

PITWM VERSE BY VERSE

GENESIS

Genesis 1	Genesis 2	Genesis 3	Genesis 4	Genesis 6	Genesis 7	Genesis 8	Genesis 9
Genesis 10	Genesis 11	Genesis 12	Genesis 13	Genesis 14	Genesis 15	Genesis 16	Genesis 17
Genesis 18	Genesis 20	Genesis 21	Genesis 22	Genesis 24	Genesis 25	Genesis 26	Genesis 27
Genesis 28	Genesis 29	Genesis 39	Genesis 40	Genesis 41	Genesis 45	Genesis 50	

GENESIS 1:1-31

NEXT 2:1-25

INTRODUCTION:

Genesis is the first book of the Pentateuch (the first five books of the Bible). Genesis means beginning. Moses, who lived 120yrs. was the one called by God to write this book:

1. To teach Israel that there was only one living and true God, the One who had created and purposed all.
2. To teach Israel its roots that they had actually been chosen by God Himself through Abraham appointed to be the chosen line of God's people.
3. To teach Israel that the promised seed, the Savior was to be sent into the world through them. Salvation—the Promised Seed—was to come through Israel.
4. To teach Israel that they were to receive the Promised Land, the land of Canaan, and that God would be faithful to His Word and give them the Promised Land.

Hebrews 11:3 *"Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."*

1:1 In the beginning God created the heaven and the earth. This is the first thing God wants us to know is that He is the Creator of heaven and earth. God was there in the beginning; already existing. And in the beginning the heaven and the earth (the universe) came into existence because God created them. He is the power who actually existed before the universe. He is Creator! Man did not even exist; however, he was in the mind of God. And God wants man to know where he and his world came from. He knew man would be inquisitive. Some versions of bible translations speak of the heavens and the earth. However, right now I will stick with the KJV. He, God (Elohim) is the subject, the Sovereign Person who stands behind all things. And we will find out that the whole universe was created as He spoke it into existence in six days by God.

1:2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. When the creation of the earth first began, it was without form and it was void of anything. This meant that the earth was not in its shape as it is now. There was nothing existing: no material to build from, no substance, no element, no matter, no energy, no atom, no proton-neutron- electron, or gas; no habitation or substance, just barrenness. Therefore nothing was there except absolute total darkness; thick and heavy; the deepest blackness of darkness on the face of the deep. This meant that there was no light. 'The face of the deep', can mean the surface of the waters. Nothing could be seen, but there

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was the Spirit of God's power moving upon or hovering over the face of the waters. I know you're asking where did the waters come from? - Well in Isaiah 45:7 says *"I form the light and create darkness...I the Lord do all these things."* Here in Genesis 1 the verse didn't explain darkness nor water, but there it was. And knowing that God is the Creator of all things, just says it all. He created them. There are many other theories I won't get into or debate at this time.

1:3 And God said, Let there be light: and there was light. God is ready to move to the next stage of creation. From His mouth He speaks what is needed. AT GOD'S SPOKEN WORD He commanded, *"Let there be light and light appeared."* We will find out in verse 14 that God will speak the lights in the firmament into existence. But, for now, where does this light come from? It has to come from His command. It has to be bright, just like the glory of His presence; His eternal existence just beams forth the most brilliant light imaginable, so brilliant and glorious that it can't be put out. I believe the Trinity is totally involved in Creation. The Father speaks it. The Son becomes it. And the Spirit brings it. God speaks the Word. The Word becomes what's spoken. And the Spirit has the power to manifest what the Father speaks and the Word became.

"Jesus is the Light of the world" (Jh.8:12). He was there from the beginning.

John 1:1-3 says In the beginning was the Word, and the Word was with God, and the Word was God.

2 The same was in the beginning with God.

3 All things were made by him; and without him was not any thing made that was made.

We know that Jesus is called the "Word."

And Ps.104:2a says "[You are the One] who covers Yourself with light as with a garment..." (AMP).

John 12:46 says "I am come a light into the world, that whosoever believeth on me should not abide in darkness." This verse refers to salvation.

That light broke forth and pierced through commencing the light needed!

- GOD'S WORD COMMANDED LIGHT.

1:4 And God saw the light, that it was good: and God divided the light from the darkness. God saw this light and said it was good! When light comes darkness has to disappear. God had a purpose for both light and darkness, for we will need both. God dividing the light from the darkness means it can never again be joined or reunited, not within nature or spiritually. Their functions are used differently. God said that it was good. The "*good*" refers to the value, the purpose, and the function of something. You can tell when you do something good that you tend to stand back and take notice of it. But you really know that it was God through you that done it, and you begin to say that's pretty good or thank you Lord. It's God's Spirit that swells up inside giving joy. Can you imagine the pleasure God felt when He saw the light He had spoken into existence? He couldn't help but say it was good. It pleased Him!

1:5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day. God is the first to name anything. We have light and darkness divided into morning and evening becoming the first day. And we know we have a 24hr day because of the speed of the earth's rotation on its axis, giving a canvas of day to do what's needed.

- As the light came, God named it Day. We can do what we've never tried before and even better than before. The light of day is morning which points us toward the beginning of a new life. We can hope; we can push; we can strive, learn; we can be born again and be

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spiritually renewed. We can become a new creature, a new man in Christ.

- And as the darkness came, God named it Night. As the day moved way for the filter of darkness, it becomes evening, giving us a time to stop and end one's activity to rest; to rejuvenate the body.

However, a day for the Jews begins and ends at nightfall or evening to evening. Therefore, the first day started in the evening. The light came afterwards to embrace the full day— darkness to light or evening then morning as written. And this became the first day.

1:6 And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. AT GOD'S SPOKEN WORD He commanded, "Let there be a firmament in the midst of the waters." The "firmament" is an expanse of space surrounding the earth. It is the atmosphere, the air, sky, expanse; the space that encircles the earth, and the universe beyond. It's compared to a tent spread out above the earth; a solid arch stretching in the midst of the waters, parting the waters from the waters. Ps.104:2b says "...Who stretches out the Heavens like a curtain." This is the water that the Spirit had moved upon; hovered over (1:1). Water has a place in the world just as water has a place in our bodies. At this point, the purpose for this water needed dividing. 2 Peter 3:5 says "For by the word of God the heavens were of old, and the earth standing out of water and in water."

- GOD'S WORD COMMANDED THE FIRMAMENT (ATMOSPHERE AND AIR SPACE). IT DIDN'T HAPPEN ANY OTHER WAY.

1:7 And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. God "made" means He caused it to exist; created and formed it. Unlike this verse, verses 1-5 never said He made light because the Light of Jesus was never made or created. And since Jesus is the Light, He was never made or created. What God spoke and what He commanded happened. What God said took place. This means that the "Word" (Christ) began to operate and carry out what God had said. And the power (Holy Spirit) of God's Word operated all day long until the whole earth was completely encircled with an atmosphere and air space — the firmament. He divided the waters under the firmament and above the firmament. He separated the waters to form the oceans below and the rain clouds above which was to come down on the earth.

- The firmament will enable man to breath and survive upon earth.
- The firmament will also water the earth and make things grow.
- The firmament will hold the snow and hail.
- The firmament will reveal the glory and power and knowledge of God.

And at the end it was so, or so be it! His Word does not come back void. What God began, He completed. What God said, He did. And He went about finishing what He caused to exist; created!

1:8 And God called the firmament Heaven. And the evening and the morning were the second day. This firmament God named and called, Heaven. It is the atmosphere immediately above the earth and the outer reaches of space. "Heaven" literally means the heights, the upper regions, the far reaches of outer space; the whole universe; all the heavens above. This really sounds spectacular and beyond our comprehension! We have been taught that there are three heavens:

1. The first heaven is the atmosphere and air space encircling the earth—the heaven or sky where birds fly.

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2. The second heaven is out in space where the heavenly bodies/light bearers are—the sun/moon/stars, and planets operate.
3. The third heaven is the place where God is—the place where He and all believers will live eternally in the future. It is the spiritual world; the spiritual dimension of being.

God is Sovereign Lord of the heavens, both the atmosphere of the earth and the distances of outer space. This, therefore, would be the evening and the morning of God completing His second day.

- GOD NAMED THE FIRMAMENT HEAVEN (ATMOSPHERE AND AIR SPACE; THE LOWER HEAVEN). HE COMPLETED IT.

1:9 And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. As we get to this point, no land had been seen or mentioned and we're still dealing with water. AT GOD'S SPOKEN WORD He commanded, "*Let the waters under the heaven be gathered together unto one place... let the dry land appear*" Christ becomes what's spoken and the Holy Spirit manifests what's spoken. God was now commanding the physical laws that would cause the waters to gather together in one place to allow the dry land to appear. Imagine the scene.

- What power, gigantic force could possibly strike the earth and completely reshape its surface?
- What energy could possibly cause all the continents with their massive and towering mountains to thrust up out of the water? What power could fire and lift up all the continents and mountains for thousands and thousands of feet and cause them to remain there? What titanic energy could possibly cause such a reshaping of the earth's crust?
- What power could cause all the islands and their elevations to erupt and fire up out of the waters?
- What awesome force could cause all the ravines, crevices, forges, depressions, hollows, and caverns—all the beds for the rivers, lakes, and oceans—to form and receive and hold all the water that covered the earth's surface?

The answer to this power is that God spoke. He commanded the waters to gather together unto one place, and the dry land to appear. And note what happened. It was so! There are so many graphic and vivid illustrations all over the bible of the astounding depths of God's creation especially in the Book of Psalms.

5 You laid the foundations of the earth, that it should not be moved forever.

6 You covered it with the deep as with a garment; the waters stood above the mountains.

7 At Your rebuke they fled; at the voice of Your thunder they hastened away.

8 The mountains rose, the valleys sank down to the place which You appointed for them. Psalm104:5-8 AMPC.

22 Fear ye not me? saith the Lord: will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it? Jeremiah 5:22 KJV

7 All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again. Ecclesiastes 1:7 KJV

- GOD'S WORD COMMANDED THE WATERS (SEAS, LAKES, AND RIVERS IN PLACE) AND THE DRY LAND OF THE EARTH.

1:10 And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good. So in verse 8 God called the firmament Heaven (the atmosphere immediately above the earth), and now we have God calling the dry land Earth. He

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gathered the waters and called forth Seas. So, now we have Heaven (the first heaven where birds, etc. will fly), Earth (where man and animals, etc. will live), and Seas (where marine mammals, etc. will live). God continued to say it was SO except for commanding Light. He said it was good! And God says it again, it was good as He called the dry land Earth and the gathering together of the waters, Seas.

5 The sea is his, and he made it: and his hands formed the dry land,

6 O come, let us worship and bow down: let us kneel before the Lord our maker. Psalm 95:5-6 KJV.

• GOD NAMED DRY LAND EARTH AND THE GATHERED WATERS SEAS.

1:11 And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. AT GOD'S SPOKEN WORD He commanded, "Let the earth bring forth grass...etc. This is saying God commanded the earth to produce the vegetation. God created the laws of nature that caused the earth to produce grass, seed producing herbs, and fruit bearing trees—vegetation/fruit. The earth in obedience to God's Word brought forth vegetation. "*After his kind*" meant that it has the capacity to carry on its own species, its own kind of life. Some reproduce when their seeds fall to the ground, and others reproduce through spores. The point is that each plant is interrelated to all others because each comes from a single source—the earth. All plant life has some common element, and some similarity, but each has an independent existence. Each seed produced after its kind—the earth yielding grass, herbs yielding seed after their kind, and trees yielding fruit with its seed in it after their kind.

- Grass — does not bear seed. The root word means green or damp including all damp and all green plants — mosses, lichens, algae, fungi, ferns—plants which reproduce by spores which lie upon and under the surface of the earth.
- herb yielding seed — seed-producing herbs such as grains, vegetables, bushes, shrubs, flowers, weeds and...
- fruit tree yielding fruit — fruit-bearing trees, in which there is a seed.

From the land and the water vegetation would be able to sustain life upon planet earth.

• GOD'S WORD COMMANDED THE GRASS, THE HERB YIELDING SEED, AND THE FRUIT TREE YIELDING FRUIT AFTER ITS KIND.

1:12 And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good. What God had spoken into existence; the grass, herbs, trees, all came into existence and filled the earth. God's word commanded plant life or vegetation upon earth from the earth —each after its kind. It was fulfilled and the earth became fruitful, and again He said that it was good!

1:13 And the evening and the morning were the third day. This, therefore, would be the evening and the morning of God completing His third day. To recap the work of this day:

- The waters under the heaven gathered together unto one place, to allow the dry land to appear. The dry land is called Earth, and the gathering together of the waters is called Seas. And then can you imagine, in the twinkling of a moment, from the earth came vegetation and plant life.

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"But do not forget this one thing, dear friends: With the Lord a day is like a thousand years, and a thousand years are like a day" 2nd Peter 3:8 (NIV).

1:14 And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:— AT GOD'S SPOKEN WORD He commanded, *"Let there be lights in the firmament of the heaven. We know God had already spoke light into existence divided light from darkness and day from night the first day. God knew what He was doing. Just think about it, we now know...*

- Light can be seen, can generate speed, and can be heard.
- Light gives heat and warmth.
- Light gives color and beauty to the universe for man.
- Light causes things to grow so that man will have food to eat.
- Light enables man to see the beauty of the earth and the universe.

But, the lights in this verse have many facets and entities. The word "lights" mean light bearers or luminaries. The lights in the firmament of the heaven, refers to the heavenly bodies or light bearers. Light cannot be contained, just as God's presence cannot be contained. Light becomes a marker and has a service. In verse 8 God called the firmament, Heaven. So the lights; light bearers would now give more distribution and dispersing of God's spoken light from the beginning in the heaven or sky to divide the day from the night, and allow signs, seasons, days and years to manifest. Five major works or functions for the sun, moon, and stars.

1. The sun divides the day from the night. Both are essential. Psalm 74:16 says *"The day is thine, the night also is thine: thou hast prepared the light and the sun."* The earth is round and it revolves on an axis at 1000 m.p.h. Each rotation takes 23hrs., 56mins., and 4.1secs—just 24hrs. The sun's rising and setting determines day and night. Therefore, about one half of the earth faces the sun all the time. When a part of the earth rotates and faces the sun, the light from the sun gives man a time for work. When a part of the earth rotates and faces away from the sun, the darkness give man a time for rest. Its movement toward the axis of the earth determines summer and winter, the seasons of the earth. God created a purpose for every movement of the sun and of the earth.
2. The light bearers serve as signs for the earth. Signs give direction; indicate weather conditions; control the oceans and their tides day by day and month by month. There are warning signs when the sea water warms up, it expands and polar ice melts. When there are changes in ocean temperatures and wind patterns, the result is climate change of the ocean affecting and altering oceanic currents. Rapid fall in sea level as the ocean recedes may be proceeded by a Tsunami. There are other kinds of signs. Signs declare the glory of God; give testimony to God; give divine judgment, and point a person to God. The star pointed to the birth of the Savior. Lk.21:25 *"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring."* These signs refer to the Lord's return—His Second Coming!
3. The light bearers provide seasons for the earth. The axis of the earth tilts about 23½ degrees. It is this tilt and the earth's revolving around the sun that creates the seasons of the year. Because of the tilt, different parts of the earth face the sun more directly at different times during the year. Of course, the more directly a place faces the sun, the warmer it is, and the more indirectly, the cooler it is. It is this, the warmth and coolness

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of the earth's surface that gives seasons to the earth. Seasons provide agriculture for farming—migration for animals—religious celebrations—variety and beauty.

4. The light bearers provide days and years for the earth. One day is one revolution of the earth around its own axis, about 24hrs. One year is one revolution of the earth around the sun about 365days. The earth would not have days and nights nor years if it were not for the heavenly bodies or light bearers, in particular the sun.

The days give light upon the earth so that man can see to walk and work. 7days make a week. 30 or 31 days (except for leap year) make a month. 365 days make a year Eph.5:16 "And there are 4 seasons in a year for the northern hemisphere. The years give man a way to measure time. This enables him to keep a better record of time and to better know and measure the seasons and events of life. *"Make good use of every opportunity you have, because these are evil days.*

- GOD'S WORD COMMANDED THE LIGHTS IN THE FIRMAMENT OF THE HEAVEN TO SERVE AS SIGNS, SEASONS, DAYS AND YEARS.

1:15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. Now, there is an unveiling of the lights of the heaven.

5. The light bearers provide light upon earth. Their purpose is to give light from the atmosphere of heaven to show forth upon the earth. Upon completion of this fantastic and spectacular view, God says and it was so. The point I conclude is that whatever is giving the light cannot be inhabited, but the light of Jesus can inhabit us, for later believers can say that we are the light of the world (Matt.5:14). That light of Jesus can inhabit a whole world to give the light of the Gospel to infuse the life of Jesus Christ into a dying world— earth's habitation. And it was so!

1:16 And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. God "made" means He caused to exist, created, and formed it. These two great lights or light bearers speak of one is greater than the other. So God made the greater one to rule the day. And the lesser light to rule the night. The greater light was not to rule continuously, and is not to be worshiped. Ps.104:19 says *"He appointed the moon for the seasons; The sun knows his going down."* And we can't forget about the stars which are included in God's light bearers to give light. ¹All stars, like our Sun, sends out a huge amount of electromagnetic radiation, including light. However, that light spreads out with distance, making it so that only a tiny fraction reaches us.

- GOD MADE THE TWO GREAT LIGHTS—SUN AND THE MOON. AND GOD ALSO MADE THE STARS.

1:17 And God set them in the firmament of the heaven to give light upon the earth,— This verse was already spoken In verse 15, but for *purpose*— God said *"let them be for lights...to give light upon the earth."* Now God places them in their *positions* in the firmament of the heaven. Each time it was to give light upon the earth.

- GOD SET THE SUN AND THE MOON AND THE STARS IN THE FIRMAMENT OF HEAVEN FOR LIGHT. HE CAUSED THEM TO EXIST.

¹ <https://www.livescience.com/45979-why-does-the-moon-shine.html>
<http://www.pitwm.net/pitwm-versebyverse.html>

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1:18 And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. The lights were to rule over the day and the night and to divide the light from the darkness. Some points:

²Sunlight comes straight from the sun and onto earth. Moon light comes from the sun, but instead of hitting earth right away it hits the moon and then reflects off of it onto earth.

³The moon shines because its surface reflects light from the sun. And despite the fact that it sometimes seems to shine very brightly, the moon reflects only between 3 and 12 percent of the sunlight that hits it. The perceived brightness of the moon from Earth depends on where the moon is in its orbit around the planet

God said that it was good as He said on the third day!

1:19 And the evening and the morning were the fourth day. This, therefore, would be the evening and the morning of God completing His fourth day.

1:20 And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. AT GOD'S SPOKEN WORD He commanded, "Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven." Now, we're going into the fifth day of creation and God is preparing earth to sustain life of moving creatures in the water, meaning they are living souls. The soul is the breath, life, consciousness, and energy, thereby, they live by breathing. The waters did not produce the living creatures of the sea and air. God Himself created the animals of the sea and air, but He spoke to the waters to bring forth. He commanded the waters to be filled with moving water creatures, and the sky to be filled with flying air creatures. There was nothing within the waters, air, or land that could create or bring forth sea and air creatures. There was no energy, force, gas, chemical, matter, substance, element or particle. It was God Himself—His Word, the power of His command produced the water creatures. The power of God's Word is unlimited.

- God's Word can set the hardest heart afire or else pound it like a hammer until it breaks and surrenders to Christ.
- God's message—the Gospel of Christ can save everyone who believes.
- God's Word can pierce like a sword; divide asunder spirit and soul, thoughts and motives.
- God's Word can cleanse a person's way.

⁴He saw the world was ready for some living creatures, the seas were ready for fish, and the trees and grass was ready to be homes for the birds. God made all kinds of fish and water animals and every kind of bird and fowl

- **GOD'S WORD COMMANDED MOVING WATER CREATURES TO FILL AND HAVE LIFE IN THE WATERS, AND AIR FLYING CREATURES TO FILL AND FLY ABOVE THE EARTH.**

1:21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good.

² <https://www.livescience.com/45979-why-does-the-moon-shine.html>

³ <http://www.qrg.northwestern.edu/projects/vss/docs/space-environment/3-why-dont-we-receive-light-from-all.html>

⁴ <http://www.family-times.net/commentary/creation-fish-and-birds-genesis-1/>

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- Great whales or great creatures were created by God along. This would include the whales, crocodiles, sharks, and other large creatures.
- Every living creature that moves in the water would include all the small fish and the creeping creatures of the waters such as crabs, lobster, and shrimp.
- Every winged fowl after their kind would include all living creatures that have wings such as birds, chicken, ostriches, and insects.

God created every creature after its kind. This means that all water creatures and air creatures have the power to reproduce themselves. And God made sure that there was an abundance and variety of water and air creatures

- to populate and give life,
- to help carry on the reproduction of the food chain,
- to give variety and beauty to the waters and the air; showing forth His glorious handiwork,
- and lastly to provide companionship for man.

What God accomplished, He saw that it was good!

- GOD CREATED GREAT WHALES, EVERY LIVING CREATURE, AND EVERY WINGED FOWL AFTER HIS KIND.

1:22 And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

1. First, there is a blessing and privilege of life.
 2. Second, there is the blessing and privilege of reproducing, of being fruitful and multiplying, of populating the waters and the air, of carrying on their particular species. Note the power to reproduce is infused into the very nature of the creature, for God placed the power of reproduction into them.
- GOD BLESSED HIS CREATION AND COMMANDED THEM TO BE FRUITFUL AND MULTIPLY IN THE SEAS AND IN THE EARTH.

1:23 And the evening and the morning were the fifth day. This completes the evening and the morning of the fifth day.

1:24 And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. AT GOD'S SPOKEN WORD He commanded, "Let the earth bring forth the living creature after his kind..." Now, the fifth day has ended, so, this begins the first half of the sixth day, and God creates land animals; living creatures (creatures that live by breathing) after their kind. One point is that they are living souls, but they are not made in the image of God, as we will find out about man. The animals were created in three classes.

1. Cattle —the domestic animals; animals that can be tamed and used in the service of man such as cattle, oxen, camels, horses, dogs, sheep, and donkeys.
2. Creeping things —the smaller animals that glide along on their bellies or else creep along with small feet. The creepers would include such animals as snakes, worms, ants, and insects.
3. Beast of the earth —the wild animals, the daring and untamed animals such as lions, bears, wolves, and elephants.

"Bring forth" in verse 20 is a little different than in Verse 24. In verse 20 there was nothing in

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the water used to bring forth the moving creatures except God spoke to the water and it was filled; crowded with moving creatures. But in verse 24 He formed the living creatures from the dust of the earth. Gen.2:19 says *"And out of the ground the Lord God formed (molded) every beast of the field and every fowl of the air."* KJV. Eccl. 3:19-20 *"For people and animals share the same fate--both breathe and both must die... Both go to the same place--they came from dust and they return to dust"* NLT. This substantiates that the animals came from the earth. God intentionally formed the living creatures by using the earth. God is still the Creator and His Word was spoken both to the water and the earth, but He had a very special task for earth to serve Him. *"Let the earth bring forth..."*, in a special way. And it was so.

1:25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good. God caused the beast after his kind, cattle after his kind, and every creeping thing after his kind to exist, and saw that it was good; they have value and a purpose.

- GOD MADE THE BEAST, CATTLE, AND CREEPING THINGS AFTER THEIR KIND.

1:26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. AT GOD'S SPOKEN WORD He commanded, " *Let us make man in our image, after our likeness... let them have dominion...* " Now, it's the second half of coming toward the end of the sixth day. God made sure the earth was filled with what God needed for man. All had a purpose for man, that's why he was made last of all the creatures. Man is the crowning glory of God's creation because man is created in the image (model or reflection) of God (*in our image*) and God's glory will be seen through man.

- Man is of the earth, but he is also of God.
- Man is of the physical world, but he is also of the spiritual world. Man is flesh, but he is also spirit.
- Man is related to the animals of the earth (both from the earth), but he is also related to God.

God's Word created man. Man exists because God spoke man into existence. The point is:

1. God held a very special conference, a divine counsel to create man. The Holy Spirit who inspires Scripture is using the plural *"let us"* to tell us this. Man was given the glorious privilege of being created by all the Godhead—God the Father, God the Son, and God the Holy Spirit.
2. God created man to be after our likeness. We know God created the animals as living souls and gave them an earthly life and a temporal breath, but God went beyond what He had made when His Omnipotent Word created human life. Man will have God's inner nature, being pure and having no sin. Man's image and likeness were to reflect and embrace all the dignity and nobility of God's mind, light, love, holiness, Spirit, and perfectness. Just as God relates to the Trinity, His nature relates to the image and likeness within man; there's a spiritual relationship. And man could reveal all the wonderfulness and awesomeness of God. God did not say that man would be in the image of angels or any other heavenly creature, but in the likeness of Himself. So, *"in our image and after our likeness"* means:

1. God is perfect —God created man just like himself, perfect.
2. God is light—God created man and clothed him with the glory of His light.

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3. **God is holy, sinless, righteous, pure, and moral. God created man distinctively the same—set apart from all other creatures.**
4. **God is love, devoted, loyal, loving, merciful, gracious, and compassionate. God created His creation (man) with the same characteristics.**
5. **God is Spirit, eternal Spirit, and eternal Life. God is the only Person who has lived forever, who never had a beginning and shall never have an ending. Therefore, God created man and gave him a spirit, an immortal breath, a life that lives forever just like God.**

Our hearts should throb with excitement of God's care and plan that went in to consider, and speak of man, to give and place His image and likeness in us! He already saw what He wanted in us. And He already knew our outcome, and yet, He still created us! That's why the counsel had to come together, for His only begotten Son would take it upon Himself to bail us out of the sin of man. There was no flaw in God's creation. No, because God is perfect and He made man after His image and likeness, however He did not want robots, so He gave "free will" to man when He commanded *"...Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it..."* (Gen.2:16-17a). God wanted obedient hearts. And as we will see, that all three Persons of the Godhead were actively involved in the redemption of man, in the rebirth of man, just as they were in the initial creation of man! We should be in thanks and awe of God's Love!

3. **God gave them to have dominion over. Man will have *dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.* His purpose was like no other creature on earth, and he was given phenomenal power over God's realm to do just that. Man was the being, fully capable to exercise dominion.**

1:27 So God created man in his own image, in the image of God created he him; male and female created he them. After the counsel of the Godheads, there was a need to say this again, man was created in God's own image. *"Male and female created he him."* "Them" was spoken of in verse 26 and now God's purpose is made known to have male and female. Woman's creation was made special no matter how some may think. To look at it now in this verse is still a mystery because we don't see God actually creating woman, but to take God at His Word, "created he them," female was created on the same sixth day because this is when all creation was completed. We will see this in 2:21-22. The bible is taking us in stages.

1:28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. Surrounded by all this beauty, God's meeting with male and female for the first time is met with deepest care and love as He command the blessing upon them (male and female). It's no doubt about it: they both— male and female received the blessing. The blessing meant *"The LORD bless thee, and keep thee: the LORD make his face shine upon thee, and be gracious unto thee; the LORD lift up his countenance upon thee, and give thee peace"* Num.6:24-26.

- They have the privilege of God's presence, of fellowship with God.
- They have the privilege of life, both abundant and eternal.
- They have the privilege of being created in the image of God, of being the crown of His creation.
- They have the privilege of living upon earth with all its provisions for food and beauty.
- They have the privilege of being male and female, of having the companionship of one another.

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- They have the privilege of reproduction, of filling the earth with their own species.
- They have the privilege of having animals as fellow companions on earth.
- They have the privilege of ruling and reigning over all the creatures of earth.
- They have the privilege of work, of finding satisfaction and fulfillment in subduing the earth.

The blessings and privileges are given to every man and woman, but every person has to claim the privileges and diligently work at using them more and more for the benefit of oneself and of society.

Both male and female heard and received the blessing and were given three great assignments or purposes, or commandments: (1) *Be fruitful, multiply, and replenish the earth*, (2) *subdue it*: (3) *and have dominion...*

1. Reproduce and fill the earth. The relationship they build was to serve as the basis for all other relationships upon earth and within societies and nations of earth. The word "*replenish*" in this instance would be to fill the earth. Therefore, to be fruitful, multiply, and replenish includes...
 - *To establish the family*: to institute the rule and principle of one man and one woman for each other. There was to be no separation or divorce—no split families, no children without a father or mother when God first created man and woman.
 - *To build a much stronger love, trust, and loyalty* within man and woman, and God being as the center of that love.
2. Subdue the earth here means to make the earth's resources beneficial for themselves which implies that they would investigate and carry on the earth's resources to make them useful to humans generally. The command provides foundation for the abundance it will bring.
3. Have dominion (leadership, rule, manage) over all the animals—fish, birds, and land animals. So, it is both man and woman's duty to manage the earth for God.

1:29 And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. God has shared their purpose, and now, He supplies physical food: every herb bearing seed—every tree that yields seed to be for meat (food).

- Man and animal were to be vegetarians in creation when God first created man and woman.
- Man and animal were given an abundance of food: vegetables, berries, and fruit. They were given every plant that bore seed and every tree that bore fruit.
- All the land of the earth was fruitful. There was vegetation and plant life everywhere; there was more than enough.

1:30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. Now every beast upon the earth, every fowl of the air, every creeping thing upon the earth also had excess, to every green herb for meat. God had anticipated and met all the need for food for the animals. And it was so.

1:31 And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day. All was prepare *before* man *for* man *by* God. Everything was exactly as God had planned it. Everything was perfect in sustaining man upon the <http://www.pitwm.net/pitwm-versebyverse.html>

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earth. After God had seen all that He had done; after looking back, He saw that everything had fulfilled its function, and said it was very good. He had completed all this in the sixth day as the evening and morning passed.

SUMMARY:

LIGHT
DAY / NIGHT

In the beginning God created the heaven and the earth. This is the first thing God wants us to know, He is the Creator of heaven and earth. God was there in the beginning; already existing. It was without form, and void; darkness was upon the face of the deep. Then the Spirit of God's power moved upon the face of the waters. And *"God spoke, Let there be Light and He divided the light from the darkness."* The light He called Day and the darkness He called Night. And this was the first day as the evening and the morning passed (1:1-5).

HEAVEN

Then *"God said Let there be a firmament in the midst of the waters."* He made the firmament and He divided the waters under the firmament and above the firmament. It was so. And He called the firmament Heaven. This would be the second day as the evening and the morning passed (1:6-8).

EARTH

Again, *"God spoke Let the waters under the heaven be gathered together unto one place, and let the dry land appear."* God called the dry land Earth. And the gathering together of the waters He called Seas. God saw that it was good. God spoke *"Let the earth bring forth grass, ...herb yielding seed, and ...fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth."* It was so. The earth brought forth after its kind. God saw that it was good. And this was the third day as the evening and the morning passed (1:9-13).

God had already spoken light into existence in verse 3. He divided the light from darkness in verse 4. Now, God commands the lights in the firmament of the heaven to divide the day from the night to manifest and serve as signs, seasons, days and years. The lights refer to heavenly bodies or light bearers that became markers. They give light in the atmosphere of heaven to show forth upon the earth, but the earth will have order by depending upon these signs, seasons, days and years. And it was so (1:14-15). God made two great lights and the stars. So He made the greater one to rule the day, and the lesser light to rule the night. God set them in their positions in the firmament of the heaven to give light upon the earth (1:16-17). The lights ruled over the day and the night, dividing the light from the darkness. God saw that it was good; evening and morning completed the fourth day (1:18-19). (1:14-19).

God commanded the waters to bring forth moving creatures and fowl that will fly above the earth in the open firmament of heaven. The water was filled with moving creatures and the sky was open to the flying creatures. Great whales and every living creature that moves in the water

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after their kind filled the water. And every winged fowl after their kind filled the sky? God saw that it was good, and He Blessed His creation and commanded them to be fruitful and multiply in the seas and on earth. This was the evening and morning of the fifth day (1:20-23). God also created the land animals; living creatures from the earth having living souls after their kind. From the earth they were formed and from the earth they will return. And it was so. He caused the beast, cattle and every creeping thing to exist, and saw that it was good (1:24-25). (1:20-25)

At this point God held a divine counsel to say let us make man in our image and after our likeness; and let them have dominion. The dominion for man (them) would be over the fish, the fowl, cattle, and every creeping thing that creeps on the earth. So, man was created in the image of God. And He created male and female and blessed them gave them a command to be fruitful, multiply, replenish the earth, subdue it and have dominion over the fish, fowl, and every living thing that moves on the earth. God tells them of the food He has supplied for them— every herb bearing seed, and every tree that has seed in its fruit for food. He tells them even of the food for the animals. God beheld that everything He had made was very good. This brings about the close of the evening and morning of the sixth day. (1:26-31).

[TOP](#)

INTRODUCTION:

⁵The heavens and the Earth were finished. God rested on the seventh day and blessed it. God formed man of the dust of the ground. Man needed responsibility, so God planted a garden in Eden. In the midst of the garden were the tree of life and the tree of knowledge of good and evil. And a river flowed out of Eden that parted into four heads (Rivers: Pison, Gihon, Hiddekel or Tigris, and Euphrates). Man was to dress and keep the garden, but not eat of the tree of knowledge. The Garden of Eden met man's need to live forever. The tree of life was to keep Adam from dying. ⁶God told the man that he was allowed to eat from any tree in the garden, except for the tree of the knowledge of good and evil. And it says *"for when you eat of it, you will surely die"*.¹⁷ Notice that God says "when you eat of it", not 'if you eat of it.' God knew what was going to happen.

The seven firsts in Chapter 2:1-25

1. The first Sabbath (2:1-3)
2. The first vegetation (2:4-6)
3. The first man (2:7)
4. The first garden (2:8-14)
5. The first covenant (2:15-17)
6. The first woman (2:18-22)
7. The first marriage (2:22-25)

2:1 Thus the heavens and the earth were finished, and all the host of them. God finished the creation of the heavens and the earth. The universe had begun as an idea in God's mind. God had set out to bring His idea of the world into being. He had created step by step.

- God had created all the basic elements of the universe—all the atoms, protons, neutrons, and electrons—whatever basic substance that makes up matter, God had created all matter and energy within the universe.
- God had now organized all matter and energy to form the heavens and the earth. It's finished.
- God had now created everything that was necessary to maintain life upon earth. Light, air, water, dry land, vegetation, day and night, seasons and years had all been completed.

The hosts may refer to stars (Neh.9:6) or angels (1Kgs.22:19), but here it is probably a simply reference to all the things that God created. All the hosts of creation had now been commanded and ordered, arranged, organized, and placed where they belonged, just as God willed.

2:2 And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. After the sixth day creation, God says it's time to rest. Whatever God had created, He had finished the work; ended what He had set out to do. He's really not tired, burdened, pressured, or exhausted from His work in creation. The Word of God says *"...that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary..."* Is.40:28b. Therefore, God ended his work, which put a rest to what he had made. He didn't have to go back and touch up or change His creation. He was pleased with His work.

⁵ http://access-jesus.com/Genesis/Genesis_2.html

⁶ <http://sernabileblog.blogspot.com/2006/06/genesis-2.html>
<http://www.pitwm.net/pitwm-versebyverse.html>

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2:3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made. There are two significant things in this seventh day.

1. God blessed the seventh day.
2. God sanctified the seventh day. The word "*sanctified*" means to set apart and make holy. God consecrated and declared the seventh day holy. Many rest, but few give the day over to holiness.

This is a model for us.

2:4 These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens,— The Hebrew word "account" means generations, story, history. This is the true account of how the heavens and of the earth were made; created; how things began. It's a reference to earlier accounts that were passed on by believers and finally employed by Moses under guidance of God Himself.

This is not a separate creation. We know in chapter 1 "*In the beginning God (Elohim) created the heaven and the earth.*" And in this chapter 2 "*the LORD God (Jehovah or Yahweh) made the earth and the heavens.*" This is the same God operating in creation. Jehovah/ Yahweh /Elohim are titles used for the same Person who created the heaven and the earth. In this verse this is the name by which God revealed Himself. Just as I'm sister, aunt, mother, I'm still the same person, just operating with a different title. The name of God changes in Him being LORD. Jehovah/Yahweh is the name He used when He revealed Himself to Moses. God revealed Himself as "*I AM.*" Now, He reveals Himself as "*LORD God*" in creation while laying the foundation for what is to follow.

2:5 And every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground. "*There were no plants or grain sprouting up across the earth at first, for the Lord God hadn't sent any rain; nor was there anyone to farm the soil*" (TLB). As we just left off from reading the LORD God made the earth and the heavens, it continues to say AND... "He" is understood. God made every plant of the field and every herb of the field before it grew. Can you imagine the power of God? Although God had spoken to the earth on the third day to bring forth plant life and vegetation, God didn't need rain because He created them by His Word and was able to sustain them without rain. There was no man to till the ground because He had not created man. God was still sustaining everything Himself for man. Plants, herbs, you name it—all from the LORD God (Jehovah Elohim). This is the history; the account of what happened before it was the earth; before the plant and herbs grew, and before the creation of man. God brought it all into existence for man to take over to sustain, that is, replenish; continue to fill the earth.

2:6 But there went up a mist from the earth, and watered the whole face of the ground. As we continue the stages of how things began, I believe that everything was there that was needed for the earth, God now causes water to come up as a mist from the earth for the plant and vegetation to grow. Most things don't grow without some water and some light, so this tells us "But God" caused this mist to come up from the earth at the right timing and water the whole surface of the ground. God continues to sustain all that He made from the earth

2:7 And the Lord God formed man of the dust of the ground, and breathed into his nostrils

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the breath of life; and man became a living soul. Now, we come to the ultimate reason of God creating all He had created. This is the account of man and how he was created. It says, "...*the LORD God (Jehovah Elohim) formed man*"; molded, shaped him from the dust of the ground. This vivid picture is like no other creature God created. He breathed the breath of His life into his nostrils. Can you imagine again how personal that was?

1. It is the picture of a potter who has an image in his mind that he wants to create. Therefore, he takes some clay and molds and shapes it into the image of his mind. So it was with God. God is the Master Craftsman who had the idea of man within His mind. God is Omniscience (all knowing) and Omnipotent (all power) to create man in "*our*" image. Therefore, He formed man like a potter who forms a creation in his mind.
2. The dust of the ground was lowly stuff, that is, humble and base, of little worth and value. Isaiah and Job say clay (Is.64:8; Job 33:6). The point is: we come from the humblest of beginnings. Our origin is that of dust. Our bodies are frail and fragile. Therefore, we must depend upon God to look after us. We must seek the glory and dignity that God alone can give; no matter how much glory and dignity we achieve upon earth, for we again shall soon be nothing more than a handful of dust lying someplace within the ground of the earth.
3. The Lord God (Jehovah Elohim) is the One portrayed here. Therefore, a very special relationship, a personal relationship; a close bond would be established by the LORD God and man. Anything created has a purpose. God wants to be involved in all things.
 - God created man to know Him — Is.43:7, Ps.100:3.
 - God created man to worship Him — Jh.4:24, Ps.95:6.
 - God created man to serve Him — Prov.16:4, Gen.1:26-28.
4. God breathed the breath of His life into man's nostrils. Man is far more than just a physical body. Man is a spirit. God has given man His very own breath.
 - The breath of God is the Spirit of God. The Hebrew word for spirit is "*ruach*." The word "*ruach*" means wind, breath, air, spirit. When God breathed into man nostrils, He was not just breathing air into the lungs so that man could live. No, this symbolized and pictured for all generations to come where God connected himself to man in the most intimate way possible. God's Spirit is in man. Can you imagine? Man has within his body the very breath and Spirit of God Himself.
 - The breath of God is the life of God. When God breathed into man, God gave His very own life to man. What is the life of God? Well, it is the life that lives on and on eternally. God's breath is not temporal. It is forever; never cease to exist. Can you picture this? God gave no other creature His breath, neither His Spirit, nor His life of immortality. This makes man's creation distinctive of the highest order, except when compared to dirt. On one hand man is formed with lowly stuff (dirt) and on the other hand man is of the highest order with the breath of life.
5. Man became a living soul. "*Soul*" (*nephesh*) means animated, breathing, conscious, and living being. Man is a living soul just like all the other creatures of earth.
 - Man is both a spiritual and soulish or animate being—Man is the only living spirit.
 - Animals are only living souls or non-spiritual beings—Animals are only living souls.
 - Vegetation is only an inanimate (non-living) being.

There's one thing man needs to know is that he has been created in the image, in the very

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likeness of God. He is an immortal creature; he shall exist forever and ever.

2:8 And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. This passage describes the place where man had beginnings upon earth; the place where man was to live. It covers the features which God designed for man's residence or home. The LORD God (Jehovah Elohim) planted a garden eastward. The place is called the Garden of Eden, the most beautiful and bountiful paradise man could ever imagine. Man needed a place he could call home. And apparently, it was lush and perfect. The word "*garden*" means a place that is enclosed, protected, and sheltered. The word "*Eden*" means place of delight, of pleasure, of bliss; a paradise.

2:9 And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. The LORD God (Jehovah Elohim) caused every tree imaginable to grow out of the ground. They were both pleasant to the eyes and good for food. But in particular, two trees: the tree of life and the tree of knowledge of good and evil were designed especially to be in the midst of the garden.

1. **The Tree of Life** bears life-giving fruit; fruit that gives everlasting life; that keeps one from dying. This tree only exists in a perfect world, that is, in the Garden of Eden. God planted the tree of life right in the midst of the Garden
2. **The Tree of Knowledge of Good and Evil** was also in the midst of the Garden. It was good for food and pleasant to the eyes, but there was a restriction for this tree if they ate the fruit.

God is the One who gave life producing qualities to the tree of life, and death producing corruptible qualities to the tree of knowledge of good and evil. We will find out in 2:16-17 that there was a choice to be made after a commandment was given by God to man. Man was to choose God by obeying Him.

2:10 And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. The LORD God (Jehovah Elohim) caused a river to go out of Eden to water the garden. It must have been a great river; large enough to irrigate the whole Garden and break out into four major rivers when exiting Eden.

2:11 The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold;

2:12 And the gold of that land is good: there is bdellium and the onyx stone.

1. Pison was the first river head which flowed through the land of Havilah. It's known for its gold, bdellium (a valuable gem), and the onyx stone.

2:13 And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia.

2. Gihon was the second river head which flowed through the land of Ethiopia (the land of Cush).

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

3. Hiddekel or Tigris is the third river head which flowed along the east side of Assyria.
4. Euphrates was the fourth river head which flowed from the highlands of Armenia down into the Persian Gulf. It was known as the great river, the most important river in Western Asia.

2:15 And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. Man's position in the garden was a fulfillment of a need described in 2:5 *"...and there was not a man to till the ground."* So, the LORD God (Jehovah/Yahweh/Elohim) took the man into the garden to dress it (*from a root meaning to serve*) and to keep it (*to look after or to have charge of*). So we see man's purpose is to serve God by working and taking care of the Garden—the paradise in which he lives in. This is the most perfect, beautiful and bountiful paradise imaginable and God expected man to live in it and take care of.

- To till and cultivate the land.
- To dress the orchards, shrubs, and flowers.
- To feed and provide for himself and woman.
- To keep the growth under control.
- To look after and care for the animals.

The point is: man was created to be a responsible person and an active working person. There is no idleness, slothfulness, nor lazy man in the Garden; sitting back taking it easy; not doing the work of the LORD God! Also, man was created to have a strong sense of purpose and of self-worth. If a man's work is significant, then he has a reason for getting up in the morning and living, and he feels worthwhile. Man is a mental and emotional creature and needs that strong self-image that he is somebody, and that he matters to other people, especially to God! Therefore, the LORD God has given him responsibility and purpose.

2:16 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:— There was a command given by the LORD God to the man, and there was a choice to be made. But really the command comes in verse 17 because it's apart of verse 16. There were so many trees in the Garden for man to eat freely of.

2:17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. Now comes the command— "But of the tree of the knowledge of good and evil, thou shalt not eat of it." This is where the line is drawn and the choice to follow God or not; to obey or not, for if man doesn't follow the command, God says in the day that he eats of this one tree, he shall surely die. God does not want to coerce man. The intent of these two verses is to show a person who wills to live with God; who wills to love, worship and fellowship with God. God does not want man to be a robot. God wants man to have freedom of choice; the ability to choose to live either with God or apart from God.

1. God has placed a great incentive before man to choose life.
 - A home in paradise • perfection: he was sinless • all the trees and food of paradise
 - The tree of life, of immortality (2:9) • the love, presence, and fellowship of God
 - a helpmeet (2:18-19).

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There was only one fruit man could not touch—only one fruit among all the fruit. There was no excuse for man ever choosing any fruit or anything over God. By choosing God, man had everything: every tree—all the abundance and benefits of paradise itself.

2. Therefore, man had to be tested to show that he loved God above all else; that he wanted to live with God. How well does man understand his Creator? How well does man understand a command of God? So, now man has to be concerned about life and death, good and evil.
 - There had to be something for man to choose other than God; some object, some act, so he wouldn't be a robot, because everything was provided for him. But you say, but God commanded him. Yes, and what better way to honor the LORD God who made you—that is, by choice. We didn't ask to come into this world, but there are choices to be made.
 - Man had to realize that there was a need in man to fellowship and interact with God. Man needed God's Words; needed God to tell him what to do and what not to do. Man cannot have differences between himself and God if true fellowship was to continue. Man had no idea what evil would taste or feel like. He was innocent, perfectly innocent; therefore, he did not know the difference between good and evil. Man had the ability to sin, but he also had the power not to sin. God set the course; He set the boundaries for man's life, as any parent would do. Man was to simply do what God said.
 - Obeying meant choosing life with God forever / disobeying meant choosing death, separation.
 - Obeying meant choosing fellowship with God / disobeying meant separating oneself from God.
 - Obeying meant choosing to serve God / disobeying meant choosing to serve self and Satan.
 - Obeying meant choosing to acknowledge God / disobeying meant rebelling against and ignoring God.
 - Obeying meant choosing to honor God / disobeying meant dishonoring God.

If man left the forbidden tree alone, he would be obeying God and choosing to live with God. If man ate of the forbidden tree, he would be disobeying God and choosing to walk his own way in life! The same is true for us. We have to choose; we have to make a decision. Jesus Christ, God's Son has paid a great price.

"Choose ye this day whom you will serve" Ps.31:14a.

"No one who denies the Son has the Father; whoever acknowledges the Son has the Father also" 1 Jh.2:23 (NIV).

"But everyone who denies me here on earth, I will also deny before my Father in heaven" Matt.10:33 (NLT).

The bottom line is: if we receive Jesus Christ as Lord and Savior, we obey God and choose to live with Him. The Bible speaks of three deaths.

1. Physical death is separation of man's spirit or life from the body.
2. Spiritual death is man's separation of man's spirit from God while he is still living and walking upon earth. This is what *"surely die"* is speaking of.
3. Eternal death is separation of man from God's presence forever.

Death was not part of God's original plan for man.

2:18 And the LORD God said, It is not good that the man should be alone; — This idea of a companion for the man was never an afterthought of the creation of a woman for man in God's plan. When God saw His creation as *"very good"* (1:31), He observed that it was *"not good"* to not

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have man's counterpart standing at his side at the end of this sixth day. The phrase *"not good"* meant incomplete, unfinished, unfulfilled, deficient. Therefore it was not good for man to be alone; standing by himself without another human life to relate to; incomplete and deficient without woman as God planned it.

2:18b ...I will make him an help meet for him. — There is no record of man complaining about his loneliness. He fellowshiped with God; God was all he knew, all he had. This was God's decision. God decides to make man a suitable (face to face helper; not to be a slave or to be in subjection to him).

Matthew Henry wrote: "She was not made out of his head to rule over him, nor out of his feet to trample upon by him, but out of his side to be equal with him, under his arm to be protected and near his heart to be beloved."

Paul wrote that "the woman is the glory of man" (1Corth.11:7), for if man is the head, then woman is the crown that honors the head.

T. D. Jakes puts it this way:⁷"The woman was made, fashioned out of the man, to be a help meet. She helps him meet and accomplish his task. In other words, if you have a power saw, it has great potential for cutting. However, it is ineffective until it is plugged in. The receptacle (the female) helps the power saw meet its purpose (the male). Without that receptacle, the power saw, although mighty, remains limited. Keep in mind, though, that she completed his purpose, not his person. If you're not complete as a person, marriage will not help you."

The word **"meet"** or **"suitable"** (*keneghdo*) means fit, corresponding to, adapted to, agreeing with counterpart, opposite, equal to. It means woman...

- was created as a suitable helper for man.
- was created as a fit helper for man.
- was adapted to the nature of man.
- corresponded to the nature of man.
- agreed with the nature of man.
- was like the nature of man.
- was an opposite and equal being for man.

The point is: Help meet was a name God called the female gender that was suited for the occasion, a suitable helper; man's counterpart to function as a helper is elevating, not belittling. Woman was made by God to meet man's deficiency. The point is that man was only half of God's plan for human life. Woman was the other half. God's plan included the creation of woman just as His plan had included the creation of man. Man and woman were created as equal beings, as two equal beings who were to be equal companions to one another. Man was the stronger person physically. They differ only in that they have different roles and purposes upon earth.

2:19 And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. I have to make this observation that this is the very first verse where God speaks man's name—Adam. That's why I hadn't used his name until this verse. It's always been man or the man (2:15). Also Adam is not named until we get to 5:2 *"Male and female created He them; and blessed them, and called their name "Adam" in the day that they were created."* It's always been understood in the day they were created but just brought to light now. We know that the birds and the beast were created before Adam (1:20-25). The Lord God had formed every beast of the field out of the ground, just as He did Adam, but

⁷ T. D. Jakes 365-Day Devotional & Journal—Healing, Blessings, and Freedom
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man was made in the image of God, having dominion over the fish, the fowl, the cattle, over all the earth, and over every creeping thing... signifying his rule over them (1:26-28). The first job God gave Adam was to dress and to keep the Garden. He took him and put him in the Garden. This time the animals were brought to Adam to see what name he would give them as his second job. Whatever name he gave them, that was what they were called.

2:20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him. Two things were accomplished as the animals passed by Adam:

1. First, names were given to each of the animals. Naming is an act of discerning something about the creature so as to appropriately identify it, and also an act of leadership or authority over which was named.
2. Second, Adam saw with his own eyes that each of the animals of God's creation was subhuman, inferior to him, no fit for him. There was no kinship with any of the animals. Adam was unique; he was the only one of his kind; no help meet for him. The animals were not on the same level as man. Although Adam didn't seem lonely, he had a lot to do, but there was no one that looked like him. However, God was preparing Adam for his helper; he would soon have someone by his side.

Adam didn't struggle trying to find a help meet; a counterpart. He didn't go to God asking where is someone for me? No, we find in verse 22 that God brings her to the man Adam. Men allow God to choose the right woman for you. Women allow God to choose the right man for you.

2:21 And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;— Not only did God recognize that man's solitude was not good, He took the steps to prepare the way to complete man (God's other part of the plan). Now, God had already made man, but now, divine anesthesia (putting man into a deep sleep) is administered by the Great Physician to create another being from the first. How awesome is this! The Supernatural Surgeon immediately goes into the side of Adam and takes out one of his ribs, and supernaturally closes up the flesh.

2:22 And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. Only one rib is needed! God tenderly and meticulously operated upon Adam and removed a rib from his body, and "Waa lah", (spelled Voila-French, for "here it is"): Woman is Created! God did not create the woman like the man and animal kingdom. Why?

1. Woman came *out of man's need*. Therefore, she was to come "out of man's" being (2:18, 21-23).
2. Woman was to be the object of man's *cleaving*. Therefore, woman was made out of man's being in order to cause a *natural clinging*, a reaching out for one another's own being, one another's own flesh (2:23-24).
3. Woman was to be *one flesh* with man. Therefore, she was made out of the very flesh of man so that man and woman would have *identical natures* and stand as the *counterpart* to one another (2:22-23).

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4. Woman came *out of man's flesh* so that both would cherish and nurture the other. No person hates his own flesh. The very opposite is true: he cherishes, protects, and cares for it (2:22-23; Eph.5:28-29).
5. Woman is the *glory and crown of creation*; the being who brings more refinement to the world than any other creature (1Corth.11:7).
6. Woman was created from the rib taken from the very side of man that protects his heart. Woman is that which gives so much meaning to man.

After creating woman, God then brings her unto the man; brought back to his side to unify him. That is why the husband is to leave... and cleave... The woman is brought before Adam, as were the animals. This is a declaration of the first marriage. This is performed and sanctioned by God alone. God is the Father and minister. God brings the two together as a father would bring his daughter, the bride to the man as he walks her down the aisle for the wedding ceremony. Matthew 19:6b says, *"What therefore God hath joined together, let not man put asunder."*

2:23 And Adam said, **This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.** Adam begins to announce *"Bone of my bones, and flesh of my flesh"* which show that woman was taken out of him. And the rib also conveys the woman's equality with man. Therefore, after naming the animals, Adam is still on his job and out of joyfulness after awaking from the deep sleep, he looks at her, and Adam makes it known that she shall be called *"Woman"* because she was taken out of him. And because she was taken out of him, she shall always be a part of him, but softer, while he's the stronger vessel. And man and woman are to walk together side by side, not divided. We need to see that:

- Woman was equal to man in human life. She was also created in the image of God (1:27), just as Adam. She was like Adam (bone of his bones and flesh of his flesh) for she was taken out of Adam, and both were given *"dominion over the fish of the sea, the fowl of the air, over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth"* (1:26). This is not superiority and inferiority, but order and priority. Neither man nor woman was superior or inferior to the other in the beginning of creation, not in being or purpose. True order is not found in domination, but in voluntary submissiveness and love.

However, in the order of things someone has to be first; someone has to be the head or leader of the structure. Man was created first, and woman was created as a suitable helper for man (2:18b).

2:24 **Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.** Because Woman was taken out of man, she has the same nature as man and she was literally bone of his bones and flesh of his flesh, so intertwined. This verse gives the illustration of marriage based upon the unity expressed in verses 22 and 23 and it overrides the clinging to one's parents and depicts oneness and unity, illustrating marriage—Man is not to cling to his parents. Man is to leave his parents and cling to his wife and be made one. Therefore, man and woman become one flesh. God told them (man and woman) to be fruitful and multiply (1:28), so, marriage (as the first institution upon earth) is establishing a new bond of oneness. Three rules of the marriage bond.

1. There is to be a *leaving of parents*. The relationship shifts between persons of the family.

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2. There is to be a *cleaving to each other*. They are joined to each other; man is glued to his wife.
3. There is to be *one flesh*. There is to be physical intimacy (sexually) so binding that the two become one flesh; one unit; joined to; bound together in unity as one.

The institution of the marriage relationship:

1. Marriage was instituted by God and not by man, thus God's Word must give us the proper guidelines.
2. Marriage was, and is to be monogamous; God gave Adam one wife.
3. Marriage is to be heterosexual (sexually attracted to the opposite sex), no other kind of way.
4. The husband and wife are to be unified physically and spiritually.
5. The husband is to be the head of the wife because God later instituted it in 1 Corth.11:3. This passage explains God's order of authority. It is not because men are superior.

2:25 And they were both naked, the man and his wife, and were not ashamed. Man and woman were created perfect, innocent, nothing hidden, and without shame. They had done nothing wrong and sensed no guilt or shame whatsoever. They were able to be around each other; comfortable with each other, for they belonged to one another: their bodies belonged to the other, and together they belonged to God. They stood before God and before each other in perfection.

SUMMARY:

And God finished the creation of the heavens and the earth. All the hosts of creation had now been commanded and ordered, arranged, organized, and placed where they belonged, just as God willed. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all the work of creation (2:1-3).

This is the "*generations*" or the "*accounts*" in the day of how the LORD God (*Jehovah/ Yahweh/ Elohim*) made the earth and the heavens revealing Himself in creation. God made every plant of the field before it was in the earth, and every herb of the field before it grew. It had not rained because God didn't need rain because He created the plants and herbs by His spoken Word and was able to sustain them without rain. There was no man to till the ground because He had not created man yet. God was still sustaining everything Himself for man. Most things don't grow without some water and some light, so now God causes a mist to come up from the earth to water the whole surface of the ground. And now we come to the account of man and how he was created. The Lord God (*Jehovah/ Yahweh/ Elohim*) formed man out of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul (2:4-7).

Man needed responsibility, so God planted a garden in Eden. In the midst of the garden were the tree of life and the tree of knowledge of good and evil. And a river flowed out of Eden that parted into four heads (rivers) — Pison, Gihon, Hiddekel or Tigris, and Euphrates (2:8-14).

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The LORD God put man in the Garden of Eden to dress and keep it. They could eat of every tree of the garden, but was commanded not to eat of the tree of the knowledge of good and evil. The Garden of Eden met man's need to live forever, but if they ate of the tree of the knowledge of good and evil, they would surely die (2:15-17).

The LORD God said it was not good that man should alone. He already had the solution to His statement. Woman was the answer! She would be man's help meet, meaning a suitable counterpart for man. From the ground God had formed every beast of the field, every fowl of the air, and He brought them to Adam to name. As Adam named them, there was not found a help meet fit for him; none of his essence/nature (2:18-20).

The LORD God causes Adam to fall into a deep sleep and prepares his body for surgery. The LORD God takes one rib out of Adam's side and then skillfully closes up that part of the flesh He had opened. God creates a woman fit for Adam and brings His creation before Adam and Adam calls her "*Woman*", bone of my bones, and flesh of my flesh because she was taken out of man. Therefore, shall a man leave his mother and father and cleave unto his wife to be one flesh; one in unity physically and spiritually. Both the man and woman were naked, and they were not ashamed as man and wife (2:21-25).

APPLICATION:

This is in the application of marriage. Man was not to be alone; woman was chosen for him. God gives the image of His creation of man and woman as a complete entity, demonstrating the coming into the covenant of marriage as one flesh. They were perfectly created for each other. God is able to find the suitable companion for those who ask Him.

[TOP](#)

INTRODUCTION:

There was a time when the world was perfect, a time when there was not a single act of violence or evil upon the earth. The earth was perfect; both man and woman were sinless. They knew only harmony and peace, satisfaction and fulfillment, love, and joy. What happened? What destroyed the perfection and caused such devastation and lawlessness upon earth? What corrupted the heart of mankind?

3:1 Now the serpent was more subtil than any beast of the field which the Lord God had made. A creature more subtle (wiser, craftier, cunning, and shrewd) than any beast of the field God had made, has now entered the perfect garden. He suddenly appears in this peaceful garden talking to the Woman. Now we can say that all creation was created perfect by God, even the serpent. If we say that the serpent was a literal serpent used as an evil tool by Satan, then we have a problem explaining how creation was perfect. How can an animal be used as an evil tool in a world of perfect animals? This is the reason some interpreters say that Satan actually transformed or clothed himself as a serpent. The serpent provided the temptation for sin, but the origin of the serpent's wickedness is not specifically explained here but elsewhere when trying to usurp God (Is.14:13–14; Ez.28:13-15).

3:1b And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?—The words "*Yea hath*" strongly suggest that the woman was thinking about the tree. God created mankind with a "*free will*", not as robots. She was apparently where she did not belong; standing by the forbidden tree and at that very moment, while she was thinking about it, Satan attacked her mindset and her thoughts: "*Did God say you must not eat from any tree of the garden?*" The words form a question, which seems designed to cast doubt upon God's goodness. Satan really misquoted God's Word. God said that man could eat from every tree in the garden except one. Genesis 2:16-17 clearly states: "*And the Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.*" The thought was planted in the woman's mind, the suggestive thought says...

- that she was missing out on something.
- that the most delicious fruit was the very thing being forbidden.
- that something good was being withheld and kept from her.
- that she must not miss what looked good and would probably feel and taste good.

There was only one tree that they must not touch, so the serpent hints toward that one tree. You know the battlefield is the mind, so that's what Satan targets; he raised doubts concerning the truthfulness of God's Word (*Do you really mean you can't eat from every tree?*), and the goodness of God's heart (*If God really loved you, He would be much more generous*). It's like children declaring independence from the parents. That's just what the woman and the man did. Even so, that's just what Satan had already done from God, his Creator! Temptation is

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Satan's invitation to give in to his kind of life and give up on God's kind of life.

3:2 And the woman said unto the serpent,— Instead of turning away, the woman engages in dialogue with the serpent, thereby revealing that she did not really realize that the serpent was her enemy. You see when you hang out with the wrong crowd, their words will stick with you. Temptation generally comes when we least expect it. She had no idea what she was about to get into. A tempting thought—a thought to disobey God's Word should never be harbored or entertained. Remember, they were talking about what God said! She did not remember or adhere to that one exception in God's plan. The Woman did three things:

1. The woman entertained, harbored, and discussed the suggestive thought.
2. The woman began to feel that God's command was too strict and restrictive.
3. The woman began to think lightly about the consequences because the conversation was so beguiling.

How could the woman have resisted temptation? - Ask the man; go to God.

1. First, we must realize that being tempted triggers something within, but we must not give in to the temptation.
2. To resist the temptation; we must...
 - a. pray for strength to resist.
 - b. run (sometimes literally), and
 - c. say no when confronted with what we know is wrong. James 1:12 tells of the blessings and rewards for those who don't give in when tempted.

3:2b We may eat of the fruit of the trees of the garden:— The woman lessened the impact of God's permission by saying "*We may eat of the fruit of the trees...*" She left out the word "freely"; she centered on trees instead of "*every tree.*" A little change in God's Word makes a lot of difference. It changes our perspective on the truth and may not come out truthfully, making a subtle but important downgrading shift in emphasis. It makes us think that a little change in God's Word won't hurt. God will look over it when we say a little white lie—it's not the truth and nothing but the truth will free us! Eve's representation of God's command was not accurate.

3:3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. Now, both trees were in the midst of the garden, she didn't specify which tree. Both were destined for a very definite purpose. "*The Tree of Life*" would present them with life eternally (the present state). "*The Tree of the Knowledge of Good and Evil*" would have given the man and the woman knowledge of good and evil, presenting them with death (the future state); having free wills were to make the choice to obey God. ⁸Why did God allow Satan to tempt the woman? - to make the choice. "*Adam was not deceived, but the woman being deceived was in the transgression*" (1Tim.2:14). She continues to explain by adding words of what God did not say: "*neither shall ye touch it' lest ye die.*" God did not say this. That's how lies start! ⁹But if she interpreted it that way, she was adding to God's Word. We fall into trouble when we say things we don't really know; and we focus on the one thing we don't have, rather than on the countless things God has given us. She should have felt something; a tug at

⁸ <http://www.gotquestions.org/tree-knowledge-good-evil.html>

⁹ <http://www.keepbelieving.com/sermon/2002-06-02-Snake-Eyes-The-Four-Stages-of-Temptation/>
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her heart when she said what she said. If we are going to quote God's Word, we must accurately know His Word! If you don't know what you're talking about say *"I'll get back with you!"* There was one key word in that sentence she said, and that was *"die!"* It meant a spiritual disconnect from God; it didn't mean die physically; exist no more, but she didn't know that. The warning was clear even from her own mouth that she would be in rebellion against her Creator!

3:4 And the serpent said unto the woman, Ye shall not surely die:— ¹⁰Once the serpent had her listening, then he called God a liar (indirectly of course). ¹¹The serpent took the very phrase God used and put the word "not" in front of it. The enemy might know the Word of God, but just doesn't believe it, and will try to get you to believe what you think, is the truth, is really a lie. That's all the woman needed to hear. If you are convinced that you can get away with sin, sooner or later you're going to do it. If you think that no one will know, no one will notice, no one will ever call you to account for your actions, you'll eventually give in.

3:5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. Having won the first round (Ye shall not surely die), Satan is now in the position of delivering the final blow; the direct denial of God's Word. Now the woman must choose between God (of what He really said) and the serpent (the interpretation of a lie revealed). Satan had twisted Eve's thinking, telling her that she could know the difference between good and evil by doing evil; *"your eyes shall be opened."* We can always justify disobedience if we try hard enough. You can't talk to the devil; you can't believe the devil, and you can't obey the devil! He went further by saying *"and ye shall be as gods"* meant you had to disobey God to accomplish this feat. As soon as we decide to put God out of the picture, in becoming our own god, we are placing ourselves above Him, which is what Satan wants us to do.

3:6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. This has created the sin of disobedience. Notice what the woman did: she looked, then took, then ate, then gave. Looking is the first step toward sin. The last step got someone else involved in this sinful mess. Now, the devil has gotten her on three different levels:

- 1) ¹² *The Practical Level.* The tree was good for food and the fruit was good to eat. That's the lust of the flesh.
- 2) *The Emotional Level.* It looked beautiful to her; pleasant to the eyes. That's the lust of the eyes.
- 3) *The Spiritual Level.* It would make her wise. That's the pride of life.

"For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" 1Jh.2:16. If you don't want to get trapped, don't stop to inspect the fruit. Don't spend time thinking about how nice it would be, how good it would feel, or how much you deserve it because it will always lead to overpowering your will to partake of. The woman had already sinned inwardly within her thoughts. Now, she's going to sin outwardly; to actually commit the act. It was no turning back after eating it. We cannot always tell when a person is sinning inwardly

¹⁰ <http://www.lovetheLord.com/books/Genesis/08.html>

¹¹ <http://www.keepbelieving.com/sermon/2002-06-02-Snake-Eyes-The-Four-Stages-of-Temptation/>

¹² <http://www.keepbelieving.com/sermon/2002-06-02-Snake-Eyes-The-Four-Stages-of-Temptation/>

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within his heart. These are silent sins or private sins—the sins of the mind and heart are often not quite seen by man's eye, but it's seen by God and will always affect someone else whether we know it or not.

She followed the three inevitable steps that led to sin: 1.) sight; 2.) desire; and 3.) gratification. However, to go a step further would be the involvement of others in their sin, which is what the woman, had done. When one sins, they are disobeying God, rebelling against, ignoring (especially when you know it), rejecting, opposing, and acting against God's Word. God had said, "*But of the tree of the knowledge of good and evil, thou shalt not eat of it:*" And don't skip pass the consequence of doing the act—"*for in the day that thou eatest thereof thou shalt surely die.*" But the woman turned away from God; refused to listen to God; rejected the warning and disobeyed His Word. She went ahead and did the forbidden thing and gave it to her husband (Adam) and his sin affected the whole human race. Death was passed unto all mankind. He could have said no, but he didn't. Both partook of the fruit and we suffered the consequence of their sin. Two significant points:

1. The woman was a stumbling block to the man (Adam). She was supposed to be a helper to him, but she was his temptress; a stumbling block to his doing the will of God.
2. The man (Adam) was not deceived in his sin. He knew exactly what he was doing. The man (Adam) knowingly, willingly, and deliberately sinned. This was not true with the woman, she was deceived. This is the reason scripture say "*Wherefore, as by one man sin entered the world, and death by sin; and so death passed upon all men, for that all have sinned*" Rom.5:12. Adam was the one who knowingly and deliberately brought sin into the world. Could we say that his choice was to stay with his wife, rather than God must have been a hard choice!

Consequently, the man (Adam) stood in the greater wrong. A person who knows and deliberately does wrong is always more guilty than the person who is deceived and does wrong, but there are still consequences for both. Don't be a stumbling block sinner and don't be a deliberate sinner.

3:7 And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. This is the day sin entered the world; the day their eyes were opened, meaning the eyes of their heart and mind; their conscience, and they knew something was wrong; something tragic had happened, and they were stripped naked. Consequences immediately occurred! They were not ashamed before, but now, they felt shame and guilty which caused them to sew (intertwine) fig leaves together to protect themselves; to cover themselves. That's what we try to do when we sin, we try to cover it up; we don't want anyone to find out about it. If it doesn't faze us, that means we've become hardened by it and immune to it. Before all this happened, God was their Protector and Provider!

- They had perfect peace, but sin made them feel disturbance.
- They had perfect security, but sin made them feel insecure.
- They had perfect comfort, but sin made them feel restless.
- They had perfect goodness, but sin made them feel bad and evil.
- They had perfect joy, but sin made them feel sad.
- They had perfect love, but sin made them feel rejected.
- They had perfect strength, but sin made them feel weak.
- They had perfect control, discipline, and obedience; but sin made them feel guilt and shame.

This was the first sin and shame experienced by man and it must have been very intense and

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terrifying. They now know good and evil; now have a sense of being naked and corruptible; falling short of God's glory and His righteousness; now have a convicting consciousness of sin, and they attempted to cover up their sin with fig leaves in the form of aprons. How tragic! When we look back, in their perfect bodies and within their perfect environment (the Garden of Eden) some of God's glory and righteousness must have dwelt within and shone out of their bodies; God's glory and righteousness must have covered and clothed the man (Adam) and the woman in their perfect state of being. But now, the clothing of their perfection and innocence was now stripped away. They lost the covering of God's glory and righteousness. We cover our sin by looking on the outside instead of within; we cover our sin by saying everyone else is doing it; we cover our sin by thinking time will conceal it. Thank God for sending the second man Adam who was obedient to the Father; who brought life and righteousness back to us, as He died on the cross once and for all! We have Good News through Jesus Christ— Our choice is to confess our sins to Him and renounce them! ¹³To confess means to own up to what you did. To renounce our sins means to take steps to break the sinful pattern in our own life.

3:8 And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. Now Adam and his wife hid themselves when they heard the voice of God. It was neither God nor His voice that had changed. God wanted to be with them, but because of sin, His presence and His voice brought fear and separation; a fear of dread and guilt. That's what sin does; separate us from God's glory. Now, they were afraid to show themselves to God, hiding among the trees. Sin had broken their fellowship with their Creator. In what appearance they may have seen God before, now their sin can't stand to be in the appearance of God; their relationship had changed tremendously.

3:9 And the Lord God called unto Adam, and said unto him, Where art thou?— This call to Adam was upsetting for God. He knew where Adam was, but Adam had broken that bond; closeness to God. Still, God was not about to abandon Adam in this lost condition. God could have just pronounced judgment, but it was His grace that called out to Adam. All Adam thought about trying to do was run away and hide, thereby evading God. "*Adam, where are you?*" was not for God's information; it was to stir Adam to think about where he was; what course was he on; to arouse conviction within Adam. Adam needed to think about what he was doing; he needed to sense conviction; to sense his need for God; sense his need to be reconciled to God. All Adam was doing was running and hiding from the only Person...

- who could reconcile and help him.
- who could correct, rectify, and salvage the situation.
- who could give him guidance and direction, peace and security, love and joy, hope and life upon the earth.
- who could save and restore him to his former position of perfection, glory, and righteousness.
- who could tell him how to escape the judgment of death that was to soon fall upon and snatch him from this world they were in.

A person may try to run away and hide from God; he may deny, ignore, and neglect God, but the day is coming when God will make that call for everyone to come before His court of justice.

¹³ <http://www.keepbelieving.com/sermon/2002-06-09-The-Wages-of-Sin-Why-Nothing-Works-Right/>
<http://www.pitwm.net/pitwm-versebyverse.html>

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And every person—all who ran away and tried to hide from God will be called out and judged.

3:10 And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. Adam confesses to God that he heard His voice in the garden, but feared God because he was naked; stripped of God's glory, rather than that he had broken God's commandment. That was not important to God. It was the next question God was going to ask.

3:11 And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?— God answers back about Adam hiding from Him. Now, Adam has to come clean as to this new information. God wanted to know who told him he was naked. It's not but one way for this to occur, and that's by eating of the tree he was commanded not to eat of.

3:12 And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. Now, here's Adam answer. The man (Adam) accuses God for giving him the woman; he blames the woman for giving him of the tree to eat. But, he concludes with, "*and I did eat.*" So we see he did admit he had a part in this too. He played the blame game before confessing his part in it. Blaming God was like saying, Why did You let this happen? — Why give me this woman? Why let this shortcoming happen, this circumstance, this death, this evil come upon me? When it comes down to it, he alone made the choice to eat of the fruit. When people start making excuses, its evidence that they don't sense the atrociousness of their sin or even want to confess them and repent of them. So, he cared more of the consequences of the sin than of the evilness that he had done. One must have a deeper consciousness of his sin, than of the effects. Adam had to realize that his nakedness was related to his eating of the forbidden tree of the knowledge of good and evil.

3:13 And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. God approaches the woman by asking the question: "What have you done?" What part did you have in this? She lays it upon the serpent; "*he beguiled me, and I did eat.*" This was the truth. There was no way around the truth when God asks you a question. You wind up confessing. It was time for the woman to face her part in her transgression.

3:14 And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field;— God didn't even ask the serpent to explain himself as He had asked the woman and the man. God just pronounced a curse upon him right away. To me this passage covers the first curse ever pronounced upon the earth. The "*Sentence*" is passed, beginning with the serpent who is Satan himself. Satan, the devil had used or transformed himself into this beguiling creature as an instrument to deceive Eve. He was cursed above all creatures; Why?- Because he beguiled the woman, and drew her in, to eat of the forbidden fruit. This sin also effects judgment upon the cattle and every beast of the field. The animals did not sin, but the serpent was cursed above the rest. But, in the end there will be a final destruction of Satan (Rev.12:9, 20:10).

3:14b ...upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:—

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The curse goes on to say that the serpent will be cursed upon his belly all the days of his life. Well, you say did he stand upright before? Well the scripture never said that *you will crawl upon thy belly*. It said *upon your belly shall you go and dust shall you eat...* So the scripture is depicted as the serpent who is a liar and a traitor; who is the devil/Satan. So, we do know...

1. First, God pronounces a curse upon him right away because he had done this (3:14). This meant the serpent is to be detested, degraded, and, miserable all the days of his life.
2. Secondly, he is to be upon his belly to go and eat dust all the days of his life. In scripture *to eat or lick dust* (Ps.72:9) means to be defeated and humiliated. There is no hope for Satan and he will never attain the defeat of man. He would never be freed from his judgment and condemnation; never freed because of his terrible atrocity against God and man.

3:15 And I will put enmity between thee and the woman, and between thy seed and her seed;—

3. Thirdly, God placed enmity between Satan and the woman; between Satan's seed and the woman's seed. The word "*enmity*" (*ebhad*) means hatred, antagonism, hostility.

The point is: The godly seed of the woman is in a struggle against the ungodly seed of the devil. He was to be the object of enmity—enmity was to be waged between him, and the woman and her seed. And it is God who puts enmity between the serpent and man. It is God who stirs man to oppose evil. Believers are to always be angry at sin and stand against all evil.

James Montgomery Boice points out that Satan hated woman from the moment she was created. But now—from the moment of this judgment—woman was to hate Satan. She might love her sin, but she would also hate it.

The Promised Seed was conceived of a virgin and He would destroy the serpent in order to reconcile man to God! The Savior would miraculously come. The Promised Seed of the woman destroys the works of the devil (1Jh.3:8). The seed of the woman was made sin who knew no sin for us (2Cor.5:21) and He was made a curse for us (Gal.3:13), thereby saving us from both.

The offspring of the serpent are:

- Persons who live after the lusts of the flesh.
- Persons who are enemies of God, those who deny, curse, neglect, and ignore God.
- Persons who depend upon their own self-righteousness to get them into heaven.
- Persons who are false teachers and pretenders (counterfeiters), wolves in sheep's clothing.
- Persons who are unrighteous and do not love others.

3:15b ...it shall bruise thy head,—

- Christ crushed Satan's head by never giving in to the devil's temptations and never sinning.
- Christ crushed Satan's head by dying for man; by bearing all of man's guilt and punishment for sin.
- Christ crushed Satan's head by being raised from the dead.
- Christ crushed Satan's head by His Incarnation, that is, by coming into the world and being revealed as the Son of God.

Those ungodly men and women are the seed who follow the devil and those who hate God. And godly men and women are the seed; the offspring of Christ who follow God.

3:15c ...and thou shalt bruise his heel. This would refer to Satan bruising Christ's heel, a wound that would not destroy him. When Jesus was nailed to the cross and continued suffering on the cross, it wounded Him, but did not destroy Him. The serpent wounds the heel that crushes him. A bruise on the heel is not deadly, but a strike on the head is.

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3:16 **Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.** As the woman stands before God, God places judgment upon her.

1. First, *"God will greatly multiply thy sorrow"*—when the woman fell into sin, she was bound to feel and suffer greater sorrow. God was going to intensify, multiply this sorrow. The perfect body and nature, God had given her would now suffer the trouble, sorrow, and pain of the imperfect life she had chosen.
 - a. This also refers to her pain of conception; her distress and pain of childbearing. The pain in childbirth did not enter the world until after the fall of woman who chose not to live in God's perfection. "
 - b. *In sorrow the woman shall bring forth children*", means more than just conception and birth. It also means the bringing up and the rearing of children. The woman feels and suffers greatly for her children when they suffer or go astray. However, the mercy of God is still seen because even in sorrow and pain, it arouses a person to call upon God for help. Sorrow and pain stirs repentance, trust, dependence, and hope in God. This is probably one of the reasons women seemingly turn to God more easily and sooner than most men.
2. Second, *"God places a yearning desire toward her husband."* This is not merely sexual attraction, but it involves a longing and a settling down with her husband. The desire of woman to settle down with a husband is usually more intense than it would be for the man. As the woman had acted independently of her husband, she was now to have a deeper attraction and yearning toward her husband, depending more and having a closer bond.
3. Third, *"God places a rule over the woman."* God's judgment dealt with function and order within the family: her husband shall have rule over her. This does not mean man is to be domineering and demanding. She is to be under the very authority that she had attempted to usurp. This judgment applies not to all men over all women. It means every wife is subject to her own husband, not subject to all men. This is what the New Testament says, *"Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church"* Eph.5:22-23. His rule is to be with compassion toward her.

3:17 **And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;—** The first man on the earth sinned as he listened to the voice of his wife and ate of the forbidden tree in the garden. Don't sound too good! Adam stands guilty before God. In fact, he was guilty of at least three things.

1. First, Adam listened to the woman's enticements and persuasions.
2. Second, Adam did not try to lead the woman back to God.
3. Third, Adam himself chose to eat the forbidden fruit.

God cursed the earth because of Adam's sin—he listened to the voice of his wife and ate of the tree which he was commanded not to eat of. Why did the earth have to suffer a curse when it was Adam who sinned? Very simply, Adam and the earth were interrelated. Adam was now imperfect, a fallen creature. God could not let imperfect Adam continue on in a perfect world. Therefore, whatever fall Adam suffered, the earth had to suffer the same fall as well.

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The words "for thy sake" show that man was condemned because of himself. He would struggle for survival and be condemned to struggle against nature for his most basic need: food. Before the fall of man into sin, his labor was not a strain. He was never miserable. His work and activity were always a pleasure and a joy, but not now.

3:18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;— We know that thorns are on the stem or branch of a rose. The flower may be beautiful, but the thorn is painful. We also know that while Jesus was being crucified He wore a crown of thorns upon His head, causing excruciating pain and suffering. A "*thistle*" is a sharp prickly leafy plant growing as weeds and herbs among the crops.

¹⁴The thistle can be eaten. The young stalks, leaves, roots and flowers can be eaten. Milk thistle root can be eaten raw or cooked. Leaves can be eaten raw or cooked however the very sharp leaf-spines must be removed first. When cooked these leaves make a great spinach substitute.

Consequently, man is condemned to struggle for survival; struggle against the thorns and thistles of the earth; for the very basic necessities of life all the days of his life because the ground would no longer be under control; no longer perfect, but under the curse's control, because of Adam's sin.

3:19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return. With the hard work of Adam's hands he will sweat. He will be able to eat bread till it's time for him to go back to the earth; until his dying day. He was taken out of the dust and to dust he will return. This is the judgment of God!

3:20 And Adam called his wife's name Eve; because she was the mother of all living. This is the first time the name Eve appears in Scripture. She has been called "*female*" (1:27); a "*help meet*" or "*suitable helper*" (2:18); "*wife*" (2:24-25; 3:8, 17, 20-21); and usually "*woman*" (2:22-23; 3:1-2, 4, 6, 12-13, 15-16). The name Adam calls his wife means to live, to give life, or the mother of all living. This is exactly why Adam named his wife Eve. He might have remembered the command in 1:28 of "*be fruitful and multiply*"; also hearing the judgment in 3:16, "*thou shalt bring forth children.*" There would even be children, even though the conception was going to be in sorrow, in other words—pain.

3:21 Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them. After messing up, Adam and Eve realized they were naked; wearing only sown together fig leaves to hide their shame and nakedness (3:7c). God had mercy and stepped in and provided what they needed. What was He to do? Was He to let His purpose for man be defeated? He could not, for He was God, and God's purpose can never be defeated. Therefore, God fulfilled His Word: He judged man and then covered man—the way of deliverance for man. He protected man by covering them with coats of skins from the animals He Himself killed. This meant an animal had to be killed and blood had to be shed. This symbolized God's compassion; a shadow of what Christ would do on the cross for sinners.

Why did God have to do this?

¹⁴ www.ediblewildfood.com/milk-thistle.aspx
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- God still wanted to show His great love and care for man and woman.
- God's nature is always to reach out to show us His love and care.
- God wanted to teach man and woman that He would take care of their necessities.

What did Adam and Eve learn from this?

- This taught them that sin causes the most terrible and unimaginable things to happen.
- This taught them that the animal kingdom was thrown into utter disorder and confusion. It caused terrible suffering and pain for the animal world of the earth.
- This taught them that even their own personal lives were thrown into utter disorder and confusion.
- This taught them what death meant. God had warned them, if they ate the fruit of the forbidden tree, they would die. Now they know, and every death they witnessed in the future would forever remind them, they too were soon to die.
- This even taught them what mercy meant—when God clothed them and delayed their deaths.
- This taught them that the sacrifice of life was necessary to clothe their shame; a life was being taken in order to clothe them; a life was being substituted in order to cover the shame and guilt they felt, in order to reconcile them to God. And thereby, the only other life there, were the animals. The life of the animals had to be sacrificed.
- The last point that this taught them was that God truly loved his creation—Adam and Eve, just as He loves us. And Adam and Eve were going to be the parents of the whole human race

3:22 And the Lord God said, Behold, the man is become as one of us, to know good and evil:— The LORD God brings the Trinity into this discussion by saying "us." Yes, man was made in "our" image, so it's quite well that He would say man has become as one of "us." God is Omniscient (All Knowing), and the plan for man to have life did not include for man to know evil, good yes, but not evil. The phrase: Behold, the man is become as one of us, to know good and evil meant that man has become with the possibility of knowing what God knows; equipped with what the Deity knows, but with a twist of defiance. The knowledge he attained was in the wrong way that God did not want for him.

God knew what good and evil could do, and now at this time man knows. Knowing the knowledge of good and evil and giving into the knowledge of good and evil are two different things.

1. *To know evil means that man has personally corrupted himself.*
2. *To know evil means that man has personally experienced evil.*

This is what evil does:

- Evil turns you away from God
- Evil disobeyed God's command
- Evil rebelled against God.

Adam now knew evil:

- Adam had walked away from God. He had chosen to alienate himself from God; chosen to do his own thing. When God placed him in the Garden and commanded that every tree was for him to eat freely, except the tree of the knowledge of good and evil, for he would surely die? (2:16-17), it came to a moment of choice for him. God was very clear! When I look at it again, I don't think Adam really knew what "surely die" meant. He had never seen anything die. Everything was about life. But, he had to know when God speaks, what He spoke came about. And God's care for him should have been enough for him to not go against God. However, it was something he had to know. And Adam now felt the guilt and conviction that sin and evil bring. He now knew evil for he has personally experienced evil.

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I don't know why God had to create the tree of the knowledge of good and evil. As I said earlier, it gives us free will to choose Him and not be robots. But, their act of disobedience brought so much into the world, and into our lives that we didn't ask for. In this world we have to make choices! And still, there was one more problem God had to handle. God must save and deliver man from living forever as a sinner in what was paradise in his fallen state or anywhere else.

3:22b ...and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:— God knew that man could not be allowed to take also from the tree of life and eat and live forever as a sinner. That was not the plan of God for man! Note, Adam was still in the Garden and Adam could still eat from the tree of life that would allow him to live forever in that fallen state.

- However, God could not allow man to live forever as a sinful and corrupt being who would never again know the fullness of God's presence, love, grace, provision, etc...
- And God could not allow Himself to be cursed, rejected, disobeyed, and often denied, not forever, not by just any man who would deliberately choose to, for God had to react against such.

3:23 Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. *One reason man was sent out from the Garden:* The LORD God had no choice. This was God's problem and God's decision. He had to send man out from the Garden. Man's responsibility was to keep and dress it (2:15), but now man was not allowed to even do this. He had to leave the Garden. What was man to do now? Well, he is to till (plow, plant, cultivate, and work the ground) which is different from what God had in mind. This would take more effort than what was implied before. The ground would not work with him. It would be harder to work and plow. And he will sweat to master it until his dying day. He could not dress and keep the Garden, but would be sent into the fallen world where evil exists.

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. Man had to be driven out of the Garden.

- *another reason is:* God wanted to give man another chance; put him in a different environment; put him in another probation period, and under new terms. God had to force man out, meaning there had to be some resistance. Adam didn't want to leave.
- *another reason is:* God had to deliver and save Adam in such a way that Adam could be freed from sin, made righteous, and perfected forever. God had a plan. After providing clothing of righteousness (the coats of skin) (3:21), God would later send the Promised Seed, the Savior for mankind (3:15).

While man is being driven out of the Garden, God places Cherubims with a flaming sword at the east of the Garden of Eden to keep man from re-entering the Garden. This places man on the outside of paradise. "*Cherubims*" are large mighty winged angelic beings, able to fly; acting as guardian spirits, assigned to guard the tree of life. A flaming sword whirled every way guarding the entrance so man could never return to the perfect world in a fallen state; keeping man out.

SUMMARY:

The serpent is crafty in the Garden as he beguiles the woman asking a question about what God

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had said. She entertains this conversation leaning toward the lie of the serpent instead of the truth of what God really said. She tells her interpretation which is not correct either, and eats the fruit from the forbidden tree in the Garden, giving some to her husband and he also ate of it. At that very moment their eyes were opened and they knew that they were naked and began to sew fig leaves together to hide their nakedness (3:1-7).

God takes a walk through the garden and asks that blatant question of Adam: "Where art thou?" Adam and woman hide from God because they were naked which made them ashamed. The second question God asks, "Who told you that you were naked?" God confronts them with what they had done, and Adam immediately blames Eve, and Eve immediately blames the serpent (3:8-13).

Well, the LORD God puts a stop to this blame game and turns to the serpent, not asking for an explanation and says because you have done this awful thing, He places a curse upon the serpent above all cattle, and above every beast of the field. He would be upon his belly to eat dust all the days of his life. Satan, the devil had used or transformed himself into this beguiling creature as an instrument to deceive Eve. There will be feuding between the woman and Satan and the seed of both. The woman's seed will bruise the head of the serpent and the serpent will bruise the heel of the woman's seed. At this point God had made a way of escape for mankind through the woman's seed who would be Jesus Christ. God does not excuse the woman or the man. Judgment upon the woman brings sorrow and pain; it will be greatly multiplied in many ways. There will be intensity of labor pains and including the birthing of the child itself. The woman will have a longing desire for her husband and he will rule over her. And to the man, God lets him know because he listened to his wife and ate of the tree of the knowledge of good and evil, the ground of the earth is cursed. He will now have to work at and struggle to get basic food to survive all the days of his life. including the thorns and thistles. By the sweat of his brow will he struggle for food to eat until he returns to the ground from which he was formed (3:14-19).

Adam called his wife Eve, for she was the mother of all living. Because of their sin, the LORD God made coats of skins to cover them of their nakedness and shame. He showed mercy which was needed to continue God's purpose for man. God now says that man had become one of us. The knowledge man attained was in disobedience to God. And thereby having this knowledge of good and evil, he could not go further to eat from the tree of life, lest he live forever in his fallen state. God made the choice to send man from the Garden, and till the ground from whence he came. So He drove man out of the Garden of Eden, and placed Cherubims at the east of the entrance, with a flaming sword which turned every way, to keep them from the tree of life (3:20-24).

APPLICATION:

Man was placed into a perfect world and he was perfect. Man had all the fullness of life, and he was to live forever. And on top of this, he was given authority and dominion over all things God placed before him. But, even more than this, man had the very presence of God. However, when man sinned, he turned away from God, disobeyed God's command, thereby, rebelling against God. *Man had the very presence of God and still messed up. Thereby, having all you want in the world is still a struggle to get back to Him. Our struggle is with choices, but including the right Creator of choices means to always ask God!*

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INTRODUCTION:

Chapter 3:22-24 Man messed up, for he now knows the knowledge of good and evil and could not be allowed to eat from the tree of life, lest he live forever in that fallen state. God made the choice to send man from the Garden, and till the ground from whence he came. So He drove man out of the Garden of Eden, and placed Cherubims at the east of the entrance, with a flaming sword which turned every way, to keep them from the tree of life.

4:1 **And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the Lord.** After being driven out of the Garden, Adam and Eve are in another place, a different environment. This chapter begins with Adam knowing his wife. And in this sense this means that Adam had been sexually intimate with Eve. This would only be a brief record of Adam and Eve after leaving paradise. This begins the family of Adam and Eve. The birth of Adam and Eve did not occur in the same way, but their children's birth came through conception. The human race was to be reproduced through the process of a woman's ability to be impregnated and conceive a child. The egg of the woman is fertilized by the sperm of the man. Eve announced in joy and relief that she *has gotten a man from the Lord*. She thought she carried the promised seed. They named him Cain. "Cain" in Hebrew means to acquire, get, or possess. Thereby, this was a happy moment, for she expected this child to be the seed, the Savior who would restore them to perfection, and make it possible for them to re-enter the Garden of Eden, their paradise. You can just tell by reading the verse that knowing what his name meant, and knowing that she was given a man child from the Lord, he would bruise Satan's head. This was the one!

4:2 **And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.** Well, Cain was not the one because they weren't back in paradise. And Adam and Eve are literally being fruitful and multiplying, for she bares her second child, another son. They called his name "Abel" which meant vanity, breath, temporary, meaningless, or empty. Well, this does not sound joyful anymore, but a little disillusioned that no change to their circumstances had taken place. A lot had to have happened from the time of being driven out of paradise and naming names and knowing what they meant, I assume that Adam is still putting his gift to use in naming what's put before him. As the writer Moses describes this, we see that Cain the first born was a farmer, a tiller of the ground. And Abel, the second born is a herdsman, a keeper of sheep. What these two boys knew how to do, they evidently learned from their father, for they were honorable professions that contributed to meeting the needs of the family and society. Nothing was provided for them. They had to work the ground to provide crops. They had to shepherd the animals to provide clothing from the elements of the environment.

4:3 **And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord.** As we go further in the process of time an offering was brought to the Lord. It must have been a very special place, a very special altar that they sought God and

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faithfully worshipped Him. God still seemed to commune with Adam, for they knew to bring an offering, and Adam still seems to be instructing his sons. So, Cain brought his gift from the *"fruit of the ground."* However, it didn't say first fruit of the ground.

4:4 And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering:—And Abel also brought his gift from the firstlings of his flock and of the fat. Now, God respected, meaning accepted Abel's offering. Scripture says *"firstlings of his flock"* meaning choicest and best of the flock of his offering to the Lord. God wants our best. Can we see Adam explaining to his sons of the ordeal of he and his wife's sin and what the LORD God had done for them? , how an innocent substitute had to sacrificially die in order to clothe their shame and guilt? , Then and only then could man approach God, for sin causes death. Hebrew 11:4 says *"By faith Abel offered to God a more excellent sacrifice...by which he obtained witness that he was righteous."* This is of critical importance: it was the offering that made man either acceptable or unacceptable to God.

4:5 But unto Cain and to his offering he had not respect. And Cain was very wrath, and his countenance fell. But, on the other hand God didn't respect Cain nor his offering. This didn't set well with Cain for he became very angry and his facial expression fell, meaning the anger was expressed in his face. Can you see the first born getting angry because they liked the brother's offering rather than his? They liked the man better than him? It was a put-down. Or was it about true worship or false worship? So we see a problem developing. So, we can say that it is the offering that made the man either acceptable or unacceptable to God. You can't go to God any kind of way.

- Did Cain believe that it was another way to approach and worship God other than what his father might have told him?
- Did Cain think that giving God the fruit of the ground that was cursed was a much better way to God?
- Did Cain think that doing it his own way; his own approach; by his own works; his own mind and ideas would be better?

No person can earn, win, or merit salvation. No person can approach God through his own works. *What can wash away my sins—Nothing but the blood of Jesus. What can make me whole again—Nothing but the blood of Jesus. It's "not through works lest any man should boast"* that we can be saved Eph.2:9. God has never accepted any person's offering—Old Testament or New Testament—before Christ or after Christ apart from the shedding of blood. The blood of a spotless lamb pictured the coming Savior and His death. The blood of Christ Himself had to be shed for all persons through all the generations of human history. Only God knew Cain's heart.

4:6 And the Lord said unto Cain, Why art thou wrath? and why is thy countenance fallen?— God asks Cain why is he so angry and why is his expression changed? Just as He asked his father Adam, Where are you? , as if God don't know when sin is lurking. He couldn't play the blame game as his father did. This was Cain's time to repent and do it the right way.

4:7 If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him. This is the

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first time the word sin is mentioned in the Bible. I know in chapter 3 *"The LORD God said to the serpent, Because thou hast done this, thou art cursed."* The word sin was never used for Adam nor Eve. This was another first and this was the time to make another choice because God is giving Cain another chance. God is stating the obvious to stir Cain to think about right and wrong worship; about the right and wrong approach to God; about the right and wrong offering to secure God's approval. Whenever God says IF.... Either you do well and you hold up your head, you'll be accepted meaning do what you're supposed to do in the right way. And when what you don't do well, meaning you stay in that condition, then sin lies at the door to come in to master you instead of you mastering it because that's sin's desire.

4:8 And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. Then Cain goes and has a conversation with his brother Abel, and after a time while in the field, Cain rose up, attacked and killed his brother Abel. This is the first murder in the Bible—taking a life by the shedding of human blood. Cain lured Abel into the field with an ulterior motive.

- Cain had been angry, very angry with God and we also see with his brother — *Angry because of rejection.*
- God had warned Cain that sin was crouching at his door — *Festering anger consumed him.*
- Cain is now deceiving Abel — *Disguising anger with deception.*

Adam and Eve's disobedience brought sin into the human race and into the world. They might have thought their sin (eating a harmless piece of fruit wasn't very bad, but notice how quickly their sinful nature developed in their son Cain. Simple disobedience suddenly degenerated into outright murder. Adam and Eve acted only against God, but Cain acted against both God and his brother. Now, the ungodly seed was now on earth ready to spread. A small sin has a way of growing out of control. Cain was the first man who became angry; allowed it to fester; disguised it with deception, then let sin consume him to turn his actions to murder. We must not be part of the ungodly seed, a follower of that old serpent called the Devil (Rev.12:9).

4:9 And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper?— Three significant things happened:

1. God questioned Cain. Where is Abel thy brother? Cain thought he could deceive God by saying he didn't know where his brother was when God asked. As if God didn't know. But God was giving him a chance to confess and repent of his sin.
2. Cain denied responsibility by also saying Am I my brother's keeper? Cain absolutely refused to take responsibility and continued to rebel against God by lying; claiming to be ignorant, and innocent with sarcasm. And thereby blinding his heart and mind against God more and more, not wanting to care about his brother, sinking to the depths of selfishness.
 - Am I my brother's keeper? simply means taking care of, looking after, loving, watching over, knowing where he is, and knowing the condition, welfare of your brother.

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

3. God revealed an undeniable truth: sin cannot be hid. What hast thou done? the voice of thy brother's blood crieth unto me from the ground. That meant Abel wanted justice executed. He had been murdered; his blood had been spilt upon the ground. Consequently,

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his blood cried for justice to be executed against the sin done against him. Note, God not only saw the sin of Cain, but He also heard the cry of Abel for justice. His blood still cries out for all the injustices against people; all the injustices to be corrected and rectified.

4:11 And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand;— God had cursed the ground in 3:17; the serpent in 3:14, and now Cain. God said *"thy brother's blood crieth...from the ground"* (4:10). Now, He says *"now art thou cursed from the earth."* There was no way to get around it, the ground was talking. The ground had opened its mouth and his brother's blood fell to the ground; in between the crevices, and the earth accused him when it received Abel's blood by Cain's hand.

4:12 When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth. The result of Cain's sin was twofold:

1. The ground would yield no productivity when tilled by Cain. He was to constantly experience difficulty in his labor.
2. Cain would be a fugitive and a vagabond throughout the earth. He was to always be a restless soul, a wanderer upon earth.

In essence he became the symbol of the unregenerate man with no peace or rest. The word for vagabond is related to the word *"Nod"* (v.16) where he was to eventually dwell. He would be a harmless wanderer, banished from permanency and consigned to seeking out a living in whatever manner he could.

4:13 And Cain said unto the Lord, My punishment is greater than I can bear. This is Cain's reaction of the judgment. He reacts by complaining.

1. He said *his punishment is greater than he can bear*. This is not the response of a repentant soul. It's the complaint of a hardened heart against God when he says his punishment is too great, too severe, unfair, or abusive.

4:14 Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me. Cain is still complaining.

2. *You have driven me out this day from the face of the earth;—* cut off from the fruitfulness of the earth; doomed to struggle with difficulty,
3. *and from thy face shall I be hid—*and cut off from God's presence, God's care, and blessings.
4. *and I shall be a fugitive and a vagabond in the earth —* cut off from society; never be acceptable or have a permanent resting place.
5. *every one that findeth me shall slay me —* other men might seek justice and not mercy; wanting to kill him.

He is accusing God of being unfair and too severe.

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

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should kill him. Though totally undeserving, Cain did receive mercy from the LORD God who hated the sin, but loved the sinner.

1. First, God decreed that vengeance was not to be executed upon Cain. If anyone dared, then a sevenfold vengeance would fall upon the head of the avenger. The idea is that of a divine curse seven times worse than what Cain suffered.
2. Second, the Lord set a mark upon Cain to protect him; some special sign to assure Cain that no one would kill him. Vengeance must be left up to God.

4:16 And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden. This shows how the ungodly line branched out. Cain chose to walk away from the presence of God. He left and dwelt in another country; in the land of Nod on the east of Eden in order to live like he wanted. This was his choice.

SUMMARY:

After being driven out of the Garden, Adam and Eve are in a different environment and began to have a family. She conceived, and bare Cain, and then Abel. Cain, the first born was a farmer, a tiller of the ground. And Abel, the second born was a herdsman, a keeper of sheep. So, Cain brought his gift from the fruit of the ground and Abel brought his gift from the firstlings of his flock and of the fat as offerings unto the Lord. The Lord accepted Abel's and rejected Cain and his gift. Cain became very angry and his countenance fell. A problem began to develop (4:1-5).

God asked why was he like that? God basically said that if he did well, then he would be rewarded, but if not, sin lies at the door waiting to come in to master him. Cain struggled with this and talked to his brother Abel in the field, attacked him, and then slew him. The offering didn't work out, and now this? The Lord came looking for Cain asking him where was his brother Abel. Cain claimed to not know, and then said, Am I my brother's keeper? Instead of killing an animal, he kills his brother. He's gone too far. This is a critical time. And now Cain is being called into account for his actions. God begins to question him further, what have you done? because his brother's blood cries from the ground? God tells him that there's a curse from the earth when it opened up its mouth to receive Abel's blood. The ground would yield no productivity when tilled by Cain. He would be a fugitive and a vagabond throughout the earth (4:6-12).

Cain began to complain unto the Lord; he had a pressing concern that his punishment was greater than he could bear. It was unfair that he had been driven out of his environment, and even out of the presence of the Lord; that he was going to be a fugitive and have no where to hid because when people see him they would try to kill him. So, the Lord makes it clear that no one is to touch him, for if they do, a sevenfold vengeance would fall upon them, for the Lord set a mark upon Cain to protect him. Cain chose to walk away from the presence of God. He left and dwelt in another country called Nod on the east of Eden in order to live like he wanted (4:13-16).

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INTRODUCTION:

Chapter 5: The book of the generations of Adam is introduced (5:3-5). He lived 930 yrs.

The Family of Seth is introduced (5:6-8).	He lived	912 yrs.
The Family of Enos is introduced (5:9-11).	He lived	905 yrs.
The Family of Cainan is introduced (5:12-14).	He lived	910 yrs.
The Family of Mahalaleel is introduced (5:15-17).	He lived	895 yrs.
The Family of Jared is introduced (5:18-20).	He lived	962 yrs.
The Family of Enoch is introduced (5:21-24).	He lived	365 yrs. and God took him.
The Family of Methuselah is introduced (5:25-27).	He lived	969 yrs.
The Family of Lamech is introduced (5:28-31).	He lived	777 yrs.
The Family of Noah is introduced (5:32).	He lived	950 yrs. (9:29).

6:1 And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,— After listing Adam’s descendants and their generations, it came to pass that man began to increase on the face of the earth; the human race began to multiply, and daughters were born.

6:2 That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. In this multiplication on the face of the earth, the sons of God looked at these daughters (v.1) that they were beautiful and attractive and took all they chose to marry.

The Sons of God mentioned in this passage you would think that they are angelic beings. In Job 1:6; 2:1—yes. **But** in Romans 8:14, we are the sons of God because we are led by the Spirit of God. **But you would ask can angels mate? Scriptures show in Jude 6 "And the angels which kept not their first estate, but left their own habitation..." and 2nd Peter 2:4 "For if God spared not the angels that sinned, but cast them down to hell..." So, I guess in the beginning of time, angels might have mated and married with the daughters of men. I would say these are preferably fallen angels which are now "cast down into hell and delivered into chains of darkness to be reserved unto judgment" 2nd Peter 2:4b; Jude 6b. Note there will be a godly and an ungodly line (descendants) because of this interaction.**

This leads to say that there are others that believe that the sons of God were identified as ¹⁵the godly line of Seth. And the daughters of men were descendants of Cain intermarrying. This means that the godly ignored God and became worldly and immoral. Also more and more children were being born into ungodly families that stressed the outward and worldly, rather than the inward and spiritual. Prov.29:16 says "When the wicked are multiplied, transgression increaseth: but the righteous shall see their fall." I've given two explicit explanations. Let God lead you.

¹⁵ <http://www.family-times.net/commentary/sons-of-god-and-daughters-of-men/>
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6:3 And the Lord said, **My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.** The human race was losing its godly line of believers. The believers were turning away from God and beginning to live like the world. And the Lord is saying two things.

1. He will redraw His Spirit. His spirit shall not always strive with man, not forever. You know how God gives us stages in the Bible? Well, there had to be someone preaching in that time because when we go to verse 8, it says, *"But Noah found grace in the eyes of the Lord."* The Spirit of God does what He does today, convict people of sin and of the coming judgment. But, the people were resisting and quenching the convictions of the Spirit. They were not listening to the voice of God struggling within them in their hearts. They wanted to live like they wanted to and do their own thing. God said man is flesh which is mortal and corrupt, and means he is no longer just a sinner, but he...
 - had given himself over to the flesh completely and fully.
 - he had abandoned himself, become enslaved to the flesh.
 - he sunk to the level of longing for the flesh.
 - he begun to live only for the things of the flesh and of the world.

The result: man was about to reach the point of no return that he would never repent and turn back to God. Consequently, God had no choice. If man did not repent, God would withdraw his Spirit. God's Spirit would no longer strive and struggle with the soul of man. God would withdraw His Spirit and let judgment fall upon the ungodliness and unrighteousness of men. *"Quench not His Spirit"* 1st Thes.5:19.

2. Grace was limited. Judgment was coming. God gave man one hundred and twenty years to repent. God warned man apparently through Noah. His grace would flow through the earth for 120 years more; another chance, and then judgment would fall unless man repented.

6:4 There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown. In those days there were giants or Nephilim that appeared in the earth, even after the sons of God and the daughters of men bore children. These became mighty men of old and were renown. Although in Hebrew *"Nepilim"* means fallen ones. The earliest Greek translators rendered it giants.

6:5 And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. By *"great"*, it meant that man's wickedness had multiplied— more vile; immoral; perverse; destructive; terrifying; lustful; heinous, etc. Since Adam's fall into sin, man had become exceedingly sinful and more and more bold in his sin; in every imagination of his heart was continually set on evil. It was total depravity, and that means:

- Man has a sinful nature, therefore, he falls and sins.
- Man is short of perfection, therefore, man comes short in everything he does.
- Man has a corrupt nature, therefore, he contaminates, pollutes, spoils, and hurts whatever he does or touches.

Anything short of perfection is evil. It stands opposed to God and His perfection. If a man's

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heart is set on good things, he will think more good thoughts than he does evil because man's heart controls the kind of thought he has. However, God saw that man's thoughts and imaginations were given over to evil, continually given over to fleshly desires and covetousness.

6:6 And it repented the Lord that he had made man on the earth, and it grieved him at his heart. God was "sorry", sometimes translated as "repent", and sometimes as "feel sorrow." He grieves over man and condemns man. Was God admitting a mistake? No! God does not make mistakes. "God is not a man, that he should lie; neither the son of man, that he should repent: hath he said and shall he not do it? Or hath he spoken and shall he not make it good?" Num.23:19. Making man was His crowning glory and delight on the sixth day. The sorrow reminds us of what a parent might feel over a rebellious child.

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. After man had put himself in a position to cause God to be sorry and feel sad, the Lord spoke out of His mouth: 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. God judged man and beast and creeping things and fowl to be destroyed from the face of the earth. You can tell that God was really hurt over this, for it repenteth me that I have made them. Man's wickedness was no longer bearable. Man abused God's love and purpose in creating him. Facts:

- When something is created it must fulfill its purpose or else it is thrown aside as useless and destroyed.
- Man cannot expect God to excuse him when man neglects, ignore, denies, and rejects God. Being a creature of God does not excuse the wickedness and rebellion of the creature.
- If the creature (man) rejects the love and grace of God, then he must face the justice of God.
- Lastly, if man does not serve God—fulfill God's purpose for creating him, then God has no choice: God has to destroy man, for man is useless to the purpose of God. We should never think that we are can't be replaceable.

Why the animals? - Because the earth and animals were created for man. They existed for man, therefore, when man is destroyed, they will be destroyed.

6:8 But Noah found grace in the eyes of the Lord. However, God has found a remnant and remembers his grace. This is the first time grace is mentioned in the Bible. God could not forget or violate His promise—a promise to Adam and Eve—a godly seed of believers through whom a Savior would come and deliver man from the sin and death of the earth. The Savior was to restore man to his original world of perfection and to face to face fellowship with God. If God was going to destroy the earth, who would carry on the godly line of believers so that the Savior could be born? There was only one man who would be true to God until the day of his death. It was Noah who found grace in the eyes of the Lord. This means that Noah was found to believe God's promise concerning the godly seed, the coming Savior. Therefore, God showered His grace and His favor and mercy upon Noah. He would be saved through the coming judgment.

6:9 These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God. This will cover the generations of Noah. It begins

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with Noah's character—

1. Noah was a just man...

- To be just or righteous means justified before God; to be counted righteous by God, and that is to really believe in the promised Savior—the Lord Jesus Christ, and Noah believed just that. In 2nd Peter 2:5 *"And spared not the old world, but saved Noah the eight person, a preacher of righteousness..."*
- To be just or righteous also means to live a righteous life and to treat others in a fair and just way; to obey God's law. To do what God says. To keep God's commandments. And Noah did just that before God and man.

2. Noah was perfect or blameless among his generations.

- In his generation he knew how to stand blameless among a wicked people, for he was blameless, meaning to be without blemish; a moral person; of purity, integrity, and honesty. He knew how to be mature and complete as he conducted his affairs with others.

3. Noah walked with God.

- This is the second time a person is said to have walked with God. Enoch was the first (Gen.5:21-22). Noah is the second. He knew how to have a relationship with God. His lifestyle pleased God. He was a godly man, a preacher (2nd Peter 2:5) who did what God asked.

This would be a story of encouragement to give man another chance instead of the wickedness man had incurred. Man has 120 years to change. There was a great contrast of the earth and man which was corrupt and violent, but Noah on the other hand was just and perfect and walking with God.

6:10 And Noah begat three sons, Shem, Ham, and Japheth. Three children were born just as Adam's three.

4. Noah reared a godly family.

- The whole family were believers. The whole family was chosen by God to preserve the human race.

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

1. *The earth was corrupt before God.* By "corrupt" it meant depraved with sin. All of what mankind did was done before God. We think that no one sees us when we do evil, but God does! If mankind doesn't do right upon the earth, the earth doesn't come out right.
2. *The earth was filled with violence.* Every since the voice of Abel's blood cried out from the ground (4:10) and Lamech, the son of Methusael who took matters into his own hands and killed a youth who had attacked him (4:23), violence continued to spew into the earth with senseless attacks and killings. They became lawless, as well as immoral.

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

3. The earth was seen by God, and the picture is that the whole earth is sitting there before God, and God is looking upon the earth and sees a terrible scene: the whole earth is corrupt.
4. All flesh; all mankind had corrupted their way before God upon the earth. When God first created man, He laid before man the way of godliness and of life, both abundant and eternal life. Now, no one was living a holy and godly life. They forsook the way of God and went their own way. The conclusion:

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- Pain and suffering in birth.
- Birth defects and imperfections.
- Stumbling about and falling into evil.
- Accident and injury.
- Sickiness and disease.
- Selfishness and greed.
- Aging and dying.
- Earthly position and honor that is ever so temporary.

The list could go on and on.

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. God went to the one who believed in Him, Noah, the one who had found grace in the eyes of the Lord. So, at this time, God had made a decision about man and the earth. Two things God revealed about the coming judgment:

1. The time of man has come before God. He was going to put an end to all flesh. He was going to destroy all mankind. Noah had to be terrified listening to this, but he had to believe this was truth.
2. God was going to destroy man with the earth: because man had filled the earth with violence (*all forms of sin and corruption that violate God and man*). The destruction of man along with the earth was coming.

6:14 Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. Noah had to really believe that this could be done when God told him to make, meaning build an ark, something he had never done before. As God continued to speak about what materials Noah was to use, Noah had to realize the seriousness of the matter, for God had just said I will destroy them with the earth. God was the designer and Noah would be the builder.

1. There was a special wood to be use and it was called gopher wood. "*Gopher wood*", similar to cypress was the material to be used to build the ark, and "*pitch*" was to be used within and without like one would use black tar or asphalt material to keep everything together in the seams. The *gopher wood* is adaptable to ship building and is long lasting when water-soaked. The *pitch* would help the ark be waterproof by sealing the boards inside and out with it. The Hebrew word for pitch (*kopher*) is the same word for atonement. It means to cover. The picture is this:

The pitch sealed the ark and made it secure from the destruction and judgment that was to fall upon the earth. In the pitch is a type or picture of Christ. The blood of Christ seals the believer against the destruction and judgment that every person has to face in the future. Christ bore the judgment of sin for us. He has paid the atonement—the sacrifice for our sins.

2. The ark was to have some separate rooms, that is, cabins or areas positioned off to the side. These of course would provide separate areas for animals (6:19-20) and food (6:21), and living quarters for Noah and his family.

6:15 And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. God instructs Noah with perfect measurements in the construction of the ark.

3. The ark was to be enormous in size:

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- ¹⁶Length of 300 cubits= 150 yards or 450 feet • Width of 50 cubits= 25 yards or 75 feet
- Height of 30 cubits= 15 yards or 45 feet high.

The ark would be a huge box-shaped structure only to float, and not maneuver through the water. The 150 yards is the length of 1½ football fields.

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

4. There would be an opening for ventilation and light; a window something like a skylight set above of 1 cubit which is 1½ foot or 18 inches.
 - The opening of one window on top and the other opening is one door which is set on the side of the ark. The one door into the ark pictures this:

There is only one way to God; only one door that leads to the safety and security of God's salvation. That way and that door is Jesus Christ, God's very own son.

5. There would be a total of three decks the ark— lower, second, and third stories.

This called for great faith from Noah. This called for God supplying all that Noah needed. The point is:

- Believe the unbelievable. • Do the incredible. • Accept God's Word at face value.
- Obey God by standing up for God and His Word, by standing against the ridicule and mockery of the world.

6:17 And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die. God had already said that He will destroy the earth (6:13), but this is the first of how He would do it—a flood of water upon the earth. God is the only one who can bring such judgment. He says **I, even I, do bring**. It is Elohim, the Mighty God, the Sovereign Lord of the universe who would cause the waters to burst forth and destroy all flesh from under heaven; everything in the earth shall die that has the breath of life—people and animals upon the dry land. Maybe not the fish and water animals, but there may be a possibility that some may die. Rain is not mentioned here, but it's mentioned in chapter 7:4. The last time rain was even mentioned was in Gen.2:5b saying *"...for the Lord God had not caused it to rain upon the earth."* And for it to flood, God would have to bring on a mighty rain. And Noah probably had not seen rain or flooding before.

6:18 But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. At this moment Noah really needed God's assurance that he wouldn't be one of the ones that God was going to destroy. Aha, God finally gets around to telling Noah that he and his wife and his sons and their wives will He save and establish covenant with. This is a first time the word *"covenant"* is used in Scripture.

A Covenant is a mutual agreement between two persons or parties. **The Covenant between God and people** is unique because God alone sets the conditions. In a covenant between two persons,

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https://www.google.com/search?safe=active&source=hp&ei=OxylW80-Huu_jwTxl7YCCQ&q=50+cubits+to+feet&oq=50&gs_l=psy-ab.1.0.0i6714j0131j0i6712j0i20i264j0i131i20i264j0i131.5589.6066..12206...1.0..1.416.1074.0j2j0j1j1.....0...1.gws-
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the two negotiate the terms and promise with words or a written contract to keep the covenant. **The Covenant of God** often requires obedience and loyalty to Him alone. For those who agree to this, God gives His protective care, His assurance, His guidance, and His presence.

Now, Noah has God's assurance, His protection, His care—His Covenant for he and his family. Noah probably heard that there would be the Promised seed born of a woman that would crush Satan's head to recover mankind to God, therefore the seed would still have a way to still come, since he and his family would be saved. God is very specific in who will enter the ark—thy sons, thy wife, and thy sons' wives...

6:19 And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. God continues with His specifications of who or what would enter the ark after the building of it is complete. It still takes faith and obedience.

- Two of every living creature upon earth.
- Two of every sort shall Noah bring into the ark.
- Keep them alive within the ark.
- Make sure one is a male and one is a female.

6:20 Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee, to keep them alive.

- Fowls, cattle, every creeping thing after his kind.
- Two of every sort will come to Noah.
- He is to keep them alive within the ark.

Well, well, well the animals would come to Noah to be saved instead of Noah capturing them, just as mankind would have to come on their own to Jesus Christ to be saved. Did the animals sense the oncoming danger or did God cause them to come? Either way it is phenomenal.

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

- Noah is to take and gather enough food (and of course water) to feed them all; enough food to last one whole year (8:6-14).

6:22 Thus did Noah; according to all that God commanded him, so did he. As we look at Noah, we can say that he just believed, even when he had nothing to go on except God's Word; God's command. So he did! He acted upon that Word and it was done.

SUMMARY:

It came to pass that man began to increase on the face of the earth; the human race began to multiply, and daughters were born. The sons of God looked at these daughters that they were beautiful and attractive and took all they chose to marry. *"The Lord said, My spirit shall not always strive with*

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man, for he is flesh: yet his days shall be an hundred and twenty years." In those days there were giants or Nephilim that appeared in the earth, even after the sons of God and the daughters of men bore children. These became mighty men of old and were renowned. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually (6:1-5).

God was sorry He had made man on the earth, and it grieved him at his heart. After man had put himself in a position to cause God to be sorry and feel sad, the Lord spoke out of His mouth: *"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"* and again God was sorry He had made them. But Noah found grace in the eyes of the Lord. These are the descendants of Noah. Noah was a just man; was perfect among his generations, and walked with God. Three children were born into the family (6:6-10).

The earth was corrupt before God and filled with violence. God looked and saw that all flesh had corrupted his way upon the earth, and God told Noah what He had seen. And that He was going to destroy all flesh with the earth (6:11-13).

So God instructs Noah to make an ark. God gives him the design and the measurements of the ark, for God was going to flood the earth with water, and everything on earth would die. The ark would be large and enormous enough to have Noah, whom God had made covenant with, along with his wife, his sons, and their wives; also with two of every sort of every living thing, fowl, cattle, creeping thing of the earth after his kind—male and female. These animals would come to Noah, and he would keep them alive, for he would gather enough food for all to eat on the ark. Noah did what God commanded of him (6:14-22).

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INTRODUCTION:

6:14-22 Noah is instructed by God to build an ark. God gives him all the measurements to design it. God told Noah He was going to send a flood to destroy the earth. Everything on the earth would die. This ark would be large and enormous enough to accompany Noah (whom God had made covenant with), his family, and two of every sort of every living thing—male and female. These animals would come to Noah, and he would keep them alive, for he would gather enough food for all to eat on the ark, and Noah did what God commanded of him.

7:1 **And the Lord said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation.** The ark has been built, preparation is complete, and is ready to embark. It took 120 years, and while building and preaching the coming of judgment to the people, now, God gives the great invitation to Noah to enter into the ark; to come in with all of his family because God had seen his righteousness in this generation. There was not a single person that God saw was righteous except Noah. There were no other persons following God or lived like God wanted Him to live except Noah. Two things had to be going on in Noah's mind:

1. He was terrified because he knew that the earth and every living thing upon it were going to be destroyed—every friend, other relatives, neighbors.
2. But, he was comforted because he was vindicated and delivered from all the trials of this evil world, and from the abuse of the ungodly—that talked about him while he preached to them, laughed at him, ridiculed him, mocked him, and persecuted him.

God knows how to comfort and carry his followers through frightening and terrifying experiences, even the experiences of death itself. As he entered the ark along with his immediate family, it was bound to ease his heart, for his family was also saved with him because they believed. To enter the ark was entering the place of safety and salvation which is not allowed for the unrighteous. They could not receive the invitation nor could they board the ark to enter and live in the safety of God's presence.

7:2 **Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that are not clean by two, the male and his female.** At first God said in 6:19 that He wanted two of every animal. Now, Noah is told of more of the details: save by sevens of every clean beast male and seven female; and by two of every unclean beast. That's a lot of animals for they were to preserve the species. Some of the clean animals would be needed for sacrifice and worship; therefore, more would naturally be needed.

7:3 **Of fowls also of the air by sevens, the male and the female; to keep seed alive upon**

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the face of all the earth. Save by sevens male and seven female of fowls also of the air— that is, keep the seed alive of fowls and birds of the air on the face of the earth, so there would be every kind of offspring reproduced again; to keep their kind alive.

7:4 For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth. God is saying that He had given man 120 years to come to Him and if they had not repented, then in these last seven days; a week from today, time will be up. And He will cause it to rain, not just for a day, but for 40 days and 40 nights. And every living thing that's not in the ark that God had created will be destroyed from off the face of the earth. But, I believe that in these last seven days Noah continued to preach to a lost generation. God spelled it out so explicitly, for He gave man chance after chance after chance that there could not be any mistake of His intentions; and they could not go back to say I didn't know. And we can go back and see that 40 had significant meaning:

- The spies sent by Moses to spy out the Promised Land, returned searching after 40 days.
- Israel wandered for 40 years in the wilderness because of unbelief.
- Moses was in the mountain with God for 40 days and nights receiving the Law.
- Elijah fasted for 40 days and 40 nights.
- Nineveh was given 40 days to repent.
- Jesus Christ fasted for 40 days and 40 nights being tempted by the devil in the wilderness.
- Jesus Christ was on the earth for 40 days after His Resurrection before ascending into heaven.

7:5 And Noah did according unto all that the Lord commanded him. There was nothing missing out of what God had commanded of Noah. He disobeyed in nothing! All Noah had were the Words of God and by faith Noah followed God's Word and the warnings of judgment to come. No rain had fallen; don't know if there was a dark cloud in the sky, but, the ark was built, the animals had come, the food was supplied and stored within the ark, and all were now in the ark— animals, his family, and himself ready for the storm.

7:6 And Noah was six hundred years old when the flood of waters was upon the earth. Noah became a parent at the age of 500 (5:32). Then he preached and built the ark for 120 years. Now, he is 600 years old when the flood waters came upon the earth.

7:7 And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood. There was one door and only eight persons altogether entering into the ark—Noah, his wife, his 3 sons, and his 3 sons' wives went in because of the flood waters. There was safety inside the ark.

7:8 Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth,— The clean and unclean beasts entered into the ark. The fowls and every creeping thing upon the earth entered the ark.

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7:9 There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah. They came into the ark two by two at a time; male and female as God had commanded.

7:10 And it came to pass after seven days, that the waters of the flood were upon the earth. And it happened just as God had spoken: after the seven days, the flood waters were upon the earth.

7:11 In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. God takes note to give us the exact day on which the fountains of the great flood waters began to break loose and the windows of heaven opened. It is the Day of Judgment for all on the earth that God had spoken of! This is the day of the fulfillment of God's Word that was appointed to destroy man and the earth. Noah was 600 years old. It was the second month and the seventeenth day of the month. Man had to face God's judgment in the way He had spoken for they rejected God even to the very day that the flood waters came.

7:12 And the rain was upon the earth forty days and forty nights. The time had been recorded and the length had been recorded (40 days and 40 nights) for the coming flood. It is like our Day of Judgment which is already predestined; fixed in history for us. However, we don't know the hour not the day when Jesus shall return.

7:13 In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark;— The same day Noah, his three sons, Noah's wife and the three wives of Noah's sons entered the ark. That's a total of eight which is a symbol for new beginnings; and going into the ark symbolized salvation in the midst of judgment. There was safety inside the ark. You have to believe that Noah taught his family about the things of God. And they followed after him. You have to believe that the family's obedience was also seen by God, and therefore, God had mercy upon Noah and his family.

7:14 They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort. Every beast, cattle, creeping thing, fowl, and every bird of its kind came.

7:15 And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life. They came unto Noah and entered into the ark two by two of all flesh that breathed life.

7:16 And they that went in, went in male and female of all flesh, as God had commanded him: and the Lord shut him in. This was it. Those that went into the ark were pairs of male

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and female of all flesh as God commanded. And the Lord Himself closed the door and shut them in. there was safety inside the ark as God was their Protector!

7:17 And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth. For forty days the waters increased and bore up the ark; keeping it afloat and lifting it above the earth.

7:18 And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters. There were no signs of decrease in the waters, but they greatly increased; causing the ark to rise to the surface of the waters.

7:19 And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered. Again the waters prevailed exceedingly upon the earth and this time reaching far above to even cover the high hills that were under the entire heaven.

7:20 Fifteen cubits upward did the waters prevail; and the mountains were covered. The waters prevailed 20 feet above the mountains covering them. No man could do this. God's power and might prevailed till all was covered and nothing was seen anymore.

7:21 And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man:— Everything died that had moved upon the earth—fowl, cattle, beast, every creeping thing and every man. Just as God created everything on the earth, it's His to destroy. God has a reason for everything He does. Man would not repent of their immoral, self-centered, lawless, adulterous, evil sinful life. God had warned man and they kept doing what they wanted, no longer needing or wanting the Creator.

7:22 All in whose nostrils was the breath of life, of all that was in the dry land, died. Everything that breathed the breath of life breathed into its nostrils that were in the dry land all died.

7:23 And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark. And every living thing was destroyed that had been upon the face of the ground—man, cattle, creeping things, fowl of the heaven. They screamed and hollered as the gushing waters swept them away; all except Noah and those with him within the ark, the family probably only heard the roar of the waters. They remained alive.

7:24 And the waters prevailed upon the earth an hundred and fifty days. The waters still prevailed upon the earth for 150 days. This means that the waters of judgment stayed at their full height or peak level of elevation for 150 days.

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SUMMARY:

The invitation to Noah and all of his family is extended by God to come into the ark, for he was the one that was found righteous in his generation. God had looked at Noah's life and had seen him in his generation to be a just man. And God tells Noah to save the clean male and female of every beast by sevens and the unclean male and female by two; also, the fowls of the air by sevens male and female to keep their kind alive. And God will cause it to rain upon the earth forty days and forty nights; and every living substance that God had made He will destroy from off the face of the earth (7:1-4).

Noah did everything the Lord commanded of him and now, he is 600 years old when the flood waters came upon the earth. Only eight persons altogether entered into the ark, along with the clean and unclean beasts, the fowls and every creeping thing, two by two at a time; male and female they came as God had commanded. And after the seven days, the flood waters were upon the earth (7:5-10).

The exact day on which the fountains of the great flood waters began to break loose and the windows of heaven opened began when Noah was 600 years old, the second month and seventeenth day. It rain for 40 days and nights. ¹⁷It is also interesting to note that after Noah and the animals had gone into the Ark that God allowed an entire week to pass (7:10) before the storm came (7:11-12). Perhaps this was done to give the world more opportunity to repent and join Noah, his family and two of every creature were in the safety of the Ark (7:13-16). (7:11-16).

The Flood was the mightiest catastrophe and physical phenomenon the world has ever experienced. Since there had been no rain on the Edenic earth (1:5) this was the first and mightiest rain the earth had felt. Gradually the water level rose higher and higher until the earth's highest mountains were covered (7:19-20). Everything living (outside the ark) was destroyed. Only marine life survived (7:21-23). From the initial storm until God commanded Noah to leave the ark was one year and ten days. The heavy rain lasted 40 days but the waters continued to rise for 110 more days which was a total of 150 days (7:24). (7:17-24).

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¹⁷ <http://www.family-times.net/commentary/it-rained-40-days-and-nights/>
<http://www.pitwm.net/pitwm-versebyverse.html>

INTRODUCTION:

From the initial storm until God commanded Noah to leave the ark was one year and ten days. The heavy rain lasted 40 days but the waters continued to rise for 110 more days which was a total of 150 days (7:24).

SYNOPSIS:

8:1-14 The days of the Flood had occurred and the waters prevailed, and now God remembers Noah, and every living thing, and all the cattle that were with him in the Ark. So, He made a wind blow over the earth, and the waters subsided. At the end of 150 days the waters stopped and the Ark rested in the 7th month on the 17th day upon the mountains of Ararat. The waters continually decreased until the 10th month on the 1st day of the month, and then tops of the mountains could be seen. At the end of 40 days, Noah opened the window of the Ark and sends out a raven that flew back and forth until the earth was dry. Now, Noah sends out a dove to see if the waters were still too high, and if it could find dry ground. The dove was not able to find rest for the sole of its feet, so it returned to Noah for the water was still too high. In 7 more days, Noah sent the dove out of the Ark again, and towards the evening the dove returned to the Ark with an olive leaf in its mouth (beak). Now, Noah knows that the waters had diminished from the earth. Noah waited another 7 days, sending the dove out and it didn't return to the Ark. The 600th year and first year, in the first month, the first day of the month, the waters were dried from off the earth. Noah then removed the covering from the ark and saw that the ground was dry. By the 2nd month on the 27th day, the earth was completely dry.

8:15 **And God spake unto Noah, saying,—** God speaks to Noah after a year and ten days.

8:16 **Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee.** It is time and God tells Noah to bring his family out of the Ark. He was to do this without fear; without apprehension of the utter devastation he might see. This would now be his home.

8:17 **Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.** And every living creature that was with him in the Ark was brought forth out of the ark, so they can multiply (breed abundantly) in the earth and be fruitful and increase in number on the earth. Noah didn't have time to get a feel of his surroundings, for he had work to do. And at God's command; at God's Word like before, Noah continued to believe God. And I know he was glad to get out of the ark.

8:18 **And Noah went forth, and his sons, and his wife, and his sons' wives with him:—** And Noah did as he was told. Noah didn't have to worry about any neighbors, for there weren't

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any. They were the only ones there. It was almost like Adam and Eve alone with the animals, but without the Garden. The earth Noah stepped onto was no longer filled with lush green vegetation or fruit bearing trees or beautiful colors of anything. Instead it must have been debris or carcasses of animals or bones of people or other things you would find after a hurricane or tsunami. Can you imagine the impact on one's shoulders knowing you are the only ones on the earth? But, Noah stepped out in obedience; he was instructed to come out of the Ark, just as he was instructed to preach one message for 120 years— it's gonna rain. He knew that when the whole earth flooded, it was because of man's disobedience.

8:19 Every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark. The beast, the fowl, whatever crept on the ground came out of the Ark. I wonder did they run wild out of the ark? - But if you've heard the elephant story, that if you keep him chained up for so long, he won't go any further than his chain allowed him even when the chain is taken off. But we know when God speaks even the animals know how to listen.

8:20 And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl,— The altar was where Noah and his family would worship God, thereby honoring God; inviting God's presence in, where God would be approachable, and where man would become acceptable to God. In the Old Testament, the godly line of believers worshipped God primarily at altars and approached God through the sacrifice or the shed blood of animals.

So, after coming out of the Ark, Noah built an altar to the Lord by taking (one) of every clean beast, and (one) of every clean fowl, and offering burnt offerings on the altar. Mind you, it didn't matter what Noah saw when he stepped out of the Ark, he knew how to obey and give reverence to God after departing the Ark! God was still speaking because he knew how to take the clean beast and the clean fowl and place them on the altar. He put God first before building a house, or making a merry celebration. He built an altar to the Lord.

8:20c ...and offered burnt offerings on the altar.

The burnt offering is the offering that a person offered when he wanted to thank and praise God; make renewed commitments. The burnt offering is not to be eaten by man, but was to all be consumed on the altar as a gift to God. ¹⁸The sons of Adam had built no altar for their offerings, because God was still present on the earth. It seems that the burnt offering is first mentioned here in Noah's time. God had to place this on his heart. We would later find out in the Levitical Laws given by Moses that...

1. Four animals were used in animal sacrifices. The rich sacrificed the larger animals and the poor the small birds.
 1. A bullock or an ox (Lev.1:5).
 2. A sheep or lamb (Lev.1:10).
 3. A goat (Lev.1:10).
 4. A pigeon or turtle-dove (Lev.1:14).

¹⁸ <http://biblehub.com/commentaries/genesis/8-22.htm>
<http://www.pitwm.net/pitwm-versebyverse.html>

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- i. The burnt offering was a freewill offering. God did not force man to come (Lev.1:3).
- ii. The animal offered and sacrificed was always to be a clean animal; free from blemishes, disease, injuries, or defects of any kind.
- iii. The animal was sacrificed meaning its life was given up and its blood shed as a substitute or ransom for the person's sins.
- iv. The animal would then be burned upon the altar. This symbolized the holiness and wrath of God.
 1. Judging and consuming the sin being borne by the animal.
 2. Purifying that which was impure.

8:21 And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake;— God saw the fear and apprehension of Noah's heart, but God also saw Noah's worship. The smell that arose from the burning meat was to be a pleasing, satisfying aroma unto God. This symbolizes that the sacrifice pleased and satisfied God. It satisfied God's holiness and made one acceptable to God. However, God saw beyond the animal sacrifice to the death of His Son, the Lord Jesus Christ, for the sins of the world which was to be future tense. God sees the end at the beginning. God was not only looking at Noah, but beyond, and made promises to him. *"I will not again... ...any more for man's sake."* This is to Noah and mankind.

1. God promised to never again curse the earth with a flood despite man's depravity and sinfulness.

8:21b ...for the imagination of man's heart is evil from his youth;— This now shows God's great pleasure to Noah's sacrifice and God's great promise to Noah and the human race. God saw the horror of Noah when he looked around upon the devastated and barren earth, covered with scattered debris everywhere. God saw the questions flooding Noah's mind, wondering if God would launch the judgment and flooding again, for he and his dear family were still of Adam's race; still sinful and sure to sin in the future because *the imagination of man's heart is evil from his youth*. God repeats this verse from Genesis 6:5, for He had seen man's wickedness before the flood.

8:21c ...neither will I again smite any more every thing living, as I have done.

2. God purposed to never again destroy life upon earth with a universal flood, neither man nor animal—not as a judgment.

8:22 While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease. God still promises that while the earth remains...

3. God purposed to guarantee the times and seasons of the earth until the end of the world.

God purposed to give assurance to those who have survived this horrific flood and to us in the future. There is seedtime and harvest, cold and heat, summer and winter, and day and night. The order of nature which was destroyed by the flood is restored. Therefore they are able to plan for the future. Sowing and reaping would still be a reality while the earth remains. The

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cycle or planting seed is followed by reaping the harvest. There will be seasons of cold and heat; summer and winter. There will be day and night. God established the cycles for our living—time to plant—time to grow—time to harvest—time to rest—time of seasons.

SUMMARY:

Then God spoke to Noah and told him to bring his family out of the Ark and every living creature that was with him in the Ark, so they can multiply (breed abundantly) in the earth and be fruitful and increase in number on the earth. And Noah did as he was told (8:15-19).

After coming out of the Ark, Noah built an altar to the Lord by taking of every clean beast, and of every clean fowl, and offering burnt offerings on the altar. The fragrance of Noah's offering ascended to God and it pleased Him, thereby saying, *"I will not again curse the ground any more for man's sake; neither will I again smite any more every thing living, as I have done, for the imagination of man's heart is evil from his youth."* God purposed to give assurance to those who have survived this horrific flood and to us in the future, saying *"While the earth remains there will be planting, harvesting, cold and heat, summer and winter and day and night shall not cease."* (8:20-22).

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INTRODUCTION:

¹⁹This is a beautiful chapter. The terrible flood had destroyed the world that Noah knew. And Noah's ark (boat) was floating on the water. Noah might have been afraid. But this is not a story of despair. It is a story of hope. God had not forgotten the ark or its inhabitants. God remembered Noah. And Noah trusted God. After 150 days, the waters had gone down. Then Noah could see the tops of the mountains. Sometime after that (40 more days), Noah opened the window of the ark. After coming out of the ark Noah and his family built an altar to honor the Lord sacrificing some of the animals. God gave a wonderful promise. Because Noah obeyed God, God would never again curse the ground any more for man's sake. People will sow and they will harvest.

9:1 And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth. Noah and his family—only eight people—were left upon the earth. In blessing Noah (*"Be fruitful, and multiply, and replenish the earth"*), God was giving this same blessing to all persons who were to be born in the future, thus, God is preparing to establish a covenant with Noah unlike the covenant He had established with Adam (2:16, 17). Adam's covenant was conditional. This covenant would be unconditional; no matter what man did, it would not be taken back. The earth had to be repopulated and Noah and his family were given the purpose of being fruitful, multiply, and replenish the earth.

9:2 And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered. When Adam sinned, man's ability to subdue the earth was marred and weakened. Sin corrupted man; weakened his ability and the earth and man are in a rage of violence and suffering, making it far from being under the control of man. Now there is the fear and dread of every beast of the earth, fowl of the air, and fish of the sea toward Noah and his family, re-establishing man's dominion over the animal kingdom. The animals would fear man and do everything possible to escape from being killed. Cain was a farmer, Abel was a shepherd, but Noah and his sons were now hunters. This is a time of new beginnings.

9:3 Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. Prior to this time, God had said that *"every herb bearing seed...every tree...to you it shall be for meat"* (Gen.1:29). It was not until this period of new beginnings that God sanctioned the eating of meat as well as the green herb.

9:4 But flesh with the life thereof, which is the blood thereof, shall ye not eat. The only restriction given here was that man should not eat of the blood of the animal. Raw blood was not to be consumed as food. It symbolically represented life. While there is life in the blood, or while the creature is living; the meaning is, that a creature designed for food should be properly

¹⁹ <http://www.easyenglish.info/bible-commentary/genesis-mwks1-lbw.htm>
<http://www.pitwm.net/pitwm-versebyverse.html>

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killed, and its blood let out.

9:5 And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. In Gen.2:24, the institution of the family was established; here the institution of civil government is established. The establishment of the Law is to protect the life of man. Life is the greatest possession man has. God had put the fear of humans in the animals, now He has to put the fear God into man lest they destroy one another. Capital punishment for murder applies for man and beast. Where man's blood is shed ruthlessly, without warrant and authority, there God Himself shall demand an account.

1. The law governing animals: If an animal attacks and kills a person, the animal is to be put to death. Justice is to be executed upon the animal. Savage attacks by animals upon people are not to be allowed.
2. The law governing murderers: Willful murderers are to face judgment by God—"I will require the life of man."

9:6 Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man. It is only in an official capacity man receives power over other men's lives. Consequently, capital punishment is divinely ordained for the proper safeguarding of the human race. It is true that this fundamental ordinance does not specify details as to how it is to be carried out, except that the work is to be done "by man" acting of course as God's instrument and agent. Men are to execute justice upon murderers. Willful murderers not accidental are to be punished by judges and jurors of men. There are two strong reasons why murder is to be punished.

1. Man's value; He is made in the image of God, therefore if man is murdered, justice is to be executed.

9:7 And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.

2. Man's purpose: He is to be fruitful and multiply—repopulate the earth; to continue producing people to fellowship with God, to worship and serve God. Note, the murderer acts against the great purpose of man.

9:8 And God spake unto Noah, and to his sons with him, saying,—After God told Noah and his sons to be fruitful and multiply; repopulate the earth (9:7), God speaks to Noah and his sons again.

9:9 And I, behold, I establish my covenant with you, and with your seed after you;—

2. God says I, behold, I establish my covenant!

The Author of this Covenant is God. He keeps hold of. He establishes His covenant with Noah and it continues to Noah's seed after him. A "covenant" is an agreement between two parties. Each party agrees to do something. However, in the "Noahic Covenant", the promise of God is an unconditional covenant that He would never send another flood to destroy all life on the earth. He didn't lay down any condition that man had to obey. It would be fulfilled no matter what Noah and the rest of mankind do. It could be called:

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- A one way covenant
- an unconditional covenant
- a covenant of grace
- a covenant of promise

9:10 And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth. God didn't leave anybody out. Both man and animal—all that came out of the Ark was to be kept hold of and established by God's covenant.

9:11 And I will establish my covenant with you, neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth. God establishes His covenant, promising that no flesh will be cut off, or destroyed any more by the waters of a flood to devastate, or to destroy the earth. The Flood did not change the character of mankind, nor did it return him to the position of innocence which he enjoyed before the Fall. But, it was a warning to man that God will not tolerate sin and whenever man chooses to sin, divine judgment will soon follow. Yet, never again will that judgment be in the form of a universal globe-encircling flood.

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

3. God now makes a token; a sign; proof of the covenant between He, Noah's family, every living creature with him, and for perpetual generations.

9:13 I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. God sets His rainbow which is a seal of His covenant. It would appear in the mist of the cloud when man had reason to fear the rain prevailing.

9:14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:— Then God would show this seal of the promise that it shall not prevail, but bring comfort for those in the earth. The rainbow is there to assure us at the end of every rainstorm, the bow shall be seen in the cloud.

9:15 And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. God has no problem remembering His covenant between Him and every living creature of all flesh. But He knows within Himself that the waters shall no more become a flood to destroy all flesh. He is a faithful God to us!

9:16 And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth. God remembers the everlasting covenant between He and every living creature of all flesh that is upon the earth because of the token of the bow He set in the cloud. And when He looks at it, He remembers. So, ²⁰as God looks at the rainbow He remembers the covenant, so should we,

²⁰ <http://biblehub.com/commentaries/genesis/9-13.htm>

<http://www.pitwm.net/pitwm-versebyverse.html>

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that we may be mindful of the covenant with faith and thankfulness.

9:17 And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth. God tells Noah again of the token, sign, proof of the covenant which He has established between He and all flesh upon the earth. God really wants them to get this, for He repeats it over and over again. The covenant and token were double assurance of safety and security.

SUMMARY:

God blessed Noah and his sons, and said unto them, be fruitful, and multiply, and replenish the earth. Every beast, fowl, all that moves upon the earth, all the fishes of the sea will fear and dread man; will be delivered into man's hand. God has given him all things. The only restriction given here was that man should not eat of the blood of the animal. Where man's blood is shed ruthlessly, without warrant and authority, there God Himself shall demand an account. Man's value is made in the image of God and man is not to shed man's blood. Man's purpose is to be fruitful and multiply—repopulate the earth (9:1-7).

God speaks to Noah and his sons again. God says I, behold (He keeps hold of), I establish my covenant! God didn't leave anybody out. Both man and animal—all that came out of the Ark was to be kept hold of and established by God's covenant. No flesh shall be cut off any more by the waters of a flood; neither shall there be a flood to destroy the earth any more (9:8-11).

God now makes a token; a sign; proof of the covenant between He, Noah's family, every living creature with him, and for perpetual generations. The sign or token or seal is a bow (a rainbow) set in the mist of the cloud as His covenant between He and the earth. The rainbow is there to assure us at the end of every rainstorm, the bow shall be seen in the cloud. And God is faithful to remember His covenant between Him and every living creature of all flesh. The bow in the cloud shows that He remembers. God tells Noah again that this is the token of the covenant that He established between Him and all flesh that is upon the earth (9:12-17).

APPLICATION:

Can anyone else make a promise like that to you? No, so receive the seal God has provided.

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GENESIS 10

[NEXT](#) 11:1-9, 31-32

SYNOPSIS:

Chapter 10 of Genesis: A new part of Genesis starts here. People's lives on the earth were starting again after the flood. The names which follow are generally referred to as the table of Nations—principal races and peoples known to the Israelites. They are arranged in order of seniority and etc. These are the generations of the sons of Noah, Shem, and Japheth, and their sons after the flood.

- The writer begins with Japheth's sons and grandsons. Their names show us that their families moved north, towards Europe. And they moved round the sea called the Mediterranean. Three generations of Japheth's sons are listed.
- Ham's family moved towards the south and into North Africa. Canaan was the original name of the country that became Israel. So Canaan's descendants are important to the history in the Bible. Three generations of Ham's sons are listed. One grandson of Ham, Nimrod, is mentioned as a mighty warrior that established a large kingdom—Babylon. Babylon is in the land of Shinar which comes up in 11:2.
- Shem's family comes last in this chapter. Many of Shem's descendants moved east. But this list also contains the names of places that are elsewhere. Four generations of Shem's sons are listed. His is in the line of the promised Savior.

God had left eight people to begin again. They were left with the task to *"be fruitful, and multiply; bring forth abundantly in the earth..."* 9:7. And they most certainly did! They were dispersed throughout the earth.

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GENESIS 11:1-9, 31-32NEXT 12:1-20

11:1 And the whole earth was of one language, and of one speech. The Bible was not written in chronological order and most probably verse 1-9 had to have occurred before Chapter 10:5; 10:20; 10:32. Whatever language God gave Adam and Eve, it was passed from generation to generation. Noah, Shem, Ham, and Japheth spoke the same language until the nations were divided in the earth. They spoke the same language and dialect. All the people were bound to speak the same language; that's all they knew. In Hebrew *"one speech"* means one vocabulary, the same meaning for the same things. Their concepts and thoughts were the same; were expressed by the same word.

11:2 And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. Soon afterwards for some reason they began to travel or migrate in mass. They came from the east as a whole civilization and found a plain in the land of Shinar. Babylon is in the land of Shinar.

11:3 And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. At some point, Nimrod and his counselors realized they needed to do something to hold the people and the empire together. They said one to another that their first task was to go and make brick. They did not plan for their structure to be temporary but to be something sturdy. Therefore, they used *"brick"* as their stone; thereby, burning it thoroughly. They used slime for their mortar as the bonding material to hold the bricks together. *"Slime"* a mineral pitch, which, when hardened, forms a strong cement. This was their best option in making the brick.

11:4 And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. Thus the people were challenged with the vision of building a great city and a great religious center in the form of a gigantic tower to reach heaven.

1. They had a religious purpose for building a city and great tower—to reach heaven by themselves through their own efforts. All human works and efforts to reach God are doomed to failure. This was the beginning of false religion. Babylon was the place where false religion was born upon earth.
2. They had a secular purpose for building a city and great tower—to make them have a great name. Now they were out to gain fame because now they needed to make a name for themselves. Nimrod wanted the people to build a great empire and make Babylon the capital of that empire. This was a tragic mistake. God and ministry were completely left out.
3. They had a worldly purpose for building a city and great tower—to gain security to protect themselves, but without God; for they said *"lest the people be scattered abroad upon the face of the whole earth."* They needed to keep everyone together, to grow; not be scattered. The solution to this was to be a unified people.

You can't get to heaven by building a great tower. You can't leave God out in making a name for yourself. You can't think that others would be your security and protection, no matter how unified they may be; man is fickle, God is not!

11:5 And the Lord came down to see the city and the tower, which the children of men builded. God

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saw the secular city and a false religion the people were building and decided to come down to them. God already knew what was happening and so this just reminds me of Him saying to Adam, *"Where art thou Adam?"* ²¹Notice the Scripture says that God called them *"children of men."* They were followers of the flesh, and not the spirit. Whatever felt good, they did, following their fleshly lust. This also shows that they didn't need to build a tower to heaven; God is able to come down to them. Do you know the world's tallest man-made structure? It's Burj Khalifa in Dubai, United Arab Emirates—829.8 m (2,722 ft) tall.

11:6 And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. These are the things God saw:

- God saw the unity, the single –minded purpose of the people, they were as one, as one body, set on a single purpose, and that purpose was godless.
- God saw the one language of the people. They were able to communicate and understand one another without any problem. And again their plans and actions were secular and godless.
- God saw that the people had great capability. If they were left on their own; left as one people with one language, they would succeed in building a godless empire and tower of religion.
- God saw pride of their imagination and the evil of their purpose. God knew all about their rebellion and godless purpose. He knew man's imagination.

These are the reasons God intervened in the building of the great religious Tower that He would say within Himself and to Himself that these people are one; have one language, and will let nothing restrain them or their imagination. They were trying to show how great and clever they were. They would be able to do everything that they planned to do, which would only intensify their rebellion. They really thought they were going to reach heaven where God was.

11:7 Go to, let us go down, and there confound their language, that they may not understand one another's speech. *"...let us go down..."* This is God speaking within Himself and to Himself as the Persons of the Trinity. God is saying enough is enough. We are going to confound (baffle; confuse) their language, so that they can't understand one another, thereby confusing their speech. Why?

- God knew the godless purpose of man, that man was building a city and an empire and a man-made religion that was to be godless, to exclude God entirely—the only true and living God—from the earth.
- God knew man's imaginations; how prideful and egotistical man was, and that man did not want to admit
 - that he needed help.
 - that he could not build the right kind of society and world by himself.
 - that he is sinful and depraved and cannot bring utopia—the glorious empire—to earth through his own efforts.

The point is that when God confused the language of the people, their minds, their world of concepts and thoughts were bound to be affected as well as their languages. There had become a total lack of communication and understanding. The people simply could not understand one another. God took away the power to speak the same language. Probably only each family group understood each other. Just as God dealt with their speech at the Tower, with confusion, He dealt with the disciples speech on the Day of Pentecost to bring understanding where each one's speech could be

²¹ <http://www.lovetheLord.com/books/Genesis/20.html>
<http://www.pitwm.net/pitwm-versebyverse.html>

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understood by the other. There is nothing impossible for God! He can do a reversal just like that! Those affiliated with the Tower didn't have God's Spirit; but those on the Day of Pentecost did!

11:8 So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city. God pronounced His verdict. The people had chosen to settle in this land, instead of filling and replenishing the (whole) earth (9:1), so God forced them to scatter. And so work on the tower stopped! The result of this confusion was the scattering of mankind. Just as He had drove Adam and Eve out of the garden, He scattered the people all over the earth because no one could understand the words of the person next to him. Those who spoke the same language banded together and went elsewhere. This lets us know how the families of the earth were separated, everyone according to their own language and what led to the beginning of nations. By confusing their language and scattering them over all the earth, God graciously spared their lives and therefore, gives them opportunity to return to Him. He could have destroyed the builders, their city, and their tower, but He chose to let them live.

11:9 Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth. The name Babel is linked with the Hebrew verb "*balal*" (to confuse). But the Babylonians called the city "*Babilu*" (Babylon), meaning "*gate of God.*" The very name Babel or Babylon means confusion. The name was given to the city and tower because God confused the languages of men there. Instead of making a name for themselves, God gave the project a new name! There is a vast difference in you making a name for yourself or your name great, than when God makes your name great! Who knows the names of those who worked on the Tower of Babel? Yet you know Noah and Abraham because God made their names great! In the church, even in the mega churches, everything is to honor God. God is not the author of confusion, but you will be confused if it's done in your own strength. But in the world, God sometimes uses confusion to humble people and keep them from uniting against His will! TLB 1Cor.1:19 says, "*For God says, I will destroy all human plans of salvation no matter how wise they seem to be, and ignore the best ideas of men, even the most brilliant of them.*"

11:31 And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there. To understand this better, Terah took his son Abram, his grandson Lot (his son Haran's child), and his daughter-in-law Sarai, left Ur of the Chaldeans to go to the land of Canaan; but they stopped instead at the city of Haran and settled there. His other son, Nahor chose to stay in Ur. Canaan was their place of destination, however they settled in the city of Haran. Sometimes we stop short or fall short of what God wants. We can't forget that Terah and his family worshiped idols, but he still moved from what he was used to' he moved from his place of comfort.

11:32 And the days of Terah were two hundred and five years: and Terah died in Haran. However, Terah died in Haran at the age of 205. That was evidently a period of many years.

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SUMMARY:

²²Everyone on earth spoke the same language. As people migrated from the east, they settled in the land of Shinar. People there sought to make bricks and build a city and a tower with its top in the sky, to make a name for themselves, so that they would not be scattered over the world. God came down to look at the city and tower, and remarked that as one people with one language, nothing that they sought would be out of their reach. God went down and confounded their speech, so that they could not understand each other, and scattered them over the face of the earth, and they stopped building the city. Thus the city was called Babel.

God scattered the people because He has a plan for them and Terah took his son Abram, his grandson Lot (his son Haran's child), and his daughter-in-law Sarai, and left Ur of the Chaldeans to go to the land of Canaan; but they stopped instead at the city of Haran and settled there. Terah died in Haran at the age of 205 (11:31-32).

APPLICATION:

"Human pride will be brought down, and human arrogance will be humbled. Only the LORD will be exalted on that day of judgment" Is.2:11 NLT. *"Men will be humiliated, they will be brought low; the proud will be brought low"* Is.5:15 NB. *"God resists the proud, but gives grace to the humble"* James 4:6. The tower was a great achievement but it was not with God's blessings. It does not pay to provoke God. Have you allowed something big or small to be monumental in your life and take God's place?

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²² http://en.wikipedia.org/wiki/Tower_of_Babel
<http://www.pitwm.net/pitwm-versebyverse.html>

INTRODUCTION:

Genesis Chapter 11 is all about the plans of man. Genesis Chapter 12 is all about God's plans. ²³In the last few verses of Genesis 11 we see the necessary preparation of Abram's faith. Verses 27-32 focus on Terah, the father of Abram. Terah actually had three sons—Abram, Nahor and Haran. Haran died in Ur of the Chaldees while his father, Terah was alive. Haran's son was Lot. Abram married Sarai (Abram's half-sister, name was later changed to Sarah). Verse 30 adds this note: "*Now Sarai was barren; she had no children.*" The whole family moved from Ur of the Chaldees and stopped in the city of Haran where they stayed until Terah died. That was evidently a period of many years. Only after his father's death did Abram proceed on the journey to Canaan.

12:1 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, — Only after his father's death did Abram hear the Lord's voice. Abram was in Haran when this call came to get out of proceed on the journey to Canaan. This was not the place to stay. The word "Haran" means "parched," and it was indeed a parched and barren place to live. If you stop and consider what it means, the last few verses of Genesis 11 and the beginning of Chapter 12 are all about death and loss and a series of separations in Abram's life. He was ...

- Separated from his Homeland when he left Ur of the Chaldees.
- Separated from his Family when his brother and his father died.
- Separated from his Destination when he stayed for many years in Haran.
- Separated from his Dream when his wife was unable to have children.

Any one of these four separations would be a heavy burden for any man to bear. Taken together, they represent the shaping of his faith and his character through adversity. Looking back, we can see that these things were necessary in order to prepare Abram to become Abraham ("father of multitudes), the supreme biblical example of a man of faith, and the father of the Jewish nation. He was told to:

1. Leave your country: comfortable surroundings.
2. Leave your relatives: influence.
3. Leave your Father's House: security.

After all that he had endured, Abram's greatest days were yet to come. Weeping endures for a night but joy comes in the morning. Let that thought encourage you as you consider God's work in your life. The pain you are going through is not for nothing. He takes away the things we thought we couldn't live without in order to give us something better and more satisfying. We yield the temporal to gain the eternal. We give up the things we could not keep in order to receive those things we can never lose. Originally from Ur but now in Haran was the place of his father. God had to show him some place different.

²³ <http://www.keepbelieving.com/sermon/2002-10-06-Hope-for-Tomorrow-How-God-Keeps-His-Promises/>
<http://www.pitwm.net/pitwm-versebyverse.html>

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12:1e ...unto a land that I will shew thee: We must conclude that Abram did not know where he was going. First thing first was to separate himself from all that was important to him, then God could show him or direct him to a land that was the promise. Thus, his stay in Haran was not a result of disobedience. Note how the promise given to Abram parallels the promise to the believer. Abram was to inherit the Promised Land if he turned away from the world and followed God. We are to inherit the Promised Land of heaven if we turn away from the world and follow God. The Promised Land is a symbol, a type, a picture of heaven. However, their Promised Land of Canaan would be their inheritance!

12:2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:— The command of instructions was given in verse 1; now the promises or incentives are now presented to Abram. His leaving his country, his kindred, and his father's house was made clear to him. Obedience is the key word we look for in Abram to carry out such commands.

1. Then and only then could God "**make him a great nation.**" The nation to which he had thus far belonged was sinking into belief of several deities and idolatry. God promises Abram to make him a "**great nation**" and that would have to include descendants; offspring that would populate a nation! If there were to be a nation, there had to be a new race of people: the Jews, the nation of Israel; and this nation would be obedient to God! The implication of the word "nation" here is that God's promise will be made great; far beyond the lifetime of Abraham.
2. Only God could "**bless him**" bringing him past earthly joys that were spent through the influence of kindred or even the place of his birth. God would look after and care for Abram with both the joy of a promised child and descendants (*seeds of Abraham*), whether biological or spiritual offspring, connecting the past with the future.
3. Only God could "**make his name great.**" He would out measure the name given in his father's house. God found Abraham while he was still an idolater living in a pagan culture.²⁴ A "**great name**" involves a heritage. In the ancient Middle Eastern culture it was always defined by family and descendants who carry on the name and legacy (*which includes reputation*).
4. Being a blessing means that Abram is an agent of blessing and not just its recipient. It connects the blessing of Abram with the blessings of others; i.e. if I'm blessed, those in my household are also blessed, and those I touch are blessed. The purpose of Abram's blessing is to bless others; he supplies a need for others.

A nation and a name are only made by God! And they are going to be made great! In other words, the future lies with God, not with Abram or Sarai.

12:3 And I will bless them that bless thee, and curse him that curseth thee:— Abram is called into a future that he does not know. God desires blessings for Abram. Those that bless him and his descendants, treat him with respect, and care for him will be blessed. God says, I will identify myself with you. However, those who curse Abram and his descendants are those who treat him lightly, despise him, or treat him with contempt. God's curse for such lack of respect and disdain was to involve the harshest of divine judgments.

²⁴ <http://www.crivoice.org/lectionary/YearA/Aproper5ot.html>
<http://www.pitwm.net/pitwm-versebyverse.html>

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12:3b ...and in thee shall all families of the earth be blessed. When Abram responds faithfully to God's call, he can bring blessings for many believers. Therefore, this is but true identification of sonship.

Abram journeys through Canaan (vv4-6)

12:4 So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran. To my understanding it was supposed to only be Abram and Sarai to leave the country. As Abraham went, he may have doubted, but he went. He may have argued, but he went. He may have wondered, but he went. However, he brought his nephew Lot with him. This was partial obedience. I guess he thought it would be alright with God. Lot will not be a blessing to Abram. He will be nothing but trouble. This move would be a life changing turnaround that would completely change his life. Abram was seventy-five years old when he left Haran. That shows us that age is no hindrance to faith in taking bold steps for the Lord. Many people change jobs like that; they just get up and move to another city or country. I believe it would only be by faith.

12:5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came. Those that took that faith walk with Abram had to believe if not on God's Word, but on Abram's obedience of faith. Nothing whatsoever is said about Sarai or Lot opposing Abram, and nothing is said about Abram forcing or coercing them to go. The testimony of Abram's faith spoke to their hearts to also be obedient. Will our faith speak strongly to others hearts? One's faith would have to be strong in order to step out on nothing. And what I mean by strong, is being strongly committed to God; displaying obedience without whining. So now we see they have arrived in the land of Canaan.

12:6 And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land. ²⁵This is more than just a record of what happened to Abram when he first entered the land. This is a very accurate picture of the conditions of a Spirit-filled life. The first thing we are told is that Abram passed through the land (Canaan) to the place of Shechem, to the oak of Moreh. These names are most revealing. "*Shechem*" means "shoulder," and the shoulder is to the Hebrew a symbol of strength. The name "*Moreh*" means "instruction" and when we combine these two words, we get our first glimpse of what it is like in the land. Once Abram arrived in the land, the Canaanites were also in the land. Aha, enemies will have to be confronted as your faith increases. This second picture we have here is that life in the land is to be a life of constant conflict. This is what God is showing us. You can't be distracted because God says, I will show, I will make...I will bless, I will make...and you shall be.... You have to remain steadfast and unmovable in the promises because they yet await! These Canaanites were the pagan tribes which afflicted Israel all through their history. We have to go through the conflict to receive the promise!

Abram worship God in that land (vv7-9)

12:7 And the LORD appeared unto Abram, and said, Unto thy seed will I give this land:

²⁵ <http://www.raystedman.org/old-testament/genesis/the-beginning-of-faith>
<http://www.pitwm.net/pitwm-versebyverse.html>

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and there builded he an altar unto the LORD, who appeared unto him. God didn't lead where he would not be. Yes God appeared and spoke to Abram about giving the land to his seed. Well we know it's in the future because Abram didn't have any children to receive the blessing at that time. There is ²⁶a life of continual cleansing, for we next read, "*So he built there an altar to the Lord.*" An altar is more than a symbol of worship. An altar is first a place of cleansing, which provides the basis for worship. The reason for a daily altar is the urgent need for cleansing in the believer's life. The altar had at least seven purposes:

1. To *offer sacrifices* to God, asking forgiveness for unbelief and sins.
2. To make a *rededication* to God, renewing his commitment to God.
3. To *seek* God's continued presence and guidance.
4. To *worship* the Lord: to worship the very person who had met his need.
5. To *acknowledge* the Lord, that the Lord alone could fulfill so great a promise, that he was totally dependent upon the Lord.
6. To *praise* the Lord, to praise Him for giving so wonderful a promise.
7. To *testify* to the Lord, to bear witness to the Lord's glorious goodness in meeting his need and in giving so great a promise.

Abram was moved to worship God. He was establishing spiritual markers for the faith journey of Israel. He was laying down spiritual tracks here for people to follow. What hasn't manifested; what you haven't seen yet, you still need to worship God for it shall appear. Remember you're in a faith journey and God will always appear to the faithful!

12:8 And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, having Bethel on the west, and Hai on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD. At every opportunity in each place Abram built an altar unto the Lord and called upon the name of the Lord. ²⁷The fourth point is that this is a life of unending choices. Now Abram pitches his tent between Bethel on the west and Hai (Ai) on the east. "Bethel" means "*the house of God,*" and "Ai" means "*ruin.*" This is an example of where our Christian lives take a turn: we're either looking to the things of God, or staying in the ruin of the flesh. We can choose to go to Bethel or to Ai; to Christ or to self — it can never be both. I am either pleasing myself, or pleasing God. I am either at Bethel, the house of God, or at Ai, the place of ruin. I must continually choose and not straddle. Abram responded by building an altar to worship God. This outlined Abraham's physical journey, and also marked his faith journey to his calling.

12:9 And Abram journeyed, going on still toward the south. Abram's journey continued. He never stopped for long. He lived in a tent because he was a pilgrim in the land. He could never settle down; he could only sojourn for awhile. "*Negev*"—"Negah" was the desert wasteland that was south of Israel. It was sometimes simply called the south.

SYNOPSIS:

12:10-20 From Canaan he went to Egypt because of famine, where he in unbelief lied to Pharaoh about

²⁶ <http://www.raystedman.org/old-testament/genesis/the-beginning-of-faith>

²⁷ <http://www.civoice.org/lectionary/YearA/Aproper5ot.html>

<http://www.pitwm.net/pitwm-versebyverse.html>

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Sarai being his sister. Abram had his wife, Sarai to lie and not say that they were husband and wife, and Pharaoh believed that Sarai was Abram's sister. So, Pharaoh took her as a wife (12:12). And Abram got rich because of this situation. God can't condone sin and deception for God's judgment upon Pharaoh was the suffering of great plagues upon his house (12:17). And then God publicly exposed Abram in his lie, for Pharaoh called him out asked why did he not tell him that Sarai was his wife. Evidently Pharaoh knew that he had committed the sin of adultery by these plagues. He commanded his men to send them away along with all they had. They were embarrassed and shamed publicly. That was God's punishment and chastening for Abram and Sarai. For believers God corrects us in love (Genesis 12.18-20).

SUMMARY:

Abraham is in his own country, he is among his own family, and he is in his father's house. That means he is protected, he has support, he has everything in hand that he needs. It would be easy to settle for the status quo that leads nowhere. Abram was to leave the security of the past to embrace the possibility of the future. This was God's command. As Abram went, God would show him the land; make him a great nation; bless him; make his name great; and he would be a blessing for all nations (12:1-3).

God promised remarkable things for his future and Abram did respond faithfully in obedience and went just as the Lord had told him. His father Terah had already migrated to Haran but later died there. He left Haran began his journey south to the place that God had called him. This would mean: Abram's journey from Haran to Canaan was only the completion of what his father had begun. Abram took his wife and his brother's son Lot and a portion of the clan and their possessions and journeyed south to the land of Canaan. As he arrived in Canaan, God reaffirmed His promise and gave more detail: *"To your offspring I will give this land."* Abram passed through the land into Sichem, and Moreh and the Canaanites were also in the land (12:4-6)

Abram responded by building an altar thereby acknowledging God as the one leading him in this journey, and God appeared to him. Every place he went, he built an altar unto God. He didn't stay in Canaan but passed through. At this point Bethel was on the west, and Hai was on the east, then he traveled, and continued toward the Negev, the south (12:7-9).

Callings bring great challenges that will begin with complete obedience to God. As He gives us opportunities to share our blessings or good fortune with others, we will come to know that it's not all about us, but about others.

APPLICATION:

Is there something in your life that you know God wants you to do but you have not done it yet? What steps can you take to obey God? - Because it's not too late to share it.

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SYNOPSIS:

13:1-9 Abram leaves Egypt and traveled through the Negev (the South) with his wife, Sarai, and Lot, and with everything they owned. At this time Abram was very rich with many animals, silver, and gold. They then headed back to Bethel where they had camped before between Bethel and Hai. This was the place where Abram had built an altar earlier, worshiped and called on the name of the Lord. This is the place where he repented and got back into fellowship and worshiped God! (13:1-4). Lot was also very wealthy with sheep, and cattle, and servants. Then Abram and Lot faced a problem because the land could not support all their animals and servants, and strife arose between the herdsmen of Abram's cattle and the herdsmen of Lot's cattle, and the Canaanite and the Perizzite dwelling in the land. So Abram told Lot that there should be no arguing between he and Lot or between his people and Lot's people because they are all brothers. Abram told Lot to separate himself because there was much land available before him, and he could choose any place he wanted. If Lot went to the left, Abram would go to the right, or if Lot went to the right, Abram would go to the left. Whatever the pasture of land Lot chose, he could have it. Abram just wanted to keep the peace (13:5-9).

13:10 And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar. Abram had taken Lot in and treated him like a son and reared him, but this was the beginning of Lot's fall. He lifted up his eyes and was misled by the lust of his eyes, by what looked good to him. Abram had just offered him the first pick of the land. And he began to look for the most watered and fertile region which led him to selfishness and greed. When Lot looked and saw the whole Jordan Valley, He saw that it was well watered. This was before the Lord destroyed Sodom and Gomorrah. At that time the Jordan Valley all the way to Zoar was like the Lord's Garden. This was good land, like the land of Egypt.

"Zoar" was one of the five "cities of the plain" – a pentapolis apparently located along the lower Jordan Valley and the Dead Sea plain; the city where Lot and his family took refuge during the destruction of Sodom and Gomorrah.

13:11 Then Lot chose him all the plain of Jordan; and Lot journeyed east; and they separated themselves the one from the other. So, Lot chose all the plain of Jordan which was toward Sodom, thereby separating himself from Abram. Lot failed to see that he was already blessed because of Abram and instead of saying "*whatever you want to give me Abram*" or even allowing Abram to choose the best first. So when he separated himself from Abram, he separated himself from the blessings of God, because God is the "Blessor" of Abram!

13:12 Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent

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toward Sodom. And we see that Abram occupies and resides in the land of Canaan, while Lot resided in the cities of the plain, pitching his abode toward Sodom.

13:13 But the men of Sodom were wicked and sinners before the Lord exceedingly. The place of Sodom is described here, that Lot's atmosphere would drastically change for he would settle among men who were wicked and sinners beyond measure before God. This means they sinned openly before God. They did not try to hide their sin. In spite of all this, Lot moved there with all the worldly and ungodly of the earth. He would not avoid their lawlessness, when he left God.

13:14 And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward:— After the separation of Lot and Abram, God tells Abram to lift up his eyes and look northward, southward, eastward, and westward from the place he is in now. This verse shows a contrast of Lot in 3:10 and Abram here lifting up his eyes.

- Lot lifted up his eyes to the world, but Abram lifted up his eyes to the Promised Land.
- Lot lifted up his eyes in self-sufficiency, but Abram lifted up his eyes in trust
- Lot lifted up his eyes with a selfish, greedy desire for gain, but Abram lifted up his eyes with a giving sacrificial desire for unity.
- Lot lifted up his eyes from an uncommitted worldly heart, but Abram lifted up his eyes from a committed spiritual heart.

It was after their separation that God could speak more blessings upon Abram—the one who is yoked to God; humble in heart; desiring unity; and committed in trust to God. Yoked up to someone who's greedy can stop you blessings.

13:15 For all the land which thou seest, to thee will I give it, and to thy seed for ever. It didn't matter what piece of land Abram chose, it was always going to be the right land. Surveying all around him, God tells him that He will give him all the land he sees to his seed forever. What a contrast when God says I will give you and when you say I will take, which is what Lot did when he chose. God will always give His best to those that humble themselves. And do you see that God had to separate them first before He could bless Abram. He could not bless Abram with strife between them. When Abram and Lot faced that first problem of strife they became unequally yoked. Only one wanted to do it God's way. God could not pour out His blessing upon Abram until he separated from Lot. Now, God speaks and assures Abram again that these blessings will pour out upon him and his seed forever!

13:16 And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. God gives the land to the seed forever and He will make Abram's seed as the dust of the earth. Now that's a lot because no man can number the dust of the earth. And that's the example of Abram's seed being numbered as well. We've got to remember that Sarai is barren—no child. But, this is the faithfulness of God who promises.

13:17 Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee. Now, <http://www.pitwm.net/pitwm-versebyverse.html>

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God tells Abram to do this by faith—Get up and walk through the length of the land and the width of the land, for every place his footsteps go is what He intends to give to Abram! Could you imagine this inheritance from anyone?

13:18 Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the Lord. Abram moved his tent, and came and dwelt in the plain of Mamre, which is in Hebron. By Abram building an altar unto the Lord in Hebron, this was the place where he formed an alliance with God. "Hebron" means league or alliance. Thus, the word is sometimes enlarged to mean joined together, fellowship, communion. This is the place where God and Abram were joined together in a very special way, the place where God fellowshiped and communed with Abram in a very special way.

SUMMARY:

Abram had taken Lot in and treated him like a son and reared him, but strife arose and they had to separate. Abram told Lot to choose the land he wanted and Lot lifted up his eyes to a land that he thought was better and he chose all the plain of Jordan which was toward Sodom, thereby separating himself from Abram. And Abram dwelled in the land of Canaan, while Lot dwelled in the cities of the plain, and pitched his tent toward Sodom. The place of Sodom is described here. Lot would settle among men who were wicked and sinners beyond measure before God. They sinned openly before God. This was a drastic change for Lot. (13:10-13).

And after the separation of Lot and Abram, God tells Abram to lift up his eyes and look toward the north, south, east, and west from the place he was in now, and that He will give him all the land he gazes upon to he and his seed forever, and make his seed as the dust of the earth. Now, God tells Abram to get up and walk through the length and the width of the land, and every place his footsteps go is what He intends to give to Abram! Abram moved his tent, and came and dwelt in the plain of Mamre, which is in Hebron. By Abram building an altar unto the Lord in Hebron, this was the place where he formed an alliance with God (13:14-18).

[TOP](#)

14:1 And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations;— War broke out. The invaders were four kings from Babylon and Elam (Persia).

1. Amraphel king of Shinar which was the land of Babylon.
2. Arioch king of Ellasar which was probably a city of Babylon or of Assyria.
3. Chedorlaomer king of Elam (Persia)
4. Tidal king of Goiim which means nations, probably the ruler over several nationalities and city states.

14:2 That these made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar. The defenders were five kings of five cities of the plain.

1. Bera king of Sodom.
2. Birsha king of Gomorrah.
3. Shinab king of Admah.
4. Shemeber king of Zeboiim.
5. the king of Bela, which is Zoar.

The battlefield was the valley of Siddim, the Salt Sea (Dead Sea). The cause for the war was a revolt by the Palestian states against the rule of a foreign government. Chedorlaomer king of Elam or Persia had conquered Palestine some twelve years before. For 12 long years he had enslaved and taxed Palestine. Now, in the 13th year, the people of Palestine had had enough, and refused to pay and rebelled. Chedorlaomer had no choice but to protect his tax base and trade routes that ran through Palestine down into Egypt and northern Africa. The target was against Sodom and Gomorrah.

14:11 And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way. The kings of Sodom and Gomorrah suffered a humiliating defeat. All their goods were taken by the invading kings. And the defeated armies scattered to the mountains. The two cities were ransacked and plundered.

14:12 And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed. Lot was living in Sodom when war broke out and he was taken captive as a prisoner of war by the invading armies. Lot lost all his possessions: his home property, livestock, and money, etc.

14:13 And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these were confederate with Abram. There was one that escaped the captives. He survived and brought news to Abram the Hebrew. By calling Abram "*the Hebrew*" (the man from the other side of the river, the Euphrates river), Abram is set apart from the surrounding people. As time passed, the word was picked up to distinguish Abraham and his descendants from other nationalities.

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- The name "Hebrew" was used when the Jews were dealing with other nationalities and distinction was needed, for example, in business dealings. It was used by both Jew and Gentile. It was usually the name foreigners used in referring to the Jews.
- The name "Israelite" was the name used primarily by Jews among themselves.
- The word "Jew" eventually became the most used word to designate the Hebrew people.

Thereby, no person lays claim to a land that is occupied by others without facing opposition. And Abram had joined hands with others; had made a covenant; a treaty for mutual protection. The treaty was with the Amorite, Mamre, and his two brothers Eshcol and Aner. Abram lived in the plain of Mamre the Amorite; they all being allies of Abram.

14:14 And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan. Physically Lot was the son of Abram's brother whom he had reared since childhood; but spiritually Lot was a brother—a spiritual brother to Abram. And when a brother is enslaved by some enemy, believers must arise to help free the brother, no matter how great the opposition. This is what Abram did. A large number of people born in his own house were working for Abram, a number so large that he was able to arm 318 men that were trained to fight. They pursued the invaders past Dan.

14:15 And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus. Abram wisely planned his strategy.

- He divided his men into several groups and instructed them to attack from several vantage points. This would make the enemy think a large force was swarming down upon them.
- He launched a surprise attack at night. The enemy was caught completely off guard. They were unable to tell who was attacking them, and for safety's sake they had to flee assuming that a large army was attacking them.
- Abram's servants pursued the fleeing army beyond Hobah north of Damascus.

14:16 And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people. Abram recovered and brought back all the goods the army had taken, also bringing with them his brother Lot, even his goods, and including the women and other captives. There are four essentials when we launch an attempt to rescue people:

1. We must choose others to help us—essentially those of the household of faith; believers. And they must be loyal and trained believers.
2. We must plan our strategy for rescuing a brother—plan to use every vantage point God gives.
3. We must participate ourselves. It is not enough for other believers to go, we must go ourselves.
4. We must pursue (go after) the enslaved brother until we have rescued him! Total victory for Christ!
 - The question is: does he want to? And what will happen if we never go at God's command.

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

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defeated Chedorlaomer king of Elam (Persia) and the other invading kings. Abram had won the impossible victory that saved thousands from the tyranny of defeat and enslavement. And according to the law of war and conquest, it was the victor's right to keep the spoils of victory. Now, recognition and honor were to be heaped upon Abram. On his way home, the king of Sodom went out to meet him in the Valley of Shaveh, which is later called the king's dale. "*The valley of Shaveh*" is the valley of the plain situated just north of Salem (Jerusalem). It was called "*the king's dale*", either as a memorial of this incident or from the fact that on this piece of level ground the kings of Judah assembled and exercised their forces. Abram received visits from two kings after his victory. So, the first king represented worldly honor. The king of Sodom came to honor and express gratitude, for he knew that most of the people and the goods had been brought back with Abram, and he probably felt that he might be able to bargain and strike a deal with Abram to return his people to him (verse 21) so, he could rebuild his kingdom. His kingdom, Sodom was a worldly kingdom and city given over to the flesh, pleasures, possessions, cheating, immoral sex, homosexuality, lawlessness, violence, and corruption etc.. Remember, he had escaped death from the invading kings, and now he comes out to meet Abram. The enemy can come at you all kinds of ways when you have the victory! This would be a temptation for Abram to compromise.

Have you ever spoken somewhere and you had been fasting and praying, and afterwards they fed you and you sit down and eat after the Spirit of God had been on you so mightily? I had— My very first talk, God showed me a very important lesson. The intentions of desiring food, and even sitting down to eat was not what God wanted me to do because later on that night I got so sick—chills and fever for no reason. As fast as it came, it left in 8hrs or more. God spoke to me that it was a spirit of gluttony! The enemy will come at you all kinds of ways. He will even try to come at your family when he can't get to you. God is still my KEEPER! So, I keep doing what He tells me, and He keeps taking care of me and my family! Things come at you, but they don't work because of Jesus' blood!

14:18 And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. The second king represented godly honor. Melchizedek king of Salem (Jerusalem) came before Abram to honor and express gratitude. Salem had not been attacked by the invading army so far. Abram had eliminated the danger of attack by defeating the invaders from the East, but they could return to conquer not only Salem, but all of Canaan. And for this, Melchizedek was so thankful and appreciative of what Abram had done, that he wanted to bestow a godly blessing upon Abram. He even brought bread and wine. This was the only time Melchizedek appeared on the scene of world history. His name meant "*king of righteousness*" and "*king of peace.*" He was a priest of the Most High God (El Elyon); of the highest heaven. The significant fact that he was a priest of the Most High God represented God and brought the honor of God to Abram. He knew worldly honor is fleeting, but godly honor was lasting and permanent. Jesus Christ was to be a priest forever after the order of Melchizedek (Hebrew 5:6). So Melchizedek was a type of Christ (Hebrew 7:3). David had declared under the inspiration of God's Spirit that the priesthood of Melchizedek was to be eternal (Psalm. 110:4).

1. Godly honor met the physical needs of Abram. Abram and his army must have been weary, fatigued, and aching to the bone. Most likely some were wounded in battle; he brought bread and wine to refresh them and to celebrate their great victory over the invaders.

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The king of Sodom brought no food. Most times if we can meet a person's physical need, the door is open for the spiritual need also.

14:19 And he blessed him, and said, **Blessed be Abram of the most high God, possessor of heaven and earth:—**

2. Godly honor met the spiritual need of Abram as he prayed a blessing upon him—"*Blessed be Abram of the Most High God, possessor of heaven and earth.*" That's quite a blessing. And this was a witness to the thousands who were with him.

14:20 And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all. Melchizedek continued to bless Abram.

3. Godly honor stirred a commitment of stewardship within Abram. Abram was so thankful for the prayer and blessing that he gave a tenth of everything to the priest.
 - This is the first time tithe is mentioned in the Bible.
 - "Tithe" means a tenth.

A Tithe was brought into Law in **Leviticus 27:30-33** to support the Levitical priesthood. Giving tithes (a tenth) of the spoils of war or of all the goods he brought back was acknowledging that he could not have done it without God, for all the blessings came from God. God was the one who delivered his enemies into his hands.

14:21-24 The king of Sodom wanted the captives Abram had rescued, and told him to keep the goods for himself. But Abram told the king of Sodom as he raised his hand that he had sworn an oath to the Lord, God Most High, Creator of heaven and earth and that he will accept nothing belonging to the king of Sodom, not even a thread or the strap of a sandal, so that the king will never be able to say that he made Abram rich. Abram accepted nothing except what his men had eaten and the share that belonged to the men who went with him—to Aner, Eshkol and Mamre. It was only right that they have their share.

SUMMARY:

War broke out from four kings from the Babylon invading five kings of Canaan (**14:1-2**). The invading armies took all the goods of Sodom and Gomorrah. Lot was taken captive as a prisoner of war, for he lived in Sodom when the war broke out, and it included all of his goods (**14:11-12**). There was one who escaped the captives. He survived and brought news to Abram and they all being allies of Abram. When Abram heard that Lot was taken captive he armed his trained servants, **318** from his house, and pursued them to Dan. Abram divided his men into several groups, launched a surprise attack at night, chasing them to Hobah north of Damascus. He brought back all the spoils, even Lot and his possessions including the women and people (**14:13-16**).

Abram received visits from two kings upon his return after his victory. The king of Sodom came out to meet Abram after his victory. And Melchizedek king of Salem brought bread and wine: and he was the priest of the Most High God. He blessed Abram and Abram in turn gave Melchizedek tithe, for God had delivered his enemies into his hands (**14:17-20**).

INTRODUCTION:

²⁸Abram went to Shechem (**Genesis 12.6**); then to south Canaan (**Genesis 12.9**); from Canaan he went to Egypt because of famine, where he in unbelief lied to Pharaoh about Sarai (**Genesis 12.10-20**). After that he traveled back to the Bethel area (**Genesis 13.3**). Abram was a wealthy man by this time (**Genesis 13.2**; Hebrews 11.9). Abram gave Lot his choice of land. Lot of course thought he was taking the best--the Sodom area (**Genesis 13.5-13**). God gave to Abram and his descendants everything else, so Abram moved to Hebron, the oaks of Mamre (**Genesis 13.14-18**).

Chedorlaomer, king of Elam, had conquered the five cities of the plain and so required heavy taxes. The cities revolted after 12 years of this. Chedorlaomer and four other kings punished the cities. He carried away slaves including Lot. Abram heard of this; he formed a small army (318 men) and along with Mamre, Aner, and Eshcol pursued and defeated the Chedorlaomer army. He returned with the stolen goods and people. When he returned he gave a tenth of the goods to Melchizedek, the king-priest of Salem. Abram also gave the king of Sodom back his goods (**Genesis 14**; Hebrews 7.1-4, 6).

Sometime after the Chedorlaomer war, Abram asked God that Eliezer, his servant, be made the heir of the seed promised.

15:1 After these things... The previous chapter focused on Abram's actions, but this chapter deals with his emotions. "*After these things...*" What things? - After the battle and all other things that had occurred. ...**the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward.** This presents one of the four ways which God spoke to individuals in Old Testament times (Num.12:6-8).

1. He spoke in visions (2 Sam.7:17).
2. He spoke in dreams (Gen.41:1; Dan.2:1; 3).
3. He revealed Himself by speaking directly to the Prophets mouth to mouth (Jer.1:9).
4. And He spoke through His Word (the time of the Gospels was still under Old Testament authority—under the Law).

In this vision Abram has, he hears God call his name. God knew Abram's heart, his fears, and disappointments. The tenderness of this act really brought Abram prostrate before God and encouraged him beyond all measure. When God called Abram's name, Abram knew above all else that he truly belonged to God. In this vision; in this mental picture, God gave a threefold message:

1. "***Abram do not fear.***" It seems that along the way fear came into the picture. Why? He had just come out of a war and perhaps he feared retaliation of the kings he had just defeated.
2. "***Abram I am your shield.***" God wanted to reassure him that He is his protector and defender; his

²⁸ <http://www.spokanebiblechurch.com/study/Bible%20Heroes/abraham.html>
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shield. Sometimes people have highs and lows after a great victory.

God shielded Abram...

- a. From strife with Lot.
- b. By being strategic when war broke out.
- c. From being defeated by the enemies.
- d. From losing any goods or captives.

And God can shield him in the Future...

- a. From being hopelessly discouraged and giving up.
- b. From denying the faith and the promises of God.
- c. From losing his soul to the spiritual enemies of God.
- d. From losing heart in the face of weakness, temptation, and trial.

3. "*Abram I am your exceeding great reward!*" God would continue to fight for him as He had just demonstrated in chapter 14. And He would continue to reward Abram, especially since Abram had returned all the goods; valuables and gold, livestock and possessions, to all the people he had rescued. All the wealth was rightfully his by the law of conquest, but he had returned all and kept nothing for himself. God had truly made a Covenant with Abram, and Abram would have greater rewards because "*I Am*" had spoken. Abram was to be rewarded by God Himself. It's in His very nature, and it would be beyond and above anything Abram could ever guess.

Just like Abram's experience, emotions can fall apart; darkness can sweep over our souls; trials can sap our strength; temptation can cause us to question and doubt God's promises. In fact, times do arise when we need a fresh experience with God, a "*brokenness experience*", a deep sense of His presence, a special reassurance from His Word. It is in such moments of need that God always comes to us to meet our need, and the depth of the experience with God always matches our need. The experience of His presence and power, of His Word and assurance, are always just what we need. This was the case with Abram, and it is always the case with the genuine follower of God.

15:2 And Abram said, LORD God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?— Now we see, something else that Abrams feared: having no child. He was too old; too many years had passed since the promise had been given. Remembering the last time God spoke to Abram was about his descendants— God had promised him he would make his descendants like the dust of the earth (Gen.13:16). His nephew Lot whom he had reared and loved like a son had chosen to follow after the world instead of God. So, the question to the Lord was, "*what will you give me?*" Abram comes up with the idea of the steward, Eliezer of Damascus, his most trusted servant in his household to inherit his **wealth**.

15:3 And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir. Abram is wondering what happened to the promise. He's saying Look now; I still don't have a seed. So, he brings up a Mesopotamian custom—if Abram died without a son of his own, then his eldest servant would become his heir. So, to get this ball rolling, the male carries the seed for the baby, and as of yet, Abram has not seed for the baby to be born, or that Abram's seed or heir has not been born, so why not consider his servant Eliezer of Damascus who was born in the house to be his heir. How much longer would he wait? That's why God told him to fear not—I AM your shield—and his reward. He needs that shield to keep his mind stayed on what God has said and can do.

15:4 And, behold, the word of the LORD came unto him, saying, This shall not be thine

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heir; but he that shall come forth out of thine own bowels shall be thine heir. There is a regular dialog between him and God. After God hears him, God says a firm "No", Eliezer will not be his heir. God gives us the right answers in desperate times if we listen! This is what he is to listen to: your heir will come forth out of thine own bowels. The promised seed was sure to come and he will come from their body.

15:5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. Remember, God was giving Abram a vision of all this. God took Abram outside, which means that Abram had been inside his tent. Now He tells Abram to look up and if he is able to count the stars, so will his seed (descendants) be. This is what he is to listen to. Everytime Abram looked up at the stars he would think of the great promise of God and be encouraged and strengthened in his faith. ²⁹No one knows how many stars there are. That's precisely God's point. Abraham will have so many descendants that he will never be able to count them all. What a glorious encouragement!

15:6 And he believed in the LORD; and he counted it to him for righteousness. Let's say that again: And he believed in the LORD ! To "*believe*" means to rest upon, to lean upon, to be sure of, to have complete and full confidence in. There are essentially two types of righteousness: righteousness we think we accomplished it by our own efforts, and righteousness accounted to us by the work of Christ when we first believe. God took Abram's faith and counted or credited it to him for righteousness. No person is righteous before God. Our righteousness is always seen in Christ Jesus, for we are in Christ! The key word is "in." Our faith is in the Person of...; our belief is in the Person of... When a person deposits his money in a bank, the bank credits the money to his account. When Abram deposited his faith in God; laid his life into the hands of God; God credited his faith as righteousness because Abram deposited his faith in God. What did Abram believe? He believed the LORD! And he believed the Lord's promise to give the promised seed.

15:7 And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. God identifies Himself, "*I am the Lord*" (Jehovah, Yahweh), the God of redemption and salvation; the God who establishes a personal relationship with people, and enters the covenant of redemption with them. God's character rests at the basis of any covenant He makes, therefore, God refers to His Name. He is reminding Abram that, "*I AM*" brought him out of the place he lived (*Ur of the Chaldees*). There was a reason to come out of Ur; it was not only to give Abram the Promised Seed but also the Promised Land as an inheritance.

15:8 And he said, Lord God, whereby shall I know that I shall inherit it?— Although Abram had been demonstrating his faith, here comes a question. But Abram still needs to know '*whereby; how am I to know this inheritance will all be mine*', thereby asking God for more and more assurance in strengthening his faith.

²⁹ <http://www.keepbelieving.com/sermon/1996-04-28-How-to-Overcome-Fear/>
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15:9 And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon. God heard Abram's request and God moved to give Abram a visible sign that would establish the covenant forever in Abram's mind. Remember all this was taking place in a vision that God was giving Abram. God said, Take a heifer, a she goat, and a ram—all were three years old, which meant they were grown or mature; also the timing of Jesus' public ministry. Take a turtledove and a young pigeon which are gentle and full of grace were kept whole. Jesus is both gentle and full of grace and none of His bones were broken! There were a total of five animals to be sacrificed. "**Five**" is the number for "**Grace**." One commentator expresses it as the fullness of the great sacrifice of Calvary:

1. The heifer symbolized the Priestly Office of Christ.
2. The she goat symbolized His Prophetic Office.
3. The ram symbolized His Kingly Office.

Jesus was Priest, Prophet, and King.

4. The turtledove symbolized Him being led and guided strictly by the Holy Spirit, while
5. The pigeon symbolized Him obeying the Spirit in every capacity.

I do know Abram asked God how would he know that he would get this inheritance, and God is about to show him once and for all. This was the kind of sacrifice Abram was familiar with. God dealt with Abram on the level of using a human relationship covenant to seal the deal.

15:10 And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not. God leads Abram through this vision. The division of the animals refers to the covenant God is making.

Note: The covenant ceremony involved cutting the larger animals into halves and laying each piece against the other with a walking path between them. The turtledove and pigeon were to be kept whole; not to be divided; one laid at the end of one row and the other at the end of the other row. The idea is for *each party entering the covenant (contract) to walk down the path between the pieces of sacrificed animals. While walking, they were to declare this promise. If they failed to keep the covenant then they deserved the same fate as the animals* (Jer.34:18-19).]

In this case God would not become like the dead animals because He keeps His Word! He alone is making this covenant and God is not a man that He should lie... **Numbers 23:19a.**

15:11 And when the owls came down upon the carcasses. Abram drove them away. So God had not appeared just yet to complete the covenant ceremony, thus Abram had to drive off the vultures that kept sweeping down to consume the carcasses. Sometimes there is a waiting period or process before the manifestation of the blessing. And when the enemy comes in like a flood, the Spirit of God's Word puts a standard before him, saying it won't work! In order to keep the promise fresh, and in order to not be robbed of the promise, he had to ward off the fowls.

15:12 And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him. Again, remember Abram was receiving a vision from God. The

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revelation comes to Abram in a trance of deep sleep. And lying there, deep in sleep, a thick darkness moved in upon him and some sense of horror and dread began to strike his heart. What was the message? It was a prophecy foretelling the triumphant future of the promised seed (15:13-16).

- a. The promised seed shall enter a foreign land to be oppressed and enslaved for a period of 400years (15:13).
- b. The promised seed shall be delivered from the oppressing nation (Egypt), and when they are delivered they will have great possessions (15:14).
- c. The believer (Abram) will join his fathers in peace (15:15).
- d. The promised seed shall return to the Promised Land after 400years (15:16).

15:13 And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years;— This message represented the sufferings which would come to God's people. Abram's descendants would possess the land of Canaan, (a surety), but not until after a considerable delay and many difficulties (a surety). The highs and lows of victory of the triumphant future of the seed!

- a. The promised seed shall enter a foreign land to be oppressed and enslaved for a period of 400years (15:13).

God tells Abram that Israel must remain in a land (Egypt) for four hundred years (their entire stay).³⁰Four hundred years are to elapse before the seed of Abram shall actually proceed to take possession of the land. This interval can only commence when the seed is born; that is, at the birth of Isaac, when Abram was a hundred years of age and therefore thirty years after the call. During this interval they are to be, "first, strangers in a land not theirs" for one hundred and ninety years; and then for the remaining two hundred and ten years in Egypt: at first, servants, with considerable privilege and position; and at last, afflicted serfs, under a hard and cruel bondage. This is a certainty! And God heard their cry after 430yrs (Exo.12:40-41).

15:14 And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.

- b. The promised seed shall be delivered from the oppressing nation (Egypt), and when they are delivered they will have great possessions (15:14).

At the end of this period Pharaoh and his nation were visited with a succession of tremendous judgments, and Israel went out free from bondage "with great wealth." This passage teaches us that we will go through difficult seasons, which sometimes last for generations. Nevertheless, God knows the end from the beginning and causes trials to work for the benefit of those who trust him.

15:15 And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.

- c. The believer (Abram) will join his fathers in peace (15:15).

"Going to his fathers" meant joining them in heaven. After hearing what will happen to his seed, and that their enemies will be punished, and that they will come out with wealth, Abram now knows that he will be alright because he will die a happy old age (he was 175 years old when he died in Gen 25:7-8).

³⁰ <http://www.bibletools.org/index.cfm/fuseaction/Bible.show/sVerseID/374/eVerseID/374/RTD/Barnes>
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Abram would have peace and eternal life because the fulfillment of all God promised did come to pass.

15:16 But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.

d. The promised seed shall return to the Promised Land after 400years (15:16).

The Amorites were one of the nation's living in Canaan. In **Deuteronomy 20:17** God commanded Israel to utterly destroy all their enemies occupying the Promised Land and that included the Amorites. The iniquity of the Amorite tribes living in the land of Canaan was not yet fully dealt with. God waited more than 400yrs before Abram's descendants would return again to Canaan before He would deal with their iniquity. God gave the Amorites more time to repent, for He knew the people would grow exceedingly wicked in their iniquity, but they would be punished. According to the generations in **Exodus 6:16-20** there was—(1) Levi-137yrs, (2) Kohath-133yrs, (3) Amram137yrs, and (4) Moses. Moses, who led the Israelites to the border of Canaan after their 400years in Egypt, was in the fourth generation from Levi. They weren't completely demolished. And Joshua was in the fourth generation from Judah to lead them back to Canaan. The Amorites were wicked and judgment was coming. This prophecy was literally fulfilled (**Joshua 24:8**).

15:17 And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. God gave Abram a deep experience of His holy presence. We have to remember that in our darkest hour, God is there! He was there in Jesus' darkest hour on the cross. But note how God appeared to Abram: God's presence was symbolized in a smoking firepot with a blazing torch. God's presence is in the smoke and in the fire. We will see this in **Exodus 19:18** when God wants to make Himself known to His people at Mount Sinai.

Ancient covenants were sometimes confirmed by the halving of sacrificial animals and the passing between them of the two parties to the covenant (**Jere.34:18**). However, this time there was only one to pass through the carcasses and that was God. This indicated that Yahweh alone was undertaking the fulfillment of all the conditions attached to the covenant. Just as our Lord and Savior Jesus Christ when He went to the cross for us undertook the burden of our sins upon Himself! This sign was to be the visible assurance to Abram that the covenant God had made was real and He could not back out of it. Therefore, if the covenant of the promised seed and the Promised Land was ever to be established and fulfilled, it had to be established by God and by God alone; by grace and by grace alone. There had to be shed blood to seal the covenant. A person is saved—receives the promised seed (Christ) and the Promised Land (heaven)— by God alone, sending His Son Jesus alone— by grace and grace alone. To confirm His promise:—the smoking firepot and flaming torch passes between the parts of the sacrificed animals displaying God's covenant relationship with Abram.

15:18 In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:— This is an expansion of the covenant given earlier by God: here the actual boundaries of the Promised Land are given. The Promised Land will stretch from somewhere close to the great

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Nile River to the great Euphrates River. Note, at that time, there were apparently ten significant tribes of Canaanite people occupying the land. The Amorites were the largest, and the name Amorite was sometimes used to refer to all the Canaanite people.

15:19 The Kenites, and the Kenizzites, and the Kadmonites,—

- The **Kenites** dwelt in the country bordering on Egypt, and south of Palestine, in which the Amalekites also are found. They were friendly toward the Israelites, and hence some of them followed their fortunes and settled in their land.
- The **Kenizzites** dwelt apparently in the same region, having affinity with the Horites, and subsequently with Edom and Israel.
- The **Kadmonites** seems to be the Eastern, and, therefore, to hold the other extreme boundary of the Promised Land, toward Tadmor and the Phrat. These three tribes were probably related to Abram, and, therefore, descendants of Shem.

15:20 And the Hittites, and the Perizzites, and the Rephaims,—

- The **Hittites** were descendants of Ham through Heth who was the second son of Canaan.
- The **Perizzites** were a tribe that opposed Israel and was driven out of Canaan.
- The **Rephaims** were a strong people living in Palestine before Abraham. They are one of the groups of peoples who had been defeated by Chedorlaomer. They seemed to live in a rather large area, just east of the Salt Sea.

15:21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

- The **Amorites** were mountain dwellers; one of the Canaanite tribes often fighting Israel.
- The **Canaanites** were a Semitic tribe that lived in Canaan before the Israelites conquered it. They were descendants of Ham, the son of Noah.
- The **Girgashites** were an original tribe of Canaan, son of Ham, son of Noah. The name means "*dwelling on clay soil*".
- The **Jebusites** were a tribe of Canaanite people who lived in and around Jerusalem.

Ten nations are listed here, nations which occupied the land of Canaan. Ten is the number signifies the perfection of Divine order, completeness, nothing lacking which indicates that the entirety of this land which would also include other tribes would be given to Abraham's descendants.

SUMMARY:

Abram ³¹was struggling with the delay in God's promises being fulfilled. God began to encourage him to not fear because He would be his shield and exceeding great reward. God answered with a promise of a son, and He promised to provide abundantly. Abram's concern about dying without an heir led him to think that his servant Eliezer would be his heir. The Lord readily answers to clarify it by declaring "*this man shall not be your heir.*" God does not even consider him as an option but says his son shall come forth out of his own bowels. At this point, still looking at it in the vision, God takes Abram to the outside of the tent to look up at the stars; if he's able to count them, so shall his seed be. When Abram responds in belief to God's promise, God credited this belief to Abram's account as righteousness. In

³¹ <http://mark12ministries.wordpress.com/2009/11/15/genesis-151-6-%E2%80%9Cgods-promises-are-abundant/>
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other words, Abram wasn't righteous in and of himself; however, because he had faith in the Word of the Lord, the Lord's righteousness was credited to him (15:1-6).

In this vision from God, God reminds Abram where he comes from and who brought him out. God brought him out of Ur of the Chaldees. Why? It is for God's purpose to give him the Promised Land as an inheritance. Abram wants proof that he would inherit it, so God says take these five animals as a sacrifice. The heifer, the she goat, and the ram were to be three years old; split them in half and lay them against the other. The other two animals were a turtledove and a pigeon. They were to be left whole; not to be cut in half. And when the vultures came to eat of the carcasses, Abram was to drive them away (15:7-11).

Abram falls into a "deep sleep" and God speaks that Abram's descendants will be "strangers in a land not their own." They will be "enslaved and mistreated for four hundred years". However, their oppressors (the Egyptians) will be punished in the end and God's people will come forth with great wealth that would bring them to the Promised Land. Abram now knows that he will be able to go with his fathers and die in peace at a good old age. In this vision, Abram also sees a smoking firepot proclaiming the furnace of affliction that Israel will have to pass through; and a flaming torch move between the split carcasses of animals sacrificed. This represented the manifestation of God's divine presence passing through the sacrifice showing that He was and would be the light and salvation of His people. In Exodus He was their pillar of cloud by day and pillar of fire by night. The purpose was to settle the matter of His covenant He had made with Abram: The promised seed was reaffirmed and the Promised Land was reaffirmed with given boundaries. Abrams offspring will receive this Promised Land from the river of Egypt to the great river of the Euphrates (15:12-21).

APPLICATION:

Did you see how many times God told and reaffirmed to Abram the promises? He will do the same for you even when you have questions. God is always true to His Word because God is the God of impossibilities showing it to many generations! Whatever we have on earth is only temporary: homes, cars, money, etc; and whatever we leave for our children is only temporary. But the inheritance God leaves is eternal; forever and ever. Which will you choose; something temporary or something eternal which can never be lost? There is a reward in faith!

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16:1 Now Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name was Hagar. We now are in the chapter **16** and we first see that Sarai was barren in **11:30**. He was told to leave his father's house in **12:1**. God would make him a great nation and bless him in **12:1-2**. God affirmed about his seed in **12:7**. And in spite of Abram and Sarai's mess-up with Pharaoh at the end of chapter **12**, God lets them come out of Egypt very rich in chapter **13**. The separation of he and Lot occurred and God speaks to Abram about his seed in **13:14-17**. God even gives Abram great victory against the kings in chapter **14** rescuing all the captives and goods, even his nephew Lot. But he refused to take any of the goods, but gave back to the men who had helped him fight this battle. Now, in chapter **15:1** God assures him that He is his shield and his exceeding great reward. But, Abram grows concern and asks if his servant Eliezer born in his own house could be his heir **15:2-3**. God said a firm "No", and that should have been the end of it. God made it plain for Abram and Sari that his heir would come from his own bowels **15:4**. Out of all this assurance from God, now in **16:1**, Sarai comes up with a plan—to use her Egyptian handmaid by the name of Hagar.

16:2 And Sarai said unto Abram, Behold now, the Lord hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai. It's one thing to think about sin, but expressing it, outwardly; declaring it to be, now it's going into motion because Abram hearkened to her voice.

1. **Iniquity** is the desire of sin; desire to act.
2. **Transgression** is the moment my will sins; deliberate rebellion.
3. **Sin** is walking out on; acting out on the iniquity; immoral action.

Sarai went to Abram with this plan giving him permission to act out on it. When she said that the fault was the Lord's because He had restrained her from bearing is a sign of impatience.

- She failed to see God's timing instead of taking Him at His Word.
- She failed to acknowledge who God was: Creator of life at anytime in her womb, and any place.
- She failed to acknowledge the covenant God had made with Abram at the end of chapter 15:18.
- She failed to wait on God. Her biological clock was ticking as we would say today.

If God had told Abram that their child was not coming from his servant in his household, it surely was not going to come from her handmaiden. Is Abram stuck between a rock and a hard place as we would say? Well, he didn't want to displease his wife, though being a man of God, he was still a man of flesh, for I know the Egyptian handmaiden appealed to the lust of his eyes, and the lust of his flesh. And Abram listened to his wife.

16:3 And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.

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- Impatience leads us to take matters into our own hands and do our own thing.

They have transgressed and sinned against God. I don't hear any objection here from Abram. Sarai literally took Hagar to Abram. Abram and Sarai had been dwelling in the land for 10 years of childlessness and Sarai's impatience has gotten the best of her. Sarai resorts to the custom of the day by which a barren wife could get a child through one of her own maidservant. And then the maidservant would become his second wife. Now, Sarai is going ahead of, and beyond God's plan. Abram was 85yrs old and Sarai was 75yrs old.

16:4 And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes. He obeyed his wife rather than God. The conception of the child occurred and a second wife to bring forth the promised seed was not God's plan.

- Sarai failed to see the consequences in her plan.
 - This was not God's plan and the consequences of disrespectful behavior came forth from the maidservant.
 - This was not God's plan and the consequences of strain came upon the family causing jealousy and later blame, instead of love.

16:5 And Sarai said unto Abram, My wrong be upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the Lord judge between me and thee. At this point Sarai knew she had done wrong and said, "*My wrong...*", but still places the blame—"be upon thee...": on her husband. She begins to rehearse what has gone on (to her husband) so he can confront Hagar and get them out of this mess because she is being disrespected in the eyes of the maidservant because of this conception! The maidservant thinks she has the upper hand now over the barrenness of Abram's wife. She probably wants to be number one because she can conceive children. Now, Sarai wants God to be the judge between her and her husband: "*May the LORD judge between you and me!*"

16:6 But Abram said unto Sarai, Behold, thy maid is in thine hand; do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her face. But, Abram told Sarai that Hagar was in her power, so do to her what she pleased. So, Sarai did harshly with Hagar, and Hagar flees from her presence, taking refuge somewhere else.

16:7 And the angel of the Lord found her by a fountain of water in the wilderness, by the fountain in the way to Shur. We're never too far from God's reach. After Hagar fled from the presence of Sarai into the wilderness because of the harsh treatment from Sarai, "*the angel of the Lord*" found her by a spring in the wilderness, by the fountain along the road to Shur (a place or district on the border of Egypt). The word "*angel*" means messenger. Throughout the Old Testament, the supreme messenger of God is His own Son, Jesus Christ. "*The angel of the Lord*" is never mentioned in the New Testament. It seems Hagar was headed back home to Egypt; fleeing from the household of believers; fleeing from hope, and returning back to the unbelievers of the world.

16:8 And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai. "*The angel of the Lord*" called Hagar by name, asking her questions: where you come from and where are you going? He knew where she came from, for He called her Sarai's maid. This

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was asked because He wanted to see if she had a plan. But she didn't. She just had to get away from the harsh treatment of Sarai her mistress. She failed to see the disrespectful actions of her behavior would lead to mistreatment of herself.

16:9 And the angel of the Lord said unto her, Return to thy mistress, and submit thyself under her hands. There is nothing else to do when in the presence of the Almighty, but to repent. Two wrongs don't make a right. So the sound counsel given to her was to return and submit under the hand of her mistress Sarai. God still had a plan for any child coming from the bowels of Abram. Even if the child is out of wedlock, God has a plan. *Children are a heritage of the Lord (Psalm 127:3a). Blessed are the children after him (Proverbs 20:7b).*

16:10 And the angel of the Lord said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude. *"The angel of the Lord"* comforted Hagar and assured her that her child would be blessed. He would increase her seed exceedingly, and that it would be too numerous to count.

16:11 And the angel of the Lord said unto her, Behold, thou art with child and shalt bear a son, and shalt call his name Ishmael; because the Lord hath heard thy affliction. *"The angel of the Lord"* lets her know that He knows that she was pregnant and would bear a son, and to call his name Ishmael (meaning God hears) because the Lord had heard her affliction, and will always hear her cry of distress and meet her need if she would only call upon Him—the only true and living God.

16:12 And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren. Ishmael would have a very special nature. *"The angel of the Lord"* described Ishmael to be a wild man; his hand will be against every man and every man against him. He was to be violently aggressive: constantly at odds with other people and nations. And he will dwell in the presence of all his brethren, (Israel), but will never subdue Israel. Ishmael was the very first Arab.

16:13 And she called the name of the Lord that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me?— At this point Hagar recognized that *"the angel of the Lord"* was actually the God of Abraham. She called on the name of the Lord who spoke to her—He looked upon her and saw her.

16:14 Wherefore the well was called Beerlahairoi; behold, it is between Kadesh and Bered. The well she had stopped at was later named *"The Well of the Living One Who Sees Me"* between Kadesh and Bered.

16:15 And Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael. Hagar has placed herself under the authority of Sarai and Abram's son is born, calling him Ishmael.

16:16 And Abram was fourscore and six years old, when Hagar bare Ishmael to Abram. Abram was 86 years old when Hagar bore Ishmael, Abram's son.

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SUMMARY:

16:1-4 ³²In this passage, we find a couple who refuses to take God at His word and so decide they need to help Him out . The conduct of Abram and Sarai was forbidden; but according to the legal custom of the day, a barren woman could give her maid to her husband as a wife. And Sarai allowed Hagar, an Egyptian to sleep with her husband, Abram to conceive a child God had promised to them, and Abram agreed. The bottom line is that this solution to their barrenness was an effort of the flesh, and not of God. Hagar conceived and when Sarai saw that she had conceived Hagar looked with contempt toward her.

16:5-9 At that point Sarai knew she had done wrong and said, "*May the LORD judge between you and me!*" but Abram told Sarai that Hagar was in her power, so do to her what she pleased. So, Sarai did harshly, and Hagar fled into the wilderness where the angel of the Lord found her by the fountain along the road to Shur. The angel called her by name, asking her questions, then telling her to return to her mistress Sarai and submit herself under her hands.

16:10-16 The angel added that He would increase her seed exceedingly that would be too numerous to count. He told her that she was pregnant with child and will bear a son and call his name Ishmael (meaning God hears) because the Lord had heard her affliction. The angel described Ishmael to be a wild man; his hand will be against every man and every man against him, and he will dwell in the presence of all his brethren. Today, the Arabs control the oil reserves of the world and threaten global peace. Their hostility toward Israel keeps the world in turmoil, even on the brink of another world war. Hagar then called the name of the Lord who spoke to her—Jehovah, for it was He who appeared to her. She recognized that the angel was the Lord, the God of Abraham; the God who looked upon her. And she thought I saw God and lived to tell it. The well she was by was later named "*The Well of the Living One Who Sees Me*" between Kadesh and Bered. And Abram was 86 years old when Hagar bore him a son named Ishmael.

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³² <http://www.family-times.net/commentary/hagar-and-ishmael/>
<http://www.pitwm.net/pitwm-versebyverse.html>

17:1 And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. God appears several times to Abram, and now again at the age of 99yrs old, God tells Abram that He's the Almighty God—the God who can do the impossible; the God who has all might and power. God is stirring up his faith. When our faith is stirred, there is something we have to do. We, just as Abram is expected to act; to put the new knowledge to use, and to grow thereby. God wants him to look beyond the present; look beyond the physical, look beyond the possible as far as Ishmael is concerned. God gave Abram a new revelation of Himself as the Almighty God, but God tells Abram to do something: walk before Him and be perfect and blameless.

1. To walk before God means that we live before Him in a spirit of devotion, worship, fellowship, and service; not being in front of Him. But, we are aware of His power; see and know Him, and that He is judge in our walk.
2. To be perfect means without blemish; to be sound; complete, to live holy lives before God; to develop a heart that is single-mindedly set upon God first; to be conformed to the image of Christ, and to please God with all our hearts.

If Abram would do this... then God would do this... The next verse says *"And I will..."* We who are in Christ strive to be perfect, but our perfection is in Christ. We do this because of the Father's love for us; the Son's acceptance to go to the cross for us, and the Spirit's leading and guidance within us. Jesus told His disciples: *"Be ye therefore perfect as your Father which is in heaven is perfect"* Matthew 5:48. This is messaged throughout the Bible. And even at the age of 99yrs, this is what God wants from Abram!

17:2 And I will make my covenant between me and thee, and will multiply thee exceedingly. God already knows about Ishmael who is now 13 years old. However, time had passed, and now Abram at 99yrs old God is again declaring His same covenant He had proposed before between He and Abram: He will multiply him exceedingly. God made the promise and He will fulfill His promises to Abram with the promised son which is not Ishmael. He's not going back on it! God will send His Promised Seed through Abram's descendants. God's promise is for anyone who walks before Him in a spirit of devotion, worship, fellowship, and service, and also to diligently seek to be perfect and blameless in our hearts.

17:3 And Abram fell on his face: and God talked with him, saying,— Upon hearing of the covenant that God Himself will make between He and Abram, Abram couldn't do anything but fall upon his face as God talked with him. He knew at that point that God would multiply him exceedingly, so Abram showed reverence to God and listened and received the message of God.

COVENANT—MADE ABRAM TO BE

17:4 As for me, behold, my covenant is with thee, and thou shalt be a father of many nations.

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God lets Abram know that GOD'S COVENANT IS WITH ABRAM. He will make him the 1) father of many nations. The promise points far beyond those who were to be his physical descendant and looks forward to the families of the earth that were to be spiritually blessed in him.

NAME CHANGE OF ABRAM

17:5 Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. Now, it is determined by God that 2) Abram's name is changed to Abraham— for that's what his name will mean—*"father of many nations!"* This is who God had made him to be. His new name will remind him of this experience with God— God's great call and His covenant of great assurance will fulfill His promise. This very declaration shows that God is a covenant keeping God who fulfills His promises.

17:6 And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. With this change Abram had to hear and believe that God would make him 3) exceedingly fruitful. Many descendants will 4) become nations from Abraham 5) and kings shall be formed out of him.

17:7 And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. This covenant would extend to all of Abraham's seed, 6) from generation to generation. His covenant's duration is that He will be a God unto Abraham and his seed forever, having a relationship and fellowship with the One True Living God.

17:8 And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God. Even the land they are a stranger in; the entire land of Canaan will be given to Abraham and his seed after him. Just as they received an everlasting covenant (v.7), the land is an everlasting possession; ongoing and forever and extending from one generation to the next generation. Also, 8) God will be their God forever, the only True God they need.

17:9 And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. God tells Abraham in order to keep His part of the covenant that he and his offspring after him throughout their generations must obey and honor its terms.

17:10 This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. God gave Abraham the sign or ritual of the covenant – it was circumcision. 9) every man child to be circumcised. Circumcision was not a Hebrew invention. It was used in Egypt from very early periods as an act of ritual purity (apparently a requirement for men who would work in an Egyptian Temple). In obedience, God's covenant commanded every man child to be circumcised. The covenant people must bear the mark of the covenant. Unfortunately, the Jewish people eventually made this ritual a means of salvation. *"Circumcision"* was a guarantee that you were accepted by God. Today, the ritual of circumcision for the believer refers to a spiritual circumcision, for God wants us to circumcise

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our hearts and be totally devoted to Him in love and obedience.

17:11 And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. God had made a token' a sign, or proof of the covenant between He and Abraham and his seed after him. Every male had to have the excess skin around the tip or foreskin of the penis cut off, and this will be evidence that there is a covenant between God and Abraham.

17:12 And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. Circumcision was performed at a set time. And this would occur at the age of eight days old for every man child in his generation born in the house or brought with money of any stranger which was not their seed.

17:13 He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant. This would also include men, because if they were bought with money or stranger which was not their seed, they had to be circumcised. This was a token and a sign of God's covenant.

17:14 And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant. And any man child that is not circumcised, that soul shall be cut off from his people because he had broken the covenant.

17:15 And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. Just as Abraham's name was changed, 1) his wife Sarai's name is changed to Sarah. "Sarai" meant "*my princess*", and "Sarah" means "*princess.*" "Sarai" meant "my princess", and "Sarah" means "princess." Now when Abraham calls his wife's name, he is really saying "princess." A name change in Scripture reflects a change in destiny. ³³God really did not regard Hagar as Abraham's wife. The wife that God recognized was Sarah. God's promises would come through her.

17:16 And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her. God explains to Abraham that Sarah will no longer be barren. God Almighty will overcome Sarah's barrenness and bless them with a son. God pronounces a double blessing upon her! 2) A son will come from her and 3) she will be the mother of nations; 4) and many kings will come from her. The blessings coming through Sarah will bless Abraham with the promised son.

17:17 Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?— Abraham couldn't help but worship God again by falling on his face, laughing, and saying within his heart— "*Me, be a father?*" As if to say, '*this is a good one!*' He thinks about their age;

³³ <http://www.lovetheLord.com/books/Genesis/26.html>
<http://www.pitwm.net/pitwm-versebyverse.html>

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he being 100—his body dead, and she being 90—her body barren. Abraham thinking in the flesh that it was impossible for he and Sarah to have a child, as old as they were, but with God all things are possible. The Hebrews thought it a great blessing to have children, and if they didn't, they felt God was angry with them for some reason. Laughter is a good medicine when you don't know what else to say. Laugh, if you must, until faith takes hold in the Almighty God. I can imagine Abraham saying within his heart, *"shall a child be born unto them at this age?"* It was so funny that it turned into rejoicing and joy to hear such good news.

17:18 And Abraham said unto God, O that Ishmael might live before thee!— In that moment Abraham thinks of his only son Ishmael, the only son he had ever known and grown to love. Now, his relationship with Ishmael was about to change and Abraham cries out for God to bless Ishmael; that Ishmael might live in God's presence.

17:19 And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him. God revealed to Sarah that she will indeed be the one who will bare Abraham a son, calling his name Isaac. And God will be the One who will establish His covenant with Abraham; an everlasting covenant with his seed after him.

17:20 And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation. Ishmael is not put on his back-burner. God heard Abraham and God will also bless Ishmael. He will make Ishmael fruitful; will multiply him exceedingly, and Ishmael will beget (shall become father) of 12 princes (leaders; rulers) and God will make him a great nation.

17:21 But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year. God's covenant of the promise seed will be established through Isaac, not Ishmael. The time-line was set—next year for Sarah to bear her son.

SUMMARY:

Abram was 99 years old when the Lord appeared before him saying, He is the Almighty God and to walk before Him and be perfect **17:1**. He would make His covenant between Himself and Abram, multiplying them exceedingly **17:2**. Abram then fell on his face as God talked with him proclaiming His covenant with him and declaring he will be the father of many nations **17:3-4**. Abram's name will be changed to Abraham because God has made him the father of many nations **17:5**. He will be exceedingly fruitful making nations and kings from him **17:6**. God confirms again that His covenant is established between Himself and Abraham and Abraham's seed after him and their generations for an everlasting covenant. And God shall be his God and God of his descendants **17:7**, even the land they are a stranger in; the entire land of Canaan will be given to Abraham and his seed after him for an everlasting possession. And He will be their God **17:8**. (17:1-8)

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Then God said this to Abraham and his seed after him in their generations, that he must obey His covenant **17:9**. This is God's covenant which they must obey which is between He and Abraham and it's also between Abraham and his descendants, to be circumcised (men) **17:10**. The flesh shall be circumcised. The foreskin must be cut off and it will be evidence that there is a covenant between God and Abraham **17:11**. All males must be circumcised when they are 8 days old, rather those born in their household or those that were bought with money from foreigners **17:12**. So again, those in the house and those bought with money are to be circumcised. In that way, God's covenant will be in their flesh (body) lasting for always **17:13**. The male child that had not received circumcision of his foreskin that soul is considered cut off from his people and had broken God's covenant **17:14**. (17:9-14).

In this chapter, God changes Abraham's wife's name from Sarai, "*my princess*" to Sarah, "*princess*." God further tells Abraham that He will bless Sarah. She will be the mother of nations and kings of peoples will come from her and Abraham will receive a son by her. This was such good news that Abraham fell to the ground and laughed to himself thinking of his age (100) and Sarah's age (90) wondering shall a child be born unto them at this age? God will bless Sarah and give her a son, making her mother of nations. In that moment Abraham thinks of his only son Ishmael, and Abraham cries out for God to bless Ishmael; that Ishmael might live in God's presence. God revealed to Sarah that she will indeed be the one who will bare Abraham a son calling his name Isaac. God will establish an everlasting covenant with Abraham; and with his seed after him. God will make Ishmael fruitful; will multiply him exceedingly, and Ishmael will become father of 12 princes (leaders; rulers) and God will make him a great nation. But God's covenant of the promise seed is established through Isaac, not Ishmael. The time-line was set—next year for Sarah to bear Abraham a son (17:15-21).

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18:9 And they said unto him, Where is Sarah thy wife? And he said, Behold, in the tent. Abraham sitting in the doorway of his tent, looked up, and immediately saw three men standing nearby—The Lord and two angels! He ran to meet them and bowed himself toward the ground. He gave them food and water. During or after the meal they spoke to him, they asked about his wife Sarah. "*Where is Sarah thy wife?*" Abraham answered that she was in the tent.

18:10 And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard it in the tent door, which was behind him. The Lord comes all the way from heaven to give Abraham and Sarah an announcement. He says at the same time next year, life will come to Sarah, and Sarah will give birth to the promised son. Sarah being in the tent heard this.

18:11 Now Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women. Abraham was old and Sarah had already gone through the change of life. Sarah was very well aware that changes in her body had made it impossible in the natural to have a child.

18:12 Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also?— Sarah was caught off guard for it was quite unbelievable and she began to laugh within herself, knowing that she and Abraham were too old. She implied in her laugh, '*how can I, whose old, have the pleasure of sex and bear a child, and Abraham being so physically old?*' She was really thinking of the physical impossibility not thinking of God's possibility.

18:13 And the Lord said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old?— God asked Abraham point blank, '*why did Sarah laugh when she heard what I said?*' God delivered a promise that Sarah would bear a child, and He will make good on His promise. Sarah is wondering about her age: how old she is—all in the natural, the physical. God makes things happen supernaturally! Yes it's funny to Sarah when you're not thinking spiritually!

18:14 Is any thing too hard for the Lord? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son. God makes it very clear now; set your eyes upon Me!— Is any thing too hard for (Me) the Lord? He declares, "*I'm coming back about this time next year. When I arrive, your wife Sarah will have a son.*" God is saying, '*I want to make this perfectly clear to the both of you!*'

18:15 Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh. Oh my, as if God didn't know. That's what Sarah did, she literally lied and

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God rebuked that lie. God called Sarah to the carpet because He knew that she laughed. Sarah denied it out of fear. Fear is a common motive that leads to lying. We are afraid that our inner thoughts and emotions will be exposed or our wrongdoings discovered. But lying causes greater complications than telling the truth. As Sarah finds out, God knows all, even behind closed doors.

SUMMARY:

Sarah was in the tent when the Lord asked where she was. God, knowing where she was, promises that He will certainly return to them about this same time next year and upon returning Sarah will have a son. Sarah listening to this behind the tent door begins to laugh to herself because she and Abraham were old and past childbearing age. She doesn't even know how to feel such pleasure. The Lord knew Sarah had laughed, and asked Abraham why did Sarah laugh? Does she doubt that she can have a child in her old age; why did she laugh? God lets Abraham know that there is nothing too hard for Him. Sarah denied she laugh out of fear. God lets her know that she did laugh (18:9-15).

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GENESIS 20:1-18

[NEXT](#) 21:1-34

SYNOPSIS:

20:1-18 Abraham and Sarah find themselves in a predicament when they both lie to Abimelech, king of Gerar that Sarah is Abraham's sister. So Abimelech takes Sarah for himself. But God comes to Abimelech in a dream to let him know that he is as good as dead, for Sarah is a married woman. Abimelech didn't know, but God lets him know that He (God) is the One who kept him from going to bed with Sarah and from sinning against Him. God tells Abimelech to give Sarah, his wife back to him his, for Abraham is a prophet and he will pray for him (Abimelech) and he will live; if not, there will be certain death for Abimelech and everyone that's with him. Abimelech got up early that morning and called all his servants together and told them the story and they became so afraid. Then he called Abraham and asked him what has he done; what has he done to him that he would bring such offense to him and his kingdom—a great sin. This should never have been done—what was he thinking when he did such a thing? Abraham answered him: *"Because I thought that there was no fear of God in this place and they would kill me to get my wife. However she is my half-sister, my father's daughter, not my mother's. I'm the one who told her to say that when God caused us to wander from my father's house."* Abimelech gave Sarah back to Abraham with much wealth and said live where you please. And to Sarah he said, *"I'm giving your 'brother' 1,000 pieces of silver in the presence of all these witnesses."* This was compensation for any wrong that he may have done to her. This will settle any claim against her, and her reputation is cleared; vindicated. Then Abraham prayed to God, and God healed Abimelech, his wife, and his female servants, so that they could have children, for the Lord had caused all the women to be barren; closed up their womb because of Sarah, Abraham's wife.

GENESIS 21:1-34[NEXT](#) 22:1-14

21:1 And the Lord visited Sarah as he had said, and the Lord did unto Sarah as he had spoken. It had been 25yrs. since God had given Abraham the promise of a son. Now the waiting was over. How does God fulfill His promises? He proves Himself, His Word, and His power. God uses His power to do exactly as He has promised. He visited Sarah exactly as he had said, and He did unto Sarah as He had spoken.

21:2 For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him. God allowed Sarah to become pregnant. She conceived and bare Abraham a son in his old age at the appointed time God had spoken of.

21:3 And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac. The father usually named a new baby. However, the name was announced by God to Abraham in 17:19. Therefore, Abraham named his son born to him whom Sarah bare, as God gave the name, Isaac. It was all so funny to the both of them— because Abraham and Sarah burst forth in laughter when the announcement that a son was to be born, so guess what, the name Isaac means "he laughs" or "laughter."

21:4 And Abraham circumcised his son Isaac being eight days old, as God had commanded him. As God had commanded Abraham, at eight days old Isaac was circumcised.

21:5 And Abraham was an hundred years old, when his son Isaac was born unto him. Abraham recognized his dependence upon God; the birth had to be a miracle because Abraham was 100 yrs old, well beyond childbearing years. This had to be from the power of God!

21:6 And Sarah said, God hath made me to laugh, so that all that hear will laugh with me. Again I ask, how does God fulfill His promises? He stirs joy and rejoicing over His power. Sarah was just bubbling over with joy. Remember her response when she heard that she was to bear the promised son? She laughed and then denied it. But it was God who made her laugh and it was God who caused everyone else to rejoice with her; everyone who had heard of the Promised Son.

21:7 And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have born him a son in his old age. Lastly, it was God who had performed this miracle of enabling her to bear a child for Abraham. God fulfilled His promise, and the godly line was preserved, the line through whom the promised seed, the Savior of the world was to come.

- God gave Sarah a son named Isaac.
- Isaac had two sons, Jacob and Esau.
- Jacob became the father of the twelve sons who would give rise to the twelve tribes of Israel.
- Israel, some centuries later, would give the Savior, the Lord Jesus Christ, to the world.

Simply stated, the line of Isaac would be the descendents through whom God would send His Son into the world. Sarah's son was the chosen line of the promised seed. There is more—there are similarities of the birth of Isaac and the birth of Jesus Christ. The birth of Isaac actually

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foreshadowed or pointed to the birth of Christ:

1. There were the miraculous births of the two children:
 - a. Isaac's birth—both Abraham and Sarah were beyond childbearing years.
 - b. Christ's birth—He was born of a virgin.
2. The times for both births were set or appointed by God.
3. Both Isaac and Christ were the promised seed or son.
4. There was the assurance of God's power in both births.
 - a. Sarah was too old, but God assured her of His omnipotent, unlimited power.
 - b. Mary was a virgin, unmarried, but God assured her of His omnipotent, unlimited power.
5. Both children were named by God Himself.
 - a. God chose the name Isaac for Sarah's son.
 - b. God chose the name Jesus for His own Son, the Savior of the world.
6. Both children brought great joy to their mothers and caused their mothers to focus upon God and what He had done.

21:8 And the child grew, and was weaned: and Abraham made a great feast the same day that Isaac was weaned. This was apparently a Near East custom of that day, when a child reached 2-3 years old and weaned from his mother's breast. Therefore, Abraham threw a great feast for Isaac on the very day he was weaned from his mother's breast.

21:9 And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking. The celebration of Isaac's passage from infancy to childhood was witnessed by the laughter of ridicule. At some point during the feast, Sarah saw Ishmael (the firstborn son of Abraham by Hagar the Egyptian handmaid of Sarah) mocking Isaac: ridiculing, poking fun, being mean-spirited, and bitter toward him. This is known as sibling rivalry. Remember Isaac was 2 or 3 years old and Ishmael was 16 or 17 years old. No matter how old or how young, there will be some friction between siblings. This discord seemed trivial at first glance, but not to Sarah who bore the promised child for Abraham. ³⁴Ishmael was surely jealous, because Abraham was giving too much attention to Isaac. He had all of Abraham's attention for so long. This new child had taken his place with his father. Galatians 4:29 says, "*But then he (Ishmael) that was born after the flesh persecuted him (Isaac) that was born after the spirit...*" Sarah had become jealous, as well.

21:10 Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac. Sarah does not want Ishmael to inherit any part of Isaac's inheritance. She tells Abraham to cast out the bondwoman and her son (Hagar and Ishmael). Now, Abraham's attention was now split two ways, and he was more focused upon Isaac at the time, than Ishmael, even though he loved Ishmael. Ishmael's mocking had gotten to Sarah and she could not stand it any longer; they had to go. This is the second time Sarah did not seek or trust God's help, but began to tell Abraham what to do.

21:11 And the thing was very grievous in Abraham's sight because of his son. This situation with Ishmael, and Hagar and Sarah grieved Abraham very much. Sending a child away you love is hard for any parent to bear. Abraham did not want to cast them out. This was very grievous for the fact that Sarah also did not want Ishmael to inherit any of Isaac's inheritance even though Ishmael was the first to

³⁴ <http://www.lovetheLord.com/books/Genesis/31.html>
<http://www.pitwm.net/pitwm-versebyverse.html>

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be born to Abraham.

21:12 God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called. No doubt Abraham prayed to God about this matter, because God answers by telling him not to be upset; not to be grievous over the lad and the bondswoman, Hagar—just do what Sarah said. God does three things for Abraham;

- **God relieved Abraham's distress and perplexity by telling him what to do** "*let it not be grievous in thy sight*", and "*do what your wife asked; hearken to her voice.*"
- **God reminded Abraham of His great purpose**—"*in Isaac shall thy seed be called.*"
- **God reassures Abraham that the conflict would be resolved. Isaac will take priority over Ishmael even though Ishmael is older. Isaac would be known as the son of promise. Through him shall all the nations be blessed. God told Abraham to do what your wife asked.**

No matter what the conflict for us is:

- The answer is found in God's Word. His Word will relieve whatever distress we have and give us the answer to our questions. Our task is to search His Word for the peace we need.
- The answer is found in God's purpose. We must remind ourselves of His purpose in our lives; and
- The answer is found in God's assurance of blessings, if we will trust and believe God just as Abraham did.

21:13 And also of the son of the bondwoman will I make a nation, because he is thy seed. God would bless Ishmael, just because he belonged to Abraham, but the real blessing was to come through Isaac and his ancestors. He would take care of Ishmael, wherever he was.

21:14 And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beersheba. Abraham got up early in the morning to send Ishmael and Hagar off into the wilderness with food and water, because in the wilderness of Beersheba, water was difficult to find in the region. I know Abraham dreaded this day. However, hurtful this was, Abraham obeyed God.

21:15 And the water was spent in the bottle, and she cast the child under one of the shrubs. Here is a single mother and child out in the desert and soon the little water that Abraham had given to them had been used up. Ishmael had apparently fainted from thirst and food. Hagar pulled him over to one of the shrubs to sit him down under.

21:16 And she went, and sat her down over against him a good way off, as it were a bow shot: for she said, Let me not see the death of the child. And she sat over against him, and lift up her voice, and wept. There was exhaustion, hopelessness, and the threat of death. They could not go on any farther. Hagar had reached the end of her strength and sat down a hundred yards off from Ishmael. She began to lift up her voice and weep because she didn't want to see her child die; she was sure that he would soon die. She thought the situation was hopeless. We assumed that her voice was lifted up in prayer unto God, for in the next verse God heard her cry; her voice. She could have simply remembered the last time God heard her affliction. Sometimes we have to be at the end of our rope before we cry out for help or even cry out to God!

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21:17 And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is. Apparently Ishmael was crying out also and God out of Heaven heard his voice. Ishmael means "*God hears.*" God heard Ishmael's cry and the angel of God spoke to Hagar out of heaven. He heard Ishmael (16 or 17yrs old), but spoke to Hagar! We never wander so far away from God that He will not hear our cry for help. This was due solely to God's mercy and God's love for Abraham! God stirred her to think about her problem when He asked the question: "*what aileth you?*" What's your problem? Well at this time she feared death: the death of her son. God assured her that He had heard the voice of the lad, Ishmael, and God knew exactly where he was.

21:18 Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation. Hagar was not to quit and give up, but she was told to arise and lift up Ishmael and comfort him with her hands, for he is to be a great nation by God.

21:19 And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink. God makes the physical provision for Hagar and Ishmael in the desert as He caused her eyes to open and see a well of water. She couldn't have seen it without God's help. She and her son were now able to quench their thirst and fill their bottle with water.

21:20 And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer. God continued unbroken care and provisions for Hagar and Ishmael. He was with Ishmael as he grew into manhood. Ishmael continued to live in the desert and in that terrain he became an archer. He was able to hunt and feed himself and for his mother.

21:21 And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt. Hagar and Ishmael accepted their God-given call in life. They remained in the desert of Paran. She sought a wife out of the land of Egypt for Ishmael. ³⁵Ishmael married and he had 12 sons. Like Ishmael himself, Ishmael's descendants also lived in the desert. And they became a great nation, as God had promised (Genesis 25:13-18).

SYNOPSIS:

The end of the **Chapter 21:22–34** recounts a treaty between Abraham and Abimelech, the king of the region where Abraham is living. The king has seen that God is with Abraham in everything that he does, so he wants to sign a treaty with Abraham stating that Abraham "will not deal falsely with [the king] or [his] children or [his] descendants" (21:23) Abraham then brings up a well that he has dug, that Abimelech's men have siezed, and they swear an oath saying that the well belongs to Abraham. But, Abimelech says he does not know anything about it. This is his first time hearing of it. So Abraham brings to Abimelech sheep and oxen (cattle) making a covenant, as he separated seven ewe lambs from the flock. If Abimelech accepted these seven ewe lambs from Abraham's hand, this transaction becomes a testimony or witness that Abraham dug the "*Well*", and that the well belongs to him. He called the place "**Beersheba**" (which means "*well of the oath*"), because that was where they had sworn the oath. After the treaty has been ratified, Abimelech and his army commander Phicol went back to the land of the Philistines. Abraham planted a "**tamarisk tree**" or "**a grove**" (*provided shady*

³⁵ <http://www.easyenglish.info/bible-commentary/genesis-mwks2-lbw.htm>
<http://www.pitwm.net/pitwm-versebyverse.html>

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resting places for travelers) at Beersheba, and there he worshiped the LORD, the Everlasting God. He also stayed in the land of the Philistines for a long time.

SUMMARY:

God kept His promise and visited Sarah exactly at the appointed time He had spoken of, and Sarah became pregnant and bore Abraham a son in his old age. Abraham named his son Isaac. When his son was eight days old, Abraham circumcised him as God had commanded. At the time of Isaac's birth, Abraham was 100yrs old. Sarah said, "God has made me laugh and now everyone will laugh with her. Sarah would not have dreamed that she would have a baby and give Abraham a son. The child grew, and was weaned, therefore, Abraham threw a great feast for Isaac on the very day he was weaned from his mother's breast. As the celebration of Isaac's passage from infancy to childhood, Sarah witnessed the laughter of ridicule by Ishmael, the firstborn son of Abraham by Hagar, the Egyptian handmaid of Sarah. She tells Abraham to cast out the bondswoman and her son (Hagar and Ishmael). This situation grieved Abraham very much because of the love he had for his son. (21:1-11).

God spoke to Abraham, telling him not to feel grievous about sending Ishmael and the bondswoman, Hagar away. He is to do whatever his wife Sarah tells him, for the promise will come through Isaac, the promised son. Regarding the son of the bondswoman, be assured that God will also develop a great nation from him— for he's Abraham's son also. Abraham sent them away early in the morning into the wilderness of Beersheba with bread and a bottle of water for their hunger and thirst. When there was no more water, Hagar pulled him over to one of the shrubs to sit him down under. Hagar had reached the end of her strength and sat down a hundred yards off from Ishmael. She began to lift up her voice and weep because she didn't want to see her child die. She lifted up her voice up and wept (21:12-16).

While in the desert, God heard the boy crying and an angel of God called from Heaven to Hagar, telling her not to be afraid because God heard the boy crying and knows where he is. He told her to rise up and go to the boy and comfort him for God will also make him a great nation. Just then God opened her eyes to see a well of water. Then she was able to fill the bottle they had with water for her and her son. ³⁶God was on the boy's side as he grew up. He lived out in the desert and became a skilled archer. He lived in the Paran wilderness. And his mother got him a wife from Egypt (21:17-21).

APPLICATION:

There are not many who keep their promises like God. He's always doing the impossible which is more than what we can do. Try Jesus, He satisfies.

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³⁶ <http://www.biblegateway.com/passage/?search=Genesis%2021&version=MSG>
<http://www.pitwm.net/pitwm-versebyverse.html>

22:1 And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am. The words "after these things" mean all the things that had occurred earlier in Abraham's life. Then it says that God did tempt. The word "tempt" here means "proved or tested" because God does not tempt anyone with evil (Jam.1:13). Abraham's trust and faith in God was tested. God gave many tests:

1. First, was the **family test**, when he had to leave his loved ones and step out by faith to go to a new land (11:27—12:5).
2. This was followed by the **famine test**, which Abraham failed because he doubted God and went down to Egypt for help (12:10—13:4).
3. Once back in the land, Abraham passed the **fellowship test** when he gave Lot first choice the selection of the pastureland (13:5-18).
4. He also passed the **fight test** when he defeated the kings (14:1-16).
5. The fortune test when he said no to Sodom's wealth after a victory (14:17-24).
6. But he failed the **fatherhood test** when Sarah got impatient with God and suggested that Abraham have a child by Hagar (16).
7. When the time came to send Ishmael away, Abraham passed the **farewell test** even though it broke his heart (21:14-21).

Learn to distinguish between trials and temptations.

- **Temptations** come from our **desires within** us (Jam.1:12-16) while **trials** come from the Lord who has a special **purpose to fulfill**.
- **Temptations** are used by the devil to bring out **the worst in us**, but **trials** are used by the Holy Spirit to bring out the **best in us** (22:1-6).
- **Temptations** seem **logical** while **trials** seem **very unreasonable**. Why would God give Abraham a son and then ask Abraham to kill him? (22:2).

God calls Abraham's name and Abraham answer, "**Behold, here I am.**"

22:2 And he said, Take now thy son, thine only son Isaac In this new **command**, God called him to a new test, and this was concerning his son.

8. This was the **sacrifice test** of faith and obedience.

He had had many tests, but not like this one. In this one, **three commands were before him**.

1. *Take your son, your only son, your beloved Isaac,*

Abraham had a son by a slave woman, so obviously, Isaac was not Abraham's only son, but he was the only promised son. So, in that day there is a difference in the offspring of the slave and free woman.

A man's offspring by a slave woman was not ordinarily given the rights that belonged to the son born of the free woman. Only if in the course of his lifetime the father had said to the male offspring of his slave woman (in public and in an official manner), "**Thou art my son,**" that the slave woman's offspring would be treated as a real son of the father. If so, then he was counted as an heir; if not, he was given gifts and separated from the household before the inheritance was divided.

But, **Isaac remained Abraham's only son in the legal sense**; though he had several other offspring (25:1-4).

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He had only one son in the unique sense of conception in their old age from God's promise, and his entire inheritance was given to him (25:5-6). When the New Testament refers to Isaac (Heb.11:17), he's called his only begotten (*monogenēs*). It is clear that the expression "*only begotten*" refers to status. Thus, when Christ is referred to as the only begotten it is a reference to his status as the unique son of the Father. It does not signify that he had a beginning. This also clarifies ...*whom thou lovest*, —This is Abraham's promised child from God and he loved him very much. For twenty years of blessing and happiness, Isaac has been the delight of his parent's hearts.

THE SECOND COMMAND:

22:2b...and get thee into the land of Moriah; —

2. *Go to the land of Moriah where you are to...*

Now, Mt. Moriah later called Judah would become the site of the temple (2Chro.3:1). Today there stands in that very place the Dome of the Rock, a Moslem mosque, built over the great rock that formed the altar upon which Abraham offered Isaac. In the New Testament, Calvary was identified with this site. This identification, along with the three days that Abraham traveled, suggests that this scene is a typology of God's sacrifice of His own Son. The promised seed had to be sacrificed; had to be put to the test by the one that loved him. The third command:

THE THIRD COMMAND:

22:2c...and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

3. *Offer him as a burnt offering on one of the mountains which I shall point out to you.*

This identification, along with the three days that Abraham traveled, suggests that this scene is a "*typology*" of God's sacrifice of His own Son. When God said of Jesus, this is my Beloved Son in whom I am well pleased, He still sacrificed Him; offered Him up. Jesus stayed in the grave for 3 days and 3 nights. This was a three day journey for Abraham and Isaac. The promised seed (Ishmael) had to be sacrificed; had to be offered up; he had to be put to the test by the one who loved him. This was the son for whom Abraham had waited a lifetime and whom he loved above all others. And now, he was to be given up to God as a childless burnt offering. This was a startling command to Abraham by God. This was surely a test of faith. This would mean killing the son and ending the promise of the Abrahamic Covenant. So, this would call for Abraham to walk by faith.

- Abraham would make the supreme sacrifice.
- Abraham would surrender his heart, will, and his spirit to God.

22:3 And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him. When morning comes Abraham and Isaac get up early. He takes Isaac, the wood for the fire, a donkey, and two of his servants which would take three days to get to a mountain God had spoken of, but didn't tell him which mountain yet. Points on trust:

- ³⁷Abraham is trusting God, even when he does not understand.
- He didn't debate or seek counsel from others.
- Abraham is trusting, even when he does not feel like it.

³⁷ <http://www.studyight.org/com/guz/view.cgi?book=ge&chapter=022>
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There are a number of symbolisms in these Scriptures:

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God sacrificing His only son.	Abraham sacrificing his son.
Jesus rode into Jerusalem on an ass.	The provisions for this sacrifice were carried on an ass.
Jesus died between two men on the cross.	Abraham took two men with them.
Jesus carried a wooden cross.	Isaac carried wood for the sacrifice. (wood means worldliness).
Jesus went to Golgatha on orders from God.	Abraham and Isaac went to Moriah in Jerusalem on orders from God.
Jesus obeyed His Father and said "nevertheless not my will, but thine."	Isaac obeyed Abraham without question.

22:4 Then on the third day Abraham lifted up his eyes, and saw the place afar off. As Abraham laid down his head each of those nights as they traveled, he must have remembered the covenant which God had repeatedly affirmed to him. You have to keep the picture before you. And now, on the third day Abraham sees the place afar off. ³⁹Note the repetition of threes in chapter 22:

- **3 commands** (Gen 22:2)
- **3 day journey** (Gen 22:4)
- **3 people accompanied Abraham:** Isaac and two servants (Gen 22:3)
- **Abraham took 3 items:** the wood, the fire, and the knife (Gen 22:6)
- The repeat of the **3-fold blessing** (Gen 22:17-18)
- **"Only son"** repeated **three times** (Gen 22:2, 12, 16)

"Will provide" = yireh (Jireh) repeated twice (Gen 22:8, 14)

22:5 And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you. He tells his servants to stay and wait with the donkeys, while he and his son go to worship, and they will come back again. Abraham and Isaac were not going to the mount to have a time of joyful praise, they were going to bow down to the Lord and simply take God at His Word. He said that he and Isaac would go there to worship and return again. Can you imagine his thoughts?— Maybe God would provide a substitute or maybe God would resurrect Isaac. Abraham's trust in God had grown so much.

22:6 And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife;— Abraham and Isaac had a tender walk together up to the top of the mountain. Abraham was bound to be hurting, his heart suffering a piercing pain as though a knife had been thrust into his soul. Isaac's carrying the "**wood**" was a type of Christ, who carried his own cross. Isaac, the son of promise didn't know all the specifics, but still willingly bore the burden of the wood upon himself, even as Jesus would bear the burden of our sin upon Himself. The wood was laid upon them for God's purpose. Abraham, with a steady and undaunted resolution, carried the fatal knife and fire. The "**fire**" here speaks of judgment, and the "**knife**" speaks of the execution of judgment and of sacrifice. The parallel is very similar to the ordeal God the Father must have endured as Jesus headed to Calvary.

22:6b ...and they went both of them together. Abraham and Isaac both went together with a singleness of purpose—obedience. There was no division among Isaac or Abraham. They both walked together as one. At each step, Abraham and Isaac were together, both physically and purposefully in what they

³⁸ <http://www.lovetheLord.com/books/Genesis/32.html>

³⁹ http://www.agapebiblestudy.com/genesis/Lesson_11.htm

<http://www.pitwm.net/pitwm-versebyverse.html>

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were doing. ⁴⁰It is interesting to note that the only ones who would see what would happen upon that mountain would be Abraham and Isaac, father and son - much like what happened on Calvary that day, when darkness for three hours hid the eyes of prying men from the Savior bearing the sins of the world, and God's wrath upon that cross (See Matthew 27:45-46). Now everything was ready!

22:7 And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering?— A very touching scene: Isaac says, *"My father"*; Abraham replies, *"Here am I, my son."* It's a very different scene on the cross when Jesus cried out to His Father. But, as Abraham and Isaac go on their way, Isaac notices that they don't have an animal for the sacrifice. He says, *"Behold the fire and the wood: but where is the lamb?"* He couldn't understand that having taken no sacrifice with them, how would they offer burnt offerings? ⁴¹*"Where is the lamb?"* is continued to be asked for hundreds of years by various prophets and hopeful people until the day dawned when a Man from Galilee came to the lower end of the Jordan River to be baptized by a prophet who had been turning the countryside upside down. The prophet's name was John The Baptist. Do you remember John the Baptist's words? Do you remember what he said when he saw Jesus? John 1:29 tells us what he said, *"Behold the Lamb of God which taketh away the sin of the world"*

22:8 And Abraham said, My son, God will provide himself a lamb for a burnt offering:— :- Abraham spoke most assuredly what he believed, and he believed with unshakable faith that God would provide Himself a lamb. God did provide a substitute animal for Abraham's offering, but it was a ram, not a lamb. The lamb that God would ultimately provide as an offering for Himself would be Jesus the Messiah, the pure and spotless lamb who takes away the sins of the world.

22:9 And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. They traveled from Beersheba to Mt. Moriah up to the place God had specified to Abraham.

1. The place was reached, the altar built, and the wood arranged.
2. At last there was nothing left but to bind Isaac and place him upon the wood and plunge the knife into his heart. Isaac willingly let his father bind and offer him. He certainly was not eager to die, but he submitted to Abraham's will and thus to God's will. Much like our Saviour came down from Heaven, and willingly laid down His life to save us.

Have you offered up your life as a sacrifice to God? Have you made the absolute surrender of your life to God?

22:10 And Abraham stretched forth his hand, and took the knife to slay his son. As said in verse 8, Abraham and Isaac were together, both physically and purposefully, until now. ⁴²It was only at the end when Abraham bound Isaac to the altar, and drew his knife that Isaac would have felt separated and unsure of what his father was doing. This again is a key pointer to the Father's presence with Jesus as He went to the cross. The Father had been with Jesus His whole life and never had they been separated. Yet we read that while on the cross, as the sins of the world were placed upon Jesus, He cried out *"My God, my God, why have you forsaken me?"* Like Isaac, Jesus was suddenly unsure of the purpose of His Father (*but nevertheless*).

⁴⁰ <http://www.earnestlycontending.com/ewministries/jerry/genesis22.html>

⁴¹ <http://www.redlandbaptist.org/sermons/sermon20050710.php>

⁴² <http://jesusplusnothing.com/studies/online/jcabraham.htm>

<http://www.pitwm.net/pitwm-versebyverse.html>

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But the victory was won on the cross, and the presence of His Father was restored to Jesus as we see Him cry out a final time before dying, *"Father into your hands I commit my spirit."* Perhaps the Lord asked more of Abraham than He had ever asked of any man. But it all came together when Abraham took the knife, his surrender was complete.

22:11 And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. God already knew what Abraham would do before he did it; He just wants Abraham, as well as us to know that after hearing God, it takes faith to do His Will! The test of all tests was displayed by a mortal man, and from heaven the angel of the Lord called his name twice. Verse 1, God called his name once, but here it's repeated, which denotes the urgency of the intervention. Abraham sounds pretty calm, yet I know his heart was pounding, saying, *"Here am I."* Somehow, he knew the voice calling him; right in the nick of time. He's heard it before. It always brings relief!

22:12 And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. The very words Abraham had been wanting to hear for days—*"Lay not your hand upon the lad, neither do any thing to him."* What sweet words that came from heaven. When the God of the universe says *"now I know..."*, that will mean that you will no longer just be talking, but it will be you acting on what you believe. Actions speak louder than words! God will know that you fear Him, and you will know it too. *"Fear Him"* simply means reverencing Him; keeping Him in the utmost priority of love. God knows everything, even the test designed to see if Abraham would be obedient. You might be obedient in some things, but not in another area. You might be obedient only when you feel like it. You might be obedient when it's convenient and conceivable for you. But, the one you have to prove it to is to God. This test was even to the point of giving up his own son; his own flesh and blood, that made God know that Abraham fears and reverences Him. God makes Himself known to Abraham by using the words *"I know"* and *"me."* You remember when Abraham and Sarah acted in disbelief by trying to get the promised seed through another way. God knows now that Abraham has learned his lesson.⁴³ Abraham proved to himself and us how great his faith was, and how much he loved the Lord more than all else, including his beloved son of promise! Abraham obeyed God because of the love and fear (i.e. reverential awe and respect) he had for the Lord God Almighty whom he knows will keep His promises. **The point is:** God is after His peoples' heart, and the surrender of their spirit to be unto Him.

22:13 And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. Abraham's focus was so intense and on point that he hadn't taken his eyes off of the assignment at hand, until the angel of the Lord's announcement from heaven came. Then and only then, did he lift up his eyes. At this point he saw a ram, an offering for the sacrifice in which God had provided. You talk about on-time; now that's right on-time!⁴⁴ This ram a substitute; its blood also had to be shed before it was burnt completely on the altar. All the Old Testament animal sacrifices - from those animals slain for Adam and Eve in the Garden of Eden to those Passover lambs being slain in the same day that Christ was crucified - and their shed blood (that provided an atonement - a covering for their souls, see Leviticus 17:11) pointed toward the great Sacrifice of Christ and the blood He shed on the cross of Calvary for the sins of the world.⁴⁵ This is the greatest symbolism of Jesus'

⁴³ <http://www.earnestlycontending.com/ewministries/jerry/genesis22.html>

⁴⁴ <http://www.earnestlycontending.com/ewministries/jerry/genesis22.html>

⁴⁵ <http://www.lovetheLord.com/books/Genesis/32.html>

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sacrifice of all. Jesus is our substitute. We should have suffered and died on that cross, but Jesus God's Son, took our place. He was our substitute and sacrificial covering for sin which He took completely away! God has always provided a substitute. That's what we see here.

22:14 And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of the LORD it shall be seen. ⁴⁶Jehovahjireh - the Lord my Provider! The name literally means, signifying that the Lord has seen my need and will provide it. As they walk with the Provider, they will have all their other needs met as well. Now, all of us who trust in **Jehovah-jireh** have the same promise. The Bible teaches that God saw our greatest need—Salvation. And it's in the Savior—Jesus!

SUMMARY:

God puts Abraham to the test. He called his name once and Abraham answered "Here I am!" Abraham is to take his only son to the land of Moriah, and then he is to sacrifice his only son Isaac; the son he loves, his promised son. Have you ever told yourself, this is only a test? Well, when you know that, it will take all within you to stand till it's worked out, it's a test. Will we give up what we can't hold on to, to allow God to give us what we can't get without Him? Abraham is to offer burnt offerings upon one of the mountains in the land of Moriah that God will lead him to. He doesn't even know which mountain. Isn't that just like God, to tell you to go, but still not all the specifics? Well, they get up very early and leave with a donkey and two servants. It takes 3 days to get there. Then Abraham and Isaac traveled up a mountain alone to worship. Abraham's desire was for both of them to return back down the mountain. They went together, Isaac carrying the wood and Abraham carrying the knife and the fire for the burnt offering. (22:1-6).

Isaac asks Abraham "*Behold the fire and the wood, but where is the lamb for the burnt offering?*" Abraham simply says "*God will provide himself a lamb for the burnt offering.*" After arriving, and then without a word, Abraham built an altar, laid the wood in order, bound Isaac his son, and laid Isaac upon the wood on the altar. This was absolute surrender for the both of them. Abraham was about to plunge the knife into Isaac, when the angel of the Lord called his name twice from heaven and told him not to harm Isaac. God saw in Abraham's heart that he loved and reverence Him (God) more than he loved his son. God provided a ram as a substitute for Isaac; its horns were caught in the thicket and couldn't get away. So Abraham took the "ram" and offered him up for the burnt offering instead of his son to worship the Lord. "*Abraham called the name of that place Jehovah-Jireh*" which means "*The Lord shall be seen*", that is, "*The Lord will provide.*" Yes. God did provide a lamb for Himself for the offering (22:7-14).

APPLICATION:

My test may not always be your test, but rest assured, there is a test of our faith and obedience unto God. Our very purpose counts on it to show God and the world that we belong to Him!

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⁴⁶ <http://www.earnestlycontending.com/ewministries/jerry/genesis22.html>
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GENESIS 24:1-67

[NEXT 25:1-34](#)

SYNOPSIS:

24:1-9 Abraham was an old man stricken in age and the Lord had blessed him in all things. It was the custom for a father to send a trusted servant or some other third party out to search for a suitable bride for his son. This is what Abraham did. He told his oldest servant (Eliezer) to put his hand under Abraham, his master's thigh, thereby, placing the servant under an oath. Abraham made him swear by the LORD, the God of heaven and earth to not choose a wife for his son among the daughters of the Canaanites, but, he is to go to Abraham's country and Abraham's own family (*the descendants of Shem, the pure Semitic stock*) to choose a wife for his son Isaac. Abraham's people would be those...

- Who believed in the true God of heaven and earth (Jehovah, Yahweh).
- Who would stand faithfully with Isaac in following God and His promises.
- Who would be one with Isaac in building a godly home and in passing along the great promises of God to their children and grandchildren.

Then the servant asked if the woman was not willing to return with him, that he might have to bring his son back to the country, but, Abraham does not want his son to go back to his homeland. Then Abraham began to explain: The Lord God of heaven had taken him from his father's house and from the land of his kindred. And He swore to him that He would give the Promised Land to his seed (descendants). Abraham assured the servant that God will send His angel ahead of him (the servant), and he will choose a wife for Abraham's son. And if the woman is not willing to follow, then Abraham releases him; frees him from the oath he has made with Abraham. But, never take Isaac back to the country that Abraham came from. So the servant put his hand under his master Abraham's thigh. Then he made a very serious promise. He promised that he would do what Abraham had ordered. The servant followed these steps in seeking the right person and God's Will in marriage: **Step one: follow God's will for marriage.**

24:10 **And the servant took ten camels of the camels of his master, and departed; for all the goods of his master were in his hand: and he arose, and went to Mesopotamia, unto the city of Nahor.** The servant arose and took 10 of his master's camels and departed. All of his master's goods were in his hand going to Mesopotamia, to the city of Nahor. "Nahor" was the city/ town named after Abraham's brother. The servant was to be Isaac's representative: doing what Isaac might do, taking gifts, and going to the very place Isaac would be led to go. **Step two: (men) arise and go forth to seek a wife.**

24:11 **And he made his camels to kneel down without the city by a well of water at the time of the evening, even the time that women go out to draw water.** He came to a well of water by evening which was the time the women went out to draw water. This was the evening gathering spot for the women of the city. And the servant allowed his camels to kneel down and rest by the well.

24:12 **And he said O Lord God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham.** The servant began to pray to the God of Abraham, for he needed guidance, and to have kindness shown to his master Abraham. **Step three: pray and ask for God's guidance in seeking a wife.**

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24:13 Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water:— The servant is in the right place at the right time. The women or daughters of the men of the city have come out to the well to draw water.

24:14 And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master. The servant is praying that the right one comes to him. He is very specific: the one who lets down her pitcher that he may be able to drink, and will say, *Drink, and I will give thy camels drink also*. He also goes on to pray that she will be the same one God appointed for Isaac, and that God will give him the knowledge to know that this was a sign that would leave no doubt that kindness was shown to his master.

The sign that he requested was not ordinary. The hospitality of the day required women at the well to offer water to weary travelers, yes, but not to their animals. The servant was simply asking God to show him a woman with an attitude of true service—someone who would go beyond the expected. In this case she would be drawing water for ten camels. And a thirsty camel could drink up to forty gallons of water.

24:15 And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder. Before the words had finished from his mouth, Rebekah came to him. She was the daughter of Bethuel whose mother was Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder. **Step four: act upon and follow through with your prayer.**

24:16 And the damsel was very fair to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up. Rebekah was both beautiful and a virgin, and Abraham's grandniece. She was the one who went down to the well, and filled her pitcher, and came up.

24:17 And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher. The servant saw Rebekah and ran to meet her, asking for a little water from her pitcher.

24:18 And she said, Drink, my lord: and she hastened, and let down her pitcher upon her hand, and gave him drink. Rebekah quickly gave the servant water as she let down her pitcher in her hand. God had made everything fall into place.

24:19 And when she had done giving him drink, she said, I will draw water for thy camels also, until they have done drinking. When Rebekah gave him the water, she also said that she would draw the water for his camels until they all finished drinking. Rebekah did the unusual, for she freely offered to draw the water for the ten camels. This was the sign that the servant was looking for.

24:20 And she hastened, and emptied her pitcher into the trough, and ran again unto the well to draw water, and drew for all his camels. Rebekah would quickly empty the water from her pitcher into the trough for the camels to drink, and she would quickly run back to the well to draw more water for the camels.

24:21 And the man wondering at her held his peace, to wit whether the Lord had made his journey prosperous or not. The servant watched carefully holding his peace and wondering if the Lord had made his journey prosperous or not. Will Rebekah do exactly as he had prayed?

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24:22 And it came to pass, as the camels had done drinking, that the man took a golden earring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold;— After the camels had their fill of drinking water. The servant gave Rebekah gifts: a golden earring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold. This gold earring was worn in the nose. And the bracelets are usually worn from the elbow to the wrist.

24:23 And said, Whose daughter art thou? tell me, I pray thee: Is there room in thy father's house for us to lodge in?— The servant asked about Rebekah's family. He wanted to know whose daughter she was, and if her family provided lodging for travelers.

24:24 And she said unto him, I am the daughter of Bethuel the son of Milcah, which she bare unto Nahor. Rebekah began to tell the servant that she was the daughter of Bethuel whose mother was Milcah, the wife of Nahor, Abraham's brother.

24:25 She said moreover unto him, We have both straw and provender enough, and room to lodge in. Rebekah also lets the servant know that they have plenty of room for him to lodge in their home.

24:26 And the man bowed down his head, and worshipped the Lord. The servant knew that God had heard his prayer and he bowed down his head, and worshiped the Lord. **Step five: thank God for His kindness, faithfulness, and leadership step by step.**

24:27 And he said, Blessed be the Lord God of my master Abraham, who hath not left destitute my master of his mercy and his truth: I being in the way, the Lord led me to the house of my master's brethren. The Lord had been kind and faithful, thereby proving Himself to Abraham by leading the servant to the very house of his master's brethren. This was the very place where the servant was most likely to find a young woman who would be a true believer.

24:28 And the damsel ran, and told them of her mother's house these things. Rebekah then ran to her mother's house to tell her all the things that had occurred at the well. **Step six: respond and accept the graciousness of the family.**

SUMMARY:

The servant arose and took 10 of his master's camels and departed. All of his master's goods were in his hand going to Mesopotamia, to the city of Nahor. "Nahor" was the city/ town named after Abraham's brother. The servant was to be Isaac's representative, doing what Isaac might do, taking gifts, and going to the very place Isaac would be led to go. He came to a well of water by evening which was the time the women went out to draw water. This was the evening gathering spot for the women of the city. And the servant allowed his camels to kneel down and rest by the well. The servant began to pray to the God of Abraham, for he needed guidance from God, and to have kindness shown to his master Abraham. The servant is in the right place at the right time. The women or daughters of the men of the city have come out to the well to draw water. The servant is praying that the right one comes to him. He is very specific: the one who lets down her pitcher that he may be able to drink, and will say, Drink, and I will give thy camels drink also. He also goes on to pray that

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she will be the same one God appointed for Isaac, and that God will give him the knowledge to know that this was a sign that would leave no doubt that kindness was shown to his master. (24:10-14).

Before the words had finished from his mouth, Rebekah came to him. She was the daughter of Bethuel whose mother was Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder. Rebekah was both beautiful and a virgin, and Abraham's grandniece. She was the one who went down to the well, and filled her pitcher, and came up. The servant saw Rebekah and ran to meet her. He asked for a little water from her pitcher. Rebekah quickly gave the servant water as she let down her pitcher in her hand. God had made everything fall into place. When Rebekah gave him the water, she also said that she would draw the water for his camels until they all finished drinking. Rebekah did the unusual, for she freely offered to draw the water for the ten camels. This was the sign that the servant was looking for. Rebekah would quickly empty the water from her pitcher into the trough for the camels, and then quickly run back to the well to draw more water for the camels (24:15-20).

The servant knew that God had heard his prayer and he bowed down his head, and worshipped the Lord. The Lord had been kind and faithful, thereby proving Himself to Abraham by leading the servant to the very house of his master's brethren. This was the very place where the servant was most likely to find a young woman who would be a true believer. Rebekah ran to her mother's house to tell her all the things that had occurred at the well (24:26-28).

SYNOPSIS:

24:29-33 After Rebekah had ran back to her mother's house to tell them of the servant and all the things that had happened, Laban, her brother ran to the well to see this servant. He had seen all this jewelry she was wearing and heard the words his sister Rebekah had spoken about the servant, he therefore came to the well. He saw the servant standing there with all these camels. Laban then welcomed the servant with open arms to come to the house, and there they laid out straw and water for his camels, washed his feet, and prepared meat for him. However, he would not eat until he really tells them why he had come on this errand. He tells them: **Step 7: share one's heart and purpose.**

24:34-49 He's the servant of Abraham. The LORD had blessed his master. His wife Sarah bore a son in her old age, and the master has given the son all that he owns. Now, Abraham, his master desires a godly wife for his son. *"He made me swear that she is not to come from the daughters of the Canaanites, but from the house of his father's family. So, I asked if she does not follow me, after I have come to his father's family, he said the LORD who leads me will send His angel with me to make things work out so I can bring back a wife for his son from the house of his father. If she will not return, only then will I be released from this oath. And this day I have come to the well of water as the LORD had prospered my way. I prayed to the God of my master for guidance: She will give me water and give water to my camels was my prayer. And before I ended the prayer, that very thing happened. I asked her whose daughter was she, and she said that she is the daughter of Bethuel, Nahor's son whom Milcah bare. I bowed down my head and worshiped the LORD and blessed Him, the LORD of my master Abraham who led me in the right way to take my master's brother's daughter to his son."* Now, the servant asks for their response of what they will do. Will it be kind and generous to his master so he'll know what move to take next: to turn to the right or to the left. **STEP 8: asks for a clear decision.**

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24:50 Then Laban and Bethuel answered and said, The thing proceedeth from the Lord: we cannot speak unto thee bad or good. The servant had asked for a clear decision in marriage for his master's son. Laban, the brother and Bethuel, the mother realized what the servant had said was totally from the Lord, and that they had no say in the matter, yea or nay; good or bad, therefore the request was granted.

24:51 Behold, Rebekah is before thee, take her, and go, and let her be thy master's son's wife, as the Lord hath spoken. They gave Rebekah to the servant saying take her and go, and let your master's son have her as his wife as the Lord had spoken.

24:52 And it came to pass, that, when Abraham's servant heard their words, he worshipped the Lord, bowing himself to the earth. The moment Abraham's servant heard their words he bowed himself to the earth and worshiped God. The servant confirmed and sealed the decision for marriage by (1) worshipping God. This was the moment he had hoped and prayed for, for his master's son. Step 9: confirm and seal the decision.

24:53 And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah: he gave also to her brother and to her mother precious things. The servant also confirmed and sealed the marriage by (2) sharing gifts. There came many gifts the servant brought forth to give to Rebekah, for this was a celebration: jewels of silver, and jewels of gold, and raiment. The servant also gave precious expensive gifts to Rebekah's brother and mother. These were all the things Isaac would have done if he was there with the family. Abraham's servant was the representative for Isaac.

24:54 And they did eat and drink, he and the men that were with him, and tarried all night; and they rose up in the morning, and he said, Send me away unto my master. The servant also confirmed and sealed the marriage by (3) spending time with family; rejoicing and fellowshiping with all that were there. He stayed the night and rose up early in the morning asking to be released to his master.

24:55 And her brother and her mother said, Let the damsel abide with us a few days, at the least ten; after that she shall go. Well, the brother and mother wanted Rebekah to stay with them a few more days, at least 10 days before going to Abraham's son. And that would mean that the servant would have to stay for another 10 days.

24:56 And he said unto them, Hinder me not, seeing the Lord hath prospered my way; send me away that I may go to my master. So, the servant knew that God had prospered his way to come there, and had worked all things out; his business was over, so he really didn't want to be hindered from getting back to his master. As we would say: There's no place like home.

24:57 And they said, We will call the damsel, and enquire at her mouth. Well, the brother and mother called for Rebekah to ask her to give her view on the matter from her own mouth, for this was so sudden for them. They wanted more time.

24:58 And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go. They called for Rebekah and asked her, and without hesitation she said that she would go back with the servant.

24:59 And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men. Now, the

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journey begins with Rebekah, her nurse, Abraham's servant and the men that came with the servant.

24:60 And they blessed Rebekah, and said unto her, Thou art our sister, be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them. A most awesome blessing was spoken over Rebekah as she begun this journey to meet her husband to be. Her brother called her our sister, the mother of thousands of millions, and her seed to possess the gate of those that hate them.

24:61 And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way. It was time and they didn't waste any time. Rebekah and her young maids followed the servant, riding on camels to his master's home.

24:62 And Isaac came from the way of the well Lahairoi; for he dwelt in the south country. This was the very first time Isaac's name is mentioned in chapter 24, although it was understood to be him. I don't know why. This way of the well Lahairoi that Isaac had come from was the same "well" that Hagar had stopped at when *"the angel of the Lord"* had confronted her. Isaac was living in the Negev, the southern part of the Promised Land.

24:63 And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels were coming. About this time Isaac had gone out one evening into a field to meditate. While there, he lifted up his eyes and saw a camel caravan coming, and he began to walk toward them.

24:64 And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel. And at this time Rebekah also lifted up her eyes and saw Isaac. She dismounted the camel.

24:65 For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master: therefore she took a vail, and covered herself. Rebekah began to ask the servant who this man was that was walking in the field to meet them. The servant answered that it was his master, and she took a vail and covered her face with respect, for that was the custom in that day.

24:66 And the servant told Isaac all things that he had done. I know the servant couldn't wait to tell Isaac the news; all the things that he had done.

24:67 And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's death. This was the moment they all had waited for. The servant had done his assignment, and now it is time for the husband to complete his marriage to his bride. Isaac took his wife into his mother Sarah's tent and consummated his marriage and she became his wife. And he loved her for this was the one God had chosen for him. Rebecca comforted Isaac after his mother's death. **STEP 10: consummate the marriage.**

NOTE: Sarah had died in Chapter 23:1-2 at the age of 127yrs old in Kirjatharba; the same is Hebron in the land of Canaan: and Abraham mourned for and wept for Sarah.

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SUMMARY:

The servant had asked for a clear decision in marriage for his master's son. Laban, the brother and Bethuel, the mother realized what the servant had said was totally from the Lord. They had no say in the matter, yea or nay; good or bad, therefore the request was granted. They gave Rebekah to the servant saying take her and go; the Lord had spoken. The moment Abraham's servant heard their words he bowed himself to the earth and worshiped God. He brought jewels of silver, and jewels of gold, and raiment to give to Rebekah; also precious things to her brother and her mother. The servant spent time with the family; rejoicing and fellowshiping with all that was there. He stayed the night

and rose up early in the morning asking to be released to his master. Rebekah's brother and mother wanted her to stay with them at least 10 more days before going to Abraham's son. The servant knew that God had prospered his way to come there, and had worked all things out, and his business was over, so he really didn't want to be hindered from getting back to his master. The brother and mother called for Rebekah to ask her what did she want to do, and without hesitation she said that she would go back with the servant (24:50-58).

The journey to go back to the servant's master begins with Rebekah, her nurse, Abraham's servant and the men that came with him. A most awesome blessing was spoken over Rebekah as she begun this journey to meet her husband to be. Her brother called her our sister, the mother of thousands of millions, and her seed to possess the gate of those that hate them. It was time and they didn't waste any time. Rebekah and her young maids followed the servant, riding on camels to his master's home. Now, this is the very first time Isaac's name is mentioned in chapter 24, although it was understood to be him. I don't know why. This way of the well Lahairoi that Isaac had come from was the same "well" that Hagar had stopped at when "*the angel of the Lord*" had confronted her. Isaac was living in the Negev, the southern part of the Promised Land. And about this time Isaac had gone out one evening into a field to meditate. While there, he lifted up his eyes and saw a camel caravan coming, and he began to walk toward them. And at the very same time Rebekah also lifted up her eyes and saw Isaac. She dismounted the camel and began to ask the servant who this man was that was walking in the field to meet them. The servant answered that it was his master, and she took a veil and covered her face out of respect, for that was the custom in that day. The servant couldn't wait to tell Isaac all the things that he had done. This was the moment they all had waited for. The servant had done his assignment, and now it is time for the husband to complete his marriage to his bride. Isaac took his wife into his mother Sarah's tent and consummated his marriage and she became his wife. And he loved her for this was the one God had chosen for him. Rebecca comforted Isaac after his mother's death (24:59-67).

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SYNOPSIS:

25:1-18 Abraham was 140yrs old and was lonely. Sarah had been dead for about three years, and Isaac and Rebekah had moved south to Beer-lahai-roi after their marriage. Abraham needed companionship and he married Keturah. And the names of Abraham and Keturah's six sons are listed. And the children began to have children, and thereby Abraham's descendants grew. Abraham gave all he had to Isaac, and to the sons of the concubines of Abraham, he gave gifts, sending them away from Isaac. Abraham lived and died at a ripe old age of 175yrs and gathered with those who had preceded him in death. His sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron son of Zohar the Hittite, near Mamre, the field Abraham had bought from the Hittites. Abraham was buried with Sarah his wife. After the death of Abraham, God blessed his son Isaac who lived by the "Well" Lahai-roi. Now, the 12 sons of Ismael (from Abraham and Hagar) are listed. 137yrs Ismael lived and died and was buried with his ancestors. Ishmael's descendants were scattered and lived in the area from Havilah to Shur; an area opposite of Egypt, on the way towards Assyria. They were constantly at war with one another. And he died in the presence of all his brethren (people of Israel).

25:19 And these are the generations of Isaac, Abraham's son: Abraham begat Isaac:— Now, the generations of Isaac, Abraham's son is chosen to carry on the line of God's people.

25:20 And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padanaram, the sister to Laban the Syrian. Isaac married Rebekah at the age of 40yrs old. She was the daughter of Bethuel, the Syrian of Padanaram, and the sister to Laban the Syrian.

25:21 And Isaac intreated the Lord for his wife, because she was barren: and the Lord was intreated of him, and Rebekah his wife conceived. For 20yrs Rebekah had no children in the marriage, and Isaac humbly requested and pleaded in prayer for God to give his wife a child. We can all think back on entreating God for something, never wavering, and waiting for it. And now, Isaac and his wife Rebekah finally conceived; became pregnant, that means that there had to be the divine intervention of God.

25:22 And the children struggled together within her; and she said, If it be so, why am I thus? And she went to enquire of the Lord. This verse says the children struggled within her; therefore, there is more than one child within her womb. She went to the Lord in prayer asking why this struggle was happening within her.

25:23 And the Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger. The Lord told her that two nations were in her womb, meaning the Lord had blessed her with twins. They would become rival nations. This was an omen or sign of future conflict. One would be stronger than the other, and the older shall be a servant of the younger. This definitely meant that

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God was choosing the younger son to inherit the promises made to Abraham. Why? – The younger son was not to receive God's inheritance through the laws of man, but it was to demonstrate His sovereignty and His mercy and grace. God does what He wants for our good! It is not by Law, but by Grace.

25:24 And when her days to be delivered were fulfilled, behold, there were twins in her womb. It is confirmed that when it was time for her to deliver, twins would come forth out of her womb.

25:25 And the first came out red, all over like an hairy garment; and they called his name Esau. The blessing has arrived, and the first child (son) came out with reddish hair all over his body. He had a rugged sturdy, animal-like appearance, calling his name Esau. He would give rise to the nation Edom.

25:26 And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob: and Isaac was threescore years old when she bare them. Now, the second son came out with his hand holding and grasping onto his brother Esau's heel. This was to symbolize that he would replace Esau as the first son. He was to be God's choice to receive the promises made to Abraham, both the Promised Land and the Promised Seed. He was named Jacob, meaning "*Grabber*" and he was to give rise to the nation Israel. Isaac, the father was 60yrs old when the twins were born (Isaac married at age 40 + Rebecca was barren for 20yrs + Isaac entreated for his wife for 20yrs, but God answered at age 60 for Isaac). This showed me that God don't always come quickly: 40yrs old + 20yrs = 60yrs old.

25:27 And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents. The two boys grew into manhood, but, they followed two different ways of life. Jacob was the exact opposite of Esau

- Esau was a cunning hunter; a man of the field. He was sports-minded, irresponsible, not caring for family affairs.
- Jacob was a plain man, dwelling in tents. He was mature, seeing to family matters.

25:28 And Isaac loved Esau, because he did eat of his venison: but Rebekah loved Jacob. The parents made a grievous mistake showing favoritism were irresponsible and carnal.

- Isaac loved Esau. Isaac loved the taste of the wild game Esau brought him.
- Rebekah loved Jacob. He was the son who was responsible. She knew that Jacob was the son appointed by God to receive the inheritance promised to Abraham— **the elder shall serve the younger** (25:23).

SYNOPSIS:

25:29-34 Jacob was cooking a stew and Esau was coming in from the fields faint and very hungry, and Esau asked Jacob (his brother) for some of the red stew. So, Jacob said "*this day sell me your birthright.*" And, Esau surmised that his birthright was no use to him cause he was dying of hunger. Jacob then told

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him to swear to him, and Esau sold his birthright to Jacob, and Jacob in turn gave him bread and stew made from lentils (vegetable seeds). He ate, drank, and rose up and went his way. So, Esau despised his birthright.

SUMMARY:

We have now come to the generations of Isaac, Abraham's son. He is chosen to carry on the line of God's people. Isaac married Rebekah at the age of 40yrs old. She was the daughter of Bethuel the Syrian of Padanaram, the sister to Laban the Syrian. Even after many years of marriage, she had no children for 20yrs. and Isaac humbly requested and pleaded in prayer for God to give his wife a child. There was a struggle of the children within her. There was more than one child within her womb, so she asked the Lord why is this struggle happening within her? (25:19-22).

The Lord told Rebekah that two nations were in her womb, meaning the Lord had blessed her with twins. One would be stronger than the other, and the older shall be a servant of the younger. It is confirmed that when it was time for her to deliver, twins would come forth out of her womb. The first child (a son) came out with reddish hair all over his body, and they called his name Esau. The second child (a son) came out with his hand holding and grasping onto his brother Esau's heel. Isaac, the father was 60yrs old when the twins were born. The two boys grew into manhood, but, they followed two different ways of life. Jacob was the exact opposite of Esau. Esau was a cunning hunter; a man of the field. And Jacob was a plain man, dwelling in tents. The parents made a grievous mistake of showing favoritism. Isaac loved Esau, for he loved the taste of the wild game Esau brought him. Rebekah loved Jacob, for he was the son who was responsible, and she knew that Jacob was the son appointed by God to receive the inheritance promised to Abraham— the elder shall serve the younger (25:23). (25:23-28).

26:1 And there was a famine in the land, beside the first famine that was in the days of Abraham. There had been a famine in the land in the days of Abraham when he was alive. Abraham died at 175yrs (25:7, 8). And now in Isaac's time, the land of promise is faced with a famine, but it was a different famine than the one Abraham had faced. And now, Abraham had given Isaac everything Isaac faced the loss of his father's wealth; he faced the loss of the herds, flocks and crops. He stood on the brink of losing his wealth, for he was a very wealthy man. He had inherited most of the wealth of his father, Abraham. Obviously the famine was very severe.

26:1b And Isaac went into Abimelech king of the Philistines unto Gerar. Isaac was facing a terrible trial and temptation— the trial of losing all he had and the temptation to distrust God and forsake the Promised Land. He weakened under the pressure. He turned from the Promised Land, moving his herds and flocks southward toward of Egypt. He went down to Abimelech king of the Philistines unto Gerar. "*Abimelech*" may have been a title for the king, like "*Pharaoh*." And on his way to Egypt he stopped in Gerar, the capital of the Philistines, to ask help from Abimelech. Gerar is half-way between Beersheba and Gaza.

26:2 And the Lord appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of:— God intervenes here— The Lord appeared unto Isaac and instructed him not to go down into Egypt, but live in the land where He told him to live. Remember, in Scripture, the Egypt in that day was a symbol and type of the world.

26:3 Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father;— So, God permitted Isaac to sojourn in the land of Gerar. God promised to be with him and bless him. Apparently, the prospect of Isaac setting up and trading in Gerar appealed to Abimelech, so he gave Isaac permission to stay in Philistine territory. The Philistines were a tribe of people who were to become one of Israel's fiercest enemies. Philistines mean "Sea People." The oath is repeated and reaffirmed to Abraham will still be offered by God for Isaac.

26:4 And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed;— God reaffirms the Abrahamic Covenant with Isaac: that his descendants would be greatly multiplied as the stars of heaven and possess all those lands. They will be a blessing to all the nations of the earth. He repeated the promises to Abraham eight different times, and He spoke the promises to Isaac on two different occasions. And we know lastly there will be the Promised Seed of the Messiah, the Savior of the world.

26:5 Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws. God declares why He gave these great promises to Isaac. It's because of Abraham.

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- Abraham, the father of Isaac obeyed God's voice. That means he heard and recognized God's voice.
- He kept "*the charge*" of God. It was God's official call or appointment to service.
- Abraham kept "*the commandments*" of God. This stresses the fact that the command is from God Himself; divinely given. At God's command Abraham was told to separate from Ur (a symbol of the world) and to follow after the promises of God.
- Abraham kept "*the statutes*" of God. An example of this would be Abraham keeping the statute of circumcision.
- And Abraham kept "*the laws*" of God. These laws involved rules of instruction that were taught and passed on. They would be rules of righteousness that govern behavior. Abraham followed the rules of God from the depths of his heart and conscience.

Now that was a lot. Abraham proved himself to be faithful to God.

26:12 Then Isaac sowed in that land, and received in the same year an hundredfold: and the Lord blessed him. God blessed Isaac so richly in that land of Gerar because he sowed in that land, and received mightily in the same year a hundredfold. God kept His promise to bless Isaac in order to secure him and his offspring more and more in the Promised Land.

- His crops produced a hundredfold in the same year.

26:13 And the man waxed great, and went forward, and grew until he became very great:— Isaac grew greatly because God blessed him abundantly, and not once, but He continued to grow in blessings until he was extremely wealthy.

- His personal wealth became very great.

26:14 For he had possession of flocks, and possessions of herds, and great store of servants, and the Philistines envied him. Isaac's wealth increased so much that the Philistines began to envy him.

- His flocks and herds and servants increased greatly.

SYNOPSIS

26:15-19 ⁴⁷v15 (When Abraham lived in that country, Abraham's servants had dug wells there. But the Philistines had now filled all those wells with earth again.) v16 Abimelech said to Isaac, 'Go away from us. You are much more powerful than we are.' v17 So Isaac went away from there. He camped in the valley that was round Gerar. And he lived there. v18 Isaac dug out again the wells of water that his father Abraham had dug. The Philistines had filled them with earth after Abraham died. Isaac gave names to the wells. They were the names that his father had given to the wells. v19 Isaac's servants dug in the valley. And they found a well with water that was springing from the ground.

26:20 And the herdmen of Ger'rar did strive with Isaac's herdmen, saying, The water is ours: and he called the name of the well Esek: because they strove with him. Isaac still had not returned to the heart of the Promised Land, consequently trouble facing him increased. Strife erupted in two locations over two wells:

1. At the "Well" Esek, meaning contention, strife.

The herdsmen of Ger'rar strived with Isaac's herdsmen, saying "*the water is ours.*" Sin is prevalent

⁴⁷ <https://www.easyenglish.bible/bible-commentary/genesis-mwks3-lbw.htm>
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when we have to fight over something.

26:21 And they digged another well, and strove for that also: and he called the name of it Sitnah. They were still in strife.

2. At the "Well" Sitnah, meaning opposition, hostility.

God was going to use this trouble of strife and hostility to drive Isaac back to God and the Promised Land.

26:22 And he removed from thence, and digged another well; and for that they strove not: and he called the name of it Rehoboth; and he said, for now the Lord hath made room for us, and we shall be fruitful in the land. God always makes a point. How long will you fight for what's yours (material things), because God knows how to stop strife in its tracks when you don't react. What God has for you, it is for you! There was strife at two of the "Wells." So, now Isaac had a choice to make: stay in strife or move on. So, Isaac acted in meekness: he refused to stay in strife and he moved on, going about his own business. At a certain distance, he dug a "Well" and no one strived over this particular "Well." The strife ended all of a sudden. And to commemorate the occasion, Isaac named the "Well" Rehoboth, which means plenty of space or room. God had made room and brought peace to Isaac, and caused him to be fruitful in the land.

26:23 And he went up from thence to Beersheba. Now this is the third time Isaac moves, and he goes up to Beersheba. It was here that Abraham had made a treaty with the Philistines and built an altar (21:32-34). Isaac knew he needed a fresh experience with God. That's what happens when we want to go some place else other than where God wants us.

26:24 And the Lord appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake. Upon arriving in Beersheba, God appeared to Isaac the same night to make Himself known and affirm the Abrahamic Covenant again. Fear had apparently gripped Isaac's heart, so the God of Abraham tells him not to fear, for He is with him. He will bless him and multiply his seed because of the sake of His servant Abraham, Isaac's father. God was going to do for Isaac everything that He promised Abraham. How wonderful is that?

26:25 And he builded an altar there, and called upon the name of the Lord, and pitched his tent there: and there Isaac's servants digged a well. After God appeared to Isaac, he built an altar and called upon the name of the Lord, pitching his tent there, while his servants dug another "Well."

SUMMARY:

There was a famine in the land, beside the first famine that was in the days of Abraham. And Isaac went to Abimelech king of the Philistines unto Gerar. God appeared to Isaac who is now in the city of Gerar. God tells him, not to go to Egypt, but live in the land He tells him to live in. Since he was in the land of Gerar,

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God would be with him, bless him, and give the land to him and his descendants as was promised to his father Abraham. God will make Isaac's descendants multiply as the stars of heaven. All the nations of the earth will be blessed because Abraham obeyed everything God said (26:1-5).

God kept His promise to bless Isaac. When Isaac planted in that land, he reaped in the same year a hundredfold what he had sown, because the Lord blessed him with possessions of flock, herds, and many servants. He was soon a man of great wealth and the Philistines were jealous of him (26:12-14).

Strife erupted in two locations over two wells: the "Well" Esek meaning contention, strife, and the "Well" Sitnah, meaning opposition, hostility. So, now Isaac had a choice to make: stay in strife or move on. He moved on some distance, and dug another "Well" and no one strived over this particular "Well." The strife ended all of a sudden. And to commemorate the occasion, Isaac named the "Well" Rehoboth, which means plenty of space or room, causing him to be fruitful in the land. Then Isaac moved up to Beersheba and God appeared to Isaac the same night to make Himself known and affirms the Abrahamic Covenant again. God was going to do for Isaac everything that He had promised Abraham. Isaac then built an altar and called upon the name of the Lord, pitching his tent there, while his servants dug another "Well" (26:20-25).

APPLICATION:

God still had a blessing for both sons in the midst of sibling rivalry. No one can have what God has for you!

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GENESIS 27:1-46

[NEXT](#): 28:1, 10-22

SYNOPSIS:

Chapter 27:1-46 Believing that death is near, Isaac instructs Esau to hunt some wild game and prepare a meal for him. Isaac promises to bless Esau following this meal. Overhearing this conversation, Rebekah prepares a similar meal, disguises Jacob to resemble Esau, and sends him in to Isaac. At first Isaac is confused, saying, *"The voice is Jacob's, but the hands are Esau's."* Jacob convinces Isaac that he is indeed Esau and receives his father's blessing. As Jacob exits, a little while later Esau enters, ready to be blessed. Weeping in sheer anger and frustration, Esau says: *"Hast thou but one blessing, my father? Bless me, even me also!"* Isaac predicts that Esau and his descendants will live by the sword and serve his brother for a time. Esau hated his brother Jacob and vows to kill Jacob following the death of their father. Rebekah hears this and urges Jacob to escape Esau's wrath by going to her hometown of Haran where her brother lived, staying there until Esau's anger turns away. She also didn't like the local Hittite women, and she surely didn't want him marrying any of them.

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GENESIS 28:1, 10-22

[NEXT: 29:1-30](#)

28:1 And Isaac called Jacob, and blessed him, and charged him, and said unto him, **Thou shalt not take a wife of the daughters of Canaan.** Isaac blessed Jacob and persisted that he not choose a bride from the daughters of Canaan. He understood that the Canaanite wives were not what God ordained. Isaac gave a charge to his departing son, instructing him to keep the family line of believers pure. Jacob must not marry a Canaanite, an unbeliever.

28:10 And Jacob went out from Beersheba, and went toward Haran. Jacob was chosen to preserve the promised seed: the line of people who believed God, and His promises; and who were to bear the very special promised seed, the Savior of the world. Therefore, Jacob was forced to leave home, traveling from Beersheba toward Haran fleeing for his life in fear and shame. He suffered all this because he had sinned and sinned shamefully. At this time he was about 77yrs old and had stolen the blessing (inheritance) of his father from Esau; stolen it through lies and deception. Haran was a five-hundred mile journey for him, and he was traveling by camel, horse, or donkey.

28:11 And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. Jacob settled down for the night in the open countryside, not in the towns along the way; all alone and gripped with loneliness. He was probably looking over his shoulders feeling apprehensive for the lurking danger of robbers or even his brother Esau. He made a pillar of stones and laid down to sleep. This is a picture of destitution. Jacob now possessed only what he could carry. He's an heir of his father's estate, one of the largest estates in all the country, but now on the run for his life, leaving it all, and not able to go back home. Jacob is now homeless and destitute!

28:12 And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. While Jacob slept he had a dream, and in his dream God gave four great provisions to meet his need.

1. There was the vision of a great ladder or stairway stretching all the way from heaven up to earth, between God and man. The "*ladder*" could denote a ramp or staircase, but in a sense represents Christ; He alone is the Way to heaven. Jacob was bound to see how helpless he was in trying to reach God on his own. God had to provide the way if man was ever to reach heaven. There was a way provided by God himself. The point to see is that Jesus Christ claimed to be the great stairway (the Way) that reaches from heaven to earth.
2. There was the vision of angels; a stream of angels ascending and descending upon the stairway. What did the angels symbolize for Jacob? The word "*angel*" simply means messenger. Jacob saw the angels come to earth to carry out the commands of God and then return to heaven to report on their work. What was their work upon earth that would concern Jacob at this point in his life?
 - Angels protect and deliver believers through trials.
 - Angels guide and lead believers in their ministry.
 - Angels encourage believers.
 - Angels escort believers into heaven.

Seeing angels ascend and descend from heaven to earth encouraged Jacob's heart to the fullest degree

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possible. The angels meant that God had a host of messengers and ministering spirits who were actively looking after Jacob and the other believers upon earth, a host of angelic beings available to do all of the above.

28:13 And, behold, the Lord stood above It, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou Ilest, to thee will I give It, and to thy seed;—

3. There was the vision of God's presence in heaven, of God standing above the ladder. This was bound to be the sovereign control of God. God was in control of everything, no matter what it was, everything in heaven and earth. The crucial point to see is that Jacob now knew that God would handle his problems for him; to work all things out for his good.
4. There was God's Word and promises. It is the Lord God of Abraham thy father, and the God of Isaac who is speaking to Jacob. The LORD (Yahweh) is the *redemptive name* for God. It is the name God uses to stress that He saves and redeems man from his fall into sin and death. God was assuring Jacob that the same God who redeemed his grandfather and father would redeem him. Jacob had just a few days earlier, plotted to get the blessing of the promises, and here for the first time God gives the promises of Abraham to Jacob.

28:14 And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.

⁴⁸When God makes a promise, it is forever. He reiterates these promises He made to Abraham, then Isaac, and now Jacob. God never changes His plan.

1. The Promised Land: Canaan (a symbol of heaven).
2. The Promised Seed: meant numerous descendants, so many that they would number as the dust of the earth and spread out in every direction.
3. The Promised Seed, a very special seed: meant the Messiah, the Savior of the world in whom all the families of the earth will be blessed.

28:15 And, behold, I am with thee, and will keep thee In all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.

4. The promise of His presence and protection. Note that God gave Jacob the greatest protection imaginable:
 - a. God's presence: *"I am with you."*
 - b. God's protection, keeping power: *"I will keep, protect, watch over you wherever you go."*
 - c. God's assurance that He would fulfill His promises and purpose in Jacob's life: *"I will not leave you until I have fulfilled my promises and purposes in your life."*

Note that the great promises given to Jacob are also given to us.

28:16 And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not.

Right after God had finished speaking, Jacob awoke and he was engulfed with a deep sense of God's presence.

1. Jacob now knew the Lord's presence in a very special way in that place. As he dreamed where he was, he didn't even know it was God's presence that was keeping him before now. Since his flight from home, he had been gripped with fear, shame, loneliness, and he was now destitute. He had been suffering mentally and emotionally for days, and he was sensing great conviction of sin because of the great wrong he had done against his father and brother. He had been in the very depths of discouragement and despair. But God had gloriously met him in his desperation and need. He really felt God would always be present with him protecting and meeting his needs. This glorious truth struck Jacob and he now understood God as never

⁴⁸ <http://www.lovetheLord.com/books/Genesis/41.html>
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before, for God revealed His sovereign care for him. He found God in an unlikely place out there in the open air and that any place could be the house of God because God is there.

28:17 And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven.

2. Jacob now sensed his awe of God and it struck fear being in that place: The word "*dreadful*", has to do with reverence. He was not afraid that something evil would happen, but just wanted to reverence God's almighty power in that place.
 - a. It was the very "*house of God*": a very special place where he could meet God in worship and prayer.
 - b. It was the very "*gate of heaven*": a very special place where he could ask and seek and knock until God heard and answered his prayer; or the phrase the gate of heaven possibly implies that this is the entrance into heaven.

28:18 And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it. Jacob had a spectacular night and now arises early in the morning and builds an altar.

3. Jacob needed to set that place apart as a very special place of worship. He took the stone that he had put for his pillows setting up a pillar consecrating it all with oil. To a believer, pouring oil upon a person or object has always been a symbol of dedication or consecration. Jacob was dedicating the place to God as a very special place of worship.

28:19 And he called the name of that place Bethel: but the name of that city was called Luz at the first. Jacob named the place Bethel, which means "*house of God*." However, that city was called Luz which was nearby and was to eventually have its name changed to Bethel.

28:20 And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,— Jacob's vow involved his commitment if God did a certain thing. This was Jacob's renewed commitment and vow to God. This is the first vow recorded in the Bible. Note the reason why Jacob was recommitting his life to the Lord: because of the great promise God had just made to him in verses 13-15— the land; the spreading of his seed; all the families blessed; God will be with him, keep him, bring again to his land, not leave him until He has done all He has spoken of. In humility and meekness, the only thing Jacob requested was the bare necessities of life, food and clothing.

28:21 So that I come again to my father's house in peace; then shall the Lord be my God:— Jacob's commitments:

- The LORD, the God of redemption and salvation would always be his God because God would bring him back home to his father's house.

28:22 And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

- The stone would always represent God's house. He would worship God there because God would be his God.
- He would be faithful to give back a tenth of what he receives to God. He would tithe to God because God would be his God.

When God meets us and gives us very special experiences, special manifestations of His presence, we should

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always rededicate our lives to Him. God wants total dedication unto Him.

SUMMARY:

The transfer of birthright from Esau to Jacob had been validated by Isaac because of Jacob's and Rebekah's trickery. He now has to leave home and is charged by his father Isaac to not take a wife from the daughters of Canaan (28:1).

Jacob starts out from Beersheba toward Haran and settles down in a certain place. He laid on a pillow of stones and went to sleep. He began to dream, seeing a ladder from earth reaching up to heaven where the angels of God were ascending and descending on it. And in this dream he sees the Lord standing above the ladder proclaiming His Omnipotence. He is the Lord God of Abraham and Isaac and He is giving Jacob and his seed the land on which he is lying on. Jacob's seed shall be like the dust of the ground, spread to the west, east, north, and south. In his seed all the families of the earth will be blessed. God promises Jacob that He will be with him, will keep him in every place he goes; never leaving him until all that He has promised come to pass (28:10-15).

Jacob awakens from his sleep realizing that God's presence had been with him in that place and he was terrified in awe of being in the house of God and heaven was its entrance. He got up early in the morning consecrating the place he was in. He poured oil on the pillow of stones he had been lying on, calling the place Bethel. Jacob makes a vow unto God: that if God will be with him, keep him, give him bread to eat, and clothes to wear, and bring him back to his father's house in peace, then God will be his God. The stone Jacob had consecrated unto God shall be God's house. All that God gives him he will in turn give back a tenth unto God (28:16-22).

APPLICATION:

God is never lost, but when you truly find Him, it is the most awesome moment in one's life. God is everywhere to meet any and all needs. When He gives us a vision, our passion is to run with it trusting God all the way.

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HISTORY:

Life is made up of new beginnings, fresh starts, and brand new days. Every time we make a mistake we have to begin anew and get a fresh start. This was Jacob's experience except his mistake was not a small failure: Jacob had fallen flat on his face. He had literally ruined and wrecked his life. He had deceived and lied to his father to steal the blessing and inheritance from his brother Esau. Esau had threatened his life, and now Jacob was on the run. He had been forced to flee for his life to escape the wrath of Esau. He had lost home, family, friends, and all his property, and now he was all alone and destitute in the world, living in fear and separation from God. But the most marvelous thing had happened to Jacob. He had experienced an encounter with God. God had confronted Jacob and led him to make a new commitment; a vow that the Lord, the God of redemption and salvation, would always be his God.

29:1 Then Jacob went on his journey, and came into the land of the people of the east. Jacob's journey takes him into the land of the people of the east. As he comes from the encounter with God in Bethel, he goes some 500 miles to Haran. This is an unusual way of referring to the inhabitants of Paddan-arram (Haran) in northwest Mesopotamia. In Genesis, however, the east is often associated with those who are expelled or move away from God's presence. Little does he know that Haran is going to be his home for 20 long years.

29:2 And he looked, and behold a well in the field, and, lo, there were three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone was upon the well's mouth. Jacob now sees a well in the field. This was the watering spot for many flocks of sheep. Three flocks of sheep were lying beside it. The well's mouth was protected by a great stone.

29:3 And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place. This is the gathering spot to water the sheep. As the flocks gathered, they would roll the stone away from the well's mouth, so the sheep can be watered. Then the stone is placed back. Perhaps this well of precious stored water could evaporate rapidly in the sun or be filled with blowing dust or some other reason.

29:4 And Jacob said unto them, My brethren, whence be ye? And they said, Of Haran are we. Jacob wanted to know where these brethren/shepherds were from. And they said from Haran.

29:5 And he said unto them, Know ye Laban the son of Nahor? And they said, We know him. When Jacob discovers where the brethren/shepherds were from, he inquired about his uncle Laban, son of Nabor. And yes, they knew him.

29:6 And he said unto them, Is he well? And they said, He is well: and, behold, Rachel his daughter cometh with the sheep. The brethren or shepherds not only knew Laban and his family, but they watered their flock with Laban's daughter Rachel. Jacob asks them if Laban is well. He is

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inquiring about his only family in the area. They respond that he is well. Rachel is then seen coming to the well with the sheep. This seemed to be about noontime when she came, and watering time, was usually much later in the day.

29:7 And he said, Lo, it is yet high day, neither is it time that the cattle should be gathered together: water ye the sheep, and go and feed them. Jacob recognized that the sun was still high and not the time to water them. Perhaps there were many sheep that used water from the same well, so Jacob thought it would be best to go ahead and water them at that time, so they could take them back to the pasture, for there was still plenty of daylight left for feeding the sheep.

29:8 And they said, We cannot, until all the flocks be gathered together, and till they roll the stone from the well's mouth; then we water the sheep. The shepherds were against that idea because it seems that all the flocks had to be there at the same time. ⁴⁹It seems at a certain time of day, they rolled back the stone and everyone watered their stock at that time. It might have been difficult to wait until the cooler evening to give water to them all, but they did. This was probably a law in the area to guarantee even distribution of the water or else to make sure there were enough shepherds around to roll the stone off the mouth of the well. The stone that covered the well was very heavy. It was fairly difficult for one man to move it alone. It was easier when more than one man moved it.

29:9 And while he yet spake with them, Rachel came with her father's sheep; for she kept them. While Jacob was speaking, Rachel came with her father's sheep.

29:10 And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother. Rachel was the daughter of Jacob's mother's brother, Laban. And when Jacob saw her with the sheep, he went closer and rolled back the stone from the well's mouth and watered the flock of Laban, his mother's brother.

29:11 And Jacob kissed Rachel, and lifted up his voice, and wept. There was an astonishing kiss and a burst of tears from Jacob after seeing Rachel. He was so excited to see a family member. It was the custom for family members to greet one another with a kiss, but note, Jacob had not identified himself. He was still a complete stranger to Rachel. She didn't know he was a family member yet when he kissed her.

29:12 And Jacob told Rachel that he was her father's brother, and that he was Rebekah's son: and she ran and told her father. Jacob identifies himself to Rachel as her father's brother (better as kinsman) and that he was Rebekah's son. Rachel had heard her father speak of Rebekah, his sister. She ran and told her father.

29:13 And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things. When Laban heard the news of his sister's son (his nephew) was there, he rushed to meet Jacob; greeted him with an embrace and a kiss, and brought him into his house. Jacob began to tell Laban all that had occurred.

⁴⁹ <http://www.lovetheLord.com/books/Genesis/42.html>
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29:14 And Laban said to him, Surely thou art my bone and my flesh. And he abode with him the space of a month. Laban accepted Jacob; being very glad to receive Jacob as his own flesh and blood. And he invited Jacob to stay which was in the space of a whole month.

29:15 And Laban said unto Jacob, Because thou art my brother, shouldest thou therefore serve me for nought? tell me, what shall thy wages be?— Laban lets Jacob know that because Jacob was his kinsman (relative), he wasn't to work for nothing. So Laban asked what payment; wages did he want? He was probably glad for Jacob to stay and work because he had two daughters and he had hoped that one would marry Jacob. It was the custom of that day for the man to pay a gift or dowry to the family of his future wife. This was to compensate the family for the loss of the girl.

29:16 And Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel. Laban, his uncle is the father of two daughters. The older one is Leah, and the younger one is Rachel. Leah means "weary." Rachel means "ewe", a female sheep.

29:17 Leah was tender eyed; but Rachel was beautiful and well favoured. The description of the sisters portrayed Leah as tender-eyed which meant she ⁵⁰had dull bleared eyes. Leah's face was not ugly (Bohlen), only her eyes were not clear and lustrous, but weary. Probably she suffered, as so many do in that hot sandy region, from some form of ophthalmia (severe inflammation of the eye). However, Rachel is portrayed as beautiful and well-favored which meant beautiful in form and beautiful in look. So, we know which one Jacob was smitten with.

29:18 And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter. Jacob was willing to serve Laban for seven years for his younger daughter Rachel's, hand in marriage because of his love for her. "Seven" meant "spiritually complete." However, in Jacob's case, Jacob had no dowry; in other words, he had no money to pay for his bride. Jacob had found what he wanted and was willing to work and serve her father for her.

29:19 And Laban said, It is better that I give her to thee, than that I should give her to another man: abide with me. Laban truly didn't want to give the younger daughter away before the older, for there was another custom of the land that Laban didn't tell Jacob about: the oldest daughter had to be married first. Thus Laban had deceived Jacob into serving him seven free years of hard work for Leah and not Rachel. There was trickery in his words: *It's better that he give her to him than to another.*

29:20 And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her. The time seemed to fly by because Jacob was in love. Serving seven years for Rachel seemed but a few days for the woman he loved.

29:21 And Jacob said unto Laban, Give me my wife, for my days are fulfilled, that I may go in unto her. Jacob's seven years are now fulfilled; his contract is complete so he thinks, and he now demands Laban for Rachel, that he may marry her; take her as his wife.

⁵⁰ <http://biblehub.com/commentaries/genesis/29-17.htm>
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29:22 And Laban gathered together all the men of the place, and made a feast. Laban takes this deception all the way. He plans a big feast, gathers all the men of the settlement to celebrate with Jacob in this wonderful occasion. This was the custom of the day: the father of the bride would hold a week-long feast to which family, friends, and neighbors were invited—the marriage was consummated—the couple came together at the end of the week after the celebration. Jacob had waited seven years for the woman of his dreams.

29:23 And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her. Jacob the trickster gets tricked. The evening came (it was dark or nearly dark) when Laban brought the older daughter Leah into Jacob's tent, veiling and concealing her face. And Jacob went in unto his bride, not knowing it was Leah.

29:24 And Laban gave unto his daughter Leah Zilpah his maid for an handmaid. Laban gives to Leah his maid Ziphah, to be her handmaid as a wedding present.

29:25 And it came to pass, that in the morning, behold, it was Leah: and he said to Laban, What is this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me?— So, when morning comes, behold, he sees Leah lying beside him instead of Rachel. He didn't notice who Laban brought to him in the night, for she was veiled. He calls Laban out, asking what is this he has done to him; reiterating to him about the deal they had—he was to serve Laban for seven years for Rachel's hand in marriage, not for Leah. He wants to know why he was deceived.

29:26 And Laban said, It must not be so done in our country, to give the younger before the firstborn. Laban responded that it must happen this way in their country; it's an ironclad law. The older daughter of the family had to be the first to marry. The younger daughter could not be given in marriage until the older sister was first married.

29:27 Fulfil her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years. Laban suggested a solution: wait till the bridal week (the first week of marriage) of this one (Leah) is over, and he would also give Rachel to him if he served him another seven years.

29:28 And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also. Jacob agreed to this solution after being tricked. He fulfilled Leah's week. Then, Laban gave his second daughter Rachel to Jacob to be his bride. That would make a total of fourteen years of serving Laban.

29:29 And Laban gave to Rachel his daughter Bilhah his handmaid to be her maid. Laban also gives a wedding gift to Rachel—a maid-servant named Bilhah who later became very important (Gen.30:3).

29:30 And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years. Jacob consummated the marriage, loving Rachel more than Leah, serving seven more years. That had to be love!

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SUMMARY:

Jacob on his journey goes to the east and sees a well in the field; three flocks of sheep are lying near the well to be watered. A great stone covers the mouth of the well. As the flocks gathered, they would roll the stone away from the well's mouth, so the sheep can be watered, then place the stone back to cover it. Jacob asked the shepherds at the well where they lived. They replied in Haran. He wanted to know if they knew his uncle Laban and if he was well. They replied that they did know him, and he was well. At that point his uncle Laban's daughter Rachel came to the well with the sheep, but the sun was still high. It may not have been the best time to water the sheep. Jacob suggests that they not wait, but water them now, so they could go back to the pasture to graze in the daylight that's left (29:1-7).

They couldn't roll the stone away until all the flocks and shepherds had gathered together at the well; then they could water the sheep. Rachel was the one bringing her father's (Jacob's mother's brother) sheep. As he saw her, he was so excited as he moved closer, and singlehandedly rolled the stone from the well's mouth, and watered the flock of Laban. He kissed Rachel as he spoke to her and began to burst into tears. Jacob then introduces himself to Rachel as her father's brother, meaning kinsman—Rebekah's son. She ran and told her father about Jacob. When Laban heard the news of his sister's son (his nephew) was there, he rushed to meet Jacob; greeted him with an embrace and a kiss, and brought him into his house. Jacob began to tell Laban all that had occurred. Laban accepted Jacob; being very glad to receive Jacob as his own flesh and blood. And he invited Jacob to stay which was in the space of a whole month (29:8-14).

Since Jacob's stay was so long, Laban wanted to know how much Jacob would charge to work and serve him, because Laban knew he deserved wages. Just because they were relatives was no reason for him to work for him without pay. Laban had two daughters: Leah and Rachel, and it would have been good to get a man to work for him and also to marry one of his daughters. Leah was tender eyed (dull bleared eyes) and Rachel was beautiful and well favored. Jacob professed his love for Rachel and was willing to serve Laban for seven years for Rachel's hand in marriage. Laban accepted his proposal for his younger daughter, for it was better to give Rachel to him than any other man. Jacob abided with Laban and his family, serving him for seven years. It only seemed like a few days to him because of the love he had for Rachel (29:15-20).

Jacob now demands Laban for his wife, for he had fulfilled the seven years and it was time for the marriage. So Laban gathered all the men of that place together that evening for a feast, but that night he took Leah into the tent for Jacob instead of Rachel, and giving Leah Zilpah, his maid to be her handmaid as a wedding gift. Jacob does not recognize that it is Leah until that morning. He asks Laban what has he done and why has he deceived him because they had an agreement for Rachel? Laban lets him know about the law of the country: that the older daughter has to be married before the younger one. He tells Jacob to fulfill this week of the marriage to Leah and then he can serve him seven more years for Rachel, the younger daughter. Jacob did so and fulfilled Leah's week and then Rachel was given to him to also be his wife. As Laban did with Leah, he also gave Rachel his handmaid Bilhah to be her maid as a wedding gift. Jacob consummated the marriage, loving Rachel more than Leah, serving seven more years. That had to be love (29:21-30).

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GENESIS 39:1-21

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INTRODUCTION:

Joseph was the favorite son of his father Jacob. His father Jacob gives him a coat of many colors which in turned made the rest of his brothers jealous. On top of that, Joseph was a dreamer which didn't set well with the brothers and they came up with the scheme to get rid of him. They sold Joseph to a band of Ishmaelites for twenty pieces of silver where they took him to Egypt.

⁵¹So often in the Bible and in daily life, we see the results of those who do not endure the temptation to sin. Over and over again, we are warned of the dangers of temptation. However, this story shows us one who was tempted and yet did not sin (1 Corinthians 10:13). Joseph is an example to us all in his resistance to temptation.

SYNOPSIS:

39:1-6 Joseph was sold to an Officer of Pharaoh, who was an Egyptian; captain of the guard. He was purchased at the hands of the Ishmaelites and brought down to Egypt. Egypt is a type of the world and in the world we will have to deal with temptation. Joseph was sold as a slave having no power of his own. No one would listen to him and no one would come to his aid.

⁵²In time Potiphar makes Joseph the overseer of everything in his house, and has such trust in Joseph that he doesn't worry about any of the affairs of his household other than getting himself to dinner on time! It seems that everything Joseph touches turns to gold, and Potiphar sees that the blessing on his household is a direct result of Joseph's commitment to his God. Joseph has made the decision that God is still good even when things are not good for him, and he does not let his circumstances skew his view of God. He "keeps his head up" and does the right thing, even when all seems lost. Joseph's positive attitude speaks volumes to Potiphar (and probably everyone in his household also). Potiphar trusts Joseph with everything he owns. Potiphar placed everything he owned into Joseph's care. The only possession that Potiphar knew he had was the bread he would sit down to eat at a meal. We learn that Joseph is a very handsome, good-looking man. Joseph became stronger through blessings: he learned leadership and hard work.

39:7 *And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me.* God allowed Joseph to be tempted so that he could learn self-denial, discipline, and control. Joseph was tempted by Potiphar's wife to have sex. Her eyes were gaged upon Joseph. We are often tempted by what we see. As she looked and looked, she became more and more attracted to Joseph. She soon saw that she was getting nowhere with suggestive invitations. She was burning with lust and wanted Joseph so badly that she finally got up the courage to be bold. On a day when no one else was within hearing distance, she came right out and asked Joseph to go to bed with her. Joseph has an opportunity to sin, and no one will ever know. His

⁵¹ <http://www.learnthebible.org/sunday-school-outlines/enduring-temptation.html>

⁵² www.shades.org/files/Ministries/.../Lessons/.../sscurr_12.04.2011.pdf

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response to Potiphar's wife's ongoing advances, if he submitted, he would know sexual pleasure probably just about any time he wanted her and gain great advantages that could result from her favor. Joseph needed what we need: to learn to control his body, thoughts, and passions.

39:8 But he refused, and said unto his master's wife, Behold, my master wotteth not what is with me in the house, and he hath committed all that he hath to my hand;— Joseph resisted the temptation and refused to have sex with her. But note; he was not harsh, he deliberately explained his position. He gave her the very reasons why he could not go to bed with her. He rejected her because his master trusted him, and he must not violate his master's trust. Potiphar trusted Joseph to be around his wife, and therefore Joseph could not violate and break that trust. Joseph was right to refuse. Potiphar's wife was doing an evil thing. But God used her evil deed for a good purpose. He used her evil deed in his plan to prepare Joseph for his future work.

39:9 There is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God?— Joseph was the powerful man in the house because Potiphar had placed him in charge of all in his house except him having liberty with his wife. Even though there was none greater in the house, Joseph knew to keep a distance from Potiphar's wife. Joseph called it a great wickedness to go to bed with her and sin against God.

1. She was another man's wife and that man was his master.
2. He was trusted by his master and didn't want to violate that trust.
3. Even if nobody else found out about it, God would know it and be displeased.

All she asked for was a moment of pleasure, but to Joseph, this was a great wickedness against God. Sin is sin and this was illicit sex that would destroy trust. He could not hurt God, could not cut God's heart and cause pain for God. God had saved and blessed him so much that there was no way that Joseph was going to damage the relationship he had with God. And he knew that sin would sever his relationship with God.

39:10 And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her. She most likely had made suggestive remarks and invitations before the bold approach taken here. But Joseph no doubt always turned the conversations to another subject and walked away when he could. He had to fight this battle day after day, but he succeeded. Joseph had to tell her no everyday!

39:11 And it came to pass about this time, that Joseph went into the house to do his business; and there was none of the men of the house there within. She planned a scheme whereby she could actually assault Joseph. She somehow got rid of all the male servants in the section of the house where Joseph worked. We know that temptation is not from God. Temptation is always from within. Some people even try to blame God for their sins, but God is not responsible for the things that tempt you! God tests His children, but He always sets the test up so that we can pass. Satan tempts us, but always to make us fail!

39:12 And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out. When Joseph entered to go to his office, she surprised

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him by grabbing him and propositioning him—ready to rape him if possible. What did Joseph do? To deny her probably meant arousing her wrath and vengeance. Joseph ran out of the house. He turned away from her and fled so quickly that she yanked his cloak off. She was still holding it in her hand.

39:13 And it came to pass, when she saw that he had left his garment in her hand, and was fled forth,—⁵³ Joseph had three strikes against him: (1) He was a slave of his Egyptian master, (2) he was well-built, and (3) he was handsome. And he was placed in a situation in which his Egyptian master's wife appeared to be bored with her life, wanting to add some personal excitement to it. You can have everything, be in a position of power and honor, and still be alone and empty. Isn't this what our society tells us every day in our magazine articles, books, and TV programs? Just because you're breathing doesn't mean you're living! Now, she had his garment. How could he prove he had not slept with her? Few persons ever escape the temptation to have sex outside of marriage. Sex is a strong and normal drive given by God. But God gave it for marriage and for marriage alone. Two things to remember:

1. God strongly prohibits sex outside of marriage (that is, true marriage, marriage between a man and a woman).
2. God always makes a way for us to escape.

39:14 That she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice:— Potiphar's wife was a woman scorned, and a woman scorned often becomes a woman of rage. She turned against Joseph more quickly than she had turned to him. She now rejected him because he had rejected her, and she set out to humiliate and hurt him as much as she could.

1. She cried out for the men household servants to come running. She was telling those around her that her husband brought "*this Hebrew*", in to mock us. She was trying to arouse prejudice against him.
2. Then she literally cried rape with a loud voice!

39:15 And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out. She is now telling her story by lying to the other men servants, setting up Joseph. She had to tell that she cried out for help, or she would be stoned to death. His friends, fellows workers, and servants were there listening to the charges against Joseph. Think of the utter embarrassment and humiliation of Joseph. He was no doubt taken into custody by some of the servants or guards of her husband until her husband returned home.

39:16 And she laid up his garment by her, until his lord came home. She attempted to prove her charge by presenting the cloak of Joseph as evidence. This is the second time we hear about a garment of Joseph being taken. The first was when his brothers took his coat of many colors from him and now we hear of Potiphar's wife laying hold of his garment. They both tried to hide their sin with the garment. Joseph might have lost his garment but he kept his character.

39:17 And she spake unto him according to these words, saying, The Hebrew servant, which

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thou hast brought unto us, came in unto me to mock me:— She is now lying and falsely accusing Joseph to her husband as he arrived home. Notice how she somehow boxed her husband in by laying the blame at his feet: "*the Hebrew slave which you brought into the house attacked me.*" She had set herself up as the faithful and innocent wife.

39:18 And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out. She is claiming that at her screams for help he fled! One thing a man will not stand for is anyone making advances to his wife. Potiphar had no way of knowing that she was lying, so he became furious with Joseph.

39:19 And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled. So, when Potiphar heard this story, his anger burned; never mind getting the other side of the story. Joseph was guilty in the eyes of his master.

39:20 And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound: and he was there in the prison. After being falsely accused and seemingly not even being given the opportunity to defend himself, Joseph is thrown in jail. ⁵⁴Joseph thrown into jail with the common criminals. How could such a thing happen? It happened because the world cannot understand a believer with conviction. That's why Joseph was locked up. He knew who he was and he acted on his convictions. His reward was a quick trip to jail with common criminals.

39:21 But the LORD was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison. — God honors those who dare to say no. It may not appear that way at first. But he does. Things may not work out exactly like we think they will. But when we have the courage to say No to temptation, God takes care of the details. In the end, we will never be disappointed. Remember, it's always better to do right the first time. The Lord was with him; he showed him kindness and granted him favor in the eyes of the prison warden. Although he ends up in jail, even there he prospers because "the Lord was with him." In between he proves himself worthy of greatness because he knew how to say No.

SUMMARY:

39:1-6 ⁵⁵Joseph was blessed, wonderfully blessed, even in the house where he was a slave. God's presence with us makes all we do prosperous. Good men are the blessings of the place where they live. Here was a wicked family blessed for the sake of one good servant in it.

39:7-12 Potiphar's wife showed that her heart was fully set to do evil. But Joseph, by the grace of

⁵⁴ <http://www.keepbelieving.com/sermon/1999-05-30-Faithful-to-the-Tempted/>

⁵⁵ http://www.smcsundayschool.com/Bible%20Story%20&%20Quiz/Gensis/genesis_39__notes.htm

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God, was enabled to resist and overcome this temptation; and his escape was as great an instance of the Divine power, as the deliverance of the three children out of the fiery furnace. The tempter was his mistress, one whose favour would help him forward; and it was at his utmost peril if he slighted her, and made her his enemy. The almighty grace of God enabled Joseph to overcome this assault of the enemy. Three arguments Joseph urges upon himself:

1. He considers who he was that was tempted—One in covenant with God, who professed religion and relation to Him.
2. What the sin was to which he was tempted. Others might look upon it as a small matter; but Joseph did not think so. Call sin by its own name, and never lessen it. Let sins of this nature always be looked upon as great wickedness; as exceedingly sinful.
3. Against whom he was tempted to sin—against God. Sin is against God, against his nature and his dominion, against his love and his design. If we mean not to do iniquity, let us flee as a bird from the snare and as a roe from the hunter.

39:13-18 It is no new thing for the best of men to be falsely accused of the worst of crimes, by those who themselves are the worst of criminals. It is well there is a day of discovery coming, in which all shall appear in their true characters.

39:19-21 Joseph's master believed the accusation. Potiphar, it is likely, chose that prison, because it was the worst; but God designed to open the way to Joseph's honour. Joseph was owned and righted by his God. He was away from all his friends and relations; he had none to help or comfort him; but the Lord was with Joseph, and showed him mercy. Those that have a good conscience in a prison, have a good God there. God gave him favour in the sight of the keeper of the prison; he trusted him to manage the affairs of the prison. A good man will do good wherever he is, and will be a blessing even in bonds and banishment. Let us not forget, through Joseph, to look unto Jesus, who suffered being tempted, yet without sin; who was slandered, and persecuted, and imprisoned, but without cause; who by the cross ascended to the throne. May we be enabled to follow the same path in submitting and in suffering, to the same place of glory. Integrity depicts our honor, which is a great trait to have no matter where we may be. The enemy is always trying to trick us up and lead us down the road of dishonesty. It's always an honor to honor God. He watches everything we do.

APPLICATION:

Being true to yourself shows that being true to God comes easy.

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SYNOPSIS:

Things have changed, from Joseph living in the palace to Joseph now living in the prison which was called the dungeon. He is in the prison with the rest of the criminals. He notices two prisoners who had offended and angered Pharaoh (they are the butler and baker of Pharaoh's court). They were in charge of Pharaoh's drink and food. Perhaps both were in prison because someone had tried to poison Pharaoh, or so it seemed, and Pharaoh could not determine immediately which of the two men were responsible. The chief jailer was in charge of the prison, under Potiphar's authority. Therefore, Joseph was put in charge of caring for their needs by the captain of the guard.

Joseph still had a servant's heart. *"The greatest among you shall be your servant"* (Matthew 23:11-12). Joseph became stronger through serving and observing those in need. He learned to care and to be kind. There was a need that arose where the butler and baker both had dreams. Joseph acknowledged God's power and interpreted the dreams.

As he interprets the butler's dream, he says that there would be restoration for him in three days. The butler was the cupbearer who supplied the wine after tasting it for Pharaoh. Joseph asked the butler to remember him; show kindness to him; and make mention of him to Pharaoh that he would bring him out of the prison. Now as far as the baker's dream, the interpretation was not good. The baker would be hanged on a tree and birds would eat his flesh in three days. *"And it came to pass the third day, which was Pharaoh's birthday, that he made a feast unto all his servants"* that all of the interpretations came to pass just as God had given them to Joseph to interpret. It ends with the butler forgetting all about Joseph in prison. Joseph spent about 2 years in Potiphar's household. He will spend about 2 full years in prison. Joseph became stronger through disappointment. He learned to wait patiently on God! Joseph was tested by forgotten promises.

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SYNOPSIS:

41:1-36 At the end of two years in prison, Pharaoh was disturbed with a dream by God. He slept and dreamed the second time. His spirit was troubled and he sent forth for his magicians and wise men to interpret the dream. However, when he told it, they could not interpret the dream. God has power to strengthen and trouble men and He has power to make men ineffective. The butler now remembers when he was in prison and dreamed a dream in which a young Hebrew interpreted his dream which restored him to his office with Pharaoh.

Pharaoh sends for him and prepares him to come before royalty by shaving and changing his raiment. God has power to make men remember and He has power to deliver His servant Joseph. Now, Joseph, still being a servant was needed to help others! Joseph lets Pharaoh know from the start that it is not himself that will do it, but God would give an answer of peace. He tells Pharaoh that God has showed Pharaoh the future; there will be plenty and there will be famine. The basic truth is a warning. God gave Pharaoh two dreams because God has determined it and God will bring it to pass. Joseph tells Pharaoh to look out and find a discreet and wise man to place over the land of Egypt. He was to save and store up; centralize authority; store food in major cities; and keep food in reserve against the bad years that were coming. God has power to give counsel and wisdom and to speak through His servant Joseph showing how the need could be met.

41:37 **And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.** The wise counsel God inspired Joseph to give was good in the eyes of Pharaoh and the eyes of all his servants. The dreams and the interpretation made sense. In fact, even if the famine never came, the government couldn't lose. They would own all the grain in storage, and they could export it to other nations. All of these thoughts were running through the minds of Pharaoh and his officials and they recognized it as sound wise advice.

41:38 **And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is?—** God used Joseph to cause men to acknowledge His Spirit, to acknowledge that He works in His servants and in the world. Pharaoh and the other governmental officials had no more understanding about the Spirit of God and His workings than any other unbeliever does. But they did believe one thing: it took some supernatural power to enable Joseph to interpret the dream. In addition, his advice was very wise and sound. Consequently, they could do no less than acknowledge that the Spirit of God dwelt in Joseph. His God had the power to control nature and to live in His servant.

41:39 **And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art:—** Pharaoh told Joseph just what he thought of him: there is no one as discerning and wise as Joseph. But note why: because God was with him; God had revealed all this to Joseph.

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41:40 Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou. By accepting Joseph's interpretation of his dreams, Pharaoh chose to place himself under Joseph's God for now. Joseph was exalted over all the people of Egypt. He was put in charge of the entire palace, everywhere except the throne of Pharaoh himself. Joseph was second in command—like the secretary of state. God rewarded his humility by preserving the land of Egypt in the coming famine.

41:41 And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. Pharaoh had declared unto Joseph his position and authority. It could not be denied. Pharaoh had spoken!

41:42 And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck;— Now he makes it official by taking off his hand his own royal signet ring and placing it upon Joseph; dressing him in beautiful clothing of fine linen; and placing his royal gold chain around his neck. All of these were symbols of full authority.

41:43 And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt. Joseph had to be publically accepted by the people, therefore, he was displayed before the people in the second chariot (the one behind Pharaoh) and the people cried before him; commanding all to bow their knee in honor of Joseph. This was his great introduction to the people and to let them know that he was second in command!

41:44 And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt. Joseph was given the very protection by Pharaoh himself. Pharaoh made it plain that Joseph was the one to go to. No person would be able to lift a hand or foot in Egypt without the approval of Joseph. What authority! God has the power to use His servants as He wills. In Joseph's case, it was to serve God and men by saving Egypt and Israel from utter devastation. In our case, it may be to simply help a person here and there as we minister to them. But no matter our call in life, we are to allow God to use us. What if Joseph had not followed God? What if he had not allowed God to use him? What if he had turned from God during the terrible trials he had to suffer? Thank God for those that hears, believes and follows!

41:45 And Pharaoh called Joseph's name Zaphnathpaaneah; and he gave him to wife Asenath the daughter of Potipherah priest of On. And Joseph went out over all the land of Egypt. The more he was accepted and appreciated, the easier his task would be. Therefore, there were two things Joseph needed.

1. Joseph needed a new name; Pharaoh knew this, so he gave Joseph an Egyptian name: Zaphnath-paaneah. The meaning of the name is unknown, but various suggestions have been made, such as, "*abundance of life*," "*the god speaks and he lives*" (H.C. Leupold, *Genesis*, Vol.2, p.1035), or "*Savior of the world*," "*Revealer of Secrets*," and "*God's Word Speaking Life*" (Henry Morris, *The Genesis Record*, p.587). The Egyptian name would, of course, make it easier for Joseph and the people to identify with one another.
2. Joseph needed a wife and family to help him become more socially acceptable to the Egyptians. Therefore, Pharaoh gave him Asenath, the daughter of an Egyptian priest. Most likely Joseph

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would never have agreed to marry her unless he had witnessed to her and led her to believe in the true God of heaven and earth. He was too close and too dependent upon the Lord to enter a worldly marriage. She was, after all, to become the mother of his children, children who were to become part of the great people of Israel. God has the power to meet our needs, both personal and social needs.

Joseph had declared one basic truth: God was revealing to Pharaoh what God was about to do and it elevated him to whole new status. Joseph lived for God and trusted Him at every step.

41:46 And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of pharaoh, and went throughout all the land of Egypt. Here it is Joseph at the age of 30, standing before the great Pharaoh, yet he was so committed to God that God was able to use him mightily. God was able to make him wise and competent well beyond his years.

41:47 And in the seven plenteous years the earth brought forth by handfuls. This is as the gatherers take up in their hands when reaped, in order to bind up in sheaves. It was the fruitfulness of the land during the seven years of plenty. God moved nature to produce an abundance of crops. God was saving both Joseph and Israel as well as thousands of unbelievers who would have probably died from starvation if God had not controlled the events like He had.

41:48 And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same. God led Joseph to follow through with the plan God had given him earlier. During the seven years of fruitful harvest, Joseph had all the storage bins and warehouses filled. There were selected cities chosen where distribution would be easier and cheaper when the famine hit.

41:49 And Joseph gathered corn as the sand of the sea, very much, until he left numbering: for it was without number. So much grain was stored that each storage area looked like the sand of the seashore. There was so much that Joseph had stopped keeping records.

41:50 And unto Joseph were born two sons before the years of famine came, which Asenath the daughter of Potipherah priest of On bare unto him. God has the power to bless his servant's personal life. Joseph was now blessed with two sons who were destined to become two of the most important tribes of the nation Israel.

41:51 And Joseph called the name of the firstborn Manasseh: For God, said he, hath made me forget all my toil, and all my father's house. The first son was named "Manasseh", which means "*forgetting*" or "*making to forget.*" God was making Joseph forget the terrible trials and suffering he had gone through. God was removing the bitterness, the sting, and sorrow of those days. Note: even the suffering caused by his brothers (in his father's household) was being removed from his heart and memory.

41:52 And the name of the second called he Ephraim: For God hath caused me to be fruitful

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in the land of my affliction. The second son was named "Ephraim", which means "double fruit." God was blessing his life so much that he wanted to declare the fact in the very name of his son. God was making his life abundantly fruitful, just overflowing with blessing after blessings even in the land of his affliction.

SUMMARY:

After interpreting Pharaoh's dream, doors began to open for Joseph. "*The king's heart is in the hand of the Lord, like the rivers of water, He turns it wherever He wishes*" Prov.21:1. God moved Pharaoh to choose to hear and accept Joseph's interpretation of his dream. After interpreting Pharaoh's dream, Pharaoh put him in charge of his whole kingdom; gave him all power and authority. He was second in command. You know what it's like—given the company car, spending company money, keys to the building, can hire and fire, abundance of fine clothing, even a new executive name and companion. What more can you ask for? Joseph was living the favored life and given everything he desired and more than he could even ever think of, but he was still God's servant! God gave him children and through their names, he did forget his pain and suffering. And he was doubly fruitful (41:37- 45).

It's a wonderful thing when we can come through times of trial with the kind of attitude Joseph had, burying past hurts and rejoicing in present blessings, being forgetful and fruitful at the same time. What a tragedy when people remember the painful things others have done to them, and all their lives carry bitterness that robs them of peace, joy and, real success. Just as Joseph laid aside his prison clothes and made a new beginning because of God's favor, so we frequently need to take off the old hurts and put on a new attitude of faith and love for the success God has in store for us. God will show us His timing for real success because He does not forget a promise.

APPLICATION:

Stay humble and you will find yourself in positions you hadn't dreamed of because of God's favor.

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INTRODUCTION:

Joseph had tested and tested his brothers, given them experience after experience in order to teach them to stand together as a family unit, as the chosen family of God. Now it was clear: his plan had worked. God had greatly blessed his efforts. From the bottom of their hearts, the brothers had shown that they regretted the past and were repentant. They had refused to hurt their father again (**Gen.44:30-31**), and they had refused to abandon Benjamin, even at the peril of their own lives (**Gen.44:30-34**). The ultimate experience of sacrificing one's self for the sake of one family member had been learned. Now the time for truth had come: Joseph could now reveal himself to his brothers, and reveal himself he did, in one of the most magnificent demonstrations of forgiveness and reconciliation ever seen among men.

45:1-2 After Joseph hearing that they couldn't leave Benjamin; that they were one family and if need be they would sacrifice themselves for him (they would all suffer the same fate as Benjamin); Judah had even stated that he himself was willing to bear Benjamin's punishment (to substitute himself for his brother), Joseph now comes clean.

1. Upon hearing this Joseph could not control his emotions any longer. He cried out for all the servants to clear out of the room, to leave his presence at once. Joseph began to make himself known to his brothers (**45:1**).
2. Joseph stood by himself, face to face with his brothers, those who had hurt him so deeply and done so much wrong against him. Suddenly he broke into tears, sobbing painfully and loudly, so loudly that the Egyptians who had just left heard him in the adjoining room. They of course carried the report of what then happened over to Pharaoh's house. (**45:2**).

45:3 **And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence.** Now the climactic moment came; Joseph identified himself again, "*I am Joseph.*" What will Israel's reaction be when Christ says to them at the Second Coming, "*I am Jesus.*"

He goes on to ask the question, if his father is living? This was no doubt a deliberate attempt by Joseph to ease the shock for his bothers. However, the words struck like a lightning bolt, throwing the brothers into a state of shock, terror, and utter confusion. They were bewildered and terrified, so much that they were speechless. They had not seen or knew anything about him for about twenty or twenty-two years, not since they had treated him so harshly; not since they had threatened to kill him, and had ended up selling him into slavery. Now he was standing face to face with them as the supreme ruler of Egypt, second only to Pharaoh himself. He had the power of life and death over them, and in their dealings with him as the governor of Egypt, they had received only harsh treatment. No wonder they backed up from his presence. We must face those who hurt us, even those who do terrible wrong

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against us. God wants us living in peace with everyone. Therefore, we must always seek reconciliation. Reconciliation may not always be possible, but as much as is possible, we must try, and the first step is to face those who have hurt us and done wrong against us.

45:4 And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt. Joseph called his brothers closer to him for what he needed to say had to be said quietly among them. He told them again that he was Joseph and added, their brother.

He confessed their guilt; called them out—he was the one that was sold into Egypt by them. He stressed two things: 1. Their relationship. 2. Their guilt.

45:5 Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life. As soon as he mentioned the above facts, he immediately moved to the subject of forgiveness. Joseph was declaring that he had forgiven his brothers: they were not to fear any retaliation from him; neither were they to be angry at themselves nor among themselves. The whole issue was to be put in the past, forgotten. He had forgiven them, forgiven completely and fully. But that was not all: Joseph had also learned a great lesson through all the terrible circumstances. God's hand had been at work throughout all the wrong the brothers had done to him. God had actually taken the terrible circumstances and worked them out for good—placed Joseph in Egypt ahead to preserve lives, save Egypt, and prepare the way for the beginning of the nation of Israel. How awesome! God is sovereign and His plans are not dictated by human actions.

45:6 For these two years hath the famine been in the land: and yet there are five years, in the which there shall neither be earing nor harvest. Note the famine had been in the land for two years, yet there is still likely to be five years in which there will be neither plowing nor harvest (remember the dream? 7yrs. of plenty and 7yrs. of famine [41:29-30]). This means that Joseph would have been 39 years old and away from his brothers for 22yrs (37:2).

45:7 And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. It was all a part of God's plan for keeping that promise (37:5-10) that Joseph now finds himself in. "*Posterity*", meant "*all future generations; all descendants.*" The word "*posterity*" (Strong's 07611 "shehayreeth") also means a residue, remnant. God had elected Joseph for slavery and suffering so that the children of Israel would be saved and delivered as a remnant unto God. Joseph himself would be the one whom others could gather when the disaster came. He would be able to save them so they could bear the promised seed, the great nation of people promised by God to Abraham, Isaac, and Jacob. What happened to Joseph in Egypt saved his father and brothers from destruction, along with their families and flocks. It set the stage for the Exodus from Egypt. Salvation history was in the making. Part of God's purpose was to use Joseph to preserve the house of Israel and thereby save their lives by a great deliverance. The word "*deliverance*" means deliverance, escape; escaped remnant, fugitive, survivor, band of survivors.

45:8 So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt. The brothers

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learn that it was not them that placed him in this circumstance but it was God that had chosen him to be exalted in Egypt. It was God who had taken all the terrible circumstances and proven "His" sovereignty. God worked all things out for good and exalted Joseph.

Three titles Joseph used to spell out his relationship to Egypt and Pharaoh:

- Joseph was "*father*" to Pharaoh, meaning advisor and counselor.
- Joseph was "*lord*" of Pharaoh's household meaning comptroller over Pharaoh's own personal estate.
- Joseph was "*ruler*" over all Egypt, meaning whatever he said goes!

"*Father to Pharaoh*" was a title which belonged to viziers (a high-ranking government officer) which in Joseph's case was lord of all Pharaoh's house and ruler throughout all the land of Egypt! And it was all done by the hand of God.

Why? - To save the people, especially the sons of Israel; wherever Joseph was everything prospered.

45:9 Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not:— Now Joseph is planning on taking care of his entire family. ⁵⁶No longer is Jacob (Joseph's father) making the major decisions for his family. Instead, that responsibility has shifted to Joseph. This is not Joseph's plan, but God's. Joseph is not making recommendations; he is giving orders. He tells his brothers to hurry back; this move must be made immediately if the family is to continue to flourish; and say to him, *'This is what your son Joseph says: God has made me lord of all Egypt.'*

45:10 And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast:— Joseph wanted to settle his father in the area of Goshen so they could be near him. Goshen was one of the most fertile regions of Egypt lying in the northeast. Joseph wanted to provide for the family during the famine, both them and their livestock, their children's children, and all that they had. When the brothers heard this, they were bound to be somewhat eased, for Joseph was showing concern for them as well as for their father.

45:11 And there will I nourish thee; for yet there are five years of famine; lest thou, and thy household, and all that thou hast, come to poverty. Joseph wanted to provide for the family during the time of famine which was to last another five years. This was critical for the brothers to know and to pass on to their father. There was no way they and their livestock could survive the five barren years in Canaan.

45:12 And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you. Joseph has been telling his brothers what he wants them to say to their father Jacob. Now Joseph shifts back to addressing the brothers themselves. Do they really need any more evidence to convince them that it really is Joseph who is in their presence? Even Benjamin sees that there is no doubt about his identity: the brothers could see and hear him, and he was speaking without an interpreter, speaking in their native language to them.

⁵⁶ <http://www.swordofthespiritchurch.org/lessons/Lesson%202012%20November%2018%202007.htm>
<http://www.pitwm.net/pitwm-versebyverse.html>

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45:13 And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither. They were to tell the father about all of his honor accorded to him in Egypt and about everything they had seen. Joseph was gifted, Joseph was trustworthy, and Joseph was honorable. But the things that Joseph accomplished could not have been done without the leading and the blessing of God. "*And bring my father down here quickly.*"

45:14 And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck. Joseph showed great affection for his brothers and seeing his youngest brother brought great relief and peace and they both wept together upon each one's neck. Their love and the tokens of it were reciprocal.

45:15 Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him. Joseph then walked over and embraced each brother one by one and kissed and wept over each one. The barriers were broken down. The brothers finally began to talk and share with Joseph.

SUMMARY:

⁵⁷A supernatural forgiveness (Gen. 45:3-5)

Joseph stated twice to his brothers that he was Joseph. His brothers were left without comment, for they were troubled when Joseph revealed himself to them. Joseph was concerned about his father and also about the feelings of his brothers. He did not want them to be grieved because they had sold him into slavery. Joseph recognized that God was allowing His will to be done. It was God's will to preserve what would become the Jewish nation. God's Spirit was in control of Joseph and his situation. Joseph could very well have been bitter over what his brothers had done to him. Instead, Joseph had forgiveness in his heart. It is better to forgive than to hold on to bitterness. Forgiveness frees both the victim and the offender.

God's providence through His servant (Gen. 45:6-8)

How do you handle being mistreated? We have a good example of how to handle being mistreated in this lesson. Joseph did not allow his emotions to stop him from recognizing the plan of God. God had sent Joseph to Egypt. Joseph surrendered to God's will. The famine would continue for another five years. God allowed Joseph to understand that He was bringing deliverance to posterity (*all future generations*). God had Joseph in a position to store food for His people so that they could survive the famine. We have all experienced difficult situations from time to time. Not all negative situations are intended to overthrow us. It would be good to remember the Scripture that says, "*And we know that all things work together for good to them that love God, to them who are the called according to his purpose*" (Rom. 8:28).

⁵⁷ Heart of the Lesson from the Bible Expositor and Illuminator
<http://www.pitwm.net/pitwm-versebyverse.html>

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God's provision for His people (Gen. 45:9-12)

God put Joseph in a position to help his people. Joseph was a father figure to Pharaoh and lord of his house (v 8). God's people were truly preserved! Jacob's entire family was invited to move to Egypt. They would live in Goshen. Jacob and the rest of his family would be given the good of the land of Egypt and would eat the fat of the land. They would be very well nourished. Joseph was eager for his family to live near him. Jacob, whose name had been changed to "*Israel*," accepted the invitation.

God's purpose to bless (Gen. 45:13-15)

Joseph wanted his father to hear how much God had blessed him. Through the reconciliation of the brothers, freedom had come to their lives where they could now talk with each other. They wept with relief during their embrace; it was a good family reunion; a sweet communion for all.

Whatever the brothers thought to do against Joseph, God had brought good out of it. Joseph was in a position of power to do good instead of harm for his entire family and that's just what he did. He shared all the blessings that were bestowed upon him to his family and the nation of Israel. It was in his heart to take care of his father and all the family. Of all the things he had gone through, he never held a grudge because he knew it displeased God! God had given him a tender heart to share. When you have a sharing heart, there is a need you will supply to others. The brothers might have looked at the outside of Joseph when he was growing up, but God looked at the heart and knew that no matter what he went through, he would not change. He would be the one to preserve a remnant for God's purpose because he would never change.

APPLICATION:

Could you faithfully have the attitude of forgiveness to be used of God? Would you determine to follow God no matter what? There is a whole family to save and it could be yours.

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SYNOPSIS:**Mourning for and burial of Jacob in Canaan**

50:1-14 The book of Genesis concludes with (1) the burial of Jacob in verses 1-14; (2) Joseph's brothers then seek pardon in verses 15-21; and (3) we see Joseph's death in verses 22-26. ⁵⁸Jacob knew that he was sick and dying. He asked Joseph to bury him not in Egypt but in the burial place of his fathers, in the cave of Machpelah (**49:50**). Before he passed away, he gave an extra portion of his inheritance to Joseph, a custom usually reserved for the first born. Jacob then blessed Joseph's sons and all of his own sons, saving the longest blessing for Joseph.

Jacob's burial wishes were honored. This is one of the most detailed accounts of burial in Scripture. Note how carefully Joseph saw that his father's burial instructions were carried out.

1. The moment Jacob died, Joseph leaned over to his father's face and wept over him and kissed him (**50:1**). The picture is that of embracing his father and being face to face with him. Jacob wept and kissed him. This shows the great love and tenderness of Joseph for his father; and it has stood in the forefront of the narrative especially since Jacob's coming to Egypt.
 - a. Joseph had his own physicians embalm his father (**50:2**). The embalming took forty full days (**50:3**). The physicians seem to have been particularly adapted to such a task as embalming the dead, perhaps even more so than the professional embalmers.
 - b. Joseph also followed the Egyptian custom of mourning for the dead for seventy days (**50:3b**) including, of course, the forty days during which the embalming took place.
2. Joseph saw that his father was buried according to custom.
 - a. Joseph then proclaimed his father's faith (**50:4-13**). Joseph asks the "household" to present his request to Pharaoh; he had some officials seek Pharaoh's permission to bury him in Canaan (**50:4-5**). Why did Joseph not make the request himself? Did Egyptian custom consider relatives of the dead to be ceremonially unclean for a number of days? Or was there danger of Pharaoh fearing that Joseph might not return if he made a trip to Canaan? Remember, the famine had been over for years. The household of Israel had, no doubt, become valuable to Pharaoh in looking after his livestock and personal holdings. Perhaps, all of the above, and by having other officials present the request would assure Pharaoh that Joseph was not secretly plotting to leave Egypt to return permanently to Canaan. So important a man as Joseph, ranking second only to the reigning Pharaoh, had to guard himself lest he create the impression that he no longer needed to consult his king. Joseph knew his place in this respect. However, we learned that Joseph had told Pharaoh that he would return to Egypt (**50:5**).
 - b. Joseph secured the royal permission from Pharaoh. He and his family could travel to Canaan to bury their father (**50:6**).
 - c. Joseph unashamedly organized a large funeral procession to demonstrate his father's

⁵⁸ <http://www.answers.com/topic/joseph>
<http://www.pitwm.net/pitwm-versebyverse.html>

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faith (**50:7-9**).

- i. All the officials of Pharaoh's court went (**50:7**).
 - ii. All the household of Joseph and his brothers, all except the children and the workmen (**50:8**).
 - iii. Some chariots and horsemen, referring to the military guard of Pharaoh's court (**50:9**).
- d. Joseph completed his father's faith; he buried him in the promised land of Canaan (**50:10**). They came to a standstill at "*Goren Atad*." Now *goren* is a "*threshing floor*," and '*atadh* signifies "*bramble or buckthorn*." For the threshing floors were level spaces preferably on hilltops and situated outside of villages, and naturally were not roofed over. "*They mourned with great and very sore lamentation*" for seven days after reaching the burial site in the Promised Land.
- e. Joseph demonstrated the greatness of his father's faith publicly: the grieving was so intense and so unusually displayed on the part of an assembly largely Egyptians that the Canaanites symbolized it as a "heavy mourning." (**50:11**). They began to call the valley or meadow Abel Mizraim—the meadow of the Egyptians which is beyond Jordan.
- f. Joseph led the family in acknowledging and fulfilling their father's faith (**50:12-13**). Joseph and his brothers—Jacob's sons—now took over the funeral procession. They buried their father just as he had requested: (in Canaan, in the cave of Machpelah), the very cave that Abraham had bought (**50:10**). Remember, Abraham had bought the burial site as a testimony to his faith in the great promises of God. Now Jacob was buried with Abraham (that great father of faith himself).

If we love our parents, we will carry out their burial wishes. Joseph is a dynamic example for us. Joseph was a man of his word, he, his brothers and all that went up with him to bury his father returned to Egypt.

50:15 **And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.** The Hebrew says "*they saw*" that their father was dead. This meant they "*realized*" it and began to see that the restraining influence that the father may have exercised upon Joseph was now at an end. NIV translation says, "*what if*." The brothers had witnessed that Joseph had confronted them and truly forgiven them. You know what happens when we start to second guess. But now, since their father had died, the brothers began to fear that Joseph might seek vengeance against them. As long as their father was alive, he was somewhat of a covering for them; a protection; a restraining force. But now there was nothing standing between Joseph and the brothers, nothing to keep him from taking vengeance against them—except God and a true spirit of forgiveness. True, Joseph had said that he had forgiven them, but the evil against Joseph had been a terrible one. Nagging questions began to arise in the thoughts of the brothers:

- Had Joseph really forgiven them?
- How could a person forgive so terrible a wrong? Joseph was only human after all.
- How deeply was Joseph committed to God? Enough to forgive the worst evil imaginable?
- Was Joseph really committed to the family of Israel? Committed to the promised seed and people of God? Was he committed enough so that he would not harm them but help them survive and return to the Promised Land?

All kinds of questions began to flood the minds of the brothers, and eventually a spirit of fear and

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apprehension gripped their souls. They began to fear that Joseph might seek vengeance against them.

50:16 And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying,— Eventually the fear and pressure got the best of them, and when they could bear it no longer, they acted. The brothers sent a messenger to Joseph, and they claimed that the instructions were from their father before he died. The messenger was most likely Benjamin or Judah.

50:17 So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him. The message was:

- Their father wanted the sons to confess their sin to Joseph and to ask for forgiveness.
- The brothers asked Joseph to forgive them.

When Joseph got the message, he broke down and wept. What was it that touched Joseph's heart?

- The brothers were showing a true repentance; they were truly converted. They had no trouble whatsoever in asking forgiveness. Joseph could rest assured that his brothers were genuinely following God, and they wanted the family to be truly reconciled.
- The brothers called themselves the servants of the God of your (Joseph's) father. They were declaring their testimony, their commitment to God. By this declaration Joseph knew that his brothers were committed to the call of God. He knew that his brothers would follow God and His great promises. And he knew that God could use them to fulfill His great purposes for the world.
- Joseph was touched and broken because he saw that his own life had been used by God to the fullest. His life had not been lived in vain. God had used him to save his family, the family of believers whom God had chosen to bear the promised seed, the Savior of the world, and to inherit the Promised Land.

Joseph was now approachable to them.

50:18 And his brethren also went and fell down before his face; and they said, Behold, we be thy servants. But note what happened after the message had been sent to Joseph. The brothers themselves went to Joseph, offering themselves as his servants. This too demonstrated a true repentance and commitment to following God. In fact, it demonstrated a spirit of restitution. They had sold Joseph as a slave; now they offered themselves to be his slaves.

50:19 And Joseph said unto them, Fear not:— Of course, this is difficult to accept, especially if we are the guilty party upon whom vengeance can fall. This was the problem the brothers were having. But Joseph wanted to assure them: he had forgiven them. How does God assure His children that He has indeed forgiven them and forgotten their sins? The same way Joseph assured his frightened brothers. He speaks to us from His Word. He could do nothing less, for he was following God to the end. Twice Joseph will say, "*Fear not (Don't be afraid)*" (vv19, 21). He comforted them and spoke kindly to them.

50:19b ...for am I in the place of God?— These words may be understood either as a question, or it could be an affirmative statement. Note two things:

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1. Joseph declared that it was God's place to judge, not his. He was, therefore, leaving the judgment up to God.
2. Joseph may be also saying God has furnished him with means, and made him a distributor of His bounty, "...for God did send me before you to preserve life!" (45:5). He's saying God owns everything, Am I not under God, subject to Him, a servant of His? Joseph, being under God not only nourished them, but also their little ones (50:21).

50:20 But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive. Joseph's response continued. He declared that God had ruled their evil and worked it out for good. This was the same declaration Joseph had made to his brothers seventeen years earlier. He had seen God's hand taking all the terrible circumstances of his life and working them out for good. God had used all these terrible trials to strengthen him and to teach him to endure through the hardships. Thus, God was able to exalt Joseph to be the ruler of Egypt so that he could save the world of his day from utter catastrophe, but especially his people, Israel, the believers of the earth— to save them from total economic collapse and starvation due to the seven-year famine that had struck the known of that day.

50:21 Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them. Joseph's response continued with fear not. He declared that he must repay evil with good. He was going to provide for them and their families. Note how he did all he could to reassure his brothers. He spoke only kind and comforting words to them. What a dynamic example of forgiving others! If Joseph could forgive his brothers, we can forgive any person for anything. No matter how terrible the wrong or evil done against us, we can forgive the person. In fact, we must. God demands that we forgive them!

50:22 And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years. Note two things about Joseph.

1. **Joseph stayed faithful to God.**

Having honoured his father, his days were long in the land. He lived to be 110 years old. ⁵⁹This was considerably younger than the age at which Abraham (*a hundred and seventy five years*), Isaac (*a hundred and eighty years*), and Jacob (*a hundred and forty seven years*) had died. Man's longevity was still declining after the Flood.

1. God had raised Joseph up for two primary purposes.
 - a. That of saving the world from total economic collapse and starvation during the seven-year famine.
 - b. That of bringing Israel down to Egypt in order to save them.

Egypt had been his home since he was 17 years old; 93 years ago. He had the nice executive position there for 80 years. His family had been under his care for just over 70 years. Scripture takes over twelve full chapters to cover how God prepared and used Joseph to save the world and Israel.

- He was 17 when he was sold into Egypt
- He was 30 when he was made overseer

⁵⁹ <http://jaymack.net/genesis-commentary/Lu-The-Death-of-Joseph.asp>
<http://www.pitwm.net/pitwm-versebyverse.html>

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- He was 39 when his brothers first came to Egypt (second year of the famine, or nine years after being made overseer)
- He was probably 41 or so when the brothers came a second time and Jacob comes to Egypt.

This was a period of thirty-nine years, beginning when Joseph was seventeen years old and ending when he was fifty-six (Gen.37:1-50:21). Now the next fifty-four years of Joseph's life are covered in only five verses. The point is this: God had completed His primary purpose for Joseph by the time Joseph was fifty-six years old. He kept his brothers together and all of Israel. We know because Israel never left Egypt, not until four hundred years later. And he lived a godly and righteous life before the world of his day. Joseph did this!

50:23 And Joseph saw Ephraim's children of the third generation: the children also of Machir the son of Manasseh were brought up upon Joseph's knees.

2. **And lived a fruitful life:**

He lived to see the third generation of his family. This probably means that he lived to see his great-grandchildren. *The point is this:* Joseph was witnessing the growth of Israel. As children were born into the families of Joseph and his brothers, they were no doubt bearing witness and leading them to follow God and His great promises. We must witness to our children and grandchildren; do all we can to lead them to follow Christ and His great promises. Joseph was following God to the very end of his life, following God faithfully. The result was a wonderful blessing from God: God was giving fruit to Joseph's grandchildren who were to become the future believers and followers of God upon earth.

He became a grandfather and then a great-grandfather. Joseph adopted Manasseh's grandchildren just as Jacob had adopted Joseph's children. How this affected their future isn't explained.

50:24 And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob. Joseph hung on to the great promises of God. When Joseph was 110 years old, he faced death. Obviously, his brothers had been called to his bedside. How many of them were still living is unknown. Three significant events happened.

1. **Joseph declared great deliverance of Israel from Egypt.**

- a. Joseph declared that God was going to visit Israel; that is, He was going to look after them and take care of them. His promises are yea and amen. He was going to see that Israel survived no matter what trials and afflictions might come their way.

In saying this, was Joseph thinking of the prophecy that God had given to Abraham years earlier: the prediction that Israel would suffer affliction at the hands of some nation for four hundred years?

- b. Joseph declared that God was going to deliver Israel out of Egypt and take them back to the Promised Land. They must not hope to settle there, nor look upon it as their rest for ever; they must set their hearts upon the land of promise, and call that their home. They must not fear sinking, and being ruined there.
 - i. Joseph believed in the *promised seed*, that God was going to bless Israel by making them into a great nation of people and by sending through them the very seed, the Savior of the world.

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- ii. Joseph believed in the *Promised Land*, that God was going to give Israel the land of Canaan as their own inheritance upon earth.

As he was dying, Joseph wanted his brothers and all their households to know that the promises of God were true. God was going to help them and keep them through all their trials and afflictions, and then eventually he was going to take them back to the Promised Land.

50:25 And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.

2. Joseph took an oath from the children of Israel and he makes them promise him... He tells them again: "*God will surely visit you.*" he does not let them forget, however letting them know in this oath that they are to bury him in Canaan. It was very significant, so significant that Joseph demanded it not just from his brothers but to all of Israel. He made them swear that they would carry his bones back to the Promised Land when they returned. This was one of the greatest declarations of faith in the promises of God ever made by a person. Remember: it was to be four hundred years before Joseph's bones could be buried in Canaan. But no matter how long it was to be, Joseph wanted to declare his faith in the most significant way he could: this he did by having the children of Israel swear. This was a significant fact mentioned about Joseph in the New Testament (Heb.11:22).

50:26 So Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

3. Joseph's body was embalmed and put into a coffin. At 110 years old, Joseph died. He was not placed in some state tomb or pyramid reserved for the great officials of Egypt. He could have been, for he had been the second highest official in Egypt, second only to Pharaoh himself. But Joseph's desire was to follow God to the end, the very end. He wanted his bones to declare his faith in the great promises of God. Joseph's body was not buried. It was simply embalmed and kept above ground in a coffin. His body—his coffin—was kept by various believers, probably within the families of his own descendents, for over four hundred years. And note, the testimony of his faith in the great promises of God is still being remembered today.
 - a. Israel did inherit the Promised Land and did carry the bones of Joseph back with them, burying them in Shechem. But remember, the Promised Land had a double reference. It referred to Canaan, but it also referred to the Promised Land of heaven.
 - b. Israel did give birth to the very special seed, the Savior of the world, the Lord Jesus Christ who was to come. Jesus Christ is the promised seed, the great Deliver and Savior promised to Adam and to Abraham, Isaac, and Jacob—promised throughout the entire book of Genesis to all believers throughout all generations.

SUMMARY:

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⁶⁰Upon Jacob's death, the brothers feared that Joseph would finally take his revenge on them. They tried to convince Joseph that, before he died, Jacob had told them to tell Joseph that he wanted him to forgive them. They even offered to be his slaves. But the ruse and the offer were both unnecessary. Joseph told them that God had always intended that he go to Egypt, to save many people. Therefore, he intended to take care of his brothers, their children, and his father's household.

Joseph reportedly lived to be one-hundred-and-ten years old. He resided in Egypt with his brothers and their families until he died. He had many grandchildren and great-grandchildren from his sons, Manasseh and Ephraim.

Before Joseph died, he told his brothers that God would raise them up from Egypt - meaning the Jewish people - and take them to the "*Promised Land*." When Joseph died, his body was embalmed according the Egyptian custom but then placed in a coffin in Egypt. According to accounts, when the Jews finally left Egypt, about four hundred years later, Moses carried out Joseph's bones. Eventually, Joseph was buried in Shechem, on a piece of land that Jacob had once owned.

His power of forgiveness was shown to the nation of Israel as well as to Egypt.

APPLICATION:

There is no holding you back when you can forgive. If that's a good trait to have, we can't be emotional yoyos.

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⁶⁰ <http://www.answers.com/topic/joseph>
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