

What Satan Doesn't Want
You to Know
in the
Bible

Educational



Trivia

Inspirational

The Answers For Those
Who Search For Truth

Volume 1 — Genesis

Rev. Charles E. Darnell, PhD



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Throughout my works I have attempted to incorporate supporting scripture for the convenience of the reader. In doing such I may, or may not, follow the appropriate manuscript style as stated in the Fifth Edition of the Publication Manual of the American Psychological Association (APA) or any other accepted manuscript guide. While acknowledging the authority of the APA there is a clause used in the stated manual which needs to be inserted herein:

The Publication Manual presents explicit style requirements but acknowledges that alternatives are sometimes necessary; authors should balance the rules of the Publication Manual with good judgment. Preface: p. xx.

Introduction

As a student of the Bible, I have always found it interesting to read and understand God's Holy Word. However, I understand that most people do not find the Bible easy or enjoyable reading. The structure of Old English language stops some, while others find the topic absolutely dry, dull and boring. There are those who want to know more about the Bible, and what it says, but have not found the time or means to make it more enjoyable.

If you had a workbook that asked questions about each chapter of the Bible, you could use this as a tool to accomplish several things. First, and most hopefully, it would make the entire process less boring and dull. Secondly, it would offer you an easier means to go through the Bible and understand what you are reading. Thirdly, it could become a reference source for you to go to read and study selected chapters of the Bible.

With much love and care, here is the beginning of that workbook and every chapter of the Bible will be included. The entire workbook uses the King James Bible as the source for questions and answers so you do not have to buy a newer translation of the Bible, however, you may find it easier for you to read the Bible from a newer translation. I would suggest the New International Version (NIV) or the New King James Version (NKJV), but that is your choice. This workbook is divided into three portions. The first contains the questions for each chapter and the second portion contains the answers and the reference verse or verses from which the answer was taken. The third portion is left for discussion of particular verses or chapters. The discussion portion will take up the most space, and because of the discussions, the entire Bible will be laid out in a series of books that cover every book and every chapter. So this work represents the first book. It will cover the Book of Genesis.

This is not a *Read the Bible in a Year* program, nor is it of itself meant to be a commentary of what the various books of the Bible may mean. It is a thought provoking way to READ through the Bible, challenge yourself with questions, and learn as you check the answers.

The objective is to have you understand that the Bible is not the history of the world, it is the history of God's chosen people. The Bible is not an instruction book for religion, it is an instruction book for life. Do yourself a favor and stop listening to what everyone else says the Bible is and read it for yourself. Be informed of what the Bible does say and you be the judge of the information. The presentations made in the discussion sections are there to challenge you to think, reason and learn. You can accept or reject any or all that is presented. Remember, everything presented here is an opinion, and just like everything else you've been taught, it is up to you to discern whether what is presented is truth or presumption.

There are many
paths in life, are
you following one
that will lead to
my house?

— God



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Questions

Genesis

Chapter 1

1. What was the first thing God created?
2. What day did God create birds?
3. Who has dominion over the fish of the sea, and over the fowl of the air, ...?
4. Which verse tells of the creation of man?
5. Was there a model that God used to create man?
6. How was man to be different from other living things?
7. What did God give man to eat?

Chapter 2

1. What did God do on the seventh day?
2. What special thing did God do **concerning** the seventh day?
3. From what was man formed?
4. What were the names of the two trees at the center of the garden?
5. What was the name of the four rivers that ran from Eden?
6. What was man's job (task) to perform in the garden?
7. From which tree could mankind not eat? From which tree could mankind eat?
8. Who named all the animals?
9. How many locations are named between Genesis 2:10 and 4:16?
10. How were the man and woman dressed in the garden?

Chapter 3

1. Which creature was more subtle than any beast of the field?
2. Who ate of the fruit of the forbidden tree first?
3. Where was the man when the woman ate the fruit?
4. What did the man and woman make after eating of the tree?
5. What time of the day did God come and visit the garden?
6. Were the man Adam and the woman husband and wife?
7. When did they get married?
8. Who was punished first after the committing of the original sin?
9. Between whom did God put enmity?
10. What was greatly multiplied in the punishment placed upon the woman?
11. What was cursed because of the man's actions?
12. When was the woman first called Eve?
13. What was the original blood sacrifice?
14. What was the job (task) of man after leaving the garden?
15. Who was placed at the east of the garden to guard it?

Chapter 4

1. Who was the first child born of Adam and Eve?
2. What was Abel's job (vocation)? Cain's job (vocation)?
3. Who made the first offering to the Lord?
4. What was the second blood sacrifice mankind made?
5. What lay at Cain's door?
6. Over what did God tell Cain he was to rule?
7. Who was the first murderer?
8. Would Cain be successful after this act? What was Cain's new job (vocation)?
9. What was it Cain was afraid of in God's punishment upon him?
10. Did Cain have a wife?
11. Who was the second murderer?
12. Between verses 4:1 and 4:25, how many times does it say Adam knew Eve? How many children were born?
13. When did mankind first begin to call upon the name of the Lord?

Chapter 5

1. Adam was formed in whose likeness?
2. Was the man and woman together ever called Adam?
3. Seth was born in who's likeness?
4. Did Adam and Eve have other sons and daughters?
5. Who walked with God?
6. Who was Noah's grandfather?
7. Did Methuselah die in the flood?
8. Did Lamech die in the flood?
9. How old was Noah when his sons were born?
10. How many sons did Noah have?

Chapter 6

1. Who was it that saw that the daughters of men were fair and took them as wives?
2. What was God's reaction?
3. How long, given as years, did God say that man's lifetime would be?
4. What really caused there to be giants according to scripture?
5. What was the condition of mankind's heart?
6. Was God going to destroy mankind and beast from the face of the earth?
7. Who found favor with God?
8. What special statement is made about Noah?
9. Of what kind of wood was the ark made?
10. How many floors (stories or decks) did the ark have?
11. How many people were on the ark?
12. In chapter 6, how many of every living thing of all flesh was Noah to take upon the ark?

Chapter 7

1. In chapter 7, how many of every clean beast was taken on the ark?
2. How many of each fowl?
3. How many days was it to rain upon the earth?
4. How old was Noah when the flood came?
5. Who shut the door of the ark?
6. How many cubits over the mountains did the flood cover?
7. Which group of God's creation were not destroyed by the flood?
8. How many days did the waters of the flood remain upon the earth?

Chapter 8

1. What did God use to dry up the earth after the flood?
2. How many months did the ark float on the water before coming to rest?
3. Where did the ark come to rest?
4. What was the first fowl (bird) Noah sent out?
5. How many times was the dove sent out?
6. How long, from beginning to end, was Noah on the ark?
7. What was the first thing Noah did after coming off the ark?
8. What promise did God make to himself after Noah's burnt offering?
9. How long will there continue to be seasons and also day and night?

Chapter 9

1. What did God do special for Noah and his sons?
2. What instruction did God give to Noah and his three sons?
3. What change was made in mankind's diet?
4. What was it mankind still could not eat?
5. With whom did God make a covenant?
6. What was the token of this covenant?
7. What occupation did Noah undertake after the flood?
8. Did Noah ever get drunk?
9. What was it Ham saw in the tent?
10. How did Shem and Japheth know what Ham saw?
11. Did Shem and Japheth look in the tent?
12. How did Noah learn of what Ham had done?
13. Who was the younger son of Noah?
14. Why was it Noah did not punish Ham?
15. Who was it Noah did curse?
16. Do you read anything that the curse was skin color? What was the punishment?

Chapter 10

1. How many descendants of Japheth are given in chapter 10?

2. What special land segment was given to the descendants of Japheth?
3. How many descendants of Ham are given in chapter 10?
4. Who was the oldest of Noah's sons?
5. How many descendants of Shem are given in chapter 10?

Chapter 11

1. How many languages were spoken after the flood?
2. Which direction were they traveling if journeying from the east?
3. From what was the tower that mankind built constructed?
4. What was the tower named?
5. How high did they intend to build this tower?
6. What was God's exclamation after seeing the tower?
7. What did God do to mankind because of the building of this tower?
8. Did the people finish building the city?
9. How old was Shem at the time of the flood?
10. Who was Lot's father?
11. To where did Terah, Abram, Sarai and Lot travel to and dwell?

Chapter 12

1. What did God promise to make of Abram?
2. What would all the families of the earth receive through Abram?
3. How old was Abram when he left Haran?
4. To where did Abram, Sarai and Lot travel?
5. Once in Canaan what did God promise to Abram?
6. Why did Abram go to Egypt?
7. What was the special characteristic of Sarai?
8. To where, in Egypt, was Sarai taken?
9. What all did Abram possess in Egypt?
10. What did God cause to happen to Pharaoh because of Sarai?
11. What did Pharaoh command to be done with Abram?

Chapter 13

1. Was Lot with Abram in Egypt?
2. Which direction did Abram travel when he left Egypt?
3. Where did Abram go when he left Egypt?
4. What caused the split-up between Abram and Lot?
5. What was the offer made to Lot to solve the problem between he and Abram?
6. Where did Lot travel to when he left Abram?
7. What was the condition (of the heart) of the men of Sodom?
8. What was it God gave to Abram after Lot had departed?
9. What was the second thing God gave to Abram after Lot departed?
10. How many altars had Abram built unto the Lord at the conclusion of chapter thirteen ?

Chapter 14

1. By what other name was the salt sea (Dead Sea) known?
2. How long did the four kings serve with king Chedorlaomer?
3. Doesn't it seem that these kings rebelled in one year and were back with the same king the next?
4. Do you see a hard to believe fact in verse 7?
5. Why did Abram become upset?
6. How many men did Abram take with him to get Lot back?
7. Do you see another hard to believe fact in verse 14?
8. Did Abram win the fight?
9. Who was Melchizedek?
10. What did Abram give to the king of Salem?

Chapter 15

1. Who did Abram name as the steward of his house?
2. Did God tell Abram that an heir would come from his own bowels?
3. How exceedingly plentiful would Abram's seed (descendants) become?
4. To what did God count as righteousness from Abram?
5. What did God again give to Abram?
6. Was Abram foretold of the bondage in Egypt?
7. What is different between Abram's vision and the Exodus account?
8. Of what did Abram die?
9. Did God ever make the promises concerning the land a covenant with Abram?
10. From how many groups of peoples would the land be taken?

Chapter 16

1. What was Sarai's physical condition at this time?
2. What nationality was Hagar?
3. How long had Abram and Sarai been in Canaan when this event happened?
4. What did Sarai give Abram?
5. How did Hagar feel about Sarai after she conceived?
6. What did Sarai do to Hagar?
7. What did the angel tell Hagar if she would go back to Sarai and submit to her?
8. What name did the angel tell Hagar to name the child?
9. What characteristic quality would Ishmael possess?
10. Where would Ishmael dwell?
11. How old was Abram when Ishmael was born?

Chapter 17

1. How old was Abram when God appeared to him again?
2. What new covenant did God make with Abram?

3. What were the specifics of this covenant?
4. How long would this covenant last?
5. What was the token of the covenant?
6. After birth of a son on what day was the child circumcised?
7. What happened to the uncircumcised male?
8. What was said about Sarai with relationship to this covenant?
9. What was the name to be for this child of Sarah's?
10. God honored His covenant with Abram through which child?
11. Did God bless Ishmael?
12. How old was Abraham when he was circumcised?
13. How old was Ishmael when he was circumcised?

Chapter 18

1. When the Lord appeared to Abraham in the plains of Mamre what time of day was it?
2. How many men did Abraham see?
3. What was the first thing Abraham suggested to them?
4. What did Abraham tell Sarah to do?
5. Did these three men eat what Abraham placed before them?
6. Had Sarah gone through menopause?
7. What reaction did Sarah have after hearing she would have a son?
8. What special thing did the Lord question and say about Abraham?
9. How many righteous people needed to be found to save the two cities Sodom and Gomorrah in the discussion between the Lord and Abraham?
10. Where did the Lord go after this discussion?

Chapter 19

1. How many angels went to Sodom?
2. Where did Lot suggest they stay the night?
3. Where did the angels say they would spend the night?
4. Having prevailed what did Lot fix for them?
5. Who came to Lot's door?
6. What did Lot offer the men of the city?
7. What did the two angels do to the men at the door?
8. What did the two angels tell Lot to do?
9. Who did Lot go to and beg to leave the city?
10. Who and how many left the city?
11. How did this group get to the city gate?
12. What did the angel tell Lot?
13. Lot begged the angel to permit them safety in a little place, to which little place were they permitted to go?
14. What did Lot's wife become by being disobedient?
15. What did Abraham see when he looked toward Sodom?
16. Who escaped to the mountain?

17. What was the name of the older daughter's son?
18. What was the name of the younger daughter's son?

Chapter 20

1. Where did Abraham travel and sojourn (stay) after leaving the plains of Mamre?
2. What happened to Sarah at this place?
3. What did God tell to king Abimelech in a dream?
4. What was king Abimelech instructed to do next?
5. What did king Abimelech ask Abraham about why he did this?
6. How are Abraham and Sarah related other than husband and wife?
7. What did king Abimelech give to Abraham when he restored Sarah to him?
8. What else did king Abimelech tell Abraham?
9. What was the final gift that king Abimelech told Sarah he had given to Abraham?
10. What was the problem in king Abimelech's family because of this matter?

Chapter 21

1. What happened to Sarah after leaving the presence of king Abimelech?
2. Isaac was circumcised on which day?
3. How old was Abraham when Isaac was born?
4. Did Sarah nurse Isaac?
5. How did Abraham take the request to send Hagar and Ishmael away?
6. What did God tell Abraham he would do with Ishmael?
7. Where did Hagar and Ishmael wander?
8. About what was Hagar afraid of and wept?
9. What did God do to correct the problem?
10. What occupation did Ishmael select?
11. Where did Ishmael dwell?
12. Where did Hagar get a wife for Ishmael?
13. What problem arose between Abraham and king Abimelech?
14. What did Abraham give to king Abimelech to help settle this difference?
15. Who were the witnesses who saw Abraham dig the well?

Chapter 22

1. What did God do to Abraham after the covenant between Abraham and king Abimelech?
2. Abraham took Isaac to which land?
3. How many others went with Abraham and Isaac?
4. How many days did they travel to get to where God sent them?
5. What question did Isaac ask his father?
6. What was Abraham's reply?
7. What was Abraham about to do when the angel of the Lord spoke to him?
8. When Abraham looked up what did he see?

9. What did God swear by when he made the second covenant with Abraham?
10. What was contained in the second covenant that God made with Abraham?

Chapter 23

1. How old was Sarah when she died?
2. Where did Sarah die?
3. When Sarah died who were Abraham and Sarah living among?
4. What piece of ground did Abraham want to buy in order to bury Sarah?
5. What was the price for the piece of ground?
6. When Abraham purchased land to bury Sarah, what was included in his purchase?
7. The purchase agreement was made in whose presence?

Chapter 24

1. Where did the servant put his hand to make the oath to Abraham?
2. What was the oath concerning?
3. Where was he to go to get this wife for Isaac?
4. What condition released the servant from the oath?
5. How many camels did the servant take for this journey?
6. What was the statement the servant asked God to use to show him the right woman?
7. Who appeared just as the servant finished this prayer?
8. How are Rebekah and Isaac related?
9. What was the first gift for Rebekah?
10. Where did the servant stay?
11. What special blessing was bestowed upon (given or said to) Rebekah?
12. Where did Isaac marry Rebekah?

Chapter 25

1. What was the name of Abraham's new wife?
2. How many sons did Abraham have by Keturah?
3. What did Abraham give to Isaac before he died?
4. What did he give to these other sons?
5. Does the wording of text imply Abraham may have even more sons?
6. Where did Abraham send these sons?
7. Were these sons always to remain apart from Isaac?
8. How old was Abraham when he died?
9. Where did Isaac and Ishmael bury Abraham?
10. How many sons did Ishmael have?
11. How old was Isaac when he married Rebekah?
12. What did God tell Rebekah about her pregnancy?
13. How old was Isaac when the twins were born?
14. Were these twin sons loved (favored) equally by both parents?

15. Which parent loved (favored) which son more?
16. What was it Esau sold to Jacob?

Chapter 26

1. What caused Isaac to move in this chapter?
2. Where did he go?
3. How was Isaac's lie about Rebekah similar to Abraham's lie about Sarah?
4. How was Isaac caught in this lie?
5. Was Isaac prosperous in this land?
6. What had the Philistines done to the wells of Abraham?
7. What did the Philistines do with the water of the wells called Esek and Sitnah?
8. What did king Abimelech seek from Isaac?
9. Where did Isaac finally move in this chapter?
10. How old was Esau when he married Judith and Bashemath?

Chapter 27

1. When Isaac was old what special treat did he ask from Esau?
2. Who overheard the conversation between Isaac and Esau?
3. What did Rebekah instruct Jacob to do?
4. Did Jacob want to do what Rebekah told him?
5. How did Jacob go in to Isaac?
6. What did Jacob ask of Isaac?
7. What was Isaac's second check to see if this was Esau?
8. Did Isaac bless Jacob thinking it was Esau?
9. What happened next?
10. When Esau heard the words of his father what did he do?
11. Did Isaac give a blessing to Esau?
12. Would there come a time when Esau would not serve Jacob?
13. What did Esau plan to do to Jacob?
14. Where did Rebekah send Jacob?
15. What excuse did Rebekah tell Isaac for sending Jacob away?

Chapter 28

1. What did Isaac charge Jacob to not do?
2. Where did Isaac send Jacob?
3. What great blessing did Isaac finally bestow upon Jacob?
4. What did Esau do after hearing all this?
5. What did Jacob use for pillows at night on this journey?
6. What did Jacob dream the first night of his journey?
7. Did God bless Jacob?
8. The morning after this dream Jacob awoke in what manner?

9. What did Jacob do with, and to, the stone he used as a pillow?
10. What did Jacob call this place?

Chapter 29

1. Jacob traveled to what land?
2. Who took care of Laban's sheep?
3. How long did Jacob stay with Laban before being asked what his wages should be?
4. What characteristic was said about Leah, about Rachel?
5. What did Jacob ask for as his wage?
6. At the end of seven years what happen?
7. What surprise did Jacob have in the morning?
8. Which handmaid did her father give to Leah?
9. What agreement did Jacob make with Laban to get Rachel?
10. Which handmaid did her father give to Rachel?
11. What did the Lord see concerning Leah ? What did he do to Rachel?
12. How many sons did Leah bear to Jacob in a row before Rachel said something?

Chapter 30

1. What demand did Rachel make to Jacob?
2. What angry statement did Jacob give Rachel as a reply?
3. What did Rachel do next?
4. How many children did Bilhah have for Jacob?
5. What did Leah do to counter this?
6. How many children did Zilpah have for Jacob?
7. How many more children did Leah have for Jacob?
8. Finally, how many children did Rachel have for Jacob in this chapter?
9. What wage did Jacob and Laban agree upon when he was asked to leave the area of Laban's house?
10. How many days journey was set between Jacob and Laban?

Chapter 31

1. What result happened because of the wage agreement made in chapter 30?
2. What did God tell Jacob to do?
3. What fact did Jacob reiterate to Leah and Rachel when he told them they were leaving the area of Haran?
4. Question number nine (9) of chapter 28 said Jacob anointed the stone named Bethel. Did God ever acknowledge that He was the God of the Bethel stone and that his pillar stone was indeed anointed?
5. Leah and Rachel were upset over what fact?
6. What did Leah and Rachel tell Jacob?
7. What did Rachel steal from her father's house while Laban was sheering sheep?
8. How many days after Jacob fled did Laban learn he was gone?
9. How many days did it take Laban to catch up to Jacob?

10. What was it Laban wanted returned from Jacob?
11. How long had Jacob worked for Laban?
12. A covenant was made between Laban and Jacob. What name did Jacob call the place where this covenant was made?
13. What vow was a part of the covenant?
14. What was the stipulation of the heap of stone covenant?
15. Did Laban bless his daughters after this covenant?

Chapter 32

1. Who met Jacob, and all traveling with him, before they met Esau?
2. Where did Esau live?
3. What was it all the messengers sent to Esau were to tell him that Jacob sought?
4. What answer did Jacob get back from the messengers?
5. What did this information cause Jacob to do?
6. What did Jacob do in this fearful and distressed state?
7. What was it Jacob was so afraid of and feared for the most?
8. How did Jacob get his wives and children across the brook Jabbok?
9. Jacob wrestled with whom the night he was left alone?
10. What new name was Jacob given at the end of this one night?

Chapter 33

1. When Jacob finally saw Esau in what order of alignment for traveling did he place his wives and children?
2. How many times did Jacob bow before Esau?
3. What did Esau do?
4. When Esau saw the women and children and asked, "Who are they?" What was Jacob's reply?
5. What was Jacob's reply to Esau's question about the entire drove he passed?
6. Did Esau want Jacob's gift? Did Esau finally take Jacob's gift?
7. Did Jacob travel with Esau to Seir?
8. Where did Jacob go?
9. How much did Jacob pay for the parcel of land he bought?
10. What did Jacob call the altar erected at this site?

Chapter 34

1. Was who Dinah's mother?
2. What did Shechem do to Dinah when he saw her?
3. What did Shechem ask his father to do for him?
4. What did Jacob do when he heard Dinah had been defiled?
5. What did Hamor seek of Jacob and his sons?
6. What did Shechem tell Jacob and Dinah's brothers?
7. Dinah's brothers asked for what?

8. Did the men of Shechem agree to be circumcised?
9. What happened to these men?
10. What did Jacob tell his two sons, Simeon and Levi?

Chapter 35

1. Where did God direct Jacob to relocate?
2. What did Jacob tell everyone that was with him?
3. What else did the people do beside these things?
4. Where did Jacob place all the strange gods and earrings he was given?
5. What was the condition of all the other peoples who were living around Jacob when they left?
6. Was the place that Jacob was traveling to known by another name?
7. Where did Deborah, Rebekah's nurse, die?
8. What was Jacob's new name to be?
9. Did God give Jacob the name Israel at Bethel?
10. Where did Rachel give birth to her second son?
11. What happened to Rachel?
12. What were the two names given to this son of Rachel?
13. What evil (bad) thing did Reuben do against Israel (his father)?
14. Israel had twelve sons, were they all the sons of one mother?
15. How old was Isaac when he died and who buried him?

Chapter 36

1. How many wives does chapter 36 identify for Esau?
2. How many wives did Esau have before that we have already studied?
3. How many sons did Esau have?
4. Where did Esau move?
5. How many kings of Edom (Esau) are listed here in chapter 36?

Chapter 37

1. How old was Joseph at the beginning of chapter 37?
2. What did Israel have made special for Joseph?
3. What was the reaction of Joseph's brothers?
4. What happened to Joseph that caused his brothers to hate him even more?
5. What caused Israel to rebuke Joseph?
6. Where were Israel's flocks originally located?
7. What did Joseph find when he arrived at Shechem to check on his brothers and his father's flocks?
8. Where did Joseph find the flocks and his brothers?
9. What plan did Joseph's brothers first make concerning Joseph?
10. Who stopped them from killing Joseph?
11. Where did they put Joseph?
12. Who came by that caused the brothers to change their original plan?

13. Who was it that came up with the new plan?
14. Joseph's brothers sold him to whom?
15. How much did they receive for Joseph?
16. Was Reuben with his brothers as they carried out this new plan?
17. What did all the brothers then do?
18. What was the next thing the brothers did?
19. What was Israel's reaction to the news given him by his sons?
20. Who was Joseph sold to in Egypt?

Chapter 38

1. After Joseph was sold what did Judah do?
2. How many sons did Judah have by the Canaanite woman?
3. Who was Er's wife?
4. What happened to Er?
5. What happened to Tamar?
6. What did the Lord do to Onan?
7. Where did Tamar live after Onan died?
8. What did Tamar do when Judah traveled to Timnath after the death of his wife?
9. What did Judah ask of her?
10. What pledge did Judah give Tamar in order to go in to her?
11. When Judah sent the kid goat to retrieve his pledge what was found?
12. What was Judah told about Tamar after this incident in question 11?
13. How did Tamar confront Judah?
14. Tamar gave birth to twins. Why was the first child born named Pharez?
15. Why was the second twin named Zarah?

Chapter 39

1. Continuing with the story of Joseph we find him in the house of Potiphar. What did Potiphar notice about Joseph?
2. To what position did Potiphar appoint Joseph?
3. What did Potiphar's wife want Joseph to do?
4. Having refused her what did she do to frame Joseph?
5. What did Potiphar do to Joseph after hearing these things from his wife?
6. What did the keeper of the prison do with Joseph?

Chapter 40

1. Who were the two officers of Pharaoh who were placed in prison?
2. In particular one night while the two officers were in prison what did each man do?
3. About what did the butler dream?
4. What interpretation did Joseph tell the butler?
5. What did Joseph ask of the butler?

6. About what did the baker dream?
7. What interpretation did Joseph give the baker?
8. Did Joseph's interpretations happen as he said?
9. Did the butler remember his promise to Joseph?

Chapter 41

1. How long had Joseph been in prison when Pharaoh dreamed his dreams?
2. What are the kine spoken of in verses 2-4 and also in 18-20 and in 26-27?
3. What did Pharaoh dream about in the second dream?
4. What did Pharaoh do after this night of dreams?
5. What did the chief butler recall?
6. Who did Joseph say was the interpreter when questioned by Pharaoh about interpreting dreams?
7. What did Joseph tell Pharaoh the dream meant?
8. What specific instruction did Joseph give Pharaoh?
9. Who did Pharaoh appoint as the wise and discreet man as governor over all Egypt?
10. What was the name Pharaoh gave to Joseph?
11. What was the name of the wife Pharaoh gave to Joseph?
12. How old was Joseph at this time?
13. How prosperous was the land in the seven good years?
14. What were the names of Joseph's two sons?
15. What did Joseph do during the seven years of famine?

Chapter 42

1. What did Jacob do when the famine came upon Canaan?
2. How many brothers went to Egypt to buy corn?
3. Did Joseph recognize his brothers and how did he greet them?
4. What was it Joseph accused his brothers of being?
5. What statement did the brothers tell Joseph?
6. What was Joseph's instruction to the brothers to prove they were not spies?
7. How many days did Joseph keep his brothers in prison?
8. Who was it Joseph had bound as he told the others to bring back the youngest brother?
9. What was Joseph's command to the Egyptians as they filled his brother's sacks with corn?
10. What was Jacob's reply when told by the brothers of the need to take Benjamin with them to Egypt?

Chapter 43

1. Did it become necessary for Jacob to send his sons to Egypt for food a second time?
2. Which one of the brothers protested this journey unless Benjamin was with them?
3. Who was it that told Jacob that he would be surety (security) for Benjamin?
4. What did Israel (Jacob) instruct them to do?
5. What was Joseph's command when he saw his brothers?
6. What was the condition (mental state) of the brothers when taken to Joseph's house?

7. What was the steward's reply when Joseph's brothers told their story of their first visit to Egypt?
8. What did Joseph do upon seeing Benjamin?
9. How were the brothers seated for this meal?
10. How much larger was Benjamin's portion of food when Joseph had his servants serve the brothers?

Chapter 44

1. What did Joseph command the steward to do about the sacks of corn?
2. What special instruction was given toward Benjamin's sack?
3. What did Joseph command the steward after the brothers left?
4. What specifically was he to look for upon overtaking them?
5. What was the brothers' answer to the steward?
6. When the cup was found in Benjamin's sack what did the brothers do?
7. What did the brothers tell Joseph?
8. What was Joseph's reply?
9. What did Judah ask of Joseph after he told Joseph the story of their father?
10. What was the final statement of Judah to Joseph?

Chapter 45

1. What did Joseph do when he heard this plea from Judah?
2. How loud was Joseph's crying?
3. What did the brothers do at Joseph's first admission that he was their brother?
4. What else did Joseph tell them at the second admission he was their brother?
5. What was Joseph's instruction to his brothers?
6. By what vow did Joseph tell these things to his brothers?
7. Did Joseph greet each brother and weep among them?
8. Did Pharaoh approve of Joseph's command to his brothers?
9. What command by Pharaoh was given to Joseph?
10. What was Jacob's reply when he was told the story of Joseph?

Chapter 46

1. Jacob traveled to Beersheba to offer sacrifices to God. Have we previously seen the name Beersheba?
2. Did God speak to Jacob that night?
3. What did God tell Jacob?
4. Did God tell Jacob that he would die in Egypt?
5. What did they take with them to Egypt?
6. How many Israelites went into Egypt after all the names are listed?
7. Who was sent first to Joseph to show the way to Goshen?
8. How emotional was the meeting between Jacob and Joseph?

9. What did Joseph instruct his brothers to tell Pharaoh their occupation was?
10. Why did Joseph tell them to say they were shepherds?

Chapter 47

1. How many of his brothers did Joseph present to Pharaoh?
2. What did Pharaoh declare about Joseph's brothers?
3. Did Jacob meet with Pharaoh?
4. How old was Jacob at this time?
5. What did Joseph ask the people for when the money failed during the famine?
6. What manner of beast did Joseph gather that year?
7. What did Joseph ask for in the next year of the famine after the money was gone and the cattle given to Pharaoh?
8. Who ended up owning all the land of Egypt?
9. What portion of the harvest was to be Pharaoh's after Joseph gave the Egyptians seeds?
10. How many years did Jacob live in Egypt?
11. What promise did Joseph make to his father before he died?

Chapter 48

1. Who did Joseph take with him when told his father was sick?
2. In what order did Jacob place Joseph's two sons, in relation to his own sons, when he adopted them?
3. How were any other children of Joseph to fit into the family structure?
4. How was Jacob's eyesight at this time?
5. In what manner did Joseph take his two sons to Jacob ?
6. How did Israel stretch out and place his hands?
7. How and where were they to grow according to Israel's blessing?
8. When Joseph saw that Jacob had his right hand on Ephraim's head what did he do?
9. What reply did Jacob have for Joseph?
10. What did Jacob tell Joseph at this time?
11. What special gift did Jacob give to Joseph?

Chapter 49

1. What was Jacob going to tell his sons when he gathered them together?
2. What strength did Jacob praise about Reuben?
3. Even so, what was to befall the tribe of Reuben in the last days?
4. What was in the habitations (residence or dwelling place) of Simeon and Levi?
5. What was the warning and later to befall both Simeon and Levi?
6. How strong was Judah to become in relation to his brothers?
7. What was so different about the blessing toward Zebulum?
8. What did Jacob tell to Issachar?
9. What is it the tribe of Dan is to become?

10. What is to befall the tribe of Gad?
11. What is Asher's bread to become and what shall he yield?
12. What did Jacob say about Naphtali?
13. What did Jacob say Joseph was?
14. Jacob incorporated an additional blessing upon Joseph, what was it?
15. How did Jacob bless Benjamin, the last of his children?
16. What charge did Jacob leave with all his sons?
17. Who else is buried in this cave?
18. What did Jacob do after he made this charge to his sons?

Chapter 50

1. Who was the first to fall upon Jacob and weep?
2. What command did Joseph give to his servants pertaining to Israel?
3. How long was the embalming and mourning period of the Egyptians?
4. What did Joseph ask of Pharaoh when the forty days ended?
5. Who went with Joseph from Pharaoh's house?
6. Who else went with Joseph?
7. How long did they stay and lament over Israel?
8. What did the brothers of Joseph say about him upon their return to Egypt?
9. How did Joseph answer them?
10. How old was Joseph when he died and what oath did he obtain from the children of Israel?



VQP



VQP



VQP



Answers

Genesis

Chapter 1

1. Heaven — 1:1
2. Fifth day — 1:20-23
3. Man — 1:26
4. God created man, ..., male and female created He them. — 1:26-27
5. Yes — 1:26
6. To rule over other living things — 1:28
7. Seed bearing plants — 1:29

Chapter 2

1. Rested — 2:2
2. Blessed and sanctified it — 2:3
3. Dust of the ground — 2:7
4. Tree of life and tree of knowledge of good and evil — 2:9
5. Pison; Gihon; Hiddekel; and Euphrates — 2:11-14
6. To dress and keep the garden — 2:15
7. Tree of knowledge of good and evil — 2:17, Of every tree — 2:16 (except the tree in 2:17)
8. Adam — 2:20
9. Three: Eden — 2:10; garden in Eden — 2:15; and Nod — 4:16
10. Naked — 2:25

Chapter 3

1. Serpent — 3:1
2. The woman — 3:6
3. Next to her — 3:6
4. They sewed fig leaves together and made themselves aprons — 3:7 (NIV — Coverings)
5. Cool of the day — 3:8
6. Yes — 3:8
7. Chapter 2, verse 24
8. Serpent — 3:14
9. Between the seed of the serpent and the woman's seed — 3:15
10. Sorrow and conception — 3:16
11. The ground — 3:16
12. After the sin — 3:20
13. Coats of skins — 3:21
14. Till the ground — 3:23
15. Cherubim — 3:24

Chapter 4

1. Cain — 4:1
2. Keeper of sheep; tiller of the ground — 4:2
3. Cain — 4:3
4. The fat of the firstlings of his flock — 4:4
5. Sin — 4:7
6. The sin at his door — 4:7
7. Cain — 4:8
8. No; a fugitive and vagabond — 4:12
9. That he would be killed — 4:15
10. Yes — 4:16
11. Lamech — 4:23
12. Two; three — 4:1, 4:2, and 4:25
13. After the birth of Enos — 4:26

Chapter 5

1. God — 5:1
2. Yes — 5:2
3. Adam — 5:3
4. Yes — 5:4
5. Enoch — 5:24
6. Methuselah — 5:25 and 5:30
7. Yes — Use 5:27 for Methuselah and 6:6 for Noah. Subtract 600 from 969, equals 369 or over the age of Lamech's birth.
8. No — Use 5:31 for Lamech and 6:6 for Noah. Subtract 600 from 777, equals 177 or under the age of Noah's birth, died five years before the flood.
9. 500 — 5:32
10. Three (Shem, Ham and Japheth) — 5:32

Chapter 6

1. Sons of God — 6:2
2. My spirit shall not always strive with man — 6:3
3. One hundred twenty years — 6:3
4. Sons of God came in unto the daughters of men, and they bare children — 6:4
5. Evil continually — 6:5
6. Yes — 6:7
7. Noah — 6:8
8. Was a just man and perfect in his generations — 6:9
9. Gopher wood — 6:14
10. Three — 6:16
11. Eight — 6:18
12. Two — 6:19

Chapter 7

1. Seven — 7:2
2. Seven — 7:3
3. Forty — 7:4
4. Six hundred — 7:6
5. God — 7:16
6. Fifteen — 7:20
7. Fish — 7:21-22
8. One hundred fifty — 7:24

Chapter 8

1. Wind — 8:1
2. Five months — Use 8:4 and 7:11
3. Mt. Ararat — 8:4
4. Raven — 8:7
5. Three — 8:8, 10, 12
6. One year and ten days — Use 8:14 and 7:11
7. Built an altar unto the Lord — 8:20
8. I will not curse the ground or smite every living thing — 8:21
9. While the earth remains — 8:22

Chapter 9

1. God blessed them — 9:1
2. Replenish the earth — 9:1
3. Can eat meat, fish and fowl — 9:2-3
4. Flesh containing blood — 9:4
5. Actually with mankind, through Noah and his three sons — 9:9
6. God's bow in the cloud — 9:13
7. A husbandman of a vineyard — 9:20
8. Yes — 9:21
9. His nakedness — 9:22
10. Ham told them — 9:22
11. No — 9:23
12. Shem and Japheth told Noah (implied by how they learned from Ham) — 9:24
13. Ham — 9:24
14. God had blessed Ham (9:1) and Noah could not put a curse on what God had blessed. — 9:25
15. Ham's son Canaan — 9:25
16. No, he was to be a servant to Shem and Japheth — 9:25-27

Chapter 10

1. Fourteen — 10:2-4
2. Isles of the Gentiles — 10:5
3. Thirty-two — 10:6-19
4. Japheth — 10:21
5. Twenty-six — 10:22-29

Chapter 11

1. Only one — 11:1
2. West (to travel from the east means you are going west) — 11:2
3. Handmade brick — 11:3
4. Babel — 11:9
5. To heaven — 11:4
6. Now nothing will be restrained from them, which they have imagined to do — 11:6
7. God scattered them and confounded (confused) their language — 11:7-9
8. No — 11:8
9. Ninety-seven — 11:10 (If Shem was 100 at birth of Arphaxad and Arphaxad was born two years after the flood, Shem would have been 97 at the time of the flood, remember that the flood event took one year and ten days.)
10. Haran — 11:27 (the person)
11. Haran — 11:31 (the place)

Chapter 12

1. A great nation — 12:2
2. Blessed by God — 12:3
3. Seventy-five — 12:4
4. Land of Canaan — 12:5
5. Land would be given to Abram's seed (descendants) — 12:7
6. Famine — 12:10
7. She was very fair to look at — 12:11 & 14
8. Pharaoh's house — 12:15
9. His own sheep, oxen, donkeys, servants and camels — 12:16
10. Plagues — 12:17
11. Sent him away, with Sarai, and all that he possessed of his own — 12:20

Chapter 13

1. Yes — 13:1
2. To the south — 13:1 & 3
3. Between Bethel and Hai — 13:3
4. Because of strife between herdsmen of Abram and Lot — 13:7

5. To go in opposite directions from each other — 13:9
6. Plain of Jordan — 13:11
7. Wicked and sinners — 13:13
8. All the land he could see — 13:15
9. Excessive descendants, like the dust of the earth — 13:16
10. Three — Plain of Moreh – 12:7; east of Bethel – 12:8; and plain of Mamre – 13:18

Chapter 14

1. Vale of Siddim — 14:3
2. Twelve years — 14:4
3. Yes — 14:4-5
4. Hard to believe they slew the Amalekites when Amalek (who the Amalekites were called after) was not born until Genesis 36:12 — 14:7
5. They took Lot and his goods from Sodom — 14:12
6. Three hundred eighteen men — 14:14
7. Yes, hard to believe that they pursued them to Dan (born in Genesis 30:6) unless the name Dan was used for a location prior to the distribution of the land to the tribes of Israel.
8. Yes — 14:17
9. King of Salem and priest of the most high God — 14:18
10. Tithes of all — 14:20

Chapter 15

1. Eliezer of Damascus — 15:2
2. Yes — 15:4
3. As the number of stars in the heavens — 15:5
4. He believed what God told him — 15:6
5. The land area he had previously shown him — 15:7
6. Yes — 15:13
7. In this vision the bondage would be for 400 years in the Exodus account it is 430 years — 15:13 & Ex 12:41
8. Old age — 15:15
9. Yes — 15:18
10. Ten — 15:19-21

Chapter 16

1. She was barren — 16:1
2. Egyptian — 16:1
3. Ten years — 16:3
4. Hagar, her maid, as a wife — 16:3
5. Despised her — 16:4
6. Dealt hardly (harshly) with her and Hagar fled — 16:6

7. Would multiply her seed exceedingly — 16:10
8. Ishmael — 16:11
9. Would be a wild man; his hand will be against every man — 16:12
10. In the presence of his brethren — 16:12
11. Eighty-six — 16:16

Chapter 17

1. Ninety-nine — 17:1
2. Multiplicity of seed (descendants) — 17:2
3. Changed name to Abraham, to be father of many nations — 17:5, and kings shall come out of him — 17:6
4. Everlasting — 17:7
5. Circumcision — 17:11
6. Eight days old — 17:12
7. Cut off from his people; he hath broken the covenant — 17:14
8. Change her name to Sarah — 17:15, and she shall have a son — 17:16
9. Isaac — 17:19
10. Isaac — 17:19
11. Yes, was to have twelve princes as sons — 17:20
12. Ninety-nine — 17:24
13. Thirteen — 17:25

Chapter 18

1. Probably late afternoon because it says it was in the heat of the day — 18:1
2. Three — 18:2
3. Wash their feet and rest under the tree — 18:4
4. Make cakes upon the hearth — 18:6
5. Yes — 18:8
6. Apparently, because it says: it ceased to be with Sarah after the manner of women — 18:11
7. After I am waxed old shall I have pleasure — 18:12
8. Abraham will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; — 18:19
9. Ten — 18:32
10. The Lord went his way — 18:33 Notice, it does not say He went to Sodom and Gomorrah; yet, verse 21 indicates that was where the Lord was going.

Chapter 19

1. Two — 19:1
2. At his house — 19:2
3. In the street — 19:2
4. A feast, and unleavened bread — 19:3

5. The men of the city, both old and young — 19:4
6. His two daughters in the house — 19:8
7. Struck them with blindness — 19:11
8. To get out of the city for they were going to destroy the place — 19:13
9. His sons in law — 19:14
10. Lot, his wife and the two daughters in the house — 19:15
11. Angel laid hold of his hand (led them by the hand) and set him without the city — 19:16
12. Escape to the mountain — 19:17
13. City of Zoar — 19:22
14. A pillar of salt — 19:26
15. The smoke of the whole country — 19:28
16. Lot and his two daughters — 19:30
17. Moab — 19:37
18. Ben Ammi, father of the children of Ammon — 19:38

Chapter 20

1. Gerar — 20:1
2. King Abimelech sent and took Sarah — 20:2
3. That he was a dead man — 20:3
4. Now therefore restore the man his wife — 20:7
5. What hast thou done unto us? What have I offended thee, that thou hast brought on me and my kingdom a great sin? — 20:9
6. Half-brother and sister, having the same father — 20:12
7. Sheep, oxen, men servants and women servants — 20:14
8. Dwell where it pleased him — 20:15
9. A thousand pieces of silver — 20:16
10. The Lord closed up all the wombs of the house of Abimelech — 20:17, 18

Chapter 21

1. Bare Abraham a son — 21:2
2. Circumcised his son Isaac when he was eight days old — 21:4
3. Abraham was a hundred years old when Isaac was born — 21:5
4. Yes, it says that Sarah should have given children suck and (8) the child was weaned — 21:7, 8 (see NKJV)
5. The thing was very grievous in Abraham's sight — 21:11
6. The son of the bondwoman will I make a nation, because he is thy seed — 21:13
7. In the wilderness of Beersheba — 21:14
8. The water was used, Ishmael under a bush, she did not want to see him die — 21:15,16
9. God opened her eyes and she saw a well of water — 21:19
10. He became an archer — 21:20
11. Wilderness of Paran — 21:21
12. From Egypt — 21:21
13. Dispute over a well of water — 21:25

14. Abraham took sheep and oxen and gave them to Abimelech — 21:27
15. Seven ewe lambs — 21:28-30

Chapter 22

1. God tempted Abraham — 22:1
2. Land of Moriah — 22:2
3. Two of his young men — 22:3
4. Three days — 22:4
5. Where is the lamb for the burnt offering — 22:7
6. God will provide himself a lamb for a burnt offering — 22:8
7. Abraham stretched forth his hand and took the knife to slay his son — 22:10, 11
8. A ram caught in a thicket — 22:13
9. Himself — 22:16
10. That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed — 22:17, 18

Chapter 23

1. One hundred and twenty-seven — 23:1
2. Hebron in the land of Canaan — 23:2
3. The children of Heth — 23:3-5
4. Cave of Machpelah — 23:9
5. Four hundred shekels of silver — 23:15, 16
6. The field, the cave and all the trees in the field — 23:17
7. The children of Heth, before all that went in at the gate of this city — 23:18

Chapter 24

1. Under Abraham's thigh — 24:2
2. Would not get a Canaanite as a wife for Isaac — 24:3
3. Abraham told his from his country and his kindred — 24:4
4. If the woman would not come willingly to be Isaac's wife — 24:5
5. Ten — 24:10
6. Let down thy pitcher, I pray thee, that I may drink; and she shall say, drink, and I will give thy camels drink also — 24:14
7. Rebekah — 24:15
8. Second cousins (Isaac's uncle's granddaughter) — 24:15
9. A golden earring and two gold bracelets — 24:22
10. At Rebekah's father's house — 24:23, 25
11. Be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them — 24:60
12. In his mother's tent — 24:67

Chapter 25

1. Keturah — 25:1
2. Six — 25:2
3. All that he had — 25:5
4. Gifts — 25:6
5. Yes, it says the sons of the concubines — 25:6
6. To the east away from Isaac — 25:6
7. No, only while Abraham lived — 25:6
8. One hundred seventy-five — 25:7
9. In the cave where Sarah was buried — 25:10
10. Twelve — 25:13-16
11. Forty — 25:20
12. That there were two nations in her womb — 25:23
13. Sixty — 25:26
14. No! Not if we use the statement made in 25:28
15. Isaac loved (favored) Esau and Rebekah loved (favored) Jacob — 25:28
16. His birthright — 25:33

Chapter 26

1. A famine — 26:1
2. To Gerar — 26:6
3. She is my sister — 26:7
4. The king saw Isaac sporting with Rebekah — 26:8
5. Yes! First year crops increased one hundred fold. He had great flocks and many servants and the Philistines envied him. — 26:12-14
6. Filled them with earth — 26:15
7. They stole it — 26:20-21
8. A covenant for peace between him and Isaac — 26:31
9. Beersheba — 26:23, 33
10. Forty — 26:34

Chapter 27

1. Savoury meat of venison — 27:1-4
2. Rebekah — 27:5
3. Go to the flock and get two goat kids — 27:9
4. No, was afraid he would be caught by Isaac — 27:12
5. Wearing Esau's rainments — 27:15
6. Sit and eat of my venison, that thy soul may bless me — 27:20
7. Smell — 27:27
8. Yes — 27:28-29
9. Esau returned to his father — 27:31-33
10. He cried with a great and exceedingly bitter cry — 27:34

11. Yes — 27:39-40
12. Yes, “and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.” — 27:40
13. Kill him — 27:41
14. To her brother’s house — 27:43
15. I am weary of my life because of the daughters of Heth: If Jacob takes a wife of the daughters of Heth, such as these which are of the daughters of the land, what good shall my life do me? — 27:46

Chapter 28

1. Thou shalt not take a wife of the daughters of Canaan — 28:1
2. To the house of Bethuel thy mother’s father — 28:2
3. God Almighty bless thee, and make thee fruitful and multiply thee, that thou mayest be a multitude of people; and give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave to Abraham. — 28:3 & 4
4. Went to his uncle Ishmael and took his daughter Mahalath as his wife — 28:9
5. Stones — 28:11
6. About the angels of God ascending and descending a ladder reaching heaven — 28:12
7. Yes! Gave the land to Jacob and his seed. And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. — 28:13-14
8. He was afraid — 28:17
9. Set it up as a pillar; and poured oil on it (anointed it) — 28:18, 22
10. Bethel — 28:19, 22

Chapter 29

1. Into the land of the people of the east — 29:1
2. Rachel — 29:9
3. One month — 29:14-15
4. Leah was tender eyed and Rachel was beautiful and well favoured — 29:17
5. Would serve Laban seven years for his daughter Rachel — 29:18
6. Jacob asked for his wife and there was a great feast — 29:21-22
7. He was married to Leah — 29:23, 25
8. Zilpah — 29:24
9. Would work for Laban for another seven years for his daughter Rachel — 29:27
10. Bilhah — 29:29
11. God saw that Leah was hated and He caused Rachel to be barren — 29:31
12. Four — 29:32, 33, 34, 35

Chapter 30

1. Give me children, or else I die — 30:1
2. Who hath withheld from thee the fruit of the womb? — 30:2
3. Gave Jacob Bilhah as a wife — 30:4
4. Two — 30:6, 8
5. She gave Jacob Zilpah as a wife — 30:9
6. Two — 30:11, 13
7. Three — 30:17, 20, 21
8. One, Joseph — 30:23-24
9. That all spotted, speckled or brown sheep would be Jacob's — 30:25, 32
10. Three days journey — 30:36

Chapter 31

1. Laban son's said: Jacob hath taken away all that was our father's — 31:1
2. Return to the land of thy fathers — 31:3
3. Your father hath deceived me, and changed my wages ten times — 31:7
4. Yes! God said: I am the God of Bethel, where thou anointed the pillar — 31:13
5. Their inheritance — 31:14; and, They felt as strangers — 31:15
6. Whatsoever God hath said unto thee, do — 31:16
7. His images (idols, or gods) — 31:19
8. Three — 31:22
9. Seven — 31:23
10. His gods — 31:30-37
11. Twenty years — 31:38, 41
12. Galeed — 31:47-48
13. That Jacob was not to afflict Leah or Rachel or take any other wife — 31:50
14. That neither Jacob or Laban would pass the heap toward the other for harm — 31:52
15. Yes, and returned to his home — 31:55

Chapter 32

1. The angels of God — 32:1
2. Seir — 32:3
3. To find grace in Esau's sight — 32:5
4. That Esau and 400 men were coming to meet Jacob — 32:6
5. Jacob became greatly afraid and distressed — 32:7
6. Jacob divided the people and flocks into two bands (or groups) — 32:7
7. Jacob felt Esau was coming to kill him and everyone with him and if Esau attacked one group the other group could escape and Jacob would be spared a portion of his family and wealth — As stated and implied from 32:8
8. Jacob sent them over in the middle of the night — 32:22-23
9. It appears from text that, Jacob wrestled with God — 32:24-30
10. Israel — 32:28

Chapter 33

1. Handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost — 33:2
2. Seven — 33:3
3. Ran to meet Jacob, and embraced him, and fell on his neck, and kissed him: and they wept — 33:4
4. The children which God hath graciously given thy servant — 33:5
5. These are to find grace in the sight of my lord — 33:8
6. No, not at first — 33:9 Yes, Jacob urged Esau and he took it — 33:11
7. No, Jacob asked Esau to let him travel at the pace of the children and the young of the flocks to not overdrive them — 33:13
8. To Shalem, a city of Shechem, which is in the land of Canaan — 33:18
9. For an hundred pieces of money — 33:19
10. El-elohe-Israel — 33:20

Chapter 34

1. Leah — 34:1
2. He took her, and lay with her, and defiled her — 34:2
3. Get me this damsel to wife — 34:4
4. Held his peace until his sons came from the field — 34:5
5. That Jacob's sons make marriages with these people — 34:9
6. Let me find grace in your eyes, and what ye shall say unto me I will give — 34:11
7. That every male of you be circumcised — 34:15
8. Yes, and every male was circumcised — 34:24
9. On the third day, when they were sore, Simeon and Levi killed all the men of the city — 34:25
10. Ye have troubled me to make me to stink among the inhabitants of the land — 34:30

Chapter 35

1. To Bethel — 35:1
2. Put away the strange gods that are among you, and be clean, and change your garments — 35:2
3. Removed all their earrings — 35:4
4. Under the oak which was by Shechem — 35:4
5. The terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob — 35:5
6. Yes, Luz — 35:6
7. At Bethel — 35:8
8. Israel — 35:10
9. By the text of this chapter it appears that God did; however, it seems that this text in the paragraph between verses 9 and 15 supports verse 28 of chapter 32. But, than again, there seems to be a problem. Chapter 28, verses 10-22 identify the place where God first spoke to Jacob as being Bethel, or Luz. Chapter 32 identifies the place where Jacob wrestled with the

angel of the Lord and where his name was changed to Israel and that was at the ford of the brook Jabbok. Chapter 28:10-22; 32:24-28; 35:9-15

10. Bethlehem, or Ephrath — 35:16 and 19
11. She died in child birth — 35:18
12. Benoni by mother and Benjamin by father — 35:18
13. Went in and lay with Bilhah his father's concubine — 35:22
14. **Leah** **Rachel** **Bilhah** **Zilpah**
 Reuben Joseph Dan Gad
 Simeon Benjamin Naphtali Asher
 Levi
 Judah
 Issachar
 Zebulun — 35:23-26
15. One hundred and eighty — 35:28; buried by Esau and Israel — 35:29

Chapter 36

1. Three: Adah, Aholibamah and Bashemath, daughter of Ishmael — 36:2, 3
2. Two, Judith and Bashemath, daughter of Elon — chapter 26, verse 34
3. Five: Eliphaz, Reuel, Jeush, Jaalam and Korah — 36:4, 5
4. Land of Seir — 36:8
5. Eight: (1) Bela, (2) Jobab, (3) Husham, (4) Hadad, (5) Shamlah, (6) Saul, (7) Baalhanan, and (8) Hadar — 36:32-39

Chapter 37

1. Seventeen — 37:2
2. A coat of many colors — 37:3
3. They hated Joseph — 37:4
4. He had a dream and told his brothers the dream — 37:5-8
5. Joseph had a second dream and he told his father and his brothers — 37:9-10
6. Shechem — 37:12
7. The flocks and his brothers were gone — 37:15-16
8. At Dothan — 37:17
9. To kill Joseph — 37:18-20
10. Reuben — 37:21
11. In a pit — 37:24
12. A caravan of Ishmeelites — 37:25
13. Judah — 37:26
14. Ishmeelites — 37:28
15. Twenty pieces of silver — 37:28
16. Apparently not — 37:29
17. Took the coat of many colors and dipped it in goat (kid) blood — 37:31
18. Took the coat to Israel, their father, and asked if it was Joseph's — 37:32
19. He rent his clothes, put on sackcloth and mourned for Joseph for many days — 37:34-35

20. Potiphar, captain of Pharaoh's guard — 37:36

Chapter 38

1. Left his brothers and took a Canaanite daughter of Shuah as wife — 38:2
2. Three – Er, Onan and Shelah — 38:3-5
3. Tamar — 38:6
4. He was wicked in the sight of God and the Lord slew him — 38:7
5. She was given to Onan as a wife — 38:8
6. God also slew him because of what he did — 38:10
7. In her father's house — 38:11
8. Dressed up as a harlot and sat by the way — 38:14-15
9. To go into her — 38:16
10. His signet, bracelets and his staff — 38:18
11. Nothing, no-one, the men of that place said there was never a harlot there — 38:20-21
12. That she was with child of whoredom — 38:24
13. She told Judah she was with child by the man whose signet, bracelets and staff these are — 38:25
14. Because he breached the womb and was born first — 38:29
15. Because his hand had been put out first and it had the scarlet thread upon his wrist — 38:28, 30

Chapter 39

1. That the Lord was with him and he was a very prosperous man — 39:2-3
2. Overseer of all his house — 39:5
3. To lie with her — 39:7
4. When Joseph was in the house she caught him by his garment and he fled leaving the garment behind which she used to accuse Joseph — 39:8-18
5. Put him in prison — 39:20
6. Appointed Joseph over all the prisoners and held him accountable for them — 39:22

Chapter 40

1. The chief butler and the chief baker — 40:1-3
2. Had a dream which they could not interpret — 40:5-8
3. A vine with three branches — 40:9-13
4. That after three days Pharaoh would restore him to his former position — 40:12-13
5. To think of Joseph when it was well with the butler — 40:14
6. Three baskets of bread on the bakers head — 40:16
7. That after three days he would be hanged and the birds would eat of his flesh — 40:18-19
8. Yes, the third day was Pharaoh's birthday and he restored the butler and hanged the baker — 40:22-23
9. No, he forgot about Joseph — 40:23

Chapter 41

1. Two years — 41:1
2. The answer is not in biblical text; instead in Strong's Concordance (of biblical text) and is represented as Strong's number 6510 in Hebrew, and being; pârâh, *paw-raw*'; fem. Of 6499, pâr; a heifer — cow, heifer, kine.
3. Corn — in verses 5-7 also in 22-24 and in 26-27
4. Called for all the magicians and wise men of Egypt — 41:8
5. When none could interpret the dream the butler told Pharaoh about Joseph — 41:9-13
6. Joseph told Pharaoh it was not in him to give him an answer, that God would give Pharaoh the answer — 41:16
7. That the two dreams were one and meaning there would be seven years of plentiful crops and seven years of famine — 41:25-32
8. To find a discreet and wise man and to set him over the land of Egypt — 41:33
9. Joseph — 41:39-44
10. Zaphnathpaaneah — 41:45
11. Asenath — 41:45
12. Thirty — 41:46
13. It says Joseph gathered corn as the sand of the sea . . . for it was without number — 41:49
14. Manasseh and Ephraim — 41:51-52
15. Sold corn to the other countries around Egypt — 41:57

Chapter 42

1. Sent his sons to buy corn in Egypt — 42:2
2. Ten — 42:3
3. Yes! But he spoke roughly to them — 42:7
4. You are spies come to see the nakedness of the land — 42:9
5. Thy servants are twelve brothers, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is not. — 42:13
6. To send one brother and bring the youngest back to Egypt — 42:16
7. Three — 42:17
8. Simeon — 42:24
9. To restore their money to them — 42:25
10. Jacob said, "My son shall not go down with you; for his brother is dead, and he is left alone." — 42:38

Chapter 43

1. Yes! — 43:2
2. Judah — 43:3
3. Judah — 43:8-9
4. Take the man a present of balm, honey, spices, myrrh, nuts, almonds and to take double money in one hand and the money sent back in each sack in the other, and finally to take Benjamin with them — 43:11-13

5. He said to the ruler of the house, Bring these men home, and slay, and make ready; for these men shall dine with me at noon. — 43:16
6. They were afraid . . . thinking they would be taken as slaves (bondmen). — 43:18
7. He told them that he had their money and he brought Simeon out to them — 43:23
8. He had to quickly leave them because he was overjoyed to see his brother and he entered his chamber and wept. — 43:30
9. The firstborn according to his birthright, and the youngest according to his youth: and the men marveled one to another. — 43:33
10. Five times so much as any of the others — 43:34

Chapter 44

1. To fill the men's sacks with food, as much as they could carry, and put every man's money in his sack's mouth. — 44:1
2. Put Joseph's silver cup in Benjamin's sack — 44:2
3. To go after them and overtake them — 44:4
4. Joseph's silver cup — 44:4-5
5. That who ever had the cup would be a servant (bondman) to Joseph — 44:9-10
6. Tore (rent) their clothes, laded every man his ass, and returned to the city — 44:13
7. That they were all his servants — 44:16
8. God forbid that I should do so, only the one who had the cup is my servant and the rest were free to go back to Jacob (Israel). — 44:17
9. That he should be the servant and allow Benjamin to return home — 44:33
10. How shall I go up to my father, and the lad be not with me? Lest peradventure I see evil that shall come on my father. — 44:34

Chapter 45

1. He cried, and ordered all to leave him except his brothers — 45:1
2. The Egyptians of the house of Pharaoh heard his crying — 45:2
3. Nothing, it says they could not answer him — 45:3
4. Not to be grieved, nor angry with themselves; for God did send Joseph before them to preserve life — 45:5
5. That they were to go and get their father and their flocks and return and live in Goshen — 45:9-10
6. Behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto them. — 45:12
7. He fell upon his brother Benjamin's neck and wept . . . he kissed all his brethren, and wept — 45:14-15
8. Yes! Pharaoh said to Joseph to tell his brothers, "This do you." — 45:17
9. To take wagons and go get their father Israel (Jacob) — 45:18-27
10. It is enough; Joseph my son is yet alive: I will go and see him before I die. — 45:28

Chapter 46

1. Oh yes! It was on the edge of the wilderness of Hagar's travels (21:14), and Abraham named it (21:31), and made a covenant there (21:32), even living there (22:19).
2. Yes! And God spake unto Israel in the visions of the night. — 46:2
3. Fear not to go down into Egypt' for I will there make of thee a great nation. — 46:3
4. Yes, and Joseph shall put his hand upon thine eyes. — 46:4
5. They took their cattle, and their goods, which they had gotten in the land of Canaan — 46:6
6. Sixty-six (threescore and six) — 46:26
7. Judah — 46:28
8. Very emotional! Joseph wept on his father's neck a good while and Jacob said he was ready to die because he knew his son Joseph was yet alive — 46:29-30
9. Shepherds (actually cattle herders) — 46:32-33
10. Because every shepherd was an abomination to the Egyptians — 46:34

Chapter 47

1. Five — 47:2
2. If thou knowest any men of activity among them, then make them rulers over my cattle. — 47:6
3. Yes! Joseph set Jacob before Pharaoh and Jacob blessed Pharaoh — 47:7
4. One hundred and thirty — 47:9
5. Give your cattle for food — 47:16
6. Horses, cattle, donkeys — 47:17
7. Their land — 47:20
8. Pharaoh because of my Joseph did in exchange for food — 47:20
9. One fifth — 47:24
10. Seventeen — 47:28
11. That he would not bury him (Israel) in Egypt but would bury him in the burying place of Israel's fathers — 47:29-31

Chapter 48

1. His two sons, Manasseh and Ephraim — 48:1
2. Ephraim (youngest) and Manasseh . . . as Reuben (oldest) and Simeon — 48:5
3. Any other child (issue) born after Ephraim and Manasseh shall be Joseph's and called after the name(s) of their brethren in their inheritance — 48:6
4. Dim for age, so that he could not see — 48:10
5. Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand — 48:13
6. Laid his right hand upon Ephraim and his left upon Manasseh — 48:14
7. Let the name of Israel be on them and the name of his fathers, Abraham and Isaac; and let them grow into a multitude in the midst of the earth — 48:16

8. He told his father not so and tried to move Jacob's right hand to the head of Manasseh — 48:17
9. Manasseh also shall become a people, and he also shall be great: but truly his younger brother (Ephraim) shall be greater than he, and Ephraim's seed shall become a multitude of nations — 48:19
10. God shall be with you, and bring you again unto the land of your fathers — 48:3-21
11. I have given to you one portion (a double portion) above your brothers — 48:22

Chapter 49

1. To tell them what would befall (happen) to them in the last days — 49:1
2. You are my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power — 49:3
3. You shall not excel, because you went up to my bed and defiled it — 49:4
4. Cruelty — 49:5
5. The warning was to not bind (into) yourself to their secret, even to their assembly. They both are cursed for their anger and their wrath and to be scattered in Israel — 49:6-7
6. Judah was the one his brothers would praise and the other descendants of Jacob would bow down before him; that the scepter shall not depart from him, nor a lawgiver from between his feet until Shiloh come, and the people shall be gathered to that King — 49:8-12
7. That he would be a haven for ships and dwell by the sea — 49:13
8. That he was a donkey (ass) between two burdens who would eventually become a servant unto tribute — 49:14-15
9. The judge of the tribes of Israel — 49:16
10. A troop shall overcome them, but they shall overcome at the last — 49:19
11. His bread shall be fat, and he shall yield royal dainties — 49:20
12. He is a hind (another uncommon word to us, this one means a female deer or doe) let loose: he giveth goodly words — 49:21
13. A fruitful bough, whose branches run over the wall — 49:22
14. He passes the birthright of Reuben to Joseph—look at verse 26—The blessings of thy father (Jacob) have prevailed above the blessings of my progenitors (Abraham and Isaac) . . . : they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren — 49:26
15. Benjamin shall ravin (tear to pieces) as a wolf — 49:27
16. That he was to be buried with his fathers — 49:29
17. Abraham, Sarah, Isaac, Rebekah and Leah — 49:31
18. He gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people — 49:33

Chapter 50

1. Joseph — 50:1
2. They were to embalm Jacob — 50:2
3. Forty days — 50:3
4. Now therefore let me go up, I pray thee, and bury my father, and I will come again — 50:5
5. All the elders of Pharaoh's house and all the elders of Egypt — 50:7

6. Joseph's brothers and the whole house of Israel, except the little ones, flocks and herds — 50:8
7. Seven days — 50:10
8. That he would hate them and certainly requite (return, reverse, take back, do evil) us all the evil which we did unto him — 50:15
9. He wept — 50:17; and to fear not — 50:21
10. One hundred and ten and received an oath that when they left Egypt they were to take his bones with them — 50:25-26



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Writer's Introduction to Discussions of Genesis

So much of the Bible gathers its direction and its thought from the book of Genesis (meaning beginning or origin). Yet there is so much missed in this one great book that I feel it necessary to go through the chapters and the verses of Genesis and discuss what may be necessary to understand in other parts or statements in the Bible itself. Before I attempt to discuss anything of my point of view I believe it fitting to tell you who I am and why I'm even trying to write this book.

The book of Luke contains an interesting parallel to a story I must tell. The following verses are from Luke 2:42-50 NKJV:

And when He was twelve years old, they went up to Jerusalem according to the custom of the feast. When they had finished the days, as they returned, the Boy Jesus lingered behind in Jerusalem. And Joseph and His mother did not know it; but supposing Him to have been in the company, they went a day's journey, and sought Him among their relatives and acquaintances. So when they did not find Him, they returned to Jerusalem, seeking Him. Now so it was that after three days they found Him in the temple, sitting in the midst of the teachers, both listening to them and asking them questions. And all who heard Him were astonished at His understanding and answers. So when they saw Him, they were amazed; and His mother said to Him, "Son why have You done this to us? Look, Your father and I have sought You anxiously."

And He said to them, "Why did you seek Me? Did you not know that I must be about My Father's business?" But they did not understand the statement which He spoke to them.

Please allow me to state I am in no way comparing myself to Christ. My use of this scripture is to show what happened with the *Boy Jesus* when He was twelve years old. When I was twelve I made my profession of faith and gave my life to Christ, that was in 1957 and a very funny thing happened along the way. For some unknown reason to me, the Lord has blessed me with an insight that is completely different to that of most people; Yes! Even most Christians I have met. When I was twelve I began to ask questions about the Bible that teachers, deacons and preachers didn't seem to be comfortable with and they didn't really give me an answer. I guess in some ways the lack of an answer caused me to search even more on my own to find logical answers. So over the course of the last fifty-seven years I have been asking questions, and by God's grace, given answers that most people do not think about. Today I still wonder why I see things in a different way. I assure you this has not been an easy journey. It hasn't been the bumps that hurt so much as it has been the name calling. It does hurt when you see something others don't and you wonder why. It really does cut to the quick when you are labeled a *nut case* and *not understanding traditional Bible teaching*. I'm that twelve-year old boy, now grown, who is giving answers and every one wonders from where is the information coming. By God's grace, He led me to join the military of this great country and I found there are many views in the military, almost as many views as there were members of the Armed Forces.

Most military people were pretty open-minded and a person could express their own view without everyone jumping on them with storm-trooper boots. So from the age of nineteen until the age of forty-six I served everyone in this country and learned about different views, different cultures, different foods, customs, etc. God led me to find more and more of His truth along the way which was contrary to traditional viewpoints. It is these viewpoints of tradition that have so confused me, and I feel many others also for the simple reason this is what we have been taught. If I taught you two plus two equalled four, you would expect to receive that as the answer to the question, *what does two plus two equal?* What would you do if I came along and told you the answer was *five* and not four? You'd probably call me a *nut case* and tell me that I did not understand the material taught. But what if I laid out the reason for my answer and showed you the details that you hadn't seen in the original teaching?

I'm not going to try to prove that two plus two equals five, however I probably will challenge just about every traditional teaching you have heard concerning the Bible. The reason I issue the challenge is because of several things. First, I don't believe the original teaching gave us the truth. Secondly, I would like you to read this material and think, think about what you have been taught, think about the logic to certain answers you've been given and also to think about those questions you've asked about the Bible that have never been answered. Permit me to use a scripture verse to illustrate what I am trying to get you to understand. Look at Matthew 15:1-9 NIV, *Then some Pharisees and teachers of the law came to Jesus from Jerusalem and asked, "Why do your disciples break the tradition of the elders? They don't wash their hands before they eat!"*

Jesus replied, "And why do you break the command of God for the sake of your tradition? For God said, honor your father and mother and anyone who curses his father or mother must be put to death. But you say that if a man says to his father or mother, whatever help you might otherwise have received from me is a gift devoted to God, he is not to honor his father with it. Thus you nullify the word of God for the sake of your tradition.

You hypocrites! Isaiah was right when he prophesied about you: "These people honor me with their lips, but their hearts are far from me. They worship me in vain; their teachings are but rules taught by men."

So it is that I undertake to discuss the verses God leads me to show you that might, just might, have a different view from traditional teachings. Please take the time to read this before you throw it across the room. You just might find answers no one else will give you.

The book of Genesis is not only the beginning of our Holy Canon but it is also the strength building period of God's plan, or if you need have it, God's story. I must jump far ahead for a moment and quote a scripture verse so we may have a basis of what and where we are going. The writer of the book of Hebrews tells us a very important lesson in the fifth chapter. Turn with me to chapter five and notice what it says in the verses between 12 and 14 NKJV, *For though by this time you ought to be teachers, you need someone to teach you again the first principles of the oracles of God; and you have come to need milk and not solid food. For everyone who partakes only of milk is unskilled in the word of righteousness, for he is a babe. But solid food belongs to those who are of full age, that is, those who by reason of use have their senses exercised to discern both good and evil.*

I have not placed these verses here to upset you or to call you a babe. I have placed these verses here to help you understand the Word of God. Consider this, if you do not do as these verses instruct, you remain a spiritual babe, in regard to Biblical teachings and truths, and must be retaught and nourished with milk instead of solid spiritual food. Look at the implied meaning of these verses: *For though by this time you ought to be teachers*, there's a time factor here and Christians, as a whole, have been dealing with the Bible for two thousand years. They still have not become the true teachers of God's Word. I know I have offended some of you already and you will not read any further. Maybe you should, just to see what I meant instead of becoming offended.

Consider the Great Commission in the book of Matthew. Jesus told His disciples in Matthew 28:19-20 NKJV, *"Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age."* How can you be a teacher, or a preacher, called by God, when all you are teaching is what you have been taught? Have you ever questioned from where did these traditions come? Did you ever ask why some things don't seem to have a good answer? If you have ever asked a question such as these you know what I'm trying to get you to understand. Others of you may ask why the Bible doesn't tell us certain things and possibly the answer is that God wants us to think on our own and not be lead by someone else.

Either way, it fits with the statement of the writer of Hebrews, *You need someone to teach you again the first principles of the oracles of God.* Why would the writer of Hebrews make such a statement,

and why would I choose to use these verses to explain the book of Genesis? What, pray tell, does the book of Hebrews have to do with the book of Genesis, or for that matter, what does this have to do with my explanation? Well, there are many questions I ask myself along the pathway of life and sometimes God lets me beat myself up to find the answer. But, maybe, in my doing the asking and taking a nontraditional view, I have found answers you have not been taught, nevertheless, you may want to see and understand. Granted, not everyone is going to find these discussions a blessing. Many are comfortable with the old ways, the old sayings and they just don't want to hear anything that might upset the old apple cart. They may have to think and use their God given ability to reason. Some of you have searched your entire adult spiritual life looking for exactly what is being shown here, but have never been exposed to a different viewpoint. I'm referring to the thinking outside of the box that goes against the grain of traditional statements.

For example, I listen to the discussions going on between evolution and the Bible presentation of Creation. There are certain questions theologians have not adequately answered to convince most people one way or the other. Most people have made up their mind on the argument, stand on one side or the other, and will not look at information to determine if their belief is correct, or needs modification. Now, for the record let me state that I fully and completely believe in the Creation and that God is the architect of the universe. However, there are unanswered questions that do not fit in the traditional teaching of the Bible. Such as, if Adam and Eve are the first two humans created and all of mankind are descendants from them, where did Cain and Seth get a wife? We'll answer this a little later and it will not be in the manner currently circulated among Christian believers.

How about giving a proper answer on how they have found cities and villages that date back to a time prior to the Bible? Where did the people come from that inhabited those cities? Just for kicks, give me an answer on where the dinosaurs fit into the story of Creation? Now, if just by chance, you have ever asked any of these questions, maybe you should read further and see if the Bible itself does or does not contain the answers. Let me make one more statement at this juncture. In the past, I have been as caught up as you with traditional views. Heck, I've even written about those traditions and justified them in some of the books I have written about the Bible. However, my inner self, my spirit, has screamed at me that traditions DO NOT ANSWER the questions. The fight has been long, the bumps difficult at points, and God allowed me to beat myself up on more than one occasion to find different answers. So now I must go back and go over the same writings again and state a different view. That, my friends, is the process of learning to *discern the Word* for the difference between good and evil.

Now, the writer of Hebrews goes on to say, *You have come to need milk and not solid food*. Is the writer of Hebrews telling us our digestion system is messed up and we can no longer eat solid food because we have screwed up our eating? Could he be speaking spiritually and we no longer have the capacity to understand the solid substance of God's Word? In this line of questioning maybe a question about Revelation would shed more light on the question at hand. John wrote the Revelation on the island of Patmos while in prison. He was sending the document to the seven churches in Asia and he needed to do two things. First, he needed to disguise the wording of the document so he could get it past the Roman guard, and secondly, he needed the seven churches in Asia to understand the vision that he, John, had received from Christ. It seems apparent by text of recorded history that the seven churches understood what John wrote to them. However, as time went by, the understanding was lost and now most theologians imply that the book of Revelation is shrouded in mystery and prophecy to such an extent it is unable to be understood. Why? How could it have been understood at the time of the Apostle John by the seven churches in Asia and now the Christian world does not understand what is being taught? It is so amazing to me that statements such as this could ever be circulated among Christian believers.

Look at the statement concerning Christ as recorded by the writer of Hebrews 10:5-7 NKJV, notice in particular verse 7, *Then I said, "Behold, I have come—in the volume of the book it is written of Me—to do Your will, O God."* If I told you at this point you could teach Jesus Christ from the Old Testament would you believe me? That's the answer I expected. In my example, just above, from Revelation, I didn't tell you how John managed to do what he did. Actually, he wrote the Revelation so anyone who understood the Old Testament would understand the illustrations he saw and wrote about. Today, the so-called New Testament churches do not really study the Old Testament and therefore they miss the means to understand Revelation. Let me now go further with my other question about teaching Jesus from the Old Testament. Would you believe some of this wording in Hebrews comes from the Old Testament? Turn to Psalms 40:7-8 NKJV and notice how it reads, *Then I said, "Behold, I come; in the scroll of the book it is written of me. I delight to do Your will, O my God, and Your law is within my heart."*

Let me teach you a simple little principle. If you find a similar statement in two different places in the Bible you have found a cardinal truth from God. It all goes back to the law and even statements written in the Gospels about having two or three witnesses. God inspired the writers of the Bible to record certain things that were witnesses (similar in statement) to each other. The writers probably didn't understand this as they were doing the writing, but if you look and study, you can find this to be true.

Oh! Just so you will know, there are two other verses we need to look at before we really go any further. Churches today say they are *New Testament* churches and we don't need to study the *law* or the *prophets* of the Old Testament. Here is what Jesus said in Matthew 5:17 KJV, *Think not that I am come to destroy the law, or the prophets: I am not come to destroy but to fulfill.* Certainly seems to me that we need to know something about the law and the prophets. Secondly, turn to Mark 13:23 KJV and read what it says, *But take ye heed: behold, I have foretold you all things.* So, once again, I come away with the idea or concept that by Jesus' own statements, He has *come in the volume of the book* and also to *fulfill all things of the law and the prophets* and that He *foretold us all things*. How did we get so far from the understanding of these three verses? Hopefully, this work will answer those questions.

Let's return to our discussion of the base verse from the book of Hebrews. *For everyone who partakes only of milk is unskilled in the word of righteousness, for he is a babe.* There's the offending statement, however notice that I did not say this about you so don't get your feathers all up in a huff. The statement is made to everyone, you, me, your friends, my friends, relatives and even preachers, priests and Sunday school teachers. The writer of Hebrews is still speaking spiritually and the counter to this statement is made in the next verse, *But solid food belongs to those who are of full age, that is, those who by reason of use have their senses exercised to discern both good and evil.* The strength of the entire statement is made in this last sentence. Notice who this is directed toward, *those who by reason of use.* That means having the ability to reason and these individuals, *have their senses exercised*, meaning to me, that they have an open mind *to discern both good and evil.*

So, we have a view of what the writer of Hebrews might have meant in this statement. Are there any other important statements in the Bible we should be aware of prior to taking a plunge through the book of Genesis? Well, what about the statements of Jesus Himself? Turn with me for a moment to the twenty-fourth chapter of the book of Matthew. Within this chapter Jesus tells his disciples what to be on the look out for at the End of the Age. In verse four Jesus tells them: *Take heed that no one deceives you.* The next verse is so charged with meaning that I can't understand how so many people fail to see the truth of the verse. Notice what it says, *"For many will come in My name, saying, I am the Christ, and will deceive many."* Okay, I've left you hanging and have not told you what I see in verse five. In order to even begin to explain this one verse, I must take another detour.

How does the human creature learn? Yes, we learn by hearing, feeling, taste, smell, but most of all, we learn by sight. Every one of our senses are exercised to the fullest extent when we are in a learning mode. It has been said, *a picture is worth a thousand words.* Well, I can't show you a visual

picture of what I'm trying to explain, so I must do it with a word picture. For the most part, we learn by sight and accept what is being taught by those who are older, wiser, more mature than we are, isn't that true? When it comes to the Bible, we learn by the teachers, preachers or priests of the church we attend. So for the most part we learn what another person knows and the facts, fiction, words, stories of another view is not a part of that learning experience, isn't that true? If we go back through the history of our church, doesn't it all lead back to the words and sayings of the Bible? This represents what we have learned about the Bible, the Son of God and even the manner and plan of God for all of mankind. Really?

If that is true why is there no logical answer from the Bible pertaining to dinosaurs and the wives of Cain and Seth and other facts of the Bible that are not easily explained. Why is there no logical reason to explain the statement of Christ when He says in Matthew 12:40 NKJV, "*For as Jonah was three days and three night in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth?*" There is a gross misunderstanding here and that misunderstanding can be taken in either of two different ways. First, you can accept the statements made by your denomination and your church leaders that Jesus died on Friday and arose on Sunday morning, which by the way does not in any manner or form, total three days and three nights. If you accept this as the correct answer, then the writer of the book of Matthew did not accurately record the statement of Christ. Go look in any red letter edition and you will find this verse is in red, meaning the words of Christ. The second manner to accept this is by the Word of God: Christ was indeed three days and three nights in the tomb, as the Son of God says. He must be because the Word of God does not lie and Jesus is the personification of God on Earth. Therefore the teachers, preachers and priests of today are only teaching what they have been taught. That is completely contrary with the text of the Bible. There is a means to identify correctly when the crucifixion of Christ occurred and also when He arose. Yes! It is in the Bible in plain view for anyone to read if they will take the time to study and discern the Word correctly. We will go through that discussion when we get to it, but that time is not now.

For well over fifty-five years, I have been overwhelmed at the traditions that mankind is willing to accept pertaining to the Bible. The very thought of the source of traditions blows me away. I believe in the Bible and when I write pertaining to the Bible, I desire to use only the Bible with which to compare material. I do not try to use other books to compare with the Bible to see if I can establish a viewpoint and then use these other books to support that view. Whatever viewpoint I propose, the only source I care to use to support my view is the Bible itself. I'm mystified how a biblical writer can use so many other books to support Bible teachings. The Word of God is self-supporting and, with careful study, anyone who asks the Holy Spirit to teach them the truth will find the Bible does not need any other book for additional support.

I have questioned traditions and appear to be set against them in general. Plainly and truthfully stated, I am! But, I am not against you. I'm against the established traditions in place that have not been corrected. They have not been corrected mainly because no one has taken the time to show a different viewpoint based solely upon Biblical text and not some statement created by men who didn't want to think or study to find the real answer. Here we are, you and I of today, the most highly educated people who have ever lived on this planet. Yet we would rather accept the traditions of old that have been told to us as truth instead of believing and accepting the words of the Bible as being accurate and the truth of God Almighty. Think! How is a tradition established? It is established when something is told and there is no challenge to cause the statement to be changed or dropped altogether. So, how are traditions created in the 300, 400, 500, 600 year period that had nothing to do with the life and times of Jesus (approximately 3-5 BCE to 30 CE) now accepted as truth? No support from the Bible, no biblical text for reference, just a statement made that becomes accepted and is now taken as truth. Amazing! Do my words sound harsh? Am I an angry man only writing my diatribe (biting or abusive speech or writing) against the traditions of men? No! **I'm only trying to pass on what I see to those who are seeking**

answers of truth. Consider the following verse of scripture: Jeremiah 16:19 NIV, *O LORD, my strength and my fortress, my refuge in time of distress, to you the nations will come from the ends of the earth and say, "Our fathers possessed nothing but false gods, worthless idols that did them no good.* Now look at this same verse from the King James Version KJV, *O LORD, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit.* Think! What is it the Bible really says? What am I really trying to show you?

Okay, another question. Who, meaning which groups, had the scrolls, the translations, the documents that we call scriptures? Wasn't it the church and the nobility who had access to these documents? How many of the common folk do you think were ever given the opportunity to understand the Word of God? Most Christians are aware of the King James translation of the Bible and some still believe to this very day that this was the Bible Jesus read from, yet the King James Bible was not published until 1611. So, once again I ask, how could common man check to see if what he was being told was the truth. For the better part of 1600 years, common man had very few means to gather truth of God's Word aside from being told and accepting the statements spoken without question.

We must also not forget the history of the church itself. For one thousand years there was only one church denomination, then there were two. With Martin Luther coming on the scene in the 1500s we find the beginning of the Protestant Reformation. However, least we should forget, all the splitting of the church has come from the Catholic Church as the source apparent for the traditions that exist today.

This does indeed go back to the statement of Jesus to not permit any man to deceive you. But that was exactly what was done, and every denomination coming out of the splintering of the church has carried forward those traditions without question or clarification. So without any connection to the writer of Hebrews, we now find the statement he made is as valid today as it was when it was written.

So when Jesus told the disciples to: *"Take heed and let no man deceive you"* and, *"For many will come in My name, saying, I am the Christ, and will deceive many."* I now ask these questions: Where did the traditions come from? Are these traditions not, for the most part, carried over from denomination to denomination? Aren't these actually statements made by men and not by the Word of God? Then aren't they a means of deception? Don't those who stand in pulpits tell you they come in the name of Christ? So, in actuality, aren't these false teachers that Christ himself warned us about? Yes, I fully understand most of the men (and women for that matter) in pulpits are good people with good intentions who feel they have been called by God to preach. But, if they are going to continue teaching old traditions without question, then haven't they fallen into the trap of Satan and teach false statements?

Finally, can we go through the Bible and review the text to see if there are honest answers to some of the questions presented here? Let's read, think and even question for ourselves.

I have tried to give you fair warning that we are not going through text looking for traditions, but rather to see what it says and explain why, when necessary. Remember we are only going to use our senses and the Word of God to view Bible text. I must stop for a moment and give you another explanation. I will use Strong's Exhaustive Concordance to help explain Biblical text. Strong's gives every word in the King James Bible along with the Hebrew and Greek words that have been translated. If you really want to see what the Bible said in its closest to original form you would look at a word, check Strong's for the reference number and then go to that number to see what the original word meant in the original language. I have found this to be a very useful tool for learning to discern the word and I will use references from Strong's throughout this work. With that said, please remember that Strong's is only a concordance and not something I would consider an outside source. A concordance is an alphabetical listing of words and phrases found in the Holy Bible and shows where those words and phrases occur throughout all books of scripture. Strong's concordance also has the Hebrew and Greek lexicon.

Genesis

Chapter 1

One of the principle questions we must answer is that of time. God's Word gives the Creation story in a seven-day period. Every one of us must fully and completely realize that time is irrelevant to God. What may constitute a day to God may be thousands of years to mankind. Let us all remember what the Apostle Peter wrote in his second Epistle, 2 Peter 3:8 NKJV, *But, beloved, do not forget this one thing, that with the Lord one day is as a thousand years, and a thousand years as one day.*

With that understanding we should grasp the fact that Creation was not completed in one week's time (as mankind would know it). Now, the next question we must view pertains to the acceptance of this time factor. Do we, by acceptance of this statement, modify our belief and admit that because of time there is a process of evolution? Plain answer: NO! However, the truth must be admitted by both sides, those who accept the theory of evolution and those who accept Creation. A divine force of the cosmos is in charge and was the Author of all life, and this creation of life took years (of our present schedule of time) to complete the process.

Chapter one of Genesis gives this story in different words, but the outcome of God's Creation remains the same. Before we get to the creation of plants and animals we really must look at the first verse of Genesis chapter one NKJV. *In the beginning God created the heavens and the earth.* That seems pretty straightforward doesn't it? Okay, let's add to that verse two, *The earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters.* Here we go, answer this: if verse one says God created the heavens and the earth why does it say the earth was without form and void in verse two? Is the earth formed or not in verse one? That is the question? To help resolve the question look at verse 7 KJV where God made *the firmament* and in verse 8 called the firmament *Heaven* and in verse 10 where God created dry land and called *the dry land Earth*. The first verse in the first chapter of the first book in the Bible seems to present a problem, but then, I must tell you that Genesis was not the first book written. Those who have gone before have determined the book of Job to be the oldest book in our Holy Canon and a lot of what we know about the earth and Satan are recorded in Job. For our discussion here, look at Job chapters 38 through 41. That's a lot to read and I haven't placed the text of these four chapters here. But in those chapters God asked Job many questions about the earth and other things. Oh! By the way! If you want to know if there is anything in the Bible about the dinosaurs maybe you should read Job chapter 40:15-24 and explain the behemoth.

Another question: have you ever looked around and saw the layers of stone in the mountains or the depression of a valley and wondered why? Have you ever been told of the first earth age? I didn't think so! Let me use the writer of the book of Hebrews again, turn to Hebrews 12:25-29 NKJV, *See that you do not refuse Him who speaks* (in this case meaning God). *For if they did not escape who refused Him who spoke on earth, much more shall we not escape if we turn away from Him who speaks from heaven, whose voice then shook the earth; but now He has promised, saying, "Yet once more I shake not only the earth, but also heaven." Now this, "Yet once more," indicates the removal of those things that are being shaken, as of things that are made, that the things which cannot be shaken may remain. Therefore, since we are receiving a kingdom which cannot be shaken, let us have grace, by which we may serve God acceptably with reverence and godly fear. For our God is a consuming fire. The companion statement is in Haggai 2:6-9, "This is what the LORD Almighty says: 'In a little while I will once more shake the heavens and the earth, the sea and the dry land. I will shake all nations, and the desired of all nations will come, and I will fill this house with glory,' says the LORD Almighty. 'The*

silver is mine and the gold is mine,' declares the LORD Almighty. 'The glory of this present house will be greater than the glory of the former house,' says the LORD Almighty. 'And in this place I will grant peace,' declares the LORD Almighty.'

Let's continue with the question at hand: Were there two earth ages *In the beginning*? When this beginning was, we are not told, but without doubt this divine declaration refers to the dateless past (some point in antiquity known to God himself), when the heavens and the earth were originally created by the act, the very will, and most importantly the word of Almighty God.

We are further told in verse two *the earth was without form and void*. Actually the word *was* comes from Hebrew meaning *became*, so the real verse could also be translated *the earth became null and void* (Hebrew Tohu and Bohu — confusion and emptiness). In other words, we could also say these two verses give us two different descriptions of earth. In the first description, the earth was perfect. We can gather that from the words of Isaiah 45:18 NKJV, *For thus says the LORD, "Who created the heavens, Who is God, Who formed the earth and made it, Who has established it, Who did not create it in vain (Tohu and Bohu), Who formed it to be inhabited: I am the LORD, and there is no other."* The Hebrew words, Tohu and Bohu, translated in Isaiah as *in vain*, are exactly the same words as translated *without form* in Genesis chapter one verse two.

We can also see further use of the Hebrew word meaning *became* in the story of Lot. In Genesis 19:26 this same word is used to indicate that Lot's wife *became* a pillar of salt. Common sense should tell you that Lot's wife was not always a pillar of salt, but that she *became* such. In similar manner, the first created earth became a waste, a mass of confusion and emptiness or the second description of earth. So, this second verse of chapter one indicates that the earth, for some reason veiled to us, but clearly known to God, was brought to desolation and chaos. How long elapsed between God's original act of creating the earth and this scene of desolation we are not told. We know from other verses of scripture, that I've shown you, it was this time that God shook the earth and caused the cataclysmic changes that took place, changing its physical features and reducing it to *confusion and emptiness*. In our continuation of reading Genesis we know God begins to renew the face of the earth with verse three in preparation for the earth to be the dwelling place for mankind. And so, we should be able to see there is a reason for the mountains and the valleys, for the dinosaurs, and an earth that is specifically prepared for the habitation of life and mankind.

We should all be interested in the verses of chapter one from verse eleven to verse twenty-five. Verses eleven and twelve tell us that each plant follows *after its kind*. In other words, the seed of a peach tree does not bring forth the fruit of an apple tree. The same is done in verse twenty-one with regard to fish and fowl, they follow after their kind. So a catfish will not bring forth a crow. Verse twenty-six does the same for the beast of the field, of cattle and every creeping thing to follow after their kind. Once again, a cow will not produce a pig and a pig will not produce a cat. Every living thing of God's Creation reproduces after its own kind, just as the Bible says. Now, if we are to accept the Big Bang/Evolution theory, we would have to go back to a one cell animal/plant. Once again we must admit the truth. Every living thing on this planet, being plant or animal, is made up of the same basic ingredients (basically carbon based). There are only so many characteristic elements in every DNA strand, but, but! Every type of creature in every species has a unique DNA sequence that makes it what it is. In other words, it follows its own kind just as God's Word says it does.

Notice something! We have come down to verse twenty-five and have gone through the creation of plants, fish, fowl and animals (in that specific order) and mankind is not yet mentioned. Notice the difference made. Up to this point the Word is specific that each item of creation follows after his kind. That statement is not used in any manner pertaining to the creation of mankind.

Fact is, there is a new and different statement made in regard to the creation of mankind. Verse twenty-six plainly states, *Let us make man in our image, after our likeness*. Stop right there and think!

Common sense must surely tell you the story of evolution is false. God does not say, *let us make man in the image of an ape, after its kind and allow it to evolve*. God's Word tells the entire human species we are in the image of God Almighty Himself and of His likeness. We must also come to the acceptance of something else at this point. Did you find any verse, any statement that said, *Let us make a black man, a brown man, a yellow man, a red man and a white man in our image*. Neither did I! The fact of the matter is humankind is one species and not five. We are able to use the blood of any race to sustain and support life in any other race. Plainly, we are of one blood, and that's human blood. Race is not an issue before God, nor particular to His image.

You can accept or reject what you want but God's Word tells me that in some manner, God is a biped (meaning a two-footed animal), upright standing entity. In similar fashion the angels are also biped, upright standing and in the image of God. Finally, so is Satan! Satan may be able to transform himself into a serpent or even a beast, but even so, he can also transform into an angel of light and does present himself before the throne of God. I assure you when he presents himself in this manner he is not red in color, with horns and carrying a pitchfork.

There is another important issue we must discern at this juncture. We are looking at the circumstances of chapter one and we find the creation of mankind, male and female, and even the plural term *them*. But the most striking statement is in the 28th verse where God blessed them and told them, *Be fruitful, and multiply, and replenish the earth*. It can now be said we should understand why God told mankind to replenish the earth, because those of the first earth age had fallen into the confusion and emptiness that became a waste. Since we still cannot use a factor of time within the context of all this, we do not know how long this took to occur. We should accept there is a reason why archeologist have found traces of a biped race prior to the story of *Adam and Eve*. But none of these facts take away from God's story, nor His plan for mankind.

We must have some type of understanding right here and now. Tradition would have us believe that the man of chapters two and three is the same one of chapter one. Is this the same man? There are several distinct things that now tells me NO! Let's go through these: Notice first, chapter one verse twenty-six, *Let us make man in our image, after our likeness: and let them have dominion . . .* The structure of the wording alone tells me there were more than one male created. Doesn't the them of the dominion phrase clarify that? Okay, look at chapter two, verses seven and eight. Verse seven says, *God formed man of the dust of the ground*. But look in verse eight where it says, *and there He put the man whom He had formed*. Isn't that singular in meaning? Isn't there a difference between *Let us make man* or *let them have dominion* as a species in contrast to *He put the man whom He had formed*, a special man for a special task?

Secondly, there is the question I asked at the beginning of *Introduction to Discussions* where I asked what is the suitable answer for the wives of Cain and Seth? With jumping ahead to this question, tradition tells us that Cain and Seth married their sisters. Don't we create a hypocrisy by this teaching? There's the church telling children in Sunday school class that Cain and Seth married their sisters. Then these children grow up and little boys become older and they are told it is a sin to touch your sister or another female of your family. If it was okay for the sons of Adam and Eve to marry their sisters, why is it not okay to do so now? I'm sorry, but the traditional statement saying God permitted it in the beginning but took it away after so many people were on the earth, doesn't wash. By such a ridiculous statement you have made God out to be a liar. There is no place in the Bible where it is written that Cain and Seth married their sisters. Yet, within the context of the Law it clearly states you are not to have relations with your sister, your mother, your aunt, etc. The statement of tradition leads you to believe sexual relations with your kinfolk is not a sin until later in God's plan. Sorry, but if it is a sin later in the Bible, it is also a sin here and the statement of tradition really doesn't hold too much water. So, what is

the answer? It would have to be that there really were two creations of mankind: the general creation (chapter one) and the special man creation (chapter two).

This line of reasoning is further supported by Biblical text and reasoning. Notice with regard to the chapter one creation of man (the plural them) there is no means of dating or, in other words, no length of life (age) given. And yet, when we get to the man Adam of chapter two the length of life (age) is given for every generation all the way to the age of Joseph at one hundred and ten in Genesis chapter fifty. Thereby providing for us a means to track the generations of the special man but not of mankind.

The final point of reasoning addresses this issue but busts another tradition bubble at the same time. For the most part, tradition wants us to accept the words of the Bible as a presentation of mankind's history. This is an absolutely ridiculous statement in its own right. First consideration, if the Bible is the history of mankind stemming from Adam and Eve as the only two people, why is it we only get the descendents of this couple within text and not the history of mankind? Where are the peoples of the Indus valley in Asia, or the peoples of Africa, or the peoples of the Americas? Please, please, don't try to jump to chapter ten of Genesis to give me the *Table of Nations* as the answer. If that were true why would God tell mankind (the plural them of chapter one) to replenish the earth (the first replenish and not the second at the time of Noah) and subdue it?

Furthermore, if that were really the case, how have archeologist found pottery, tools, bricks and bones of mankind dating back to four million years? Any good reference book of church history will give Usher as the one who pinpointed the birth of Abraham as the year 2166 BCE. With that being the case, we can now work forward and backward along this time line to see that Adam was placed in the Garden at approximately 4112 BCE. That surely does not make Adam the first of the species of mankind. For to do so, as tradition explains, there is no justifiable reason man can find the artifacts of a biped race who are capable of building cities, creating tools and pottery that existed far in excess of only the last six thousand years. Take the Bible story of the city of Jericho. Archeology has proven without a doubt that the city existed beyond 4112 BCE. So, how can that be? Here is a city of the Bible that existed before the creation of Adam. Something doesn't work correctly in the explanation of tradition.

However, with clear reasoning the Bible stories shown here do indeed become quite clear when one accepts the statements of the Bible that mankind in general was created in chapter one of Genesis, long before the creation of the man Adam who was placed in a special place called the Garden and who was to be the progenitor of a race of people who would teach God's plan. In other words, the first Adam would tell God's story and demonstrate God's grace to the rest of humanity. Thus, God's plan was that the earth would not fall again into the desolation and chaos that caused the earth to be shaken the first time.

But we all should now know that even that did not come about as it was intended, that makes up the basics in the book of Genesis. The rest of God's Word is the history of the Hebrew people and not the history of the world in general, nor of mankind as a whole.

Chapter 2

Much of our discussion of chapter one also covered the special man that God formed in verse seven, of chapter two, and placed in the Garden. Paul must have understood that Adam was a special man and was formed, instead of created. Look at 1 Timothy 2:13, *For Adam was formed first, then Eve.*

Before we start chapter two I think it very important we discuss who God really is. Once again, I realize this is not in the natural order of the verses of the book of Genesis, but I ask you a very important question. If you do not understand the trinity of God, how are you going to understand other things we are going to discuss? With that said, let me try to explain the trinity of God.

The Trinity of God

Few people seem to understand the Trinity of the Godhead and there is much confusion taught within the Body of the Church. For the sake of discussion, let us call the Godhead the Tri-unity of God instead of the Holy Trinity. We are only doing this to clarify what Scriptures say, not to detract from the fact or teaching of the Trinity. The Scriptures clearly teach the distinct personality of the Father, Son and Holy Spirit. At the Baptism of Jesus there was present the Divine Three. The Father was present and spoke, saying, *“This is My beloved Son, in whom I am well pleased.”* The Son was present in the person of Jesus. And the Holy Spirit was present in the form of a dove. Matthew 3:16-17, *When He had been baptized, Jesus came up immediately from the water; and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and alighting upon Him. And suddenly a voice came from heaven, saying, “This is My beloved Son, in whom I am well pleased.”*

The Tri-unity of God is also taught in the Old Testament. In Genesis 1:26, we read, *“And God said, let Us make man in Our image.”* And when the Babel builders were constructing their tower, the Lord said in Genesis 11:7, *“Come, let Us go down and there confuse their language, that they may not understand one another’s speech.”* How to reconcile this Tri-unity with the oneness of God is the difficulty. Are there three Gods, or are there three persons in one Godhead? A simple illustration may help us. The sun of our Solar System is a trinity. It manifests itself in a threefold manner: heat, light and chemical action. These three properties of the sun make up the sun itself. Neither one of them by itself is the sun. The heat of the sun is not seen, but is felt. The light of the sun can be seen, and it is the light of the sun that makes the sun visible to us. The chemical action of the sun can neither be seen nor felt, but its power is revealed in the growing plant, and on the photographic negative.

To apply our illustration, let the heat rays of the sun correspond to **God the Father**. He cannot be seen, but He can be felt, for God is LOVE. John 3:16, *“For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.”* Also in 1 John 4:7-16, *Beloved, let us love one another, for love is of God; and everyone who loves is born of God and knows God. He who does not love does not know God, for God is love. In this the love of God was manifested toward us, that God has sent His only begotten Son into the world, that we might live through Him. In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins. Beloved, if God so loved us, we also ought to love one another. No one has seen God at any time. If we love one another, God abides in us, and His love has been perfected in us. By this we know that we abide in Him, and He in us, because He has given us of His Spirit. And we have seen and testify that the Father has sent the Son as Savior of the world. Whoever confesses that Jesus is the Son of God, God abides in him, and he in God. And we have known and believed the love that God has for us. God is love, and he who abides in love abides in God, and God in him.* Love can be felt but not seen.

The light rays of the sun correspond to **God the Son**. It is the *Son of God* that makes God visible to mankind. The Son came to earth to manifest God in the flesh. 1 Timothy 3:16, *And without controversy great is the mystery of godliness: God was manifested in the flesh, justified in the Spirit, seen by angels, preached among the Gentiles, believed on in the world, received up in glory.* Jesus said of Himself in John 8:12, *Then Jesus spoke to them again, saying, “I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life.”* In order to see that Jesus is the light of the world we also need to read John 1:1-14, *In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him nothing was made that was made. In Him was life, and the life was the light of men. And the light shines in the darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, to bear witness of the Light, that all through him might*

*believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light which gives light to every man coming into the world. He was in the world, and the world was made through Him, and the world did not know Him. He came to His own, and His own did not receive Him. But as many as received Him, to them He gave the right to become children of God, to those who believe in His name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth. Without the Son we would not know what God is like, for Jesus came to reveal God, so He could say in John 14:9, *Jesus said to him, "Have I been with you so long, and yet you have not known Me, Philip? He who has seen Me has seen the Father; so how can you say, show us the Father"?**

The chemical action of the sun corresponds to **God the Holy Spirit**. It is the Holy Spirit who gives life and power, and forms the *Image of God* on the sensitive plate (receptor) of the human heart (mankind's spirit).

As neither the heat, nor the light, nor the chemical action of the sun is in itself the sun, it takes all three to make the sun though each has its separate work to perform. So the Father, Son and Holy Spirit are not each in Himself God, but They, in their united capacity, are **GOD**, each performing His official function in the creation and preservation of the Universe.

As the heat, light and chemical action of the Sun varies according to the seasons, the heat being more intense in summer than in winter, so each Person in the Godhead is more manifest in one Age, or Dispensation, than in another. The Father was manifest in Old Testament times. The Son was manifest during Jesus' earthly ministry, and the Holy Spirit is active in this Dispensation (or Age). This will explain the words of Jesus in the **Great Commission**. Matthew 28:20, *"teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age. Amen."* How is Jesus going to be with us always when He was taken up into Heaven? As we have the sun with us whenever it manifests itself in either heat, light or chemical action, so we have God with us whenever we have Him in any of His manifestations. So when Jesus said, *"Lo, I am with you..."*, He meant not that He would be personally with us, for His work now is that of **High Priest** in Heaven, but that **God** would be with us in the person of the Holy Spirit. Jesus went away so the Holy Spirit might come. John 16:7-14, *"Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you. And when He has come, He will convict the world of sin, and of righteousness, and of judgment: of sin, because they do not believe in Me; of righteousness, because I go to My Father and you see Me no more; of judgment, because the ruler of this world is judged. I still have many things to say to you, but you cannot bear them now. However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come. He will glorify Me, for He will take of what is Mine and declare it to you. Therefore, Jesus is not personally present with His people, but God is, for the Holy Spirit now represents the Godhead on earth. So while there are three **Personalities** in the Godhead, there is but One God.*

Man, in himself, is a trinity! He is composed of Spirit, Soul, and Body. 1 Thessalonians 5:23, *Now may the God of peace Himself sanctify you completely; and may your whole spirit, soul, and body be preserved blameless at the coming of our Lord Jesus Christ.* He is a trinity because he was made in the image of God. Genesis. 1:26, *Then God said, "Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth."* Therefore, man, like God, is a threefold being. His spirit corresponds with God the Father, it can be felt but not seen. His soul corresponds with the Holy Spirit, it can be neither seen nor felt. His body corresponds with God the Son. It can be both seen and felt, and makes the man visible.

There are other attempts to illustrate the Tri-Unity of the Godhead. One such illustration is the concept of either man or woman having a threefold personification of being, in that a man can be a male, a husband, and a father. Likewise a woman can be a female, a wife and a mother. This illustration may contain three different functional characteristics possible through a person's lifetime, but does not create, nor illustrate the tri-unity relationship corresponding to the Godhead.

Another attempt is the three physical states of water in the form of ice, water, and steam. The physical characteristics of water indicates that when the fluid state of water approaches the freezing point, that once 32 degrees is reached the whole of the body of water must decrease in temperature to 32 degrees before a change in state from liquid to solid is achieved. The same is true when water changes from the solid to the liquid state and also when water changes from the liquid to the vapor state. Again, there are three different states identified, but not the corresponding relationship of mankind being connected to the Godhead, nor of the Tri-unity of the Godhead proper.

The only thing that remains is to remove the example, being stated as Tri-unity, and put in its place the true proper term for the Godhead, the Holy Trinity.

Returning to chapter two we need to discuss the two trees located in the midst of the Garden. First things first. Please understand that God's number is seven and it represents completion. This we can see in the seven days of Creation and the resting (completion) on the seventh day. There is one other thing we must understand along this same line of thinking and reasoning. There is a portion of the beginning that rests in the end and a portion of the end that rests in the beginning. As David, the writer of Ecclesiastes said in Ecclesiastes 3:1 KJV, *To every thing there is a season, and a time to every purpose under the heaven... .*

These two trees that are spoken of in the second chapter are metaphors for two different beings. The *tree of life* represents Christ who is God's means to eternal life. This metaphor representation is both here in the beginning and at the end in Revelation 22:2.

The Apostle John probably understood this with the greatest clarity of all the Gospel writers for he uses terms such as, *living water, bread of life, I am the life* and even *I am the resurrection, and the life* to describe Christ. It must also be said there are some folks who do not believe Christ is represented in the Old Testament. I hate to burst your bubble again but Christ was always with God. Review John 1:1 and understand that Jesus only manifested Himself in human form, as Christ, in the New Testament. However, every place the Bible that says, *the Angel of the Lord* or a similar phrase means Christ. For example, it was Christ who Jacob wrestled with during that eventful night at Bethel.

Now that we understand the metaphor for the *tree of life*, who do you think the *tree of the knowledge of good and evil* represents? If you guessed Satan you're correct. Satan, as the leader of the rebellion against God, is the being with knowledge of good and evil.

Notice something! The instruction in verse seventeen says, *thou shalt not eat of it*; meaning the tree of knowledge of good and evil. Notice there is no similar instruction made pertaining to the tree of life. The word eat comes from Hebrew (Strong's number 398) meaning to eat, consume, devour, or feed. Some translations go so far as to say, *Do not partake*, but nowhere does it say, *thy shall not eat the apple*. I admit the word apple is used in the Bible, but Deuteronomy 32:10 is the first time it is used and then it is not in the Adam and Eve story.

Another important part of chapter two is the creation of the special woman to be with the special man. Over the course of time society has placed woman in different status positions. In many ancient civilizations, and even some today, woman was to walk behind the male, was to support the male and even to be used as chattel and could take the place of the male in serving jail time. In other civilizations woman was a warrior and dominated the male in a manner similar to a black widow spider, who kills the male after mating.

Religion, theology and even the Bible itself could be viewed that the woman is the weaker vessel and made to support the male. What does the Bible really say? We can get two very clear ideas from chapter two. The first idea is this question: Why was woman created? Verse eighteen should clear that up for us and it says, *And the Lord God said, "It is not good that the man should be alone; I will make him an help meet for him."* Strong's gives Hebrew 5828, which is only used in verses 18 and 20 of Genesis 2, 'êzer, ay'-zer, from 5826; aid:-help — 5826 'âzar, aw-zar'; a prim. Root; to surround, i.e. protect or aid - help, succor. So it would seem that neither a view of servitude nor of superiority is a correct view.

The following was sent to me over the Internet and was signed —Anonymous, and I know that it is not taken verse by verse from the Bible. However, I care to believe that the thought, or the intent within the poem, gives a very good description of God's view of woman. Especially at the time of the forming of the special male and female, as can be seen from various scriptures within the Bible. See if you agree:

Woman

When I created the heavens and the earth, I spoke them into being. When I created the man, I formed him from the dust of the ground and breathed life into his nostrils.

But you, woman, I fashioned after I breathed the breath of life into the man because your nostrils are too delicate. I allowed a deep sleep to come over the man so I could patiently and perfectly fashion you.

The man was put to sleep so that he could not interfere with the creativity.

From one bone I fashioned you. I chose one of the bones that protects the man's life. I chose the rib, which protects his heart and lungs and supports him, as you are meant to do. Around this one bone I shaped you and modeled you.

I created you, woman, perfectly and beautifully. Your characteristics are as the rib; strong, yet delicate. You are fragile yet you provide protection for the most delicate organ in the man, his heart.

The man's heart is the center of his being; his lungs hold the breath of life. The rib cage will allow itself to be broken before it will allow damage to the heart. Woman, support the man as the rib cage supports his body.

You were not taken from his feet, to be under him, nor were you taken from his head, to be above him. You were taken from his side, to stand beside him and be held close to his side. You are My perfect angel, My messenger to the man.

You are My beautiful little girl. You have grown to be a splendid woman of excellence, and My eyes fill when I see the virtue in your heart. Your eyes, don't change them or what they see. Your lips, how lovely when they part in prayer, your nose, so perfect in form, your hands so gentle to touch and I've caressed your face in your deepest sleep. I've held your heart close to mine. Of all that lives and breathes, you are the most like Me.

The man walked with Me in the cool of the day and he was lonely and yet; he could not see Me or touch Me, he could only feel Me.

So everything I wanted the man to share and experience with Me I fashioned in you: My holiness, My strength, My purity, My love, My protection and My support.

You are special because you are the extension of Me. The man represents My image; on the other hand, woman represents My emotions. Together, you represent the totality of who I am and what I am.

Man! I tell you to treat woman well. Love her and respect her, for she is fragile. If you hurt her you hurt Me. What you do to her, you do also to Me. If you attempt to crush her you only damage your own heart, the heart of your Father and the heart of her Father.

Woman! Support the man. Show him in humility the power of your emotion, which I have given to you. In gentle quietness show him the strength of My love through you, show him that you are the rib that protects his inner self. Stand by his side, so he may hold you close when he needs your strength.

For together, you have the power to open the door to see all the glory of My kingdom.

—Anonymous

One other important idea we should receive from chapter two is the concept of marriage. In checking with Strong's Concordance I wanted to see if *wife*, as used here in Genesis 2, meant anything different. I found that wife (Hebrew 802) used here is the same word, for the most part, as used throughout the Old Testament. Wife as used in verse twenty-four, means exactly what it says. Furthermore, it must be pretty important to God Almighty for Him to influence the Genesis writer to place this instruction in the second chapter. Basically, this is the next instruction, or rule, if you must have it as such, given to the man after the rule of not eating from the *tree of the knowledge of good and evil*. Before we move on to the next chapter, I want you to notice something. The rule, or instruction, to not eat from the *tree of knowledge of good and evil* was given to the man before the making of woman. Therefore, it was the man's obligation and responsibility to tell the woman God's instruction that they were not to eat from the *tree of knowledge of good and evil*.

One other quick item to clear up! God took a rib from the male to make the female. Isn't that correct? Today there really are those who believe men have twenty-three ribs and women have twenty-four. Not so! Adam was the only male to end up with twenty-three ribs. All others have been born of woman, and have twenty-four ribs, be they male or female.

Finally, let us address the issue of where the Garden of Eden is located. Tradition and religion tell us there is no verse, series of verses, idea or concept that can place the Garden at any point on the earth. I'm so thankful that God has permitted me to see things in a different light. Look at Genesis 2:10-14, *And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold; and the gold of that land is good: there is bdellium and the onyx stone. And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia. And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates.* It appears we do have a reference that can lead us to understand where the Garden actually was. However, we need one more verse that helps shed a little more light on the question. Look at Genesis 3:24, *So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.* From this last verse can we

say God cast Adam and Eve toward the east side of Eden, but not all the way to the land of Nod, which was east of Eden. Genesis 4:16, *And Cain went out from the presence of the Lord, and dwelt in the land of Nod, east of Eden.*

Okay, let us see if we can make any sense from these verses. Let's address the third and fourth rivers first, because they are easier to locate. The fourth river is the Euphrates and any map of the Middle East will show the Euphrates. From the scripture verses in Genesis 2:10-14 we see the third river is called the Hiddekel. If we cross this through Strong's we find this is the Tigris that does indeed travel along the east of Assyria (modern day Iraq). It appears we have two rivers close together, the Euphrates and the Tigris. If we look on a map we can see they do join prior to their emptying into the Persian Gulf.

Now we have the difficult portion of this illustration. Where are the Pison and the Gihon? There doesn't seem to be a point we can identify, and yet there is. Doesn't the verses tell us that one encompasses the land of Havilah and the other runs through the land of Ethiopia? To find out more about these two lands we have to look at the table of nations in Genesis 10. Genesis chapter 10 gives us the table of nations and we will go through this in more detail when we get to chapter 10. However, for now, look in verse 6 to see that Cush is the son of Ham. In verse 7 we see that Havilah is the son of Cush and also in verse 29 we see that another Havilah is the son of Joktan. Choose any good Bible dictionary and you can find Cush is the origin of the term Ethiopia and both land areas of the two different people named Havilah are on the Arabian peninsula. From that information I can look for a river that goes through the land of Cush or Ethiopia. Well, what do you know, there is one but we don't normally call this river the Gihon, we normally call it the Nile.

I have one river left and must look at reasoning to find it. It appears there are two rivers in the east and now I have the Nile in the west. If I'm looking for a balance of two and two there must be another river in the west. Yet there isn't one. So, what body of water do I have close to the Nile that runs about the same direction? Once again, look at what I found. It's no river as we know it, but there rests the Red Sea. Stranger still, look where this body of water runs. It runs down and along the bottom of the Arabian peninsula, or compassing the land of Havilah, just as the Bible says the Pison must run. So, if I have two rivers toward the east and two rivers toward the west, what lies in the middle? Well, I'll be! Sitting right in the middle is the land we now call Israel. I wonder if that is Eden, and to find the Garden, what is God's important place within Israel? Isn't it Jerusalem? Okay! It would certainly make sense to me that the Garden God speaks of is now known as Jerusalem. No wonder the Bible keeps going back there, and the third earth age will also bring in the New Jerusalem from out of Heaven. God's Holy Word does tell us the truth but we must sort out all the fiction of tradition from the facts hidden within the words that are recorded in text.

Chapters 3-5

The next three chapters represents one of the most difficult sections of the entire Bible to fully grasp because of the misunderstanding of those who have gone before us and left the traditions we now have. We have discussed God's number being seven, and it represents completion, and we have also seen how some things in the beginning are in the end and some things of the end are in the beginning.

Chapters 3, 4 and 5 of Genesis will take you through a very deep spiritual study. What I am about to show you will not be in your Sunday school lessons. In fact, I will probably be called some harsh names by doing this. Please, do this for me, pray right now that God will open your mind, take away your traditions and show you truth. If you do that, read this, study this and if the Holy Spirit then tells you I'm the one who is wrong and a very old fool, then it will be me who will face a certain

punishment and not you. Is that fair enough? Please, say your prayer as your part in the preparation for this study.

Okay, here we go! This first portion is a quick review to get us all together on the same page. Genesis means beginning or origin. Many things are shown to mankind through this first book of the Bible. There are some easy truths stated: i.e., the fish and birds were created on the fifth day, animals and man were created on the sixth day. Please notice that creeping creatures and those that move along the ground were created on the sixth day in Genesis 1:24, *Then God said, "Let the earth bring forth the living creature according to its kind: cattle and creeping thing and beast of the earth, each according to its kind"; and it was so.* The end of verse 25 says this was good. Genesis 1:25, *And God made the beast of the earth according to its kind, cattle according to its kind, and everything that creeps on the earth according to its kind. And God saw that it was good.* Wouldn't that also mean a snake was good? Doesn't the snake move along the ground? Interesting.

Okay, let's go a little further. How many trees were at the center of the garden? Genesis 2:9, *And out of the ground the LORD God made every tree grow that is pleasant to the sight and good for food. The tree of life was also in the midst of the garden, and the tree of the knowledge of good and evil.* What was the command given to the male about these two trees? Genesis 2:16-17, *And the LORD God commanded the man, saying, "Of every tree of the garden you may freely eat; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die."* Interesting.

As we start our story in chapter three we see the woman listens to the serpent (Satan) and takes of the *tree of knowledge of good and evil*, followed thereafter by the special man. We now run into an eye opening verse. Look at Genesis 3:7, *Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves coverings.*

Here we have the beginning of the problem. Mankind, since the original sin, has thought they could correct or solve their own problem. These two realized they were naked and worked to sew fig leaves together to make coverings for themselves. If we go to Revelation we can see example after example of mankind thinking they can buy a solution, send someone else to fix it, or if everything else doesn't work, to kill the ones causing their perceived problem. The full circle is there and the only real solution is a belief in Christ.

So, from just this much of the story I have said that Christ and Satan were in the garden with the man and the woman. Have you thought it strange that I haven't called these two Adam and Eve? Truth is they were both called Adam at this point in the story. Look at Genesis 3:20, *And Adam called his wife's name Eve, because she was the mother of all living.* It is funny we've only studied to verse 7, not to 20 where the woman is named Eve. Thus, at this point, they are both Adam. Need confirmation? Wait just a little further in our story and we will see a direct confirmation.

Let's continue from above. Christ and Satan were both in the garden. They were the two trees at the center of the garden. Christ is the *tree of Life*. Satan is the *tree of knowledge of good and evil*. I said it would be hard and that is one of the reasons I asked you to pray. Now watch! Look at Revelation. In fact we can find this phrase used three times in Revelation:

1. Revelation 2:7, *"He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes I will give to eat from the tree of life, which is in the midst of the Paradise of God."*
2. Revelation 22:2, *In the middle of its street, and on either side of the river, was the tree of life, which bore twelve fruits, each tree yielding its fruit every month. The leaves of the tree were for the healing of the nations.*
3. Revelation 22:14, *Blessed are those who do His commandments, that they may have the right to the tree of life, and may enter through the gates into the city.*

Look closely at verse 2:7. Who is in the midst of the paradise of God? Isn't it Christ? Okay, since John is the writer of these words from Christ, did John record anything else about Christ that says the same thing? You be the judge. Look one more time at John 1:1, *In the beginning was the Word, and the Word was with God, and the Word was God.* Now look at John 6:27 NIV, "*Do not work for food that spoils, but for food that endures to eternal life, which the Son of Man will give you. On him God the Father has placed his seal of approval.*" Didn't Christ say there was a food that endures to eternal life and He, the Son of Man, gives it? So you tell me who is the tree of life? Notice something else in Genesis 2:16-17 *And the LORD God commanded the man, saying, "Of every tree of the garden you may freely eat; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die."* God instructed the man that he could eat of any tree in the garden except the tree of knowledge of good and evil.

Now, let's see if Satan is the other tree. Notice how the identification is made concerning this tree, the tree of knowledge of good and evil. Who desired to place himself above God, went against God's will and thus became evil? Wasn't it Lucifer, the angel who covered the throne of God? Didn't the angel Lucifer possess the knowledge of good. And, when he went against God's will, he became both Satan and devil. He, and he alone, also possessed the knowledge of evil.

Both Christ and Satan were in the garden! Satan opened his mouth and told his lies and deception to the woman while Christ kept His mouth shut, just as He did at His trials before the crucifixion. However, let us not forget that Adam, both the man and the woman, could have taken from the *tree of life*. Alas, we must also realize that once they took of the other tree, God could not let them take of the *tree of life*. Thus they were banished from the garden and a guard was placed in front of the *tree of life*. Until God's plan of Salvation was put together to redeem mankind, by the sacrifice of His son, mankind could no longer reach the *tree of life* except through a complete fulfillment of the law. Once Christ died for original sin, through Him, and Him alone, mankind could once again possess a means to get to the *tree of life* without the curse of the law.

The Seed

I must once again give you a warning concerning what you are about to read. You have said your prayer to prepare you for what is being studied.

In this discussion please note we are going to study to learn which act the original sin really was. No! It was not eating an apple! Yes! It has something to do with the *tree of knowledge of good and evil* and of itself, it is disobedience to God's will. My spirit says the best way to do this is to go backward from our ending point. So, turn to Genesis chapter 5 and we will go through the first three verses. Genesis 5:1-3 KJV, *This is the book of the generations of Adam. 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,* there's the direct confirmation that both the man and the woman were called Adam *in the day they were created. And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth.* First things first, look at verse two. Is there any question that the man and the woman were both called Adam? They were both called Adam up to the point in Genesis 3:20 where the man named the woman Eve?

Here's my serious question for this discussion. In verse three it says Adam begot a son in his own likeness, after his image and called his name Seth. Why aren't Cain and Abel mentioned? Before I give you the answer I would like for you to think about this question. If you were asked to provide an answer to the question above, could you? Will you back up your answer with scripture to show your point of view?

Let's start working backward. I will be using the King James Bible for our next two references. Notice in verse 4:25 two things: *Adam knew his wife again; . . . and appointed another seed for me instead of Abel, whom Cain slew.*

Our next point would be the genealogy of Cain in verses 4:17-24, *And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch. And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methushael: and Methushael begat Lamech. And Lamech took unto him two wives: the name of one was Adah, and the name of the other Zillah. And Adah bare Jabal: he was the father of such as dwell in tents, and of such as have cattle. And his brother's name was Jubal: he was the father of all such as handle the harp and organ. And Zillah, she also bare Tubal-cain, an instructor of every artificer in brass and iron: and the sister of Tubal-cain was Naamah. And Lamech said unto his wives, Adah and Zillah, hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt. If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold."*

Our next reference will be the story of Cain and Abel in verses 4:3-8 NKJV, *And in the process of time it came to pass that Cain brought an offering of the fruit of the ground to the LORD. Abel also brought of the firstborn of his flock and of their fat. And the LORD respected Abel and his offering, but He did not respect Cain and his offering. And Cain was very angry, and his countenance fell. So the LORD said to Cain, "Why are you angry? And why has your countenance fallen? If you do well, will you not be accepted? And if you do not do well, sin lies at the door. And its desire is for you, but you should rule over it."*

Now Cain talked with Abel his brother; and it came to pass, when they were in the field, that Cain rose up against Abel his brother and killed him.

Our next statement to look at is in verses 4:1-2 NKJV, *Now Adam knew Eve his wife, and she conceived and bore Cain, and said, "I have acquired a man from the LORD." Then she bore again, this time his brother Abel. Now Abel was a keeper of sheep, but Cain was a tiller of the ground.* Notice that Adam knew Eve in verse 1 and Cain was born. In verse 2 we see Abel was born.

Now we really start into some very deep statements. We are going to go backward through chapter 3 and will use the New King James for these verses. We are going to skip verses 22 through 24 and go back to verse 21. In Genesis 3:21 we see God making clothes from skins for Adam and Eve, *Also for Adam and his wife the LORD God made tunics of skin, and clothed them.* In verse 20 we see the woman being named Eve. In Genesis 3:17-19 we find the curse God placed upon the man for breaking His command, *Then to Adam He said, "Because you have heeded the voice of your wife, and have eaten from the tree of which I commanded you, saying, you shall not eat of it: cursed is the ground for your sake; in toil you shall eat of it all the days of your life. Both thorns and thistles it shall bring forth for you, and you shall eat the herb of the field. In the sweat of your face you shall eat bread till you return to the ground, for out of it you were taken; for dust you are, and to dust you shall return."*

We are back to Genesis 3:16 and we find the curse placed upon the woman, *To the woman He said: "I will greatly multiply your sorrow and your conception; in pain you shall bring forth children; your desire shall be for your husband, and he shall rule over you."* Notice the peculiar statement God made about desire and that the husband was to rule over her.

Now for Genesis 3:14-15, *So the LORD God said to the serpent: "Because you have done this, you are cursed more than all cattle, and more than every beast of the field; on your belly you shall go, and you shall eat dust all the days of your life. And I will put enmity between you and the woman, and between your seed and her Seed; He shall bruise your head, and you shall bruise His heel."* Verse 14 is the curse upon the serpent. But what is this, in verse 15, about the serpent's seed and her Seed? In

Genesis 3:13 KJV, we have the answer to all this, *And the LORD God said unto the woman, "What is this that thou hast done?"*

And the woman said, "The serpent beguiled me, and I did eat."

Doesn't it say the serpent beguiled her? Okay, we've come backward and there doesn't seem to be any order to these verses or of the information that I have given. Some people would even read this and say, so what? There are those people who will tell me that if it is not clearly stated in plain English, these statements I have made are just not true. Here's the answer to the last two statements. God has permitted some people to be blinded because of their own disbelief and they will not see the truth no matter how you present it to them, as revealed in 2 Corinthians 4:3-4, *But even if our gospel is veiled, it is veiled to those who are perishing, whose minds the god of this age has blinded, who do not believe, lest the light of the gospel of the glory of Christ, who is the image of God, should shine on them.*

It's time to turn this around and look at these verses from chapter three in the manner they were written. This time we start in Genesis 3:13 KJV, *And the LORD God said unto the woman, "What is this that thou hast done?"*

And the woman said, "The serpent beguiled me, and I did eat." What is this word beguiled? Hey! Don't run over to your dictionary to see what it says, it won't help. Why is it so difficult for English speaking people to understand that all words and phrases of Hebrew and Greek will not translate directly to an English word. To understand this word beguiled, you have to view it in the original Hebrew and not in English.

With that said, let us look at Strong's for the word beguiled. I can find 3 different root words in Hebrew and one in Greek. Even so there is only one usage for Hebrew 5377 and that is in Genesis 3:13. I have to accept this is the only meaning that counts. All others convey a misleading message. So what does the definition for 5377 say?

5377 nâshâ', naw-shaw'; a prim. root; to lead astray, i.e. (mentally) to delude, or (morally) to seduce:—beguile, deceive, X greatly, X utterly.

Because of translations in the NIV and NKJV, many have taken the meaning to be that Eve was deceived. Alas, that won't work! Look at the curse put upon the serpent in Genesis 3:14-15 NKJV, *So the LORD God said to the serpent: "Because you have done this, you are cursed more than all cattle, and more than every beast of the field; on your belly you shall go, and you shall eat dust all the days of your life. And I will put enmity between you and the woman, and between your seed and her Seed; He shall bruise your head, and you shall bruise His heel."* Answer this: how did you get two different seeds from being deceived? Okay! Now answer this: What is the seed of man? You mean you still don't get it? Then look at the other meaning of beguiled. It means to seduce X (that means times, like in multiplication) greatly, X utterly. So the serpent utterly seduced Eve. Now, how do you utterly seduce someone of the opposite sex? Please, do not run off and stick your head in the sand. This is the act of disobedience which was original sin! Satan used his smooth talk and told Eve how good it would be. And, up to that point, the man and woman had not done this, even though they were told by God they could. Oh! I see! You missed that part also. Okay, turn back to Genesis 1:28, *Then God blessed them, and God said to them, "Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth."* Didn't God bless the special man and the special woman and tell them to multiply with the general statement He made to the them, the male and female, of the general creation of mankind? Well, I don't know about you, but I only know of one natural way for a male and a female to have the capability to multiply, or create another in their image.

Here is what happened! Satan told Eve sex was good and showed her as Adam watched (remember Adam was also there in verse 6). Then Adam did likewise. Yes! Satan deceived them both, lied to them both, and introduced sexual immorality to mankind. It is the reason for various statements made in Genesis chapters 3 through 5, the reason for the flood event, the reason for many of the illustrations of the Old Testament and the warning of what to look for in the stories of Noah and Lot to understand when the Second Coming will be. It is also the probable cause of the desolation and waste of the first earth age. Let us recall that Satan had rebelled in Heaven and caused one third of the angels to follow after him and God cast them out of Heaven and the domain of the *Prince of the air* is now on the earth. Satan has been causing problems for both God and mankind for a very long time, and will continue, until he is cast into the fiery pit. We will cover more on Satan and these angels as we progress through the Bible.

I know some of you read this and swallowed your false teeth. Others threw this book across the room. But some of you are still reading and I'll show you, as Paul Harvey says, "The rest of the story".

This is also why verse 15 is written in the manner it is: God would put enmity between Satan's seed and the woman's Seed. Here we see a look forward, with details to follow. The immediate result is there are two seeds, one good and one evil. The fill-in is the statements in chapter 4 with verse one saying Adam knew Eve, his wife, with the birth of Cain (Satan's seed) and verse 2 birth of Abel (called her seed in chapter 3, verse 15). Now you can further fill this in with the prophecy of Antichrist (Satan's seed) and Christ (Adam's seed, with line of descent through Seth) with the word picture illustration of the bruising of head and heel. We find the confirmation pertaining to Cain in 1 John 3:12 NIV, *Do not be like Cain, who belonged to the evil one and murdered his brother.*

Still don't believe all of this? Want more proof? We asked the question about verse 15 as to the difference between Satan's seed and Eve's seed. Let's look at the curse upon the female in verse 16, *To the woman He said: "I will greatly multiply your sorrow and your conception; in pain you shall bring forth children; your desire shall be for your husband, and he shall rule over you."* Why would it be necessary for God to issue a statement to the woman that: *"your desire shall be for your husband, and he shall rule over you?"* No! That is not issued as an order of dominance. It is the shocked proclamation of a Father to an offspring. It seems to me God is saying: Your desire (lust) shall be to your mate and not the fellow who deceived you into believing this lie, and you will follow your mate's lead in teaching because I told it to him directly. To go further, why would it be necessary to add ... *Eve his wife* in verse 4:1, *Now Adam knew Eve his wife, and she conceived and bore Cain, and said, "I have acquired a man from the LORD."* Who else could Adam carnally know if Eve was the only woman around?

Let's move on. In verse 7 we see the man and the woman trying to solve their own perceived problem by making coverings for themselves. To see the answer to this, and the reason Cain's offering was rejected and Abel's accepted, look at verse 21. It was God who made tunics of skin to cover them. But, where is the reason one offering was rejected and the other accepted? It's in one word skin. How do you get animal skin? Does the animal unbutton it and take it off and give it to you? Doesn't the animal have to die to give up its skin? Isn't there a blood sacrifice involved because the animal's skin is what keeps the blood inside and once the skin is removed the animal cannot keep the blood and dies? That's a harsh statement! I'm sure God took the life force of the animal prior to the taking of the skin, but the fact remains, the animal died to give up its skin. I'll show you the fill-in answer in a moment.

First, let's look more closely at the fill in details of chapter 4:1-2, *Now Adam knew Eve his wife, and she conceived and bore Cain, and said, "I have acquired a man from the LORD." Then she bore again, this time his brother Abel. Now Abel was a keeper of sheep, but Cain was a tiller of the ground.* The look forward view in verse 25, *And Adam knew his wife again, and she bore a son and named him Seth, "For God has appointed another seed for me instead of Abel, whom Cain killed."* In verses 1 and 25 we have Adam knowing Eve and yet we see three sons being born. Accept it or not, Cain and Abel

are the first set of twins, one being Satan's seed (Cain) and one being Eve's seed (Abel). You still don't believe this? Okay, look at the forward statements. Why is there a genealogy for Cain in chapter 4 and a genealogy for Adam in chapter 5. If we are talking of only one lineage, you only need one genealogy. However, if you are talking about two lineages, you need two different genealogies.

Now, let's answer the question about the offering made in verses 3-5, *And in the process of time it came to pass that Cain brought an offering of the fruit of the ground to the LORD. Abel also brought of the firstborn of his flock and of their fat. And the LORD respected Abel and his offering, but He did not respect Cain and his offering. And Cain was very angry, and his countenance fell.* Notice who brings their offering first. Isn't it Cain? Isn't this just like Satan's normal deceptions? Doesn't Satan know the truth but wants it to be his way, and not God's way? Isn't there always a small portion of truth in all creative deceptions and lies? So what was the difference between the offerings of Cain and Abel? Cain brought the best the ground could offer. It may have been flowers, or fruit, or grains, or even nuts and berries, or maybe all of these, in a collective basket. Abel must have said, "Oops!" And remembered to take an offering. So he took an offering of *the firstborn and of their fat*. The answer to why Abel's offering was accepted was given. It goes back as a fill in detail to verse 21 in chapter 3. God made the tunics from skins and Abel understood the sacrifice God made for his mother and father to have clothing. Adam surely told this story to both boys and told them to take an offering to God. Even though Cain made his offering first, it did not require a sacrifice, but Abel's did. Oh! You didn't see that. Doesn't it say in describing Abel's offering *... and of their fat*? Just as we went through how you get skins of animals, how do you get their fat? Yes! I know we are an overweight society and many would gladly give up their fat. How are you going to do it without some amount of blood loss? Even liposuction involves the taking of some blood. You see, the simple truth is that Abel's offering honored the sacrifice God made in 3:21 by an animal giving its life for the skin. Abel's offering was also the fat of the firstborn, thus some of the firstborn had to die to get their fat.

Now, the fill-in details of the two different seeds. There are two different genealogies given because there are two seeds identified. So we see the beginning of the genealogy of Cain (Satan's seed) here in chapter 4 and the beginning of Adam's seed in chapter 5. We have Eve's seed removed and no longer mentioned because Cain killed Abel (Eve's seed). To everyone who still doesn't want to accept the birth of twins (one good—Abel, and one evil—Cain) look further at the genealogy of Cain. We all know, without a question, that Cain was the first murderer, but what about this evil intent and the second murderer and even the possibility of the third killing? Look at the verses between Genesis 4:16-24 NKJV, *Then Cain went out from the presence of the LORD and dwelt in the land of Nod on the east of Eden. And Cain knew his wife, and she conceived and bore Enoch. And he built a city, and called the name of the city after the name of his son; Enoch. To Enoch was born Irad; and Irad begot Mehujael, and Mehujael begot Methushael, and Methushael begot Lamech. Then Lamech took for himself two wives: the name of one was Adah, and the name of the second was Zillah. And Adah bore Jabal. He was the father of those who dwell in tents and have livestock. His brother's name was Jubal. He was the father of all those who play the harp and flute. And as for Zillah, she also bore Tubal-Cain, an instructor of every craftsman in bronze and iron. And the sister of Tubal-Cain was Naamah. Then Lamech said to his wives: "Adah and Zillah, hear my voice; wives of Lamech, listen to my speech! For I have killed a man for wounding me, even a young man for hurting me. If Cain shall be avenged sevenfold, then Lamech seventy-sevenfold."* At the beginning of these verses we see Cain leaving the presence of God and moving to Nod. There were at least two lands at this time because we are told so. One is named Nod and the other is Eden. The special place within Eden was the location of the garden.

We are still searching for information pertaining to the ungodly seed of Cain. Look at chapter 4, verse 19, *Then Lamech took for himself two wives: the name of one was Adah, and the name of the second was Zillah.* As with many verses within the early chapters of the book of Genesis we can find

hidden information that connects to other verses to build the knowledge of what is happening. This verse here gives us more explanation of the ungodly seed. Return to Genesis 2:24-25, *Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh. And they were both naked, the man and his wife, and were not ashamed.* God's intent was for a man to have only one wife. Illustrated in Genesis 4:25, *And Adam knew his wife again, and she bore a son and named him Seth, "For God has appointed another seed for me instead of Abel, whom Cain killed."* God gave the male only one wife.

However, here in Genesis 4:19 we see the following, *Then Lamech took for himself two wives: the name of one was Adah, and the name of the second was Zillah.* We see that Lamech is breaking God's intent by taking two wives. In fact, if we really look at this Lamech guy, he was one bad apple. This looks to be the sixth generation from Satan: (1) Cain; (2) Enoch; (3) Irad; (4) Mehujael; (5) Methushael; and (6) Lamech.

If we compare this with Adam's lineage we have: (1) Seth; (2) Enosh; (3) Cainan; (4) Mahalalel; (5) Jared; and, (6) Enoch. Now, there has to be an intermixing of this good blood—evil blood prior to Noah and the flood. Notice in these names there is only one spoken of as having walked with God, and that is Enoch, number six in the line of Adam. Maybe Enoch is the counter balance toward good and Lamech was the example of bad, or Enoch saw how bad Lamech really was and it scared him to the point that he desired to walk with God. Now, let's answer the question of where did Cain and Seth get a wife? They got their wives from among those females in the first creation. To say it simply, once cast out of the Garden the special family lived among humanity.

It should not be difficult to see why chapter 6 deals with the wickedness of mankind. But that gets us away from what we are discussing. Look very seriously at Genesis 4:23 concerning Lamech, *Then Lamech said to his wives: "Adah and Zillah, hear my voice; wives of Lamech, listen to my speech! For I have killed a man for wounding me, even a young man for hurting me.* Doesn't it say that he *killed a man for wounding me, even a young man for hurting me*? So we now have the second murderer. Is this only one man or is this two men? One wounded him, and one hurt him. Are these one and the same or two different men? In either case we have identified rage, anger and revenge all in this act. This surely was a violent man, a vengeful man and a man easily set off with rage and anger. Today we can see the same thing and we may call the person a redneck and the act committed being road rage, rape, car-jacking or other crimes, yet, we can't see Satan behind either the person or the act. Once again, the simple truth is the seed of Satan has been passed from generation to generation and existed at the time of Christ, exists today, and will exist when the man of lawlessness comes.

Chapters 6-11

We have seen Biblical text that tells us there were two ages of the Earth. Actually, there are three Earth ages but we don't get to the third age until the Book of Revelation, so we are in the second Earth age. As part of text, we have seen the Earth wasted and void. We have seen the man placed in the Garden and the original sin. And, we have seen two genealogies and two lines of descent, Cain and Seth's descendants.

Chapters 6 through 11 deal with the time of Noah, the flood and the ark coming to rest once again. In chapter six, verses 1 through 7 we find things are not going well on the earth. We see in verse one that mankind is multiplying. We are talking about the descendants of Cain and Seth, because the Bible is only telling us about God's plan and the history of His chosen people. However, we cannot leave others of mankind out entirely because there are marriages between the chosen people and mankind as a whole ever since Cain and Seth took a respective wife.

Notice in verse two there is a new phrase we haven't seen before, *the sons of God*. This phrase has caused much speculation and discussion over the course of time. To find out who are *the sons of God* we have to look in the New Testament to even begin to understand. We find the following two passages of scripture in 2nd Peter and the book of Jude.

For if God did not spare the angels who sinned, but cast them down to hell (Tartaros) and delivered them into chains of darkness, to be reserved for judgment; and did not spare the ancient world, but saved Noah, one of eight people, a preacher of righteousness, bringing in the flood on the world of the ungodly. 2 Peter 2:4-5

And the angels who did not keep their proper domain, but left their own abode, He has reserved in everlasting chains under darkness for the judgment of the great day; as Sodom and Gomorrah, and the cities around them in a similar manner to these, having given themselves over to sexual immorality and gone after strange flesh, are set forth as an example, suffering the vengeance of eternal fire. Jude 6-7

Who are these angels? They are not Satan's angels, for Satan's angels are free, and like Satan, roam about, but these angels are: *in prison, in darkness, in chains and reserved for judgment*. The place of their confinement is not Hell, but Tartaros, and in referring to Strong's Concordance, we find that Tartaros is the deepest part of the great pit in the underworld. What was their sin? It was *sexual immorality*. Specifically it was sexual immorality of an abnormal character, or in other words, the unlawful sexual intercourse of angelic beings with *strange flesh*, that is with beings of a different nature. When was this sin committed? The text says in the *Days of Noah*, and that it was the cause of the Flood. For details we must go back to the time before the Flood. In Genesis 6:1-4 we read:

Now it came to pass, when men began to multiply on the face of the earth, and daughters were born to them, that the sons of God saw the daughters of men, that they were beautiful; and they took wives for themselves of all whom they chose.

And the LORD said, "My Spirit shall not strive with man forever, for he is indeed flesh; yet his days shall be one hundred and twenty years."

There were giants on the earth in those days, and also afterward, when the sons of God came in to the daughters of men and they bore children to them. Those were the mighty men who were of old, men of renown.

Who were these *Sons of God*? Some have claimed they were the sons of Seth and the *Daughters of Men* were the daughters of Cain. What this means is that the sons of the supposedly godly line of Seth intermarried with the godless daughters of Cain, with the result being a godless race. That the *Sons of God* were the descendants of Seth is based on the assumption that the descendants of Seth lived apart from the descendants of Cain up to the time shortly before the Flood. They were a pure and holy race, while the descendants of Cain were ungodly, their women unrighteous and carnal minded. They possessed physical attractions that were foreign to the women of the tribe of Seth. Such an assumption has no foundation in Scripture. Be sure, it says in Genesis 4:26, *And as for Seth, to him also a son was born; and he named him Enosh. Then men began to call on the name of the LORD*. But it does not follow that those men were limited to the descendants of Seth, nor that all the descendants of Seth from that time were righteous. It is also very unlikely that the descendants of Seth and Cain did not intermarry until some time before the Flood. Stranger still when they did marry, their offspring would be a race of giants or mighty men. It is worthy of note that nothing is said of giantesses, or mighty women, which would have been the case if it were simply a union of the sons of Seth and the daughters of Cain. As both the descendants of Seth (except 8 persons) and of Cain (we will discuss this) were destroyed in the Flood. It is evident they were not separate tribes at that time and were equally sinners in the sight of God.

If the sons of Seth and the daughters of Cain were intended, why didn't Moses, who wrote the Pentateuch (first five books of the Bible), say so? It is not sufficient to say the men of Moses' time knew what he meant. The Scriptures are supposed to mean what they say. We are told that when men began to multiply on the face of the earth and daughters were born unto them, the *Sons of God* saw the *daughters of men*. The use of the word men signifies the whole race of mankind, and not simply the descendants of Cain, or Seth for that matter, thus distinguishing the *Sons of God* from the descendants of God's chosen race. There is no suggestion of contrast if the *Sons of God* were also men.

Four different Hebrew words are used in Genesis 6:1-4. Bne-Ha-Elohim, rendered *Sons of God*, Bnoth-Ha-Adam, *daughters of men*, Hans-Nephilim, *giants* and Hog-Gibborim, *mighty men*. The title Bne-Ha-Elohim, *Sons of God*, does not have the same meaning in the Old Testament as it has in the New Testament. In the New Testament it applies to those who have become the *Sons of God* by the New Birth. Look at these verses in the New Testament:

John 1:12, *But as many as received Him, to them He gave the right to become children of God, to those who believe in His name.*

Romans 8:14, *For as many as are led by the Spirit of God, these are sons of God.*

Romans 8:15, *For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, "Abba, Father."*

Romans 8:16, *The Spirit Himself bears witness with our spirit that we are children of God.*

Galatians 4:6, *And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, "Abba, Father!"*

1 John 3:1, *Behold what manner of love the Father has bestowed on us, that we should be called children of God! Therefore the world does not know us, because it did not know Him.*

1 John 3:2, *Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is.*

In the Old Testament it applies exclusively to the angels, and is so used five times, twice in Genesis and three times in Job, where Satan, an angelic being, is classed with the *Sons of God*:

Genesis 6:2-4, *That the sons of God saw the daughters of men, that they were beautiful; and they took wives for themselves of all whom they chose.*

And the LORD said, "My Spirit shall not strive with man forever, for he is indeed flesh; yet his days shall be one hundred and twenty years."

There were giants on the earth in those days, and also afterward, when the sons of God came in to the daughters of men and they bore children to them. Those were the mighty men who were of old, men of renown.

Job 1:6, *Now there was a day when the sons of God came to present themselves before the LORD, and Satan also came among them.*

Job 2:1, *Again there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD.*

Job 38:7, *"...When the morning stars sang together, And all the sons of God shouted for joy?"*

A *Son of God* denotes a being brought into existence by a creative act of God. Such were the angels, and such was Adam, as he is so called in Luke 3:38, *The son of Enos, the son of Seth, the son of Adam, the son of God*. Adam's natural descendants are not the special creation of God. Adam was created in the *likeness of God* as revealed in Genesis 5:1, *This is the book of the genealogy of Adam. In the day that God created man, He made him in the likeness of God*. However, Adam's descendants were born in his likeness; that is, in the likeness of Adam, for we read in Genesis 5:3, *And Adam lived one hundred and thirty years, and begot a son in his own likeness, after his image, and named him Seth*. Therefore, all men born of Adam and his descendants by natural generation are the sons of men, and it

is only by being Born Again that they become the *Sons of God*. John 3:3-7, *Jesus answered and said to him, "Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God."*

Nicodemus said to Him, "How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?"

Jesus answered, "Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Do not marvel that I said to you, you must be born again. This is a new creation that Jesus is speaking of in the New Testament sense.

That the *Sons of God* of Genesis 6:1-4 were angels was maintained by the ancient Jewish Synagogue, by Hellenistic Jews, at and before, the time of Christ and by the Christian Church up until the Fourth Century when the interpretation was changed to sons of Seth for two reasons. First, because the worship of angels had been set up, and if the *Sons of God* of Genesis 6:1-4 were angels that fell, then angels might fall again, and that possibility would affect the worship of angels. The second reason was that Celibacy had become an institution (tradition) of the Church. If it were taught the angels in heaven did not marry (yet some of them, seduced by the beauty of womanhood, came down from heaven to gratify their amorous propensities) a weakness of a similar kind in one of the earthly angels (celibates) might be more readily excused. In the Eighteenth Century the Angelic Interpretation was revived, and is now largely held by Biblical scholars.

The objection to the Angelic Interpretation is based on the words of Jesus as to the marriage relation of the redeemed in Heaven, when He said in the following:

Matthew 22:30, *"They neither marry, nor are given in marriage, but are as the angels of God in Heaven."*

Mark 12:25, *"For when they rise from the dead, they neither marry nor are given in marriage, but are like angels in heaven."*

Luke 20:35-36, *"But those who are counted worthy to attain that age, and the resurrection from the dead, neither marry nor are given in marriage; nor can they die anymore, for they are equal to the angels and are sons of God, being sons of the resurrection."*

The legitimate conclusion from this statement is the Angels do not marry, but it does not mean they are sexless. It says they do not marry in Heaven, not that they do not have the power of procreation. While it may not be written, it would only make sense that it is not the nature of Holy Angels to seek such a relationship. But it does not follow that if they have the power, they will not exercise it in a fallen state. What these passages teach is that the angels do not multiply by procreation. Angels, as far as we know from Biblical text were created **en masse**, and as they are immortal, and never die, there is no necessity for marriage among them. Marriage is a human institution to prevent the extinction of the race by death. If the bodies of the dead are to be resurrected, as the Scriptures clearly teach, the inference is that those bodies will be male and female. To teach otherwise is to declare such a relationship as husband and wife and sister and brother will be unknown in Heaven. As the bodies of the righteous dead, after they have been resurrected and glorified, are immortal and shall never die again, there will be no necessity for the righteous in Heaven to marry. Therefore the marriage relationship will be discontinued, but it does not mean husbands and wives will not know each other, as such, in the next realm.

Another fact worthy of note is the angels are always spoken of in the masculine gender. We meet with *Bne-Ha-Elohim*, sons of Elohim (God), but never with *Bnoth-Ha-Elohim*, daughters of Elohim (God). The inference is that all the angels are of the masculine gender, that is, they are all male. If this is true, the reason they do not marry in Heaven is because there are no female angels to marry. But it does not mean they do not have male generative organs and cannot cohabit with females of the human race. It is highly improbable that angels, by sinking lower in the scale of being, could acquire sexual

power of which they had previously been destitute, and yet they have such power, if we are to believe the statement in Genesis 6:1-4. The whole thing hinges on the correspondence between the bodies of angels and the bodies of human beings.

Angels and human beings are members of the great family of God, and this kinship between them implies a relationship that under certain conditions, might result in a fruitful marriage union. Angels are *Spirit Beings* clothed in celestial bodies. These bodies are not ethereal in the sense that they are mere ether, for they have a materialistic form and can fly. See Daniel 9:21, *Yes, while I was speaking in prayer, the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, reached me about the time of the evening offering.* Revelation 14:6-7, *Then I saw another angel flying in the midst of heaven, having the everlasting gospel to preach to those who dwell on the earth; to every nation, tribe, tongue, and people; saying with a loud voice, "Fear God and give glory to Him, for the hour of His judgment has come; and worship Him who made heaven and earth, the sea and springs of water."*

They can assume the form of a man, and could eat of Abraham's calf. Genesis 18:1-8, *Then the LORD appeared to him by the terebinth trees of Mamre, as he was sitting in the tent door in the heat of the day. So he lifted his eyes and looked, and behold, three men were standing by him; and when he saw them, he ran from the tent door to meet them, and bowed himself to the ground, and said, "My Lord, if I have now found favor in Your sight, do not pass on by Your servant. Please let a little water be brought, and wash your feet, and rest yourselves under the tree. And I will bring a morsel of bread, that you may refresh your hearts. After that you may pass by, inasmuch as you have come to your servant."*

They said, "Do as you have said."

So Abraham hurried into the tent to Sarah and said, "Quickly, make ready three measures of fine meal; knead it and make cakes."

And Abraham ran to the herd, took a tender and good calf, gave it to a young man, and he hastened to prepare it. So he took butter and milk and the calf which he had prepared, and set it before them; and he stood by them under the tree as they ate.

They also ate of Lot's unleavened bread. Genesis 19:1-3, *Now the two angels came to Sodom in the evening, and Lot was sitting in the gate of Sodom. When Lot saw them, he rose to meet them, and he bowed himself with his face toward the ground. And he said, "Here now, my lords, please turn in to your servant's house and spend the night, and wash your feet; then you may rise early and go on your way."*

And they said, "No, but we will spend the night in the open square."

But he insisted strongly; so they turned in to him and entered his house. Then he made them a feast, and baked unleavened bread, and they ate.

Man is also a spirit being clothed in a material body of flesh, and hereafter as a redeemed man, to have a spirit body like unto the angels. As someone has said man is now half beast and half angel, but some day will be all angel. 1 Corinthians 15:49, *And as we have borne the image of the man of dust, we shall also bear the image of the heavenly Man.* Are men and angels then so dissimilar that under certain conditions there could not be a union between them?

Man was made in the Image of God, not only spiritually, but in a sense physically. God is a Spirit. John 4:24, *"God is Spirit, and those who worship Him must worship in spirit and truth."* It is not to be supposed God has no form. We cannot conceive of a being that has eyes and ears, and can speak, but hasn't a form. The inference from the Scriptures is that all the Higher Intelligences of the Heavenly World are patterned after the Image of God, and that pattern is of the human body, for man structurally is the Masterpiece of the Almighty. Psalms 8:3-9, *When I consider Your heavens, the work of Your fingers, the moon and the stars, which You have ordained, what is man that You are mindful of him, and the son of man that You visit him? For You have made him a little lower than the angels, and You have*

crowned him with glory and honor. You have made him to have dominion over the works of Your hands; You have put all things under his feet, all sheep and oxen; even the beasts of the field, the birds of the air, and the fish of the sea that pass through the paths of the seas. O LORD, our Lord, How excellent is Your name in all the earth!

The fact of angels appearing to men in the form of a man, and not in the form of an animal or bird is inferential evidence that angels are men. Read the statement in Genesis 3:1, *Now the serpent was more cunning than any beast of the field which the LORD God had made. And he said to the woman, "Has God indeed said, You shall not eat of every tree of the garden?"*

Observe the means of Satan under the title of Dragon in Revelation 12:7-9, *And war broke out in heaven: Michael and his angels fought with the dragon; and the dragon and his angels fought, but they did not prevail, nor was a place found for them in heaven any longer. So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world; he was cast to the earth, and his angels were cast out with him.* It implies that Satan, when it suits his purpose, takes the form of a beast, but he is generally spoken of appearing as an angel of light. 2 Corinthians 11:14, *And no wonder! For Satan himself transforms himself into an angel of light.*

Man was made in the Image of God, and after His likeness. Genesis 1:26-27, *Then God said, "Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth." So God created man in His own image; in the image of God He created him; male and female He created them.* It stands to reason that when God would manifest Himself to men, it would be in the form of a man. The assumption then of the human form, by Jesus at His Transfiguration, was the necessary law of His being. He could not have appeared in any other form and been Godlike. When the Apostle Paul speaks of Jesus as being in the form of God, and taking upon Himself the form of a servant and being made in the likeness of men he simply means Jesus took upon Himself human nature and subjected Himself to its limitations. The form of a servant is the same as the form of his master, though his knowledge may be less. Philippians 2:5-8, *Let this mind be in you which was also in Christ Jesus, who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross.*

When Jesus ascended, He ascended as a Man, and He is now in Heaven the Man Christ Jesus, 1 Timothy 2:5, *For there is one God and one Mediator between God and men, the Man Christ Jesus.* As a Man, John had a vision of Him in the midst of the seven lampstands. Revelation 1:10-20, *I was in the Spirit on the Lord's Day, and I heard behind me a loud voice, as of a trumpet, saying, "I am the Alpha and the Omega, the First and the Last," and, "What you see, write in a book and send it to the seven churches which are in Asia: to Ephesus, to Smyrna, to Pergamos, to Thyatira, to Sardis, to Philadelphia, and to Laodicea."*

Then I turned to see the voice that spoke with me. And having turned I saw seven golden lampstands, and in the midst of the seven lampstands One like the Son of Man, clothed with a garment down to the feet and girded about the chest with a golden band. His head and hair were white like wool, as white as snow, and His eyes like a flame of fire; His feet were like fine brass, as if refined in a furnace, and His voice as the sound of many waters; He had in His right hand seven stars, out of His mouth went a sharp two-edged sword, and His countenance was like the sun shining in its strength. And when I saw Him, I fell at His feet as dead.

But He laid His right hand on me, saying to me, "Do not be afraid; I am the First and the Last. I am He who lives, and was dead, and behold, I am alive forevermore. Amen. And I have the keys of Hades and of Death. Write the things which you have seen, and the things which are, and the things

which will take place after this. The mystery of the seven stars which you saw in My right hand, and the seven golden lampstands. The seven stars are the angels of the seven churches, and the seven lampstands which you saw are the seven churches.”

If the human body is not made after the pattern of the spirits in Heaven, then Jesus, in the form of a Man in Heaven, is out of harmony with His environment, and we have the anomalous condition of the second person in the Trinity now being different in form from the Father and the Holy Spirit. If Jesus came to reveal the Father, then what did He mean when He said: “*He that hath seen me, hath seen the Father*” John 14:8-11, *Philip said to Him, “Lord, show us the Father, and it is sufficient for us.”*

Jesus said to him, “Have I been with you so long, and yet you have not known Me, Philip? He who has seen Me has seen the Father; so how can you say, show us the Father? Do you not believe that I am in the Father, and the Father in Me? The words that I speak to you I do not speak on My own authority; but the Father who dwells in Me does the works. Believe Me that I am in the Father and the Father in Me, or else believe Me for the sake of the works themselves.”

Jesus was a revelation of God in His person as well as in His works? Doesn't text tell us that no mortal being in the flesh can look on the person of God and live? Exodus 33:18-23, *And he said, “Please, show me Your glory.”*

Then He said, “I will make all My goodness pass before you, and I will proclaim the name of the LORD before you. I will be gracious to whom I will be gracious, and I will have compassion on whom I will have compassion.” But He said, “You cannot see My face; for no man shall see Me, and live.” And the LORD said, “Here is a place by Me, and you shall stand on the rock. So it shall be, while My glory passes by, that I will put you in the cleft of the rock, and will cover you with My hand while I pass by. Then I will take away My hand, and you shall see My back; but My face shall not be seen.”

It was necessary for Jesus to veil His Deity in human flesh, but the veil of the flesh became transparent on the Mount of Transfiguration, and three of His Disciples beheld His Glorious Heavenly Form, that of a man. Matthew 17:1-2, *Now after six days Jesus took Peter, James, and John his brother, led them up on a high mountain by themselves; and He was transfigured before them. His face shone like the sun, and His clothes became as white as the light.* John 1:14, *And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.* 2 Peter 1:16-18, *For we did not follow cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty. For He received from God the Father honor and glory when such a voice came to Him from the Excellent Glory: “This is My beloved Son, in whom I am well pleased.” And we heard this voice which came from heaven when we were with Him on the holy mountain.*

We know from the first three chapters of Genesis that God visited the Garden of Eden and talked with Adam. We also know that Satan, a fallen angel, also was a visitor to the Garden, for it was there he tempted the first pair. May it also not be true that Adam and Eve had other angelic visitors, because of the kinship between them? It would be interesting to know the relationship between the Adamic and Angelic races had Adam not fallen into a state of sin. Is not the difference between them, caused by the Fall, more of a spiritual than a physical one, and if so, how do we know then that physical intercourse was not a possibility? What effect the Fall had upon the physical state of Adam and Eve is an interesting question. We are told that as a result of the Fall their eyes were opened and they knew they were naked. Genesis 3:7, *Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves coverings.* Why did they not know this before? Is it true, as some have supposed, that before the Fall, a sort of halo acted as a veil to hide their nakedness, and by the Fall, they lost this? The special pair was told to be fruitful, multiply, and replenish the earth along with the general order to mankind. Genesis 1:28 KJV, *And God blessed them, and God said unto them, “Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion*

over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.” This verse shows that the earth had been inhabited before, otherwise there was no need to replenish the earth.

The inference is: a union between male and female would have been of the most pure and chaste character, but the Fall so changed the human heart as to cause man to fall below the state of his creation by yielding to lust. If this is true of fallen man, why not true of fallen angels? The Fall of man did not sever completely the communication of angelic beings with the human race. We see no reason fallen angelic beings could not be attracted by the beauty and comeliness of the females of a race, inferior, but not so far removed from them, and desire an intimate companionship with them.

I believe this statement also provides a possible answer to a question that I have had for years and not given sufficient thought. From where did the concept of desire come from? It appears this was not an original concept given to any of God’s created beings. It is not until after the Fall that this term comes into play and may be shown by reading Genesis 3:16, *To the woman He said: “I will greatly multiply your sorrow and your conception; in pain you shall bring forth children; your desire shall be for your husband, and he shall rule over you.”* It is the first verse where desire is used in the Bible, and used after the Fall. Would it not make sense that the want, or desire to have intimate companionship between husband and wife, Adamic and Angelic race, or the basic of facts, between male and female, is the root of desire? If this is the case, it seems desire came from the created and not the Creator.

In Revelation 12:7-12 we read, *And war broke out in heaven: Michael and his angels fought with the dragon; and the dragon and his angels fought, but they did not prevail, nor was a place found for them in heaven any longer. So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world; he was cast to the earth, and his angels were cast out with him.*

Then I heard a loud voice saying in heaven, “Now salvation, and strength, and the kingdom of our God, and the power of His Christ have come, for the accuser of our brethren, who accused them before our God day and night, has been cast down. And they overcame him by the blood of the Lamb and by the word of their testimony, and they did not love their lives to the death. Therefore rejoice, O heavens, and you who dwell in them! Woe to the inhabitants of the earth and the sea! For the devil has come down to you, having great wrath, because he knows that he has a short time.” Within this passage we read that when Satan and his angels are cast out of the Heavens and onto the earth there will be a great woe. This will be in the midst of the Tribulation Period, and we read the following in Luke 17:26-27, *“And as it was in the days of Noah, so it will be also in the days of the Son of Man: They ate, they drank, they married wives, they were given in marriage, until the day that Noah entered the ark, and the flood came and destroyed them all.”* The implication herein implies that it may be that this new invasion of the earth by Fallen Angels will be attended with like conduct on their part as that of the fallen angels of Noah’s day.

There is a statement in Genesis 3:15, that seems to throw considerable light on the subject we are discussing. It reads in the KJV, *“I will put enmity between thee (Satan) and the woman (Eve), and between thy seed (Antichrist) and her Seed (Christ): It (Christ) shall bruise thy head, and thou (Antichrist) shall bruise His heel.”* From this it seems clear that Satan has the power of procreation, and that he will beget a son, the Antichrist, called in 2 Thessalonians 2:3, the son of perdition, *Let no one deceive you by any means; for that Day will not come unless the falling away comes first, and the man of sin is revealed, the son of perdition.* Perdition is a place as shown in Revelation 17:8, *“The beast that you saw was, and is not, and will ascend out of the bottomless pit and go to perdition. And those who dwell on the earth will marvel, whose names are not written in the Book of Life from the foundation of the world, when they see the beast that was, and is not, and yet is.* Revelation 17:11, *“And the beast that was, and is not, is himself also the eighth, and is of the seven, and is going to perdition.*

Perdition is also a condition into which men may fall, 1 Timothy 6:9, *But those who desire to be rich fall into temptation and a snare, and into many foolish and harmful lusts which drown men in destruction and perdition.* Hebrews 10:39, *But we are not of those who draw back to perdition, but of those who believe to the saving of the soul.* The author of perdition is Satan, and Antichrist (man of sin) in the above passage is called the son of perdition because he is the son of the author of perdition, or Satan.

As Christ was born of a virgin by the Holy Spirit, without the instrumentality of a human father, so it would appear that Antichrist, in imitation of the birth of Christ, is to be born of a woman (not necessarily a virgin) with Satan as his father. This is no new view and has been held by many of God's spiritually minded children since the days of the Apostle John. If Satan has the power of procreation, then couldn't other Fallen Angels also have this same power or ability?

As further evidence to the possibility of angelic beings having intercourse with human beings, it might be well to cite the treatment of the angels that came to Sodom by the men of that city. Incidentally, the Sodom event is connected to the account of the Fallen Angels in 2 Peter 2:4-6, and Jude 6-7. From the account in Genesis 19:1-11, *Now the two angels came to Sodom in the evening, and Lot was sitting in the gate of Sodom. When Lot saw them, he rose to meet them, and he bowed himself with his face toward the ground. And he said, "Here now, my lords, please turn in to your servant's house and spend the night, and wash your feet; then you may rise early and go on your way."*

And they said, "No, but we will spend the night in the open square."

But he insisted strongly; so they turned in to him and entered his house. Then he made them a feast, and baked unleavened bread, and they ate. Now before they lay down, the men of the city, the men of Sodom, both old and young, all the people from every quarter, surrounded the house.

And they called to Lot and said to him, "Where are the men who came to you tonight? Bring them out to us that we may know them carnally."

So Lot went out to them through the doorway, shut the door behind him, and said, "Please, my brethren, do not do so wickedly! See now, I have two daughters who have not known a man; please, let me bring them out to you, and you may do to them as you wish; only do nothing to these men, since this is the reason they have come under the shadow of my roof."

And they said, "Stand back!" Then they said, "This one came in to stay here, and he keeps acting as a judge; now we will deal worse with you than with them." So they pressed hard against the man Lot, and came near to break down the door. But the men reached out their hands and pulled Lot into the house with them, and shut the door. And they struck the men who were at the doorway of the house with blindness, both small and great, so that they became weary trying to find the door.

It is clear the men of Sodom sought to seize the two angels that came to Lot that they might commit the unnatural vice of sodomy with them, as described in Romans 1:26-27, *For this reason God gave them up to vile passions. For even their women exchanged the natural use for what is against nature. Likewise also the men, leaving the natural use of the woman, burned in their lust for one another, men with men committing what is shameful, and receiving in themselves the penalty of their error which was due.*

When Moses sent the twelve spies into Canaan, Numbers 13:1-33, *And the LORD spoke to Moses, saying, "Send men to spy out the land of Canaan, which I am giving to the children of Israel; from each tribe of their fathers you shall send a man, every one a leader among them." So Moses sent them from the Wilderness of Paran according to the command of the LORD, all of them men who were heads of the children of Israel. Now these were their names: from the tribe of Reuben, Shammua the son of Zaccur; from the tribe of Simeon, Shaphat the son of Hori; from the tribe of Judah, Caleb the son of Jephunneh; from the tribe of Issachar, Igal the son of Joseph; from the tribe of Ephraim, Hoshea the son of Nun; from the tribe of Benjamin, Palti the son of Raphu; from the*

tribe of Zebulun, Gaddiel the son of Sodi; from the tribe of Joseph, that is, from the tribe of Manasseh, Gaddi the son of Susi; from the tribe of Dan, Ammiel the son of Gemalli; from the tribe of Asher, Sethur the son of Michael; from the tribe of Naphtali, Nahbi the son of Vophsi; from the tribe of Gad, Geuel the son of Machi. These are the names of the men whom Moses sent to spy out the land. And Moses called Hoshea the son of Nun, Joshua.

Then Moses sent them to spy out the land of Canaan, and said to them, "Go up this way into the South, and go up to the mountains, and see what the land is like: whether the people who dwell in it are strong or weak, few or many; whether the land they dwell in is good or bad; whether the cities they inhabit are like camps or strongholds; whether the land is rich or poor; and whether there are forests there or not. Be of good courage. And bring some of the fruit of the land." Now the time was the season of the first ripe grapes. So they went up and spied out the land from the Wilderness of Zin as far as Rehob, near the entrance of Hamath. And they went up through the South and came to Hebron; Ahiman, Sheshai, and Talmai, the descendants of Anak, were there. (Now Hebron was built seven years before Zoan in Egypt.) Then they came to the Valley of Eshcol, and there cut down a branch with one cluster of grapes; they carried it between two of them on a pole. They also brought some of the pomegranates and figs. The place was called the Valley of Eshcol, because of the cluster which the men of Israel cut down there. And they returned from spying out the land after forty days. Now they departed and came back to Moses and Aaron and all the congregation of the children of Israel in the Wilderness of Paran, at Kadesh; they brought back word to them and to all the congregation, and showed them the fruit of the land.

Then they told him, and said: "We went to the land where you sent us. It truly flows with milk and honey, and this is its fruit. Nevertheless the people who dwell in the land are strong; the cities are fortified and very large; moreover we saw the descendants of Anak there. The Amalekites dwell in the land of the South; the Hittites, the Jebusites, and the Amorites dwell in the mountains; and the Canaanites dwell by the sea and along the banks of the Jordan."

Then Caleb quieted the people before Moses, and said, "Let us go up at once and take possession, for we are well able to overcome it."

But the men who had gone up with him said, "We are not able to go up against the people, for they are stronger than we." And they gave the children of Israel a bad report of the land which they had spied out, saying, "The land through which we have gone as spies is a land that devours its inhabitants, and all the people whom we saw in it are men of great stature. There we saw the giants (the descendants of Anak came from the giants); and we were like grasshoppers in our own sight, and so we were in their sight."

From where did these giants, called Nephilim in the KJV, of Genesis 6:1-4 come? They did not come from the other side of the Flood, unless there was such blood in Noah and his sons and their wives. We must believe God did not allow that because the purpose of the Flood was to destroy such contamination of the race. Doesn't it seem more likely that even after the Flood, there were some sporadic cases of angelic intercourse with the daughters of men? Wasn't this the reason why God called for the extermination of the Canaanites, that He might blot out the descendants of the Nephilim? This interpretation is confirmed by the words of Genesis 6:4, *There were giants on the earth in those days (before the Flood), and also afterward, when the sons of God came in to the daughters of men and they bore children to them. Those were the mighty men who were of old, men of renown.* We see there were giants occurring after the Flood. The statement that the sin of the fallen angels was: They left their first estate, or the Kingdom of the Air, to descend to the earth for the purpose of going after strange flesh. The strange flesh was the daughters of men and this ought to forever settle the character of that sin to every one who believes the word of God.

Lastly, the monstrous character of the offspring of the Sons of God and the daughters of men is proof that the Sons of God were not ordinary men. Their offspring were giants and mighty men, who were so wicked it is said of them, Genesis 6:5, *Then the LORD saw that the wickedness of man (giants and mighty men) was great in the earth, and that every intent of the thoughts of his heart was only evil continually.*

Godly men have married ungodly women, but their offspring have never been such monstrosities as the offspring of the Sons of God and the daughters of men of Noah's day. The word translated giant means the fallen ones, which is further evidence that the giants of those days were sons of fallen angels. The sons of Seth and the daughters of Cain had doubtless often intermarried before that time, but no such children were born to them or they would have already appeared. Why don't Mighty Men spring from the union of godly men and godless women today? Is it not a fact that the offspring of such persons are not, as a rule, above the average size of mankind? On the contrary we would expect the offspring of angelic and human beings to be out of the ordinary, and we would be surprised if they were not. We would expect them not only to be great in size, but in mentality, whereas in modern times giants are not conspicuous for mentality.

As the older nations of the earth have traditions, and in some cases these traditions hold records of the Flood, showing they can trace their origin back to that catastrophe. We have in these traditions the source or origin whence the classic writers of antiquity obtained their conception of the gods and demigods whose loves for members of the human race led to the birth of beings half human and half divine. Thus the writers of antiquity, who must have had some basis for their stories, indirectly confirm our contention that the Sons of God of Genesis 6:1-4, whose descendants are described as Mighty Men, were more than human. They were of heavenly origin!

We should now understand the phrase the sons of God and understand we are talking about fallen angels. This group of fallen angels make up a special class that is being held in prison until the Day of Judgment.

The next subject Genesis tells us is the story of Noah and the building of the ark. For a moment, let us go back to the verse from 2nd Peter and look at something stated there that is not told in Genesis. 2 Peter 2:4-5: *For if God did not spare the angels who sinned, but cast them down to hell (Tartaros) and delivered them into chains of darkness, to be reserved for judgment; and did not spare the ancient world, but saved Noah, one of eight people, a preacher of righteousness, bringing in the flood on the world of the ungodly.* I underlined the portion I want you to see. When you read the story of Noah, did you read anything about him being a preacher? Do you recall my questions pertaining to the sixth and seventh chapters of Genesis: was there any question about Noah being a preacher? So tell me, when did Noah preach?

I cannot give you an exact time frame, because this answer has not been left for us in the Bible. However, because of the story presented concerning the building of the ark, I think Noah had sufficient time to be a preacher to many people. Look at this through my eyes for a moment. *Noah found grace in the eyes of the Lord* in Genesis 6:8. If we do some quick math we find that *Noah was five hundred years old* Genesis 5:32 when his sons were born and he was *six hundred* years old Genesis 7:11 when the rains came. It appears Noah worked one hundred years to build the ark. Now, think if you were a member of society that had never seen rain. Oh! I see! Well turn back to Genesis 2:5 where the verse reads, *for the Lord God had not caused it to rain upon the earth.* The next occurrence of the word rain is in Genesis 7:4. So, once again, I ask if you had not seen rain and there was a man in your neighborhood that started building this great big object of wood, wouldn't you be a little bit curious to know what he was doing? As Noah tried to explain what an ark was, or maybe what a boat was, or maybe about water falling from the sky that is called rain, maybe, just maybe, Noah had a chance over the hundred year period to preach righteousness to the ungodly. Perhaps they laughed at him and set up their grilling pit,

and had a few beers as they watched Noah build the ark. No one was concerned and the project took on the appearance of a big block party with music, dancing, a little wine, and wild lustful men and women having their fun in the bushes. All the while, they all thought in their mind Noah and his sons were nuts. Then as the door of the ark closed, the first drop of rain fell upon one man's face, then another, then another. Soon they were all beating upon the door and begging to get inside the ark. It is such a sad story, and yet, mankind who study the Bible have not seen the other story that is hidden in this story of Noah.

I have already made the statement that some of the beginning rests in the end and some of the end rests in the beginning. Jesus knew this to be true and He also knew the plan of God the Father and that which would occur in the distant future. Another point I have made is how you must read the Bible and then read again to grasp the meanings. This is one of those places where there doesn't seem to be a connection. If you look through Strong's for Noah it shows that in the New Testament the word only appears in Hebrews and Peter. So how can I show you a connection from a statement of Jesus that goes back to Noah? Well, it gets into how the translations are made from Hebrew and Greek and what the compilers of the King James did with those translations. In the Old Testament the name Noah appears, however in the Gospels of the New Testament, there is no name of Noah, according to Strong's. The fact is that the Greek form of the name Noah is used and that would be Noe as used in Matthew 24:37-38. Now, in this story, the disciples have come to Jesus and asked him in verse 3 of chapter 24, *Tell us, when shall these things be? And what shall be the sign of thy coming, and of the end of the world?* Jesus' answer that refers to Noah rests in verses 37-38 referenced above, *But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark.*

I have also told you truth about the Word of God and that important truths are stated twice. So, for this to be an important truth, there must be a confirmation verse and we find it in the following, Luke 17:26-30, *And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed.*

In both cases we are told by Christ that the coming of the Son of Man will be just as the days of Noah. In the Luke account we even see the inclusion of the situation at Sodom at the time Lot was in that city. Here is another point to learn. God represents completion, thus all things that had a beginning must come full circle to a closing or completion. There will not be a break that allows chaos! Therefore, some of the end will rest in the beginning and some of the beginning will rest in the end.

In this case Christ told us if we want to understand the Second Coming to look at the account of Noah and the flood! In chapter six of Genesis, we studied many things that revolved around the story of Noah and the flood. We saw that a specific group of fallen angels were the cause of the flood. We could also say there exists the possibility of Satan's angels again having sex with women in the last days. Remember, the angels of Satan's group are fallen angels, not because of having carnal knowledge with women, but instead, because of their following Satan's lies. We also saw these fallen angels referenced here were reserved in a special place of the abyss until the Great White Throne Judgment. We saw there were sporadic occurrences of giants after the flood, thus the possibility this could happen again.

What else is there in the story of Noah that we can learn about the removal (taking out) of the true church? This is an interesting question and there is a most interesting answer. Part of the answer comes from Revelation in telling the story of the two witnesses, one being suspected to be Elijah and the other Moses. Strange, why Elijah and Moses? Well, because they were the two who were sent to

Christ at the Mount of Transfiguration. What was really so special about that one particular event? Christ knew His time of glory was getting near and yet the flesh side of Him feared what was coming. This can be confirmed in Luke 9:30-31 NIV, *Two men, Moses and Elijah, appeared in glorious splendor, talking with Jesus. They spoke about his departure, which he was about to bring to fulfillment at Jerusalem.* Now, let us suppose the reason Elijah and Moses were sent to comfort Christ went something like this:

Moses said unto Joshua (Christ), “Why is it that this, which you must do, bothers You so? Look at me, I lived, I died and I am now in Our Father’s house.”

Then Elijah said to Joshua, “Look at myself, I lived, I did not die, and yet I am in Our Father’s house.”

Together they both said, “It does not matter how Our Father may take You from this life, what matters is that You fulfill His will for You.”

Why all this? What do Elijah and Moses have to do with the story of Noah? They themselves don’t, but there was another who God took from the earth. Just as Christ used the story of Jonah to illustrate His resurrection from the grave, He tells us to look at the story of Noah to see the events pertaining to His Second Coming. Here’s the question: How many preachers (righteous men) were there before the flood? I thought I might get that answer. Yes! Noah was a righteous man and that is confirmed by Genesis 6:9 *This is the genealogy of Noah. Noah was a just man, perfect in his generations. Noah walked with God.* He was also a preacher, confirmed in 2 Peter 2:5, *and did not spare the ancient world, but saved Noah, one of eight people, a preacher of righteousness, bringing in the flood on the world of the ungodly.* But was Noah the only righteous man prior to the flood? Well, let’s look again at the statement about Noah in Genesis 6:9. Doesn’t it say that Noah walked with God? Is this statement made about anyone else prior to the flood?

Well, well, isn’t that strange! Genesis 5:22-24, *After he begot Methuselah, Enoch walked with God three hundred years, and had sons and daughters. So all the days of Enoch were three hundred and sixty-five years. And Enoch walked with God; and he was not, for God took him.* This scripture tells us that Enoch walked with God 300 years? Even stranger is what we find in verse 24. Doesn’t it say that *Enoch walked with God; then he was no more, because God took him away*? Isn’t that what we are now looking at as the next occurrence regarding the true church? Doesn’t wisdom enter at this point and tell us it would be wise to study this closely to determine if there are parallels between the two events?

We already know from what we have gone through that both the true church and Enoch were taken out or are to be taken out prior to a period of God’s wrath. In the case of Enoch, the point of wrath is the flood, and in the case of the true church, the point of wrath is the tribulation. Let’s look a little closer at the story of Enoch. Genesis 5:21-22, *Enoch lived sixty-five years, and begot Methuselah. After he begot Methuselah, Enoch walked with God three hundred years, and had sons and daughters.* Enoch was 65 when Methuselah was born. Verse 22 tells us something very important. Notice that Enoch’s walk with God did not start until Methuselah was born. What was so special about the birth of Methuselah that it caused his father to turn to God and walk with God for the next 300 years? This walk with God was so special that God himself did not permit Enoch to die, instead God took him.

Now, let’s go back to the true church. Is there anything that currently holds back the tribulation? What I want you to understand is this: there is an identified restrainer who’s presence holds back the coming of the tribulation and also the coming of the Antichrist. **This current restrainer must be removed before the wrath of the tribulation can take place** We have seen many examples of the true church being removed in the teachings Paul gave to the Thessalonians, as recorded in the first letter to them.

However, there is a second letter to the Thessalonians, and in that letter we learn more of Paul's teaching to them. I must stop for a moment and make a statement. Over the course of the last twenty years I have observed each time I venture upon the truth of God, study it and take it to heart, Satan becomes highly agitated and does everything he can to persuade me to turn from this knowledge, saying it is not the traditional view, etc., etc. I have had to learn the full meaning of putting on the armor of God and the authority Christ left with the true church.

It would seem to me similar things must have occurred to the Thessalonians. Surely there must have been a false letter sent to this church claiming to be from Paul. I say this because of what we find recorded in 2 Thessalonians 2:2, *not to be soon shaken in mind or troubled, either by spirit or by word or by letter, as if from us, as though the day of Christ had come.* Paul goes on to tell them the rebellion must occur and the man of lawlessness be revealed. The answer we are looking for is in the verses from 2 Thessalonians 2:5-12, *Do you not remember that when I was still with you I told you these things? And now you know what is restraining, that he may be revealed in his own time. For the mystery of lawlessness is already at work; only He who now restrains will do so until He is taken out of the way. And then the lawless one will be revealed, whom the Lord will consume with the breath of His mouth and destroy with the brightness of His coming. The coming of the lawless one is according to the working of Satan, with all power, signs, and lying wonders, and with all unrighteous deception among those who perish, because they did not receive the love of the truth, that they might be saved. And for this reason God will send them strong delusion, that they should believe the lie, that they all may be condemned who did not believe the truth but had pleasure in unrighteousness.* Notice the statement in verse 7 *...only He who now restrains will do so until He is taken out of the way.*

Who is it that must be taken out of the way for the man of lawlessness to be revealed? The answer rests in what Christ said about the coming Comforter or Holy Spirit. In John 16:5-16, *"But now I go away to Him who sent Me, and none of you asks Me, where are You going? But because I have said these things to you, sorrow has filled your heart. Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you. And when He has come, He will convict the world of sin, and of righteousness, and of judgment: of sin, because they do not believe in Me; of righteousness, because I go to My Father and you see Me no more; of judgment, because the ruler of this world is judged. I still have many things to say to you, but you cannot bear them now. However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come. He will glorify Me, for He will take of what is Mine and declare it to you. All things that the Father has are Mine. Therefore I said that He will take of Mine and declare it to you. A little while, and you will not see Me; and again a little while, and you will see Me, because I go to the Father."* We see some of what Christ said about the Holy Spirit. Christ said He must go away for the Comforter to come. In similar fashion, the Comforter must go away for the man of lawlessness to come. This is shown in 2 Thessalonians 2:7b NIV, *... but the one who now holds it back will continue to do so till he is taken out of the way.* Returning to Genesis and the flood event, there surely was one who was the restrainer for that time. This parallel answer is in the account of Enoch and the birth of Methuselah. Notice Enoch did not walk with God until Methuselah was born. We can also check scripture to see that Methuselah was the oldest living person. Here's the answer my spirit tells me. As long as Methuselah lived, the flood was held off and when he died the flood came. Surely, this must be close to the correct answer for Enoch to suddenly change heart and walk with God for the next 300 years. He was so close to God that God did not permit him to die, but instead took him.

What about Noah and his sons and their wives? How do they come into all this and what is the parallel to the church? Let's compare notes to this point. Enoch was taken out by God and Methuselah was the restrainer of the flood. Similarly, when the true church is taken out and the Holy Spirit is the

restrainer that will be removed. So, to what do those remaining have to look forward? They're looking at God's wrath. Even so, we see there are those who were and will be protected by God. In the case of the flood it was Noah, his sons and their wives, eight people, who were sealed by God. Oh! You didn't catch that part where God sealed Noah. I guess I must see things a little different, but now you look at Genesis 7:16, the last sentence. Doesn't it say, "*Then the Lord shut him in?*" Doesn't that mean God himself sealed the door to the ark?

Now, let's look at the taking out event of the church. We see there are three groups who have to go through the tribulation. We see the Gentile believers, the Jewish believers and the unbelievers. Next notice what happens in Revelation 7:3 NIV, "*Do not harm the land or the sea or the trees until we put a seal on the foreheads of the servants of our God.*" Let's once again review this single parallel point. Noah and his family were not taken out prior to the flood. They were sealed in the ark by God and protected, and they had to go through the flood event. At the end of this age, those who are left behind must make a choice between belief and disbelief. Those who then believe will be sealed, however they must go through the tribulation. Notice one thing we can say, even though those who believe are sealed, there is nothing that says they will make it to the end of the tribulation. In fact we can see that some, both Jew and Gentile believers, will die because of their belief in Christ. Revelation 6:11, *Then a white robe was given to each of them; and it was said to them that they should rest a little while longer, until both the number of their fellow servants and their brethren, who would be killed as they were, was completed.*

Now for the awesome truth! In both events most died or will die. In the flood event everyone on earth perished. Yes! I said that correctly because Noah, his sons, and their wives, eight people, were not on the earth, they were in the sealed ark. In similar manner, the unbelievers of the tribulation period will all die. I know some of you don't believe this and want to be shown. I will show you, but not just yet. I'll save the answer for our discussion on the millennium as we study the Revelation.

That concludes the deep spiritual portion of the Noah story. There are a couple of quick side points that can be made. How many of every living thing did Noah take on the ark? Really! I thought you might say two because that is what tradition tells you. What if I told you that there was a group of animals taken upon the ark with seven males and seven females in that group? Would you believe me? Look at Genesis 7:2-3 KJV, *Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that are not clean by two, the male and the female. Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of the earth.* There is also the covenant that God makes between Himself and mankind through Noah. As we begin the ninth chapter of Genesis there is another problem. Look at verse 1. Aren't we told that Noah and his sons are to be fruitful and multiply and replenish the earth? Aren't we also told the following, Genesis 7:17-24, *And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth. And the waters prevailed, and were increased greatly upon the earth; and all the high hills, that were under the whole heaven, were covered. Fifteen cubits upward did the waters prevail; and the mountains were covered. And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the breath of life, of all that was in the dry land, died. And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they there were with him in the ark. And the waters prevailed upon the earth an hundred and fifty days.*

We have discussed that there were two creations of mankind, one general and one specific. We understand that the wives of Cain and Seth came from the general population, and the Bible itself is a history of God's chosen people. Here's the problem: How do we explain the flood event and have just the eight upon the ark to replenish the earth? If that was the case do we once again get back to the sin

of incest and God permitting such an act to occur. I'll use the King James version of the Bible for this discussion and would like to point out several verses of scripture. Let's see what you think afterward. First, I've copied a portion of the verses above so we may look closely at the following: *And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man.* I've underlined two groups of three words. Look at the last group first *and every man*. It seems from these words that mankind is to be wiped out by God, but notice the other three words underlined *all flesh died*. From these three words we should be able to understand that God defines mankind as flesh, just as He identifies pig flesh, or cat flesh, or cow flesh, or fowl flesh, or lion flesh, or even insect flesh. I say this because of the wording of the passage that we are studying. Doesn't it say all flesh died and then the passage identifies the various kinds of flesh and concludes with man? We should understand that scripture proves God did not do this deed of which He had spoken unto Noah. I know, once again you are from Missouri and say, "Show me!" for statements made by God that He was going to destroy every living thing. Genesis 6:7, *And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.* God followed with, Genesis 6:13, *And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.* He continued with, Genesis 6:17, *And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die.*

However, there is a covenant that God makes with Noah in Genesis 6:18-21 that says, *But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee, to keep them alive. And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them.* Now, follow that with the following verses, Genesis 7:14-16, *They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort. And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life. And they that went in, went in male and female of all flesh, as God had commanded him: and the Lord shut him in.*

Please tell me something. Haven't we already defined mankind as a type of flesh? Doesn't mankind have the breath of life within him? Then doesn't it stand to reason that just as the two creations of mankind were hidden at the beginning of Genesis, so also is the care and saving of the general mankind flesh in these verses? This verse would then allow mankind as a whole, and God's chosen people, to both go forward just as they did with the sixth day creation and the placement of the special man Adam into the Garden. Again remember we are speaking that the Bible represents the history of God's chosen people and not mankind in general. Therefore, it is the hidden double creation in Genesis chapters 1 and 2. And now, with the destruction of the earth, we see the descendants of God's chosen people being tasked with the saving of all flesh, yes even human flesh from the general creation that took place on the sixth day of God's Creation. There is one thing I cannot really tell you and that is the classification of clean versus unclean for the general creation of human flesh. At any rate, there are at least two other males and two other females on the ark about which nothing else is said.

The other note we must make concerning the story of Noah happens to be part of the curse placed on Canaan. Look at the following: *And he drank of the wine, and was drunken; and he was uncovered within his tent. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. And Shem and Japheth took a garment, and laid it upon both their shoulders, and*

went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness. When we read this it would seem we are speaking of nudity and that of itself should be pretty harmless. Our society places boys with boys and girls with girls in gym classes all across this country. Our military forces have large shower rooms with many shower heads for the purpose of bathing. So, it would seem this is an innocent sighting which Ham has made. Now, I'll let you read Leviticus 18:6-19 on your own. However I do want to show you the conclusion of all this in the following two verses. Look first at Leviticus 20:11, *And the man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall surely be put to death; their blood shall be upon them.* And also, Leviticus 20:20-21, *And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin; they shall die childless. And if a man shall take his brother's wife, it is an unclean thing: he hath uncovered his brother's nakedness; they shall be childless.* It may appear to us today that the act of Ham was of no consequence; and yet text in Leviticus would certainly give us a different point of view. My best guess is that Ham and Noah's wife were not put to death because the law had not been put into place when this happened. Finally, Noah, even though he was terribly mad and hurt knew God had blessed Ham and that he could not curse Ham, even with what he had done. Therefore Ham's son was cursed instead of Ham.

Finally, there is a map illustrating the *Table of Nations* identified in Chapter 10.

Chapters 12-50

The story of Abram, later changed to Abraham, will be the next task we will discuss. There is so much we should grasp from this one man and this may take several pages to cover. Bear with me as we go through this. We will get to another point of transition. I will admit here that the discussion text for Abraham will take on a slightly different approach. There are two key points to grasp in the story of Abraham. One is the covenants God made with Abram, later Abraham, and the other is Abraham's great faith. We are first going to go through the covenants God made with Abraham.

We begin our discussion with the person known as Abraham (Ibrahim to the Moslems), for it is through this one man that Jewish, Christians and Moslems all identify as patriarch of their faith and belief. Although it is not generally known, it is nevertheless true that God made two covenants with Abraham, or, rather, that he made one with Abram and another with that same man after his name was changed to Abraham. This change of name was made so it might harmonize with the new character and the new order of things as they pertain to the covenant man.

The first, or Abram, covenant was made when the man was ninety-nine years old, but the second, or Abraham, covenant was not made until this man was called upon to make the one great sacrifice of his life.

The text of the first of these covenants follows in Genesis 17:1-8 NKJV, *When Abram was ninety-nine years old, the Lord appeared to Abram and said to him, "I am Almighty God; walk before Me and be blameless. And I will make My covenant between Me and you, and will multiply you exceedingly."*

Then Abram fell on his face; and God talked with him, saying: "As for Me, behold, My covenant is with you, and you shall be a father of many nations. No longer shall your name be called Abram, but your name shall be Abraham; for I have made you a father of many nations. I will make you exceedingly fruitful; and I will make nations of you, and kings shall come from you. And I will establish My covenant between Me and you and your descendants after you in their generations, for an everlasting covenant, to be God to you and your descendants after you. Also I give to you and your descendants after you the land in which you are a stranger, all the land of Canaan, as an everlasting possession; and I will be their God."

We see at once that the great feature of this covenant is a multiplicity of descendants (seed in the KJV) for a man who up to this point has been childless, and this multitude of people are to become, not one great nation, not simply a plurality of nations, but a large plurality, i.e., **MANY NATIONS**. With the great majority of Bible students, and with most schools of Biblical thought, the fact that the Lord, when making this covenant, promised Abram he should become *the father of more than one nation* is entirely overlooked. The general trend of the teaching is, that of all the people who dwell upon the face of the earth, the Hebrew people are distinctively the people, the one nation only, that is composed of the seed of Abraham. That they alone are the chosen people of God whose national story makes up the great bulk of Biblical history and prophecy. But such cannot be the case, for if God has fulfilled the first promise He made to the father of the Hebrew people, He has made it possible for the people of some of the other nations of earth to stand side by side with that one, and with them to say *Abraham is our father*. Just to insure that we are on the same page look at Genesis 12:3 KJV, "*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.*"

One special and very important feature of this covenant is that among this multitude of Abrahamic seed, there is to be a royal, or kingly line. We must understand that some of the posterity of Abraham will become the rulers of these nations that shall owe their origin to one common ancestor. For the Lord not only promised Abraham that kings should come out of his loins, but when He reiterated the promises

of His covenant to Sarai, the barren wife of Abraham, He said in Genesis 17:16, “... *and she shall be a mother of nations; kings of peoples shall be from her.*” So her name was changed to Sarah, i.e., Princess, that she, too, might have a name which would be in harmony with her new character, for only a princess may be the mother of kings.

Another special feature of this covenant is the consideration of land, which involves the land of Canaan in an everlasting bond, not only of ownership, but of possession. The everlasting possession of that land by its lawful heirs may have begun, for at this writing, we all know the nation of Israel was established in 1948. However, the everlasting possession, as part of the covenant with Abraham, may not take place until the Second Advent.

One other very important feature of this covenant is it is wholly unconditional. That is, the Lord has promised, irregardless of the moral or spiritual character of the people themselves, to so increase the posterity of the Abrahamic lineage that nationally, they shall become all the covenant promises.

Centuries after the giving of this covenant, when the Abrahamic posterity of Hebrew people was quite numerous, and while they were still together in one nation, the Lord made a covenant with them that was conditional. But they broke faith with Him, and violated that covenant’s specific conditions. Since it is true that in contracting or conditional covenants, there is both a party of the first and a party of the second part, and the law is when either party breaks the conditions, the other is not held, or bound, by them. Hence when the covenant people broke their part of the contract, God was no longer bound, and said in Hebrews 8:9, “... *because they did not continue in my covenant, and I disregarded them,*” says the Lord. Thus that covenant was annulled. But in this covenant, that we have under consideration, God has assumed all responsibility, and to His integrity alone must we look for its fulfillment. For while it is true that both God and Abraham are parties to this covenant, we well know who has pledged Himself, whose will it expresses, who to expect to keep His word inviolate, and who will be to blame if this covenant goes by default.

The second covenant that God made with Abraham was not made until many years after the first. It was made at a time when Abraham had just offered his only son, who was the first of the promised many, as a sacrifice. By faith Abraham was obedient to the command of Him who produced that son by His creative power. This act should be taken as an expression of faith in the resurrective power of that same covenant-making God. We must remember that Abram and Sarai were both old, or viewed by some as dead, when God established the first covenant. It is recorded as follows in Genesis 22:15-18, *Then the Angel of the Lord called to Abraham a second time out of heaven, and said: “By Myself I have sworn, says the Lord, because you have done this thing, and have not withheld your son, your only son— blessing I will bless you, and multiplying I will multiply your descendants as the stars of the heaven and as the sand which is on the seashore; and your descendants shall possess the gate of their enemies. In your seed all the nations of the earth shall be blessed, because you have obeyed my voice.”*

Before noticing the one great feature of this covenant, I wish to call your attention to some of the minor points. The first point is that it is also unconditional, *By Myself I have sworn*, by the declaration of the Covenant Maker. Hence this covenant can neither be broken nor annulled, because as in the first, God alone is the responsible party.

Another point is, there is a repetition and confirmation of the multiplicity of children of the first covenant, to which is added the first detail of what shall be a national characteristic of Isaac’s multiplied seed in their relationship to other nations. Genesis 22:17, *Your descendants shall possess the gates of their enemies.*

Now, the Lord usually gives Himself two witnesses, or doubles His promises and prophecies, as in the case of Pharaoh when he had dreamed the same thing twice. Joseph told him the reason the dream was doubled to him was because the thing that it signified was of God! So it was with this

possessing of the gates of their enemies blessing. The double or second witness came through Rebekah. Rebekah had consented to accompany Abraham's servant and become the wife of Isaac. Therefore it would be through Rebekah this great multitude of people must come, along with this gate promise. This confirmation came as a parting blessing from her brothers, who, it seems, were inspired with the spirit of prophecy; for it is recorded that they blessed her. Genesis 24:60, "*Our sister, may you become the mother of thousands of ten thousands; and may your descendants possess the gates of those that hate them.*"

But the one great special feature of this second covenant that God made with Abraham is most certainly couched in the following words as recorded in the following. Genesis 22:18, 26:4, 28:14, "*In your seed all the nations (or families) of the earth shall be blessed.*" It will take but little investigation to reveal the fact that this one phase of this last covenant is Messianic, and it pertains specifically to but One person, Christ. Every Jewish, Christian and Moslem believer should understand what these two covenants mean in the common bond of brotherhood through which none should deny.

I understand at the time these words were uttered it would have been impossible to give them the fullness of meaning which the Holy Spirit has given them, as interpreted in the New Testament. It was under the illumination given to the Apostle Paul that their full impact bursts upon us. It was when contrasting the law covenant, the one that was annulled, with this only-son covenant that Paul is careful to say in Galatians 3:16, "*Now to Abraham and his Seed were the promises made. He does not say, 'And to seeds,' as of many, but as of one, 'And to your Seed,' who is Christ.*"

I have given here the best translation for clearness the text will allow. In it Paul makes no attempt to give an exact Old Testament quotation, but bases his argument on the strength of the subject noun being in the singular number. The subject with which he is dealing is the blessing that shall come upon all the Gentile nations through Abraham's sacrificed son, *the one Seed*, Jesus. Jesus who was the Only Son of his Divine Father, just as Isaac was the only son of his father when he was offered in sacrifice.

It is not only the words, but also the circumstances connected with the giving of these promises, that are prophetic. God told Abraham the many nations He had formerly promised him should come through Isaac, his only son, but afterward, called upon him to sacrifice that son, who was the only one through whom that promise could be fulfilled. But Abraham knew God had accomplished that which was equal to a creation when, through him and Sarah, who were both as good as dead, Isaac had been produced. So, being strong in faith, he offered him up. Hebrews 11:19, *concluding that God was able to raise him up, even from the dead, from which he also received him in a figurative sense.*

Could any analogy be more complete?

A son of promise, an only son, from whom so much is expected, sacrificed and accounted dead, then, in symbol, raised from the dead! The two special reasons for this test are on the one hand, an encouragement to faith, and on the other, that the son might live to fulfill his God-ordered destiny. The prototype of this is another Son of Promise, an only Son, from whom so much—so very much—is promised and expected, sacrificed on the tree, dead. But that the two witnesses, the word and the symbol, of the Promisor might not fail, the Divine Father, who gave back that other only son, raises from the dead His only Son that He might also become the author and finisher of our faith. He, too, might live and become all that was promised and expected of Him, thus fulfilling His glorious destiny. We can ask no more, for both the lesser and the greater son, the type and prototype, are, as concerning the flesh, sons of Abraham.

Throughout the world, it is most generally known, and throughout Christendom it is universally known, that *the seed to whom the promise was made* did come. It is not universally known, nor acknowledged throughout Christendom, that many peoples are included in that same covenant with this *one* seed, without whom the entire structure of Christianity must fall. Every argument for the

Christ, from the covenant standpoint, must stand the crucial test of a numerous posterity from the loins of Abraham, or go down by default. And yet it is so!

True, the covenant with the people failed! True, the people sinned and violated their obligations! True, the law was added because of their transgressions, to bridge over. Galatians 3:19, *till the (One) seed should come to whom the promise was made*. But the argument in favor of the Messianic covenant against all this is found in Galatians 3:17, *And this I say, that the law, which was four hundred and thirty years after, cannot annul the covenant that was confirmed before by God in Christ, that it should make the promise of no effect*.

How could it? I believe it could not. All Christendom believes it could not. And if it could not, neither can the promise concerning a multiplicity of children from Abraham be annulled.

For, with this same Messianic promise, there is a repetition of the metaphor of many seeds, as the stars of heaven and as the sands of the sea shore, together with the gate blessing. So we can just as reasonably expect Christ could or would have failed, as to expect the gate, the sand, and the star promises shall have gone by default. But at this late day in the history of the world, with the Divine light of prophecy shining upon well known facts that once were only the subjects of prophetic utterances but are now the recorded facts of authentic history, we can say with confidence, supported by the eternal Spirit, that **neither have failed**.

Elsewhere, when this same Apostle was making an effort to encourage the faith of believers in the faithfulness of God, he gives a word for word quotation from this same covenant promise, saying in Hebrews 6:13-14, *For when God made a promise to Abraham, because He could swear by no one greater, He swore by Himself, saying, "Surely blessing I will bless you, and multiplying I will multiply you."* This quotation, as you see, pertains to the multiplicity of seed and not to the Messianic phase of the second covenant. It proves to us that each individual feature of that covenant stands on the same secure foundation and is just as sure of fulfillment as the other. This is because underneath every promise of that covenant there are two immutable things, God and His oath.

So, it is safe to say God has made two unconditional covenants with Abraham, and if He has been true to those covenants, there are *many nations* in existence on this earth today. The people of these many nations must have descended from Abraham and Sarah. These nations are now in possession of the gates, or entrances, of their national enemies unless the time has not yet come for those promises to materialize or, on the other hand, they have lost control of the gates given them.

The facts in either case are revealed. We see it is evident that one of these covenants is Messianic, and the other concerns plenty of offspring. Each is contained in the other. In them there is no contracting party of the second part and both stand on the integrity of God.

These are the days of skeptical indifference on the one hand, and of rampant infidelity on the other: of narrow sectarianism, worldly churchanity, and the blatant headiness of higher criticism, days when Endor-ism is called *Spiritual-ism*, when Buddhism is sanctified by the name of Theo-sophia (divine wisdom), and when pure faith and true spirituality are dubbed Fanaticism.

Then surely, in such days as these, all who believe the promises of God are never broken will be helped and encouraged when proof, full and abundant, shall be given. Not only the promise concerning the many nations, but all the predictions of Moses and the prophets either pertaining to Christ or to the many-nationed people: have been or shall yet be fulfilled.

I must add one other note at this juncture. One of the key points of misunderstanding by the children of the Quran rests between Ishmael and Isaac. In the Quran it is Ishmael who is offered as the sacrifice and not Isaac. However, first and foremost, when you trace truth you must go back to the basis on how the statements are built. The original book concerning God's instructions to mankind is the Pentateuch of Moses. Do not get me wrong or misquote me here when I say this, remember the oldest of books concerning God's relationship with mankind is the book of Job. Therefore, all later truth

must be built upon this base stone, so to speak. As such the basis of truth clearly shows that the selected lineage for the fulfillment of this covenant rests with Isaac and not Ishmael as the Quran falsely states. For to do it otherwise, as the Quran claims, disavows the actual foundation all truth is based upon and plainly and boldly calls God a liar. I do not make this claim lightly nor from hearsay, for the simple reason I have sat down and read the entire Quran on more than a half dozen different occasions. As such, I do not claim to be an expert on the teachings of Muhammad. However, I do understand the basic fact of how the natural order of things should work and if you consider the points of truth, they must always be built upon the original and not disavowing the original to restate the beginning in a different viewpoint. Therefore, the origin of the basic truth existed for over two thousand years before being restated by Muhammad.

There rests the information concerning the two covenants God made with Abraham. There are many other items of discussion that we must bring up as we move along our journey. One such item is the tithe. Our churches and denominations today want you to believe that a tithe means ten percent of everything you own and everything you receive. If that be the case, then there must be a basis for it in the book of Genesis, that means beginning or origin.

The basis is here but the truth of the matter is far from what the churches and denominations teach. The first occurrence of an offering is that of Cain and Abel bringing an offering before the Lord. Notice there is nothing said pertaining to a tithe. In all the story of Noah there is nothing said about a tithe. In fact, the first use of the term is plural (tithes) and is found in Genesis 14:20. To fully understand the tithe required by God we must go back to chapter 13 and begin our discussion of this issue there. Notice in verse two of chapter thirteen that, *Abraham was very rich in cattle, in silver, and in gold.* Now, you can read all you want about Adam, Seth, Noah and even Abraham up to this point and you will not find the first mention of a tithe being given. So, let's ask the first, and most obvious, question. What really is a tithe and from what is it to be given?

We can find Cain and Abel presented their offering unto the Lord. We can find in Genesis 8:20 that Noah built an altar unto the Lord and offered a sacrifice. We see Abram built an altar unto the Lord in Genesis 12:7 and also in verse 8. So we find there were sacrifices made unto the Lord and the name of the Lord was called upon at these various places but there is nothing said about a tithe. So from where did the tithe come? In the story of Abram and Lot we are told they both had large flocks and needed to go separate ways. Lot chose to go toward the plain of Jordan in the area of Sodom and Abram dwelt in the land of Canaan. In chapter fourteen we see various kings fighting with one another. We see in verses 8 and 9 that four kings went to battle against five kings and the result was Sodom was on the losing side and the winning kings took Lot and all his goods and departed. News of this reached Abram and he gathered three hundred and eighteen men to go after Lot. Abram overtook the departed kings, killed them, and brought back all the goods, along with Lot and his goods.

We are now up to the verses pertaining to Abram and Melchizedek, king of Salem. Oh! Just for the record, Melchizedek was also a priest of the most high God and Salem is the original name for another famous city, Jerusalem, meaning New Salem. Genesis 14:16-20 NIV *He recovered all the goods and brought back his relative Lot and his possessions, together with the women and the other people. After Abram returned from defeating Kedorlaomer and the kings allied with him, the king of Sodom came out to meet him in the Valley of Shaveh (that is, the King's Valley).*

Then Melchizedek king of Salem brought out bread and wine. He was priest of God Most High, and he blessed Abram, saying, "Blessed be Abram by God Most High, Creator of heaven and earth. And blessed be God Most High, who delivered your enemies into your hand."

Then Abram gave him a tenth of everything.

It says Abram gave Melchizedek a tenth of everything. Does this mean Abram went back to the plain of Mamre and collected a portion of all his flocks, all his silver and all his gold and brought it to

Melchizedek? No! This verse means Abram gave him a tithe of the spoils, or this increase, or this gain as a result of killing these kings and returning Lot. To clarify this, the Apostle Paul spoke of Melchisedec (the Greek spelling) in the seventh chapter of Hebrews. Look at verse four. *Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.* Look further at Proverbs 3:9, *Honour the Lord with thy substance, and with the firstfruits of all thine increase.* When we hear preachers give sermons on stewardship we usually hear about a tithe, being the tenth part of everything you own, and we also hear about a sacrifice. Now, I fully realize we are not at the point for discussing the law nor or we discussing the meaning of Christ's statement that, *He did not come to destroy the law or the prophets, but to fulfill the law* (my paraphrase from Matthew 5:17). However, the reason a sacrifice was to be given under the law was because someone committed a sin. Tell me, which one of you committed a sin that required a sacrifice offering? God only requires a tithe on your gain, or your increase, and not on everything you own.

Honest to Pete, there are churches today that require you to sit down with the church hierarchy and show them your tax records from the previous year so they know how much to expect from you as a tithe. If you don't meet this requirement they request you move your membership. The truth of the matter is that God only requires a tithe on the increase. You should honor God by giving back ten percent of your increase. Look at all the cases pertaining to the tithe in the Bible and in most cases we are talking about the increase in your flocks, or the increase in your harvest. The firstfruits are normally what these increases are speaking of and that does not mean the base from which they came. If I plant one seed and the return is fifty, or a hundred or even two hundred seeds, the tithe is a tenth of the increase, not a tenth of the seed that was planted, or a tenth of what is already in the barn. The same goes for the flocks that are spoken of throughout the Bible. God doesn't require a tithe of your flocks every year. He only asks for a tithe of the firstborn. That's all the babies born in the flock that year. If your increase in flock was ten, the tithe is only one and not a tenth of everything. Church thinking of today wants a portion of everything and if they had their way, they could care less if they caused you to become poor. Oh my! How far we have traveled from the truth. God's Word blesses you, encourages you and there is story after story that shows God's people are rich and not poor. We read the example in this discussion that both Abram and Lot had flocks, silver, gold, everything that would indicate wealth and not a condition of being poor. Later, as we go through the stories concerning Jesus we will see that He was not a poor man as the churches would like you to believe. God said He would bless you. As we go through these discussions we shall see that God only asked for mankind, both of his special people and mankind in general, to be obedient to His Word, or instructions. Never once did God ask for a tithe be given that caused man to become poorer.

The question and answer sections of this book will cover most of the situation between Abram and Hagar and also the discussion between Abram and God's presence (Jesus—which is God in the flesh, but not manifested as such in the Old Testament) on the plain of Mamre concerning Sodom and Gomorrah. We can find questions pertaining to Isaac and Ishmael among the questions and answers of this book. But let's go a little bit further pertaining to the birthright that belonged to Isaac and not to Ishmael. It seems that Ishmael, who was the first son of Abraham, possessed the birthright, however, that is not the case. This issue of the birthright plays an important portion of the remaining of the book of Genesis. If we made a summary right now, we could say Isaac received the birthright and not Ishmael: Jacob received the birthright and not Esau; and Joseph received the birthright and not Reuben; and along with the birthright, we will also find the Scepter that goes to Judah.

Scripture evidences show that in Biblical history there is something called the Scepter, and also something that is designated as the Birthright (of the Hebrew race). I quote the following Genesis 49:10, *The Scepter shall not depart from Judah ...* Follow that with this verse, 1 Chronicles 5:2, *Yet Judah prevailed over his brothers, and from him came a ruler, although the Birthright was Joseph's.*

That the Scepter blessings, privileges, and promises pertain to Judah from whom comes the royal family of Israel's race is well known. Its purpose is somewhat fully comprehended in the realm of light and knowledge as disseminated through Christendom. But the Birthright has not, in the past, been understood at all, and now is understood only by the few. The very few who have written on themes that involved the Birthright have assumed their readers were as wise as they, and have written concerning the Birthright without explaining what it was, hence, the reader is compelled to receive their use and application of the word without knowing it to be correct.

When I say the word Birthright implies that which comes by right of birth, or as an inheritance belonging to the first born, all will agree with me. However just what special inheritance this is referring to as declared in the above text as belonging to Joseph, few will understand until the matter is explained. Hence I give the following:

In the first covenant the Lord made with Abraham, there are two distinct features concerning his children: first, a multiplicity of seed, as involved in the following, Genesis 17:6a, "*I will make you exceeding fruitful; and I will make nations of you.*" secondly, a royal line, the promise of which is given as follows, verse 6b, "*and kings shall come from you.*" Hence these covenant promises and blessings, that had been given him directly from the Lord, became the lawful heritage of Abraham.

This heritage given from God to a human being seems to have in it both a human and a divine right. The human right is that a son of the heritage-holder may succeed the father and become the lawful possessor of the inheritance. The divine right is that of choice among the legal posterity of the heritage-holder.

After this heritage was given, Isaac was the first heir in the line of succession, and he was also the one the Lord had chosen as the inheritor of that given to his father. At the time of Abraham's death, he was the father, not only of Isaac, but of six other lawful sons, who were the children of Keturah, his second wife. Notwithstanding this fact, the divine record declares he gave all his possessions to Isaac, the son of Sarah. Genesis 25:5, *And Abraham gave all that he had to Isaac.*

Isaac became the heir because he was the firstborn among the lawful sons of Abraham; hence those possessions came to him as the right of firstborn, or by right of birth, i.e., as a Birthright. And, if Isaac was heir to all Abraham had, then aside from all else which may have come into his possession, he was most certainly heir of that God-given heritage, the covenants of promise that contained these two distinct features, a multitude of people and a royal line.

Esau, the son of Isaac was next in the line of succession. As twin brother of Jacob and being born first he came into possession of the Birthright. Thus he had a birthright at his disposal, but instead of keeping it, and allowing it, in turn, to become the property of his firstborn son, he undervalued it, and sold it to his brother Jacob. Jacob was the younger and could not have acquired it by right of birth.

The right of Esau to sell the birthright has never been questioned, but his wisdom in selling it may well be questioned. The fact that Jacob, who became anxious to obtain that birthright, felt he must not only make the purchase from Esau, its lawful owner, but also knew he must deceive their father in order that he might secure from him the accompanying blessing, is proof positive that the Birthright was the lawful inheritance of Esau.

Moreover, when Jacob went to Isaac in the disguise he and his mother had devised, he went with a lie on his lips and said to his father, Genesis 27:19, "*I am Esau your firstborn.*" But Isaac was distrustful, the hands felt all right, but the voice aroused suspicion. So the blind father asked, verse 24, "*Are you really my son Esau?*" Again Jacob answered in the affirmative.

What was he after? That which belonged to the firstborn.

What did he get? That which belonged to the firstborn.

He had not only bought it from the firstborn himself, but also had deceived the father into bestowing upon him the blessing that made the purchase secure from the human side. When Isaac found that Jacob had secured the blessing from him by subversion, he could not revoke it.

That word blessing seems to be the word that attaches itself to the receiver and inheritor of even these covenant promises that pertain wholly to earthly things. For God had said to Abraham, Genesis 22:17 “*Blessing I will bless you, and multiplying I will multiply your descendants ...*.” It is also recorded that God blessed Isaac by saying, Genesis 26:3-4, “... *I will be with you and bless you; ... and I will make your descendants multiply as the stars of heaven; ...*” Esau’s sad cry was exceedingly bitter over his disappointment when he found that Jacob had supplanted him, but Isaac was compelled to say to him, Genesis 27:33, “... *I have blessed him (Jacob) — and indeed he shall be blessed.*” So it is recorded, Genesis 28:1-4, “*Then Isaac called Jacob and blessed him, and charged him, and said to him: “You shall not take a wife from the daughters of Canaan. Arise, go to Padan Aram, to the house of Bethuel, your mother’s father; and take yourself a wife from there of the daughters of Laban, your mother’s brother. “May God Almighty bless you, and make you fruitful and multiply you, that you may be an assembly of peoples; and give you the blessing of Abraham, to you and to your descendants with you, that you may inherit the land in which you are a stranger, which God gave to Abraham.”*”

Thus we see that this blessing, as given to Abraham, Isaac and Jacob, carries with it the promise of a numerous posterity. The *blessing of Abraham* was given to Jacob by his father Isaac, who was the direct inheritor of the Abrahamic heritage. While Isaac in fact gave the blessing to Jacob, he intended it for Esau, his firstborn son, to whom it belonged by right of birth. If it belonged to him because he was the firstborn, then it was his birthright. And since he sold his birthright to Jacob, who thus became its possessor, Jacob and not Esau must become the father of that promised multitude of people contained in the Birthright, i.e., the covenant promise to Abraham.

In truth Esau could justly say, Genesis 27:36, “*Is he not rightly named Jacob? (supplanter) For he has supplanted me these two times. He took away my birthright, and now look, he has taken away my blessing!*”

Although Jacob had received his father’s much coveted blessing that carried with it the inheritance of the Birthright promises, he was dissatisfied, and seemed to hold those blessings insecurely until they had been ratified directly by the blessing of God. Having secured them by fraud, he knew he was holding them under the protest of both his father and his outraged brother.

So much from the human side. On the divine side, God intended that Jacob should have the birthright, for, as we have already shown, he chose Jacob in preference to Esau before they were born. Had Jacob trusted God, He would have placed him in possession of the birthright in a perfectly honorable way. But Jacob, in distrust, took matters into his own hands, and gained possession of it by wicked conniving.

It was because of this that he had more trouble to secure the blessing of God upon his possession of this inheritance than had his predecessors. Though he wrestled for it with the angel all night long, he did not secure it until he had first confessed his name, expressive of his character, to be Jacob, i.e., supplanter. Then it was that God bestowed the blessing, took away that reproachful name, and gave him a new and unstained one, Israel. The meaning of Israel is, **As a prince thou hast prevailed with God.** (see the translation note at Genesis 32:28 in most any NIV Bible).

The next legal inheritor of the Birthright was Reuben, the firstborn son of Jacob and his first wife, Leah. Like Esau, Reuben lost the birthright; and Joseph, the firstborn son of Rachel, the second and best loved wife of Jacob, succeeded his father in the possession of it. I am right in saying that the firstborn is the legal inheritor. This is evident from the fact that Reuben, the first born son of Jacob, is declared to have been heir to the birthright. This is made clear in the Biblical account of the entertainment given by Joseph to his brethren, when they came into Egypt the second time to buy food and brought

Benjamin with them. When the feast was ready, and Joseph, who had not yet revealed the fact that he was their brother, gave the word, Genesis 43:31, “*Serve the bread,*” to the servants, who, it seems, had previously been instructed in the order of seating for the guest. Genesis 43:33, *And they sat before him, the firstborn according to his birthright and the youngest according to his youth; and the men looked in astonishment at one another.* Reuben was the firstborn and possessor of the Birthright. The cause of his losing his birthright is set forth in connection with the declaration that the Birthright had been given to Joseph. 1 Chronicles 5:1-3, *Now the sons of Reuben the firstborn of Israel—he was indeed the firstborn, but because he defiled his father’s bed, his birthright was given to the sons of Joseph, the son of Israel, so that the genealogy (of Reuben’s sons) is not listed according to the Birthright; yet Judah prevailed over his brothers, and from him came a ruler, although the birthright is Joseph’s—the sons of Reuben the firstborn of Israel were*

If any of my readers should happen to know why this act would have caused Reuben to forfeit his birthright, they must be able to read between the lines. I am only at liberty to say that, after that act, if either Reuben or his probable firstborn had come into possession of the Hebrew birthright, the Lord could not have declared, as He did concerning Israel, Jeremiah 2:21, “*Yet I had planted you a noble vine, a seed of the highest quality.*”

To Isaac, and to Israel, God had confirmed the covenants of promise in their entirety, including in the confirmation the promise of the land, a multiplicity of seed, the *one* seed, or the Messianic covenant, and a royal line. But you will note from the Scripture just quoted, that the promise of a royal line, as the sacred story proceeds, is clearly shown to contain the Messianic covenant, had been separated from the birthright, and given to Judah, the fourth son of Jacob and Leah, while the birthright fell to Joseph.

This individual separation of the Scepter and the Birthright took place just prior to the death of Jacob, who had these blessings at his disposal while the Hebrews are in Egypt, long before Moses and much longer before Christ. Not, however, as his own self will or human judgment might suggest, but only as God should direct. The history of the people involved is a divine work from start to finish, and its ultimate object is the glory of God in the vindication of His Word.

The call of Abraham and the giving of the promises to him were supernatural, for God had appeared unto and talked with him. The production of Isaac was also supernatural. No human possibility was there, but the possibility of faith was there, and it prevailed. The conception and the birth of Jacob and Esau was also supernatural, for there were *two nations* in one womb and the manner of their birth was so supernaturally manipulated, that as they struggled in the womb, Jacob held Esau’s heel and thus they were born. The very manner of which, as I hope to show, is one of the most striking types in all the Word of God. And yet, none of these events are any more supernatural than is the transfer of the Scepter, and the Birthright, by dying Jacob, to Judah and to Joseph. God’s power and will was manifested in every transfer of the Birthright and the separation between the Birthright and Scepter nations. To learn more of this separation between the two distinct nations read my book, *The Thirteenth Tribe of Israel: The Story of Israel’s Birthright and Judah’s Scepter.*

At the time of Jacob’s death, all Israel was in Egypt living in the land of Goshen. When it was reported to Joseph that his father was dying, he took with him his two sons, and hastened to the bedside of the dying patriarch. But when Joseph and his sons were ushered into the presence of the dying man, it appears that supernatural strength, from the One who had given him the name of Israel, was given him, for, although dying, it is recorded, Genesis 48:2, ... *and Israel strengthened himself and sat up on the bed.* Then discovering that Joseph was not alone he asked in verse 8, “*Who are these?*” Joseph replied, saying in verse 9, “... *They are my sons, whom God hath given me in this place.*” (meaning Egypt)

After Joseph had explained to Jacob, concerning his half-blood Egyptian sons (Joseph had married an Egyptian woman) then Jacob proceeded to adopt them as his own legal sons, at which time he

said, Genesis 48:5, “*And now your two sons, Ephraim and Manasseh, who were born to you in the land of Egypt before I came to you in Egypt, are mine; as Reuben and Simeon, they shall be mine.*” But after the adoption was completed he said to Joseph, concerning any children which should be born of him after them, verse 6, “*shall be yours;*” and continuing in verse 6, “*they will be called by the names of their brothers in their inheritance.*” So it is that the tribal names of all the posterity of Joseph are dealt with, both from a historic and a prophetic standpoint, as Ephraim and Manasseh. Do not forget this point, for upon it depends much of interest in that which is to follow. The full historical and prophetic viewpoint is given in my other work just referenced.

It would appear that, at the time of the adoption or prior to it, the Holy Spirit had told Jacob that Ephraim was the one chosen by the Lord as the inheritor of the birthright, or the blessing of the first born. For at that time, the name of Ephraim, the younger, was mentioned before Manasseh, the older. Just as the name of Reuben, who was the real first born, is mentioned first when his name is coupled with that of Simeon. But the transfer of the birthright from his eldest to his younger son was not made known to Joseph until after he had presented his sons before Israel for the promised blessing.

Jacob, that is Israel, had said in Genesis 48:9, “*... and I will bless them.*” We find the beginning of the blessing situation in Genesis 48:12-13, *So Joseph brought them from beside his knees, and bowed down with his face to the earth. And Joseph took them both, Ephraim with his right hand toward Israel’s left hand, and Manasseh with his left hand toward Israel’s right hand, and brought them near him.* Joseph in his human calculation, was trying to have Manasseh his first born get that promised blessing that was in Jacob’s right hand. His thought was: If I take Manasseh in my left hand, that will bring him to the right of my father, so that, even if he is blind, when he stretches forth his hands to give the blessing, his right hand will rest on the head of my firstborn son.

But no! Look! As Jacob reaches out his hands to lay them in blessing upon those two heads, he being under the inspiration of the Holy Spirit, is guiding his hands wittingly, i.e., knowingly, crosses them and lets his right hand rest upon the head of Ephraim, the younger brother. They were in this position when Israel blessed them. Genesis 48:15-16, *And he blessed Joseph, and said: “God, before whom my fathers Abraham and Isaac walked, the God who has fed me all my life long to this day, the angel who has redeemed me from all evil, bless the lads; let my name (Israel) be named upon them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.”* These were the collective blessings that those two received. Together they inherited the names of the racial fathers, and together they are to grow into a multitude of people.

At this juncture, Joseph noticed Jacob’s right hand was not resting on Manasseh’s head, and wanted to remove it, but Jacob refused.

But, says the anxious Joseph, Genesis 48:18-19, “*Not so, my father, for this one is the firstborn; put your right hand on his head.*”

To this, Jacob replied, “*I know it, my son, I know it.*”

How does Jacob know it? He is in a dying condition and blind. Ah, the Spirit — the Spirit of Prophecy — is upon him!

See what follows. Jacob does not remove his hands, nor change their position, but with his left hand still on Manasseh’s head and his right hand on Ephraim’s head, he continues to prophesy. Still the prophecies are no longer collective, but special and individual. Of Manasseh he declares, Genesis 48:19-20, “*He also shall become a people, (nation) and he also shall be great; but truly his younger brother shall be greater than he, and his descendants shall become a multitude of nations.*” *So he blessed them that day, saying, “By you Israel will bless, saying, May God make you as Ephraim and as Manasseh!” And thus he set Ephraim before Manasseh.*

So Ephraim was set before Manasseh, both nationally and tribally. They were to grow together until they became a multitude of people in the midst of the earth. Eventually Manasseh was to become

a separate nation, and as such, was to be a great nation. But Ephraim was to become a multitude of nations, or as some translate it, *a company of nations*, in either case, this is a reiteration and confirmation of the promise made to Abraham.

In his tribal relations also Ephraim was placed before his elder brother, because he was elevated to the inheritance forfeited by Reuben, the firstborn of Israel. This is why God declares in Jeremiah 31:9, “... *For I am a father to Israel, and Ephraim is my firstborn.*”

While the Spirit of Prophecy was still upon Jacob, he called all his sons together to tell them what their posterity should become *in the last days*, Genesis 49:1. Among other prophetic utterances, of which I shall speak later, was the following concerning Judah and the Scepter. Genesis 49:10, “*The Scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh comes; and to Him shall be the obedience of the people.*”

Whatever else the Birthright may have contained, or if God ever did count those other blessings and promises as belonging to the Birthright, one thing is certain. When the Birthright passed into the possession of Joseph and his sons, it was stripped bare of all else, save the oft-repeated promises that pertain to a multiplicity of seed for Abraham, Isaac, and Jacob. Hence, when it was recorded in the Chronicles that the Birthright was Joseph's, it was understood that from the loins of Joseph's sons must come seed, posterity, people. Yes! Multitudes, nations, *many nations*, even races of people must come from the loins of Joseph.

This is the crucial test. Since the promise of the fatherhood of many nations was given successively to Abraham and Isaac. This fatherhood of many nations was inherited and sold by Esau to his brother Jacob. Then inherited and forfeited by Reuben and finally given to Joseph and his two sons, and never revoked. Then I say, the crucial test, for the faithfulness of God and also for the integrity of His Word, is that Joseph, through Ephraim and Manasseh, must of necessity become the father of those *many nations* which were promised to the fathers of Israel.

But the fact that Joseph must become the father of those promised nations is not only the crucial test of God and His Word, but it is also a test of the power and *worth* of FAITH. Hebrews 11:21, *By faith Jacob, when he was dying, blessed each of the sons of Joseph ...* . What did Jacob put forth in faith when he blessed the sons of Joseph? It was that they should grow to be a multitude in the midst of the earth and eventually become that which the Birthright demanded, that is, a multitude of nations. It was this Birthright, the fatherhood of many nations, that Esau sold.

Now we have looked at the book of Genesis. The beginning, or origin, and as I have attempted to show you the history of the Hebrew peoples. As all that has been shown is true, there are more than one group of people who can call Abraham father by direct lineage and not the adoption process of salvation through Christ.

I recorded at the beginning of our discussion that Genesis was a great book that contained the basic foundation for many biblical facts and principles, I did record the full reason for the entire Bible. I know, you read it, but you went on without too much thought. I'll repeat the statement with a little more emphasis.

In explaining the Scepter and the Birthright I made the following statement, “**For the history of the people (Hebrew) involved is a divine work from start to finish and its ultimate object (pleasure of God) is the glory of God in the vindication of His Word.**”

Now you have the truth of Genesis to use as a basic foundation that we can build upon to explore the other 65 books of the Bible to see God's plan for the vindication of His Word.

May God our Father bless you for your studying of His Holy Word. May the peace of understanding be granted unto you!



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