a separate mourning period of seven days, which is the number of spiritual perfection, and so God is again seen in what is going on. Note that this mourning takes place at a threshingfloor that is beyond Jordan, i.e., in the Promised Land. It is at a threshingfloor where Ruth will come to Boaz in an act of asking him to marry her (Ruth 3:3-11). Boaz is a type of Jesus Christ, and Ruth is a type of the believing remnant of Israel. Therefore, this mourning period at a threshingfloor represents in type the believing remnant of Israel, waiting for their bridegroom, the Lord Jesus Christ, to come and marry them. Perhaps the seven days of mourning represent the seven years of the tribulation period, in which they will definitely mourn (Matthew 5:4).

Furthermore, the name "Atad" means "thorn bush," which represents the curse of sin (3:18), and Israel is under the curse in the tribulation period, which is why they mourn.

50:11 Again, the fact, that this is beyond Jordan, is mentioned, so as to emphasize Israel in the Promised Land. Also, note that the inhabitants identify the group as Egyptians. Egypt is a type of sin in the Bible. So, they identify them as sinners, when they are really of Israel. Similarly, during the tribulation period, the believing remnant of Israel will be identified as sinners, because they are not following the Antichrist and apostate Israel. That is why people will think they do God service by killing them (John 16:2).

50:12 Israel's sons do what Israel commanded them to do, i.e., bury their father. Similarly, the believing remnant of Israel will do what God commands them to do (I John 2:3, 3:22,24, and 5:2-3).

50:15 Joseph's brethren think that Joseph will treat them badly now that Jacob is dead. Since Jacob is a type of the old covenant and Joseph is a type of Jesus, believing Israel must think that Jesus will treat them badly once the old covenant vanishes away at His second coming (Hebrews 8:13). After all, they are guilty of breaking that covenant (Jeremiah 31:32), and they have already seen Jesus create a great bloodbath of His enemies when He first comes back (Revelation 14:20). Therefore, they would think that Jesus would do the same thing to them, if they do not understand grace. (Perhaps this is why Israel mourns when they first see Jesus at His second coming (Zechariah 12:10-14.)

50:16-17 Just like Joseph's brethren use Jacob's words to get Joseph's forgiveness, believing Israel will use the words of forgiveness found in the old covenant to get Jesus to forgive them of their sin at His second coming. (They will probably use a passage like Jeremiah 31:34, where the Lord says, "I will forgive their iniquity, and I will remember their sin no more.")

Joseph weeps because he is sad that they still do not understand that he has already forgiven them. Similarly, Jesus will weep over believing Israel not understanding that He is the One Who forgives them of their sins and will place them under the new covenant, because He is God in the flesh. In other words, Joseph is sad that his brethren think he is mad at them for selling them into slavery, when he has been nothing but gracious to them. Similarly, Jesus will weep over Israel not understanding that He loves them at all times, even when they had Him crucified.

50:19 Joseph basically says, "Why are you worried? I am not God that I can judge you. I certainly will forgive you of your sins, because that is what my father wanted me to do." In type, this is Jesus saying to believing Israel, "Why are you worried? I did not come to the earth this time to judge the earth (John 3:17). Because you believed Our Father, I certainly will forgive you of your sins, because that is what My Father wants Me to do" (John 8:28).

50:20 This is the theme verse of the book of Genesis. Satan means something for evil, and God turns it around for good. Satan gets Adam to eat of the forbidden fruit (3:6), and God will bring glory to His Son by sending Him as the Redeemer

(3:15). Cain kills Abel (4:8), but God raises up Seth (4:25). Cain starts religion (4:3-5), but men begin to call upon the Lord (4:26). Men rebel against God in Noah's day (6:2-5), but God saves Noah's family through his building of the ark (I Peter 3:20). Satan gets men to build a tower in rebellion to God (11:4), and God creates nations to curb man's wickedness (chapter 10). God also creates the nation of Israel to reconcile the earth back to Himself (12:1-3; Exodus 19:5-6). Over and over again in Genesis, we see Satan's evil attack and God turning it around for good.

Here, Joseph's brothers thought they would destroy God's plan to have all tribes be subject to Joseph (in type, this is Jesus) by selling him into slavery (37:19,27-28), and God still brought about Joseph's family bowing down to him (43:26-28). God even saved the nation of Israel and also "much people" (50:20) through this, as God gave Joseph the wisdom to store up food so that people would not starve to death in the famine.

Throughout history, the story can be written that what Satan meant for evil, God meant it for good. This is why, in today's dispensation of grace, "God...ALWAYS causeth us to triumph in Christ, and maketh manifest the savour of His knowledge by us in EVERY place" (II Corinthians 2:14). You may say, "But, I don't ALWAYS do what I am supposed to do. A lot of times, I follow the lusts of the flesh." That may be true, but since God ALWAYS makes manifest the savour of His knowledge by us in EVERY place, then, even when we obey the flesh, God still gets the glory. In other words, God's power, to cause everything to work together for good with regard to believers (Romans 8:28), is not hampered by your failure to walk in the Spirit! Somehow, someway, God gets the glory through you, just as God got the glory through Joseph's brothers' "evil" plan of selling him into slavery.

50:21 Joseph promises to nourish them, in spite of the evil they had done against him. Similarly, Jesus will nourish the believing remnant of Israel in the kingdom, in spite of them using wicked hands to crucify Him on a cross (Acts 2:23). As such, Joseph's words provide comfort to them (50:21), just like Jesus promised to send the Comforter, the Holy Ghost, to comfort believing Israel during the tribulation period (John 14:26).

50:24-25 Joseph says twice that "God will surely visit you." This shows that Joseph believes in the promise of God to redeem Israel out of Egypt after 400 years (15:13). You may say, "Jacob's sons went to Canaan to bury Jacob (50:12-13). Why doesn't Joseph's family do the same for Joseph, since he wants to be buried in Canaan? After all, they will have to keep his bones a few hundred years before they can bring them to Canaan."

The reason Joseph wants them to keep his bones is as a sign of the promise that God will visit them. This is seen in the "oath of the children of Israel" (50:25). They did not just take an oath to carry up Joseph's bones to Canaan, but it was also part of the oath that "God will surely visit you" (50:25). In other words, the promise was part of the oath so that they would rely upon God's promise to them of deliverance.

When God does finally bring Israel out of Egypt, Moses takes “the bones of Joseph with him” (Exodus 13:19). Therefore, each generation of Israel must have been told, “Those are Joseph’s bones. We are keeping them until God visits us and brings us into the Promised Land.” When God visits Moses in the burning bush in Exodus 3:2, God tells Moses “I have surely visited you” (Exodus 3:16). Being a believer, these words must have resonated with Moses that this is the promise of God from Genesis 15:13 that Israel had been waiting for. Then, when Aaron tells the people and does signs to confirm the word is true, “the people believed,...when they heard that the Lord had visited the children of Israel” (Exodus 4:31). Therefore, keeping Joseph’s bones in Egypt shows Joseph’s faith, and it also gives Israel the expectation of God’s deliverance of them from Egypt as they suffer in slavery leading up to God’s deliverance in a few hundred years.

Also, because Joseph is a type of Jesus, we can see that God’s visitation of Israel does not stop with His deliverance of them from Egypt. Rather, it also includes their redemption through the Lord Jesus Christ. We see this in that Luke 1:68,78 says that the birth of John the Baptist to prepare the way for Jesus is the Lord God of Israel visiting His people.

50:26 Joseph’s being placed in a coffin in Egypt is a type of him finding his grave with the wicked, much like Jesus did (Isaiah 53:9).