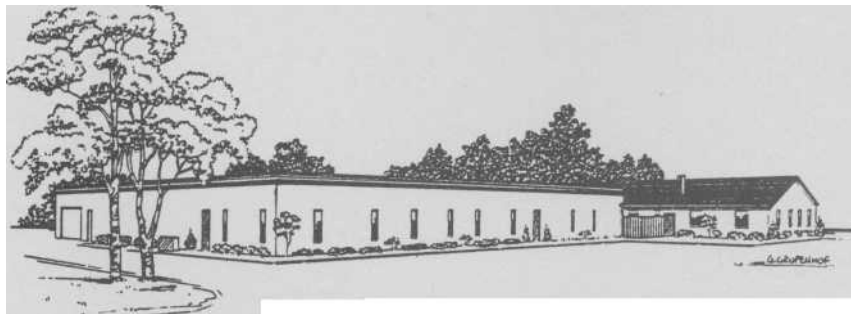


THE CAMELS WERE COMING

Studies in Genesis

by
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Dr. Kanoy ascended into Heaven on May 18, 1995.

Dr. Kanoy truly kept the faith, fought the fight and finished the course.

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INTRODUCTION

Title:

The title of the book in our A.V. English version is derived from the Septuagint. The Hebrews entitle it, as they do all the books of the Old Testament, from its first word, "Bereshith", "In the beginning". It records the beginning of all things save God. There is the beginning of creation, man, sin, sacrifice, nations, etc. It is the "seed-plot" of the Bible in which all the great doctrines have their beginning. The philosopher Spencer designated space, time, matter, motion and force as "the most general forms into which the manifestations of the Unknowable are divisible." A remarkable analogy has been demonstrated between these forms and Genesis 1:1, 2 (Capron): 1.) Time - "In the beginning"; 2.) Space - "the heaven"; 3.) Matter - "the earth"; 4.) Force - "the spirit of God"; 5.) Motion - "moved".

Authorship:

Hebrew tradition as well as both the Old and New Testaments testify to the Mosaic authorship. Christ Himself affirmed Moses as the author of this as well as the remaining four books comprising the Pentateuch (see Matthew 8:4; Mark 7:10; Luke 24:27; John 1:45). As far as the verbal transmission of early records is concerned, it is well to keep in mind that Adam lived until Methuselah was 243 years old, and that the latter was conversant with Noah. Noah lived until Abraham was fifty years old. Acts 7:37-38 seems to allow the assumption that during the forty days he was in Mount Sinai, Moses received first-hand from God the historical facts and records necessary to the framework of Genesis. The subject matter of the book requires a divine revelation. Moses being learned in all the wisdom of Egypt and having been taught of God for forty years in Midian during the period of his retirement, and also being a prophet by calling (Deuteronomy 18:15-18), was well constituted to write this as well as the other books of the Pentateuch.

Chronology:

The events of Genesis cover a period of about 2,400 years. The first eleven chapters cover 2,000 while the remaining part covers 400 years. It is of interest to note that a longer period is covered in the first eleven chapters of Genesis than is covered from chapter twelve through Malachi. This is accounted for in the design of the

Bible which presents a record of God's redemptive dealings with man. Redemptive history does not properly begin until the time of Abraham.

Critical Question:

George Adams Smith is a worthy representative of the so-called higher critics when he states: "The framework of the first eleven chapters of Genesis is woven from the raw material of myth and legend." These critics have made a hodge-podge of the evident unity of Genesis and of the Pentateuch as a whole by attempting to demonstrate a composite authorship on the basis of the different names for God used. They speak of the Jehovist, the Elohist, the Deuteronomist and the Priestly Code, and affirm that the earliest part of the Pentateuch was not written until at least 600 years after Moses' death. Such an attack is obviously inspired by Satan and is refuted by modern archaeological evidence. The famous code of Hammurabi, the ancient Babylonian king who was contemporary with Abraham (he is identified as the Amraphel of Genesis 14:1, and according to Ira Price reigned about 2285-2242 B.C.) dispenses the myth that writing was unknown in Moses' day. In his excavations on the site of ancient Ur of the Chaldees, C.L. Wooley found undeniable geological evidence of the flood. The Mosaic account of creation is in full accord with the investigations of modern science. It has been alleged by the critics that the Genesis account of creation is derived from the ancient Babylonian account of creation. When the two accounts are examined side by side, they appear to contain many more points of difference than resemblance. The Babylonian is obviously a pagan corruption of the Genesis account. The book of Genesis has nobly withstood all these brazen attacks, and has become the anvil upon which the hammers of the critics have been shattered.

Types and Contrasts:

Genesis has often been referred to as the book of types and contrasts. Some of its personal types are: Abel, the spiritual man; Cain, the natural man; Enoch, the church; and Melchizedek (Priest-King), Isaac (the Son), and Joseph (the Ruler), representative of Christ. Chapter 24 is rich in its typology relating to the relationship of Christ to His Church. The contrasts in the book are clearly marked: the two natures, Cain and Abel; the two seeds, Cain and Seth; faith and sight, Abraham and Lot; law and grace, Ishmael and Isaac, as well as Hagar and Sarah.

Purpose:

The primary purpose of Genesis is to lay the foundation for and give the early development of God's redemptive plan. Its purpose further is to set forth the essential facts regarding the origin and early history of the nation Israel as the depository of God's plan of redemption. It may be rightly claimed, in the light of a comparison of Genesis with the New Testament, that the Divine Author of the book, the Holy Spirit, intended to declare the great doctrinal truths of the New Testament in Genesis by means of object lesson and type.

Spiritual Lessons

The book teaches the sovereignty of God in His choosing of Abraham, and through him, the nation Israel as His peculiar and privileged people. This sovereignty is seen again in the story of Jacob and Esau. In the life of Jacob we learn solemn lessons about the discipline God brings to bear upon His erring children. The grace of God in choosing, delivering and blessing is seen over and over again. In the story of Joseph again we have the lesson of God's sovereignty and over-ruling providence, and an apt illustration of the principle set forth in Proverbs 16:7.

Suggested Outline

- I. Generation. Genesis 1-2
- II. Degeneration. Genesis 3-11
 - A. Degeneration of Individuals
 - 1. Adam and Eve, Cain, Lamech
 - 2. One exception - Enoch, type of those to be caught up at coming of Christ
 - 3. Promise of coming Savior (Genesis 3:15)
 - 4. Foreshadowings of regeneration - Abel, Seth, Enoch, Noah
 - B. Degeneration of the Family. Genesis 4:5-10, 19-24
 - C. Degeneration of Society. Genesis 6:1-7, 11-13

- D. Degeneration of the Nations. Genesis 11
 - 1. Notice Nimrod (Genesis 10:8-10) foreshadower of the Anti-Christ and founder of Babylon.

III. Regeneration. Genesis 12-50

- A. Life of Abraham. Genesis 12:1 - Genesis 25:10
The Pilgrim Walk of Faith. (Hebrews 11:8-19)
 - 1. The Obedience of Faith. (Genesis 12:1 - Genesis 14:24)
 - a. Abraham.
 - (1) Abraham's name mentioned 74 times in the New Testament.
 - (2) No other Old Testament character more prominently associated with New Testament doctrine.
 - (3) Is associated with covenant by which God brought the nation Israel into a special relationship of blessing and privilege with Himself.
 - (4) Covenant given to Abraham in response to his perfect obedience of faith in separating himself from Ur unto God in accordance with His command.
 - b. Covenant.
 - (1) A covenant which is unconditional and given in pure grace.
 - (2) The covenant is in three sections and seven parts.
 - (3) Set forth in the following passages: Genesis 12:1-3; 13:14-17; 15:2-7, 18-21; 17:1-8; 22:15-18. Circumcision as its sign is set forth in Genesis 17:9-14.
 - (4) Covenant is National.
 - (a) "I will make of thee a great nation." (Genesis 12:2)
 - i) A land promised. (Genesis 12:1; 13:14-17; 15:7,18-21; 17:8)
 - ii) A multitude promised. (Genesis 13:16; 15:5; 17:2,4,6,20; 18:18)
 - (5) Covenant is Individual.
 - (a) "I will bless thee." (Genesis 12:2)

- i) Temporarily. (Genesis 13:2; 13:14,15,17; 15:7; 24:34-35)
 - ii) Spiritually. (Genesis 13:8,18; 14:22-23; 18:23-33; 21:22)
 - (b) "I will make thy name great." (Genesis 12:2) (cf. Galatians 3:6-9; Hebrews 11:8-19)
 - (c) "Thou shalt be a blessing." (Genesis 12:3) (cf. Galatians 3:8,29)
- (6) Covenant is Universal.
 - (a) "I will bless them that bless thee." (Genesis 12:3)
 - (b) "I will curse him that curseth thee." (Genesis 12:3)
 - i) These two parts were fulfilled both in Abraham's personal experience (Genesis 14:12-16, 18-20) and Israel's. (Deuteronomy 30:7; Isaiah 14:1-2; Joel 3:1-8; Matthew 25:40-45)
 - (c) "In thee shall all the families of the earth be blessed." (Genesis 12:3)
 - i) Spiritually fulfilled in Christ. (cf. Galatians 3:16; John 8:56-58) It defines more specifically the promise of Genesis 3:15.
 - ii) Temporarily will be fulfilled in the Gentile nations being blessed in millennium due to Israel's restoration. (cf. Deuteronomy 28:8-14; Isaiah 60:3-5)
- 2. The Reward of Faith. (Genesis 15:1-Genesis 21:33)
 - a. This section sets before us the great example which Paul employs in his epistles to illustrate the principle of Justification by Faith. (cf. Romans 4:1-25; Galatians 3:6-18; 4:21-31)
 - b. The sign of circumcision. (Genesis 17:9-14) (cf. Colossians 2:11-15; Romans 4:9-12)
 - (1) To Abraham this seal bore a special significance as the evidence of his faith in God.
 - (2) To Israel, this was distinctively a badge of the first covenant and of the law in particular.
 - (3) Typically it stands for "the circumcision of Christ", that is the sentence of death imposed on the flesh. (Colossians 2:1.1; II Corinthians 4:10)

3. The Test of Faith. (Genesis 22)
 - a. The remarkable typology of this chapter
 - (1) First full typological portrait of the Cross, setting forth the relationship of the Father and Son in Redemption, and their participation in its work.
 - (2) Significance of this chapter as a test of Abraham's faith and its genuineness as set forth in James 2:21-23.
 - b. Griffith-Thomas derives the following from this chapter.
 - (1) The Simplicity of Faith - taking God at His Word.
 - (2) The Strength of Faith - We will "come again to you". (verse 5) Abraham was certain that God's promises respecting Isaac would be fulfilled. There is no hesitancy. (cf. Job 13:15)
 - (3) The Source of Faith - Abraham's conviction of the Power of God. "Accounting that God was able". Hebrews 11:17-19.
 - (4) The Secret of Faith - "Here am I" (verse 1 and 11). Close fellowship.
- B. Life of Isaac. Genesis 21:1 - Genesis 35:29
 1. The Obedience of Sonship
 - a. Isaac a type of God's only begotten Son. (Genesis 22:2; Hebrews 11:17) (cf. Philippians 2:8; Hebrews 5:8-9; Genesis 25:5; Hebrews 1:2)
- C. Life of Jacob. Genesis 25:24 - Genesis 49:33
- D. Life of Joseph. Genesis 37:1 - Genesis 50:26

Abraham and Isaac

Genesis 21-26

I. Birth of the Promised Seed. Genesis 21

Typically God planning our redemption in working out His plan in Christ.

- A. Isaac was promised. (Genesis 17:16) So was Christ. (Genesis 3:15; Isaiah 7:14)
- B. Interval separated the promise and the fulfillment.
 - 1. Genesis 21:1 "as he had said" refers to Genesis 17:16 and Genesis 18:14, but remotely to the original promise.
 - 2. 25 years compared to 4000 years. Genesis 12:7 compared to Genesis 21:1.
- C. Isaac's birth was supernatural. His birth required a miracle - so did Christ's. (Genesis 18:13; Matthew 1:18; Romans 4:17)
- D. Isaac was named before birth. (Genesis 21:3 compared to Genesis 17:17 and Matthew 1:21)
- E. Isaac's name means laughter (joy).
 - 1. There are two kinds of laughter and two kinds of joy.
 - a. There is empty, giggling, noisy, boisterous laughter. The Devil laughs like this.
 - b. There is a holy laugh which is a hilarity that comes from the result of holiness.
 - 2. God told Sarah she was going to have a son and she laughed; she thought it was impossible. (Genesis 18:12 compared to Genesis 21:6) (Luke 2:10 -"Good tidings of great joy, which shall be to all people.")
- F. Isaac - a name given by his father Abraham. (Genesis 21:3) Isaac declared to be "His Father's Delight". (Compare Matthew 3:17, "This is my beloved Son in whom I am well pleased.") Not named by his mother.

- G. Isaac's birth occurred at a "set time"; God's appointed time. (Genesis 21:2) Christ came in the "fulness of the time". (Galatians 4:4; Genesis 17:21)
- H. Sarah's question in Genesis 18:13 and Jehovah's answer, compare to Mary's question in Luke 1:34 and the answer in Luke 1:37. In both cases it is a matter of God's omnipotency. (Genesis 18:14)
- I. He was mocked by his brother Ishmael. (Genesis 21:9) The word "mocked" speaks of "persecution" of the son born "after the spirit" by the son born "after the flesh". (Galatians 4:29)
- J. Isaac become heir to all that Abraham had. (Genesis 25:5; Ephesians 3:6)
- K. Isaac was the "only begotten Son". (John 3:16; Hebrews 11:17)
- L. Isaac also typifies regeneration.
1. The natural man is dead in trespasses and in sins. It was out of death Isaac was brought forth, a perfect illustration of regeneration. Notice again, out of absolute helplessness. This, Paul, brings out clearly "When we were yet without strength, Christ died for the ungodly." (Romans 5:6)
 2. God has to perform a miracle in the birth of Isaac. So with regeneration. It is "the new birth". Born of the Spirit, born from above.
 3. The birth of Isaac brought about conflict in the house of Abraham. So Christ arouses the opposition of the world - the flesh.
 4. The birth of Isaac brought into display the true character of natural man, the flesh.
 5. Isaac grew and was weaned. He was sustained by feeding upon the milk from his mother's breast; even so with any new born "babe in Christ." (I Peter 2:2)
- II. The Beloved is Sacrificed. Genesis 22
- A. TEST. Genesis 22:1-2
1. Abraham
 - a. He reasoned not; he consulted no one.

- b. He staggered not; under the weight of the command from God.
 - c. He was prompt; he rose early in the morning.
 - d. He was deliberate; prepared the wood before hand.
 - e. He was fully determined; bade the young men to keep back that they might not hinder him.
 - f. In verse 1 note the word "tempt" is to "test".
 - (1) All tests do not come from God; some come from Satan, the world, and the flesh to entice the believer to sin.
 - (2) But this test is said to come specifically from God.
 - (a) He tests in order that he might prove a person or strengthen one's faith.
 - (b) The nature of God's testing Abraham was centered around Isaac. Notice he named Isaac. (James 1:13-14)
2. "After these things". (Genesis 15:1) After three supreme tests.
 - a. Leave his country and kindred. (Genesis 12:1)
 - b. Separate from Lot. (Genesis 13:1-18)
 - c. Give up his plans for Ishmael. (Genesis 21:1-12)
 3. "Thine only Son". Ishmael is gone; Isaac is the son of promise.
 4. "Whom thou lovest". (Matthew 3:16-17; Matthew 17:5; John 12:28; Colossians 1:13)
 5. "Thy Son". Son of Promise. (Genesis 15:4-6; Galatians 4:4-5; Genesis 3:15)
 6. "Offer Him There". He was Abraham's only sacrifice. He had nothing else or no one else to offer.
 7. "Moriah". He was offered on a mount. Where Abraham offered up his son God the Father offered up His Son. This was a district around Jerusalem where the Temple was later built. (II Chronicles 3:1; Luke 23:33)
 8. "Burnt offering". There are two essentials for the burnt offering.
 - a. To be offered voluntarily and freely. (Leviticus 1:3)
 - b. To be offered whole. (Leviticus 1:9) Nothing must be kept back; this offering symbolized total surrender to God of the individual.

NOTE: Hebrew "Olah", ascending smoke. This name was given to the sacrifice because it was to be wholly consumed and to rise in smoke toward heaven. This

offering had no reference to atonement or forgiveness of sins but was based on the assumption that the person or nation had been admitted into a covenant of grace with Jehovah.

9. "Upon one of the mountains". Made a sacrifice on high; not in a corner but an exposed place. Christ was crucified on a hilltop against the skyline.
10. "I will tell thee of. God controlled the offering of Isaac and in the same way controlled and governed the events of the crucifixion.

B. TRIAL. Genesis 22:3-10

Isaac is now bound and placed upon the altar.

1. Two characteristics in Isaac.
 - a. His confidence and faith in his father. (Genesis 22:7)
 - b. His confidence and faith in God.

NOTE: God is revealed in four ways in Genesis 15:1; 17:1; 21:33; and 22:1.

- (1) After meeting with Melchizedek, God reveals himself to Abraham as "Elyon", Most High God. (Genesis 14:19)
 - (2) After the birth of Ishmael, God reveals himself as "El Shaddai", Almighty God, Double Breasted God.
 - (3) After the birth of Isaac, God reveals himself as "El Olam", The Everlasting God, God of Eternity.
 - (4) After offering Isaac, God reveals himself as "Jehovah-jireh."
2. Verse 3 - We see the complete obedience of Abraham to the command of God.
 - a. Rose up early in the morning, the father pre-determined the crucifixion of his son. (Acts 2:23)
 - b. Wood. Will be seen again in verse 6 and 9.
 3. Verse 4
 - a. "Third day". Abraham considered his son for three days and three nights dead in a tomb. Mt. Moriah was 60 miles northeast of the land of Gerar and would take three days to reach. (Genesis 20:1) From the day the command was given until Moriah was reached, Isaac was potentially dead. (Hebrews 11:19)

- b. "Lifted up his eyes"
 - (1) God saw the cross of Christ before the creation of the world. (Revelation 13:8)
 - (2) Isaiah saw the fruitage of the cross.
 - (3) Paul and Peter saw the cross of Christ and its cost. (I Peter 1:18-20)
- 4. Verse 5
 - a. "Worship". Remember the law of first mention in Scripture. Worship is mentioned four times in this book.
 - (1) Worship is based on a Revelation from God. (Verse 2 -"And He said")
 - (2) Worship is conditioned by faith in the divine Revelation. (Verses 1-2)
 - (3) Worship involves a costly presentation to God. (Verse 2 - "Thy Son")
 - (4) Worship necessitates a separation unto God. (Verse 5 - He leaves the servants and the ass.)
 - (5) Worship demands absolute renunciation of self in every form. (Verse 5)

NOTE: In Genesis man is ruined, we're in trouble. In Exodus man is redeemed, we're out of trouble. In Leviticus man is worshipping, glad to be out of trouble.
 - b. "Come again". Abraham reckoned that God was able to raise him up from the dead. (Hebrews 11:19) He now knows God as the God of Resurrection, though he had never heard of one. He and Sarah had been quickened out of a state of death.
- 5. Verse 6.
 - a. Isaac
 - (1) Isaac was obedient to his father's word.
 - (2) Isaac was a willing sacrifice. His father did not bind him before he put him on the wood. Isaac stepped upon the altar and then was bound. (Verse 9; Hebrews 10:7; Matthew 26:39)
 - (3) Isaac was offered up by his father as a sacrifice.
 - b. Wood
 - (1) Wood is a type of sin. Isaiah 53:6, "And the Lord laid on him the iniquity of us all." (Compare Genesis 22:6. Wood and sin seem to be related. Wood is the type, sin is the antitype.)

THE CAMELS WERE COMING

- (2) Wood is laid upon the ass. Ass is a type of sinner, loaded down with the load of sin. He sees "green pastures" and "still waters" but he cannot go to these because of sin.
- (3) Wood transferred from the ass (type of sinner) to the shoulder of Isaac. Weight of the burden was gone. His shoulders completely consumed my load of sin. That burden is gone, gone forever.
- c. Fire
"Fire" is typical of the holiness of God. (Deuteronomy 4:24; Hebrews 12:29; Isaiah 33:14)
- d. Knife
"Knife" is symbolic of the justice or judgment of God. (Zechariah 13:7)
- e. Went together
 - (1) Abraham and Isaac went together. (I Corinthians 5:18-19) This transaction was between the Father and the Son. They were one in offering, one in sorrow, one in suffering, one in self-denial. Abraham did not demand Isaac to go. They went together, hand in hand. They were one. (Verse 6 and 8; Isaiah 53:10)
 - (2) After the sacrifice was made, Isaac went home again. (Verse 5; Acts 1:11; Ephesians 4:8-9)
- 6. Verse 7.
"Where is the Lamb?" Who is worthy? Where will one be found? John the Baptist answers Isaac in John 1:29.
 - a. Lamb for a Person. Genesis 4:4
 - b. Lamb for a Family. Exodus 12:3
 - c. Lamb for a Nation. John 11:50
 - d. Lamb for a World. John 1:29
 - e. Lamb for a Universe. Revelation 5:13
- 7. Verse 8.
 - a. "God will provide Himself." It is God who does the providing. God is the author of salvation. (II Corinthians 5:18)
 - (1) Lamb of God prophesied. Genesis 22:8
 - (2) Lamb of God typified. Exodus 12:5-6
 - (3) Lamb of God identified. John 1:29
 - (4) Lamb of God crucified. Isaiah 53:7
 - (5) Lamb of God glorified. Revelation 5:6

- (6) Lamb of God magnified. Revelation 5:12
- (7) Lamb of God satisfied. Revelation 19:7; 21:9
- b. "Will provide." God sees the need. He will meet it. (Isaiah 59:16; Ezekiel 22:20)
- c. "Went ... together." Again I say that Moriah was not forced upon Isaac. They went together. (John 4:34; John 5:17; John 5:19-20; John 16:32)
- 8. Verse 9. Isaac is bound. (Sin will bind you).
 - a. Cords with which Isaac was bound are typical of the nails which bound Christ to the cross. Not the nails but love bound the Savior. It was the love of the Father to the Son, the love of the Son to the Father, and the love of both to man; a threefold cord that is not easily broken. (John 3:16)
- 9. Verse 10. "Took the knife to slay his Son".
Though in practice it was by wicked hands that Christ was slain, it was God who brought it about. (Acts 2:23)
- C. TRIUMPH. Genesis 22:11-24.
Abraham was prepared to give God his best. Faith can do no more. At the right moment and not before, God stayed Abraham's hand.
 - 1. Verse 11.
 - a. "Angel of the Lord". The name "Elohim" has been used in this chapter until verse 11. (Compare verse 1 and 3 and 8 and 9) The reason for the change in the name used "JAWWEH" is because the Redeemer is now dealing with Abraham, and is going to renew the redemptive promises to him.
 - b. "Called ... out of heaven". Divine intervention took place.
 - c. "Abraham, Abraham". Double names in the Scripture speaks of both triumph and urgency. A.T. Pierson says: "In such cases where words or phrases are found twice, it is usually, if not uniformly, either for confirmation, completion or contrast." (Job 33:14; Job 40:5; Psalm 62:11)
 - (1) Other double names are ten in number, the number of totality.
 - (a) Abraham, Abraham. (Genesis 22:11)
 - (b) Jacob, Jacob. (Genesis 46:2)
 - (c) Moses, Moses. (Exodus 3:4)
 - (d) Samuel, Samuel. (I Samuel 3:10)

- (e) Martha, Martha. (Luke 10:41)
- (f) Simon, Simon. (Luke 22:31)
- (g) Saul, Saul. (Acts 9:4)
- (h) Jerusalem, Jerusalem. (Matthew 23:37)
- (i) My God, My God. (Matthew 27:46)
- (j) Lord, Lord. (Luke 6:46)

2. Verses 12-14

We see the substitute, "the ram". There was no substitute at Calvary. He was the only substitute. (II Corinthians 5:21) Isaac, though offered, does not die, but something does die there on Mt. Moriah. He does offer up that which is typical of a sinless victim the Lamb of God.

a. "Ram".

- (1) Speaks of a maturity and energy. Its "horns" are the symbol of strength.
- (2) Christ was held by the strength of his love to all the precious work that was needed for the glory of God, and the gratification of the Father's heart, so that "many sons" might be brought in.
- (3) No one type is complete in itself; the "Ram" is needed to complete the picture.
- (4) Death of Christ for His people is set forth in four ways.
 - (a) As a Ransom. (Matthew 20:28; I Peter 1:18; I Timothy 2:6; Galatians 3:13)
 - (b) As a Propitiation. (Romans 3:25; I John 2:2)
 - (c) As a Reconciliation. (Romans 5:10; II Corinthians 5:18-19; Ephesians 2:16; Colossians 1:20)
 - (d) As a Substitution. (Isaiah 53:6; I Peter 2:24; 3:18; II Corinthians 5:21)

b. "Jehovah-jireh" - the Lord will provide. (Philippians 4:19) God has provided thru His Son:

- (1) Past - a Savior.
- (2) Present - an Advocate.
- (3) Future - a King.

3. Verse 19. The ascension is inferred by this verse which omits the name of Isaac, leaving him figuratively in the mount. The Resurrection of Christ is inferred by looking at Hebrews 11:19.

4. Verses 15-19. God confirms His covenant with Abraham.
 - a. This was the pre-incarnate Christ who called Abraham. He may or may not have seen the angel. Here is another form of theophany.
 - b. The Lord repeats His promises and covenant and this time accompanies it with an oath. This is the sixth promise and is quoted in Hebrews 6:13-20, showing the immutability of God's promise.
 - c. Here in Genesis is the most complete promise. Blessing, fruitfulness and final victory for all Abraham's seed: earthly and the heavenly.
 - (1) Star Seed - children of Abraham by faith.
 - (2) Sand Seed - Abraham's earthly children, the Jews.
5. Verses 20-24. The offspring of Nahor is given in these verses. This is the link that connects this family tree to the story that follows in Chapter 24. In these verses we are:
 - a. Introduced to Rebekah's background and family.
 - b. Shown that Isaac's bride was not a foreigner, but a member of Terah's family. Notice that out of the eight, God chooses one, and it's the youngest.

NOTE: The Bible gives us six prophecies concerning the Jews.

- a. They were to be scattered. (Deuteronomy 28:63-64. Jews are found in every land.)
- b. They were to be separate. (Numbers 23:9. They possess a racial self-consciousness unequalled in history.)
- c. They were to be money lenders. (Deuteronomy 15:6; 28:12. Money markets today are in the hands of the Jews. Written 3,500 years ago.)
- d. They were to be persecuted. (Deuteronomy 28:64-67. Read history.)
- e. They were to be preserved. (Leviticus 26:44; Jeremiah 30:11. Moses - Burning bush.)
- f. They will be restored. (Deuteronomy 30:1-5; Isaiah 11:11-12; Jeremiah 23:3-8)

III. Burial of Sarah. Chapter 23.

- A. The death of Sarah. (Verse 1-2) She was 127 years old. We believe this is the only case where the age of a woman is given in Scripture. (At death)
- B. The grave is obtained. The cave of Machpelah. (Verses 3-18)
- C. And Sarah is buried there in the cave of Machpelah before Mamre; Hebron in the land of Canaan. (Verse 19)
 - 1. Abraham was careful in his dealings concerning material things with others.
 - a. Notice his attitude toward Lot in their separation.
 - b. Notice his attitude toward the King of Sodom.
 - c. Notice here his concern and purpose not to receive anything from these Canaanites as a gift. Evidently God would teach us a lesson from these instances so carefully recited by the Holy Spirit in the life of Abraham.
 - 2. Abraham's care in the matter of a burying place shows he had thought to the future when his seed would possess the land.
 - 3. Possibly he was thinking as well of the day of resurrection. These great Old Testament saints not only lived by faith, but died in faith. (Hebrews 11:13)
- D. The death of Sarah, typical of Israel dispensationally set aside (Romans 11) until the "fullness" of the "Gentiles" is come in. (Romans 11:25)

IV. Bride for the son. Chapter 24.

- A. Mission of the servant. Verses 1-10 (John 16:13-15)
 - 1. Eliezer is unnamed but is named back in Genesis 15:2.
 - 2. His name means "God the helper" - "one sent along side of. Greek - "Parakletos".
 - 3. Type of the Holy Spirit. He selects and calls the Bride.
 - a. Attended to the affairs of Abraham and Isaac. (Verses 1-2)
 - b. He was sent by the Father. (John 14:26) He had been with Abraham from the beginning.

- c. He was sent in the name of the Son. (John 14:26)
 - d. He did not speak of himself. (Verse 33) Glorified Isaac. Exalted another.
 - e. He revealed the things of Isaac. (Verse 35)
 - f. He witnessed for the Master. He is to speak a message received from another.
 - g. He was well supplied for the journey. (Verse 10)
 - h. He showed Rebekah things to come.
 - i. He guides all the way home. (Verse 61) He never left her. He knows the way home for He has been there before.
 - j. He didn't go home without Rebekah. (Verse 63)
 - k. He presented the bride to Isaac. (Verse 65)
4. Abraham's servant vows to find a bride. Verses 1-9
- a. Isaac is forty years old when this event transpired. (Genesis 25:20)
 - b. The most faithful servant of the household was chosen to make the search. (Verse 2)
 - c. The seriousness of his task was made known. (Verse 3)
 - d. Extreme care was to be taken that the bride be taken from a certain background; pure Semitic stock of Abraham. (Verse 3-4)
 - e. God would direct his servant. (Verse 7)
5. Servant and his search for Isaac's bride. (Verses 10-51)
- a. He asked for divine guidance. (Verse 12)
 - b. The request to God was specific. The one he was looking for was one ready to serve, courteous, unselfish, physically strong. (Verses 13-14)
 - c. There was to be special care on the part of the servant so he would not miss the one whom God had chosen for Isaac. (Verse 15-18)
 - d. He meets her family, states his mission and asks permission to take the young woman back to the side of Isaac. (Verses 29-49)
- B. Miracle at the well. Verses 11-20
- 1. Well is Christ. Water is symbolic of salvation. (John 4:14)
 - 2. It is at the well that Eliezer met Rebekah and he never left her until she reached Isaac in the field.
 - 3. We met the Holy Spirit (servant) at the well of the water of salvation. (Isaiah 12:1-6)
 - 4. Moses and Jacob find their brides at a well.

- C. Message the servant delivered. Verses 32-49 (It was a message all about Isaac and no one else.)
1. Isaac is out of sight for ninety-two verses. In Genesis 22:19, his name is omitted. (Leaving him resurrected from the dead and ascended) (Genesis 22:13-24:62. Compare Acts 1:9)
 2. Not to get a bride from the Canaanites. (Verse 3 & 37)
 - a. Not be to unequally yoked, not unsaved or an enemy. (II Corinthians 6:14-17)
 - b. The bride of Christ is to be a chaste virgin. (II Corinthians 11:2)
 - c. Without spot or blemish or any such thing. (Ephesians 5:27)
 3. Isaac is now on resurrected ground, he must have a resurrected bride.
 - a. She was the daughter of Bethuel, the eighth and youngest son of Milcah and Nahor, Abraham's brother. (Genesis 22:20-23)
 - b. The number eight is a resurrection number:
 - (1) David was eighth son of Jesse. (I Samuel 16:1-13)
 - (2) Feast of Tabernacles lasted seven days, but the holy convocation was on the eighth day. (Leviticus 23:36)
 - (3) Word "born" occurs eight times in John 3:1-8.
 - (4) Noah was the eighth person. (II Peter 2:5)
 - (5) Zacharias was of the order of Abia which was the eighth. (Luke 1:5; I Chronicles 24:10)
 - (6) In Genesis 17 God makes an everlasting covenant with Abraham, and the command is given, "he that is eight days old shall be circumcised among you.
 - (7) Isaac's name is mentioned eight times in Genesis 24. He is a type of Christ, the heavenly bridegroom. The "Resurrection and The Life".
 - (8) The names of our Lord in the New Testament such as "Soter", Savior, 1408 divided by 8 equals 176; "Kudos", Lord, 800 times divided by 8 equals 100; "Christor", Christ, 1480 times divided by 8 equals 185; "Messias", Messiah, 656 times divided by 8 equals 82.
 - (9) Our Lord rose from the dead on the eighth day.

(10) "Bride" occurs only eight times in the Bible reminding us that she is waiting a joyful resurrection. Bridegroom is only mentioned 16 times.

(11) There are eight resurrections (apart from Jesus) mentioned in the Bible. Three are in the Old Testament. Three are in the Gospels and two are in Acts.

4. Isaac was offered and then he went home.
5. Isaac arrived home, then the servant was sent to seek and secure a bride for him. Eliezer went to one that was afar off.
6. Isaac was the sole heir to all his father's possessions. (Hebrews 1:2)
 - a. He was Abraham's only son by Sarah.
 - b. Isaac also received all his father's possessions. (Genesis 25:5-6; Genesis 24:36)
7. Isaac stayed at home while the servant sought his bride. He remained in Canaan, as Christ in heaven.
8. Rebekah was Abraham's love gift to Isaac.
9. Isaac, Adam, Joseph and Christ waited for their brides.
10. Isaac met her away from home, in the field. (Field is the world) He went out to meet her. (I Thessalonians 4:16-18; Matthew 13)
11. Isaac was revealed by Eliezer.
12. Isaac received a bride after Sarah died. Sarah is a type of the Jewish nation.
13. Rebekah was taken by Isaac to the father's house.
 - a. First time anyone has ever visited the Father's house. Saints are not there yet - they are in paradise.
14. Isaac married her, loved her, and comforted her. (Verse 67)

NOTE: Custom was to marry, then fall in love; westerners fall in love, then marry. First mention of love is in Genesis 22:2 - Father's love for the Son; Second Mention of love is in Genesis 24:67 - showing love of the Son for bride (church). Isaac loved her, 'whom having not seen'; through the testimony of the unnamed servant. (I Peter 1:8)
15. The servant asked Rebekah to do three things. (Compare I Peter 1:8)
 - a. To believe a man she had never met before.

- b. To go to a place she had never been before (Land of Abraham).
 - c. Marry a man she had never seen before.
- NOTE: When the heavenly Eliezer came to me, He presented the same three things to every other sinner he seeks.
16. The engagement is revealed in verse 58, "Wilt thou go ...r "I will go."
- D. Materials for the Bride. Verse 53
- 1. Silver - Redemption or Regeneration
 - a. In Scripture silver is a symbol of salvation. (Exodus 30:11-16; Exodus 38:25-28)
 - b. The boards of the tabernacle (type of the believer) rested on sockets of silver, foundation of redemption. (Exodus 26:15-25)
 - 2. Gold - Our Lord not only redeems us, He also must enrich us. (Ephesians 1:7)
 - a. Gold is typical of God's glory and riches. We are saved by His grace, we are enriched by His glory. (Romans 9:23; 10:12; 11:33; II Corinthians 8:9; Ephesians 1:18; 2:7; 3:8; Philippians 4:19; I Timothy 6:17)
 - 3. Raiment - clothing or righteousness. (Luke 15:22 - "Best Robe"; Isaiah 61:10)
 - a. She needed suitable clothing for the long journey home.
 - b. She needed a wedding dress to meet her Isaac.
 - 4. Isaac was the richest man in the world, and he provided all for the bride. (Matthew 22:11-12)
 - a. Rebekah did not work for anything or for any gifts. There is a difference between salvation by grace and salvation by works.
 - b. God provides all. After the animal was sacrificed, what they needed was clothing (raiment). (Genesis 3:21) This is provided in Christ.

NOTE: She confesses what she is and who she is after Isaac's jewels are put on her. (Genesis 24:24)
- E. March on the way home. Verses 58-61.
- NOTE: Verse 61 - She "arose"; she "followed the man". The Church has been on her way since Pentecost; it has been a long journey.

1. She was leaving her family.
2. She was listening to the word of the servant.
3. She was learning about Isaac.
4. She was leaning on the Eliezer.
5. She was longing for Isaac.
6. She was looking for Isaac. (Verse 64)
7. She loved Isaac although she had never seen him.

NOTE: a. It was across a country desert.
 b. It was upon a camel.
 c. It was with a comforter.

- F. Meditating in the field. Verse 63. (Meditate - to pray.)
1. First time Isaac is revealed since Mt. Moriah (92 verses).
 2. Typical of the long period of time between the two appearances of Christ, first coming and second coming.
 - a. He hath appeared to put away sin.
 - b. He doth now appear in Heaven for us.
 - c. He shall appear for those that wait for him.
- G. Means of travel. Verses 61 and 63.
- NOTE: Camel - the name means:
- a. Burden bearer.
 - b. Weaner. Each step of those camels took them further away from (family) world, but a little closer to Isaac.
1. There were 10 camels. Ten is the number of totality in Scripture.
 2. Camels are faithful.
 3. Camels are obedient (Genesis 24:11)
 4. Camels will go a long way to reach others. To those afar off.
 5. Camels carried the things of Isaac. Grace brings the things of Christ to the believer.
 6. Camels are a type of the grace of God.
- H. Marriage of bridegroom. Verses 64-67.
1. Isaac marries her before night, before the night of the great tribulation.
 2. The journey was not undertaken with the salvation of Rebekah as its supreme purpose, but to the glory and comfort of Isaac.
 3. Isaac brings her, takes her, and loves her.

4. In the last four verses of Chapter 24, Rebekah ceases to be the central figure. It is all Isaac. (It is all Jesus in eternity.)
5. "She became his wife." The marriage of the Lamb will come. (Revelation 19:7)

V. Benefits of the saint. Chapter 25.

NOTE: For the following notes, I am going to quote from a small book I came across some 40 years ago entitled Studies in Genesis, by Louis Entzminger.

A. Abraham's descendants by Keturah and his death. Verse 1-11.

1. Abraham marries Keturah. (Verses 1-4) Abraham's posterity from Keturah no doubt typifies the millennial nations. This took place after Isaac's marriage (which is typical of the marriage of the Lamb, that is, after the church is completed and this dispensation closes). As we know, Israel will be restored. Then follows in full measure the blessing that is to come to "all the families of the earth."
2. But Isaac is the heir of all things. (Verses 5-6) Others received gifts but Isaac is the heir.
3. The death of Abraham. (Verses 7-11) Abraham was 175 years old when he died. Esau and Jacob were lads of 15 years of age when Abraham died. "Gathered to his people" is used of six persons and only six in the Bible.
 - a. Abraham - Genesis 25:8
 - b. Ishmael - Genesis 25:17
 - c. Isaac - Genesis 35:29
 - d. Jacob - Genesis 49:29-33
 - e. Aaron - Numbers 20:24
 - f. Moses - Deuteronomy 32:50

B. Abraham as a type - a multifarious type.

1. Type of the Father in that he purposes that his son is to have a "selected" and "called" bride.
 - a. His desire for children. (Ephesians 1:5)
 - b. In his making a feast at the weaning of Isaac. (Matthew 22)
 - c. In offering up his only son, Isaac. (John 3:16)

- d. In sending for a bride for his son. (Revelation 21:9)
 - e. In appointing his son heir of all things. (Genesis 25:5)
2. Abraham a type of Christ.
 - a. In leaving his father's house at the call of God.
 - b. In that he was the one through whom all the families of the earth are to be blessed.
 - c. The kinsman-redeemer of Israel.
 - d. The holder of the headship of the nations.
 3. Abraham a type of the church - faithful believers.
 - a. He was a stranger and a pilgrim in the earth.
 - b. Leaving his home in Ur of the Chaldees he found none in Canaan. (Only in a burying place)
 - c. He lived in a tent - a temporary abiding place; looking for "a city which hath foundations."
 - d. He refused to be enriched by the gifts of the world - rejected the favors of the king of Sodom.
 - e. Though he tabernacled in Canaan, he was absolutely separate from the Canaanites - "in the world but not of the world."
 - f. His strangership displayed in seeking a wife for Isaac, not in Canaan, but in Haran.
 4. Abraham was a type of Israel.
 - a. He was the one to whom God gave the land of Palestine.
 - b. The one with whom God entered into a covenant - the covenant of promise.
 - c. Divinely preserved while dwelling in a strange land. (See Genesis 20)
 - d. After a checkered career supernaturally quickened in his old age.
 - e. Ultimately joined to the Gentiles. (See Genesis 25)
 5. The "father of all believers" was a sample believer. Study Abraham's life and compare your own as a believer. Notice his great faith and yet the inconsistency of his life. Like Peter, one day he is the most courageous man in the world; and the next day he is quailing and afraid to own his wife as his own. Like Elijah, he could smite the prophets of Baal one day; and even in the same day quail before a Jezebel. Like Israel he could shout and sing the praises of Jehovah one day, and the next he is on the way to Egypt - the world, to be sustenance. Surely Abraham was a sample believer. Remember that this is an ancient

record; but it is a story from the "living Word of God", and is as applicable today as when written over 4000 years ago.

VI. The Covenant confirmed to Isaac. Chapter 26

- A. The typical character of Isaac is seen in statement, "I will make thy seed ... as the stars of the heaven." This is contrasted with, "I will make thy seed as the dust of the earth." (Genesis 13:16) Both expressions were used in the pronouncement of the covenant to Abraham.
 - 1. The former (Genesis 15:5) referring to Abraham's spiritual seed. (Galatians 3:29)
 - 2. The latter to his natural descendants.
- B. Since Isaac in typology is seen in relation to the church (Genesis 24), it is fitting that the above expression be used in the confirmation of the covenant to him.

Life of Jacob

Genesis 25:24-49:33

Discipline of faith - this discipline, marked by the conflict between the energies of the flesh and the Spirit, reveals the Sovereignty of God and, in connection with this, the exhibitions of His grace. Nowhere in the Old Testament is Divine Grace more clearly seen than in the eventful life of Jacob.

NOTE: In Romans 9:13, the quotation is not from Genesis, but from Malachi 1:2-3. Eternal and unconditional condemnation is not seen in this statement. In Malachi true character of Edom (Esau) is definitely established. The manifest and perpetual wickedness of the descendants of Esau determine God's attitude toward hatred. There is nothing of a deliberate Divine rejection of Esau in Genesis. The only affirmation is with respect to God's choosing Jacob, an action wholly compatible with the right of divine sovereignty.

It is deeply interesting to the spiritual mind to mark how sedulously the Spirit of God, in Romans 9, and indeed throughout all Scripture, guards against the horrid inference which the human mind draws from the doctrine of election. When God speaks of "vessels of wrath", He simply says, "fitted to destruction"; He does not say that God fitted them. Whereas, on the other hand, when he refers to "vessels of mercy", He says, 'whom and afore prepared unto glory". This is most marked.

Turn for a moment to Matthew 25:34-41, and find another striking and beautiful instance of the same thing.

When the King addresses those on His right hand, He says, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the Foundation of the world". (Verse 34) But when He addresses those on the left, He says, "Depart from Me, ye cursed". He does not say "cursed of My Father". And further, He says, "Into everlasting fire prepared (not for you, but) for the devil and his angels". (Verse 41)

In a word, "the", it is plain that God has "prepared" a kingdom of glory, and "vessels of mercy" to inherit that kingdom; but He **has** not prepared "everlasting fire" for men, but for "the devil and his angels";

nor has He fitted the "vessels of wrath", but they have fitted themselves.

The Word of God as clearly establishes "Election" as it sedulously guards against "Reprobation". Everyone who finds himself in heaven will have to thank God for it, and everyone that finds himself in hell will have to thank himself.

Note that in Abraham we have a type of the Father; in Isaac a type of the Son; and in Jacob a type of the Spirit, brought out especially in the conflict resulting from the dominance of the flesh in the early life of Jacob. (Note particularly Genesis 32 in this connection and Romans 7 and 8).

- I. Jacob, the Supplanter. Genesis 25:24-32 Characterized by deception.
 - A. The sale of the birthright. Genesis 25:27-34
 - B. The stealing of the blessing. Genesis 27
 1. The advice of Rebekah reveals her woeful lack of faith, particularly in the light of Genesis 25:23.
 - a. She should have encouraged Jacob to wait on the Lord in this instance, trusting God to accomplish what He had promised.
 - b. The "voice of God" rather should have been obeyed. (Genesis 27:8)
 2. In the light of this chapter, the illustration of Esau in Hebrews 12:16-17 does not apply to apostasy.
 - a. It was a case of Esau's seeking "to change" his father's mind.
 - b. There is no indication of true repentance to God on Esau's part.
 - C. The serving for a bride. Genesis 28:1-31:35
 1. God confirms the Abrahamic covenant to Jacob at Bethel. (Genesis 28)
 - a. This is remarkable in its dispensational typology.
 - b. In his sojourn at Padan-Aram, Jacob typifies Israel out of the land in dispersion.

- c. There is the assurance of return to the land, and after chastening and corrective discipline, ultimate blessing in the land.
 - d. "Thy seed shall be as the dust of the earth". (Verse 14)
 - (1) This expression applying to the natural descendants is especially fitting in the case of Jacob, a type of the nation Israel, in contrast to Isaac, a type of Christ, especially in His relation to His Church.
 - (2) In sovereign grace, God assures Jacob of His unconditional promises as set forth in the Abrahamic covenant.
2. No appearance of Jehovah to Jacob during his 20 years in Padan-Aram.
- a. Jacob reaps what he has sown. (Galatians 6:7-8)
He is deceived by Laban.
 - b. The genealogy of Christ is connected, not with Rachel, but with Leah.
 - c. The names of the sons of Leah are interesting.
 - (1) Reuben - "Behold a Son".
 - (2) Simeon - "Hearing".
 - (3) Levi - "Joined".
 - (4) Judah - "Praise".
 This is the order of the Gospel.
 - d. Leah represents the Gentiles, Rachel, Israel.
 - (1) Rachel is the mother of Joseph, a remarkable type of Christ particularly in His relationship to Israel's future blessedness, when Christ shall deliver His brethren.
 - e. Jacob for the first time wants to return after the birth of Joseph. (Genesis 30:25)
3. Genesis 31 reveals the marvelous overruling providence of God. There is much that is sordid; amidst craft, deceit and lying, the hand of God is seen overruling and making the wrath of man to praise Him.
- D. The struggle for the blessing. Genesis 32
- 1. The vision at Mahanaim. (Verses 1-2)
 - a. The angels "met" him. The word is significant.

- (1) Jacob is now returning to the land of the covenant promises.
- (2) His probationary period is at an end, the parenthetical period of his life in which it was impossible for Jehovah to execute any of the terms of His great covenant.
- b. The angels are divine ambassadors assuring him of Jehovah's power and protection.
 - (1) So long as Jacob was out of the land, the values of the covenant were inoperative.
 - (2) The blessings of the covenant were directly associated with the land in sure measure, that departure from the land constituted a withdrawal from the limited sphere of the covenant's operations.
2. The mission to Esau. (Verses 3-21)
 - a. Jacob first strengthened his position by a strategical maneuver with his accustomed shrewdness. (Verses 7-8)
 - (1) How typical is Jacob of Mr. Average Christian!
 - b. Jacob betook himself to pray as a last resort.
 - c. Jacob's prayer is remarkable. (Verses 9-12)
 - (1) It is a pattern prayer.
 - (2) It is the first recorded prayer in the Bible.
 - (3) The elements of the prayer.
 - (a) He approached God, not merely as Creator, but in His covenant relationship.
 - i) God is our Father, and His Fatherhood constitutes the ground of prayer.
 - (b) Jacob pled the promises of God, thus casting himself upon the work of God.
 - i) He pled a definite promise. (Verse 9)
 - ii) Our prayer life will be more effectual if we plead definite promises; if we avoid praying in generalities.
 - (c) Jacob acknowledged his utter lack of personal merit.
 - i) It is the grace of God alone which has made possible the relationship of prayer.
 - (d) Observe Jacob's motive in praying.
 - i) Jacob was concerned with God's glory (Verse 12); if he and his family were

killed by Esau then God's promise could not be fulfilled.

- ii) The highest motive in prayer is the glory of God! (John 14:13)
- iii) So much of our praying is infected with the repulsive germ of selfishness. There is more selfishness exhibited in the prayer life of the average Christian, than in any other phase of his Christian experience.

NOTE: The foregoing is suggested by Pink, with personal notation added.

- 3. Jacob at Penuel. (Verses 22-32)
 - a. This night experience was neither a dream nor a vision, but an actual experience.
 - b. Jacob resumes scheming. (Verses 13-21)
 - (1) How short a journey from the citadel of faith to the wilderness of unbelief.
 - (2) It was Jacob's motive in sending the present that reveals his unbelief.
 - c. That Jacob was a believer is evident from his prayer. (Verses 9-12)
 - d. That the old evil nature was still present with him is evident in these verses. The heavenly wrestler must weaken the flesh of Jacob before he can bring him to the place of blessing and power.
 - e. The ground of verses 22-32 is the ground of Romans 7.
 - f. The most important crisis in the life of Jacob. (Verse 24)
 - (1) This "man" is designated "the angel". (Hosea 12:4)
 - (a) The Angel of the Lord, or the Lord Jesus Christ in a theophanic manifestation.
 - (b) In Judges 13:18, the word "secret" is the same as the word "wonderful" in Isaiah 9:6.
 - (2) Jacob must have been aware of the identity of the "man" in view of his statement in verse 30.

THE CAMELS WERE COMING

- g. Jacob was not wrestling with this man to obtain a blessing, instead, the man was wrestling with Jacob to obtain some object from him.
 - (1) It was to reduce Jacob to a sense of his nothingness.
 - (2) It was to cause him to see what a poor, helpless and worthless creature he was.
 - (3) It was to teach us through him the all important lesson that in recognized weakness lies our strength. (Pink)
- h. Verse 26.
 - (1) In his weakness Jacob could do nothing more than CLING - to lean his entire weight on Him. (Romans 7:25)
 - (2) "I will not let thee go, except thou bless me." This is exactly what God wanted, Jacob's willing surrender. Thus Jacob is brought to the end of himself. (Romans 7:24)
 - (3) God wished Jacob to realize that only by divine grace he could meet Esau and enter Canaan; that he could not overcome by guile and enter by cleverness; that only by mercy, grace, and favor could his difficulties be met and his way be prospered. (Thomas)
- i. Verse 30.
 - (1) Penuel was a noteworthy landmark in Jacob's spiritual history. It was the third occasion and culminating point of a special divine revelation.
 - (a) Bethel - where the House of God reminded and assured him of the divine presence.
 - (b) Mahanaim - where the Host of God taught him the divine power.
 - (c) Penuel - where he was led beyond the ideas of God's presence and power to that of divine favor and fellowship.
 - (2) The "face" of God is used constantly in Scripture as a symbol of favor, friendship, fellowship ... and in the believer's life fellowship is the highest of our spiritual privileges. (I John 1:3) (Thomas)

j. Verse 32

- (1) Jacob limped the remainder of his days.
- (2) It was a solemn reminder that the flesh is ever with the believer with its corruption of sin until the day of its regeneration. (Romans 8:23) It is never eradicated!

II. Israel, the Prince. Genesis 33:1-49:33

A. The meeting of Jacob and Esau. Genesis 33

1. This chapter emphasizes a solemn spiritual lesson. It is one thing to be privileged with a special visitation from or manifestation of God to us, but it is quite another thing to live in the power of it. (Pink)
2. Jacob's experience here reminds one of the sequel to the transfiguration. (Matthew 17) Unbelief prevented the cure of the lunatic child. How quickly it followed the manifestation of glory.

B. The dishonor of Dinah. Genesis 34

1. The principle of Galatians 6:7 is clearly seen in operation in this chapter.
2. If Jacob had returned to Bethel, this shame would never have come to him.
3. Jacob failed to recognize and meet his parental responsibility with respect to Dinah.
4. Jacob should have asked himself the question before settling in Shechem, "How will the elements of this environment affect me and my family?"
5. This frank and candid narrative revealing the sordid details of the repulsive adventures of sin is a strong internal evidence of the authenticity and inspiration of the Scriptures.

C. The return of Jacob to Bethel. Genesis 35

1. The command of God given in verse 1 would hardly have seemed to have been necessary. Where else could Jacob go, or what other place would have been more appropriate?
 - a. He had deceived Laban so there was no place for him there; because of a former deception, he

wished to avoid Esau; he now had every reason to flee Shechem after the deceit which his sons practiced there. Where else was there to go save to Bethel?

2. The nearer Jacob gets to Bethel, the House of God, the more conscious he is of the disorders in his own house. The idols carried by Rachel should long hence have been buried. (Verses 2-4)
 3. As they neared Bethel, the power of God was increasingly manifest in their behalf. (Verse 5) Always, the power of God is associated with the presence of God.
 4. El-Bethel, the God of His own house. (Verse 7) Hitherto (Jacob) had known only a God that belonged to him; now he is to learn and own that he belongs to God. (Grant)
 5. The mention of Deborah (Verse 8) is significant since no mention of her is made since the time Jacob had left his father's house. (Chapter 28)
 6. God had appeared to him just before he entered Padan-Aram, and He now appears unto him again when he comes out of Padan-Aram. (Verse 9)
 - a. All the years spent with Laban and in Shechem were lost as far as advancing the covenant purposes of God.
 - (1) Hebrews 11:29-30. There is no mention made of any event in the course of Israel's history between the Red Sea and Jericho. The forty years of wandering in the wilderness, resulting from Israel's unbelief, are passed over. Nothing of faith was exhibited in that period.
 7. Notice the double name given Rachel's son. (Verse 18)
 - a. Benoni - son of sorrow, and Benjamin - son of the right hand.
 - b. Here is an expressive type of Christ in His humiliation and exaltation. (Philippians 2:5-11)
- D. The generations of Esau. Genesis 36
1. The name of Edom. (Verse 1)
 - a. The name is applied to Esau in reference to the peculiar color of his skin at birth and his inordinate craving for red pottage.

- b. The name is introduced here because it formed the national designation of Esau's posterity.
 - 2. At last a complete separation has been effected between Jacob and Esau. (Verse 6)
 - a. From this point on Edom (the modern Arabs are descendants) became Israel's most treacherous foe. (Obadiah 6-8)
 - b. From the concubine of Eliphaz was born Amalek, one of the terrible enemies of Israel with whom there was to be continual warfare. (Exodus 17:8, 14)
 - 3. The title "dukes" is used in the Pentateuch of the Edomite princes. (Verse 15) It refers to the chieftains of tribes.
- E. The shame of Judah. Genesis 38
 - 1. Historically, this chapter precedes Chapter 37.
 - 2. "Canaanite" signified "the merchantman" and "Shuah" means "riches". (Verse 2)
 - a. The meaning of these names gives us the leading characteristics of the Jews during the centuries from the Cross. No longer are they the settled husbandmen and quiet shepherds as of old but, instead, travelling merchants, and "riches" has been their great pursuit. (Pink)
 - 3. Tamar's sin narrated in this chapter, so dark and vile, exhibits the grace of God. (Verse 6)
 - a. Her name and the names of her two sons are included in the genealogy of Christ. (Matthew 1)
 - b. She is one of four women whose names are included in the Matthew genealogy. (See Gaebelien on Matthew for the significance of these four women being included in the genealogy.)
 - (1) Salvation from sin - Tamar.
 - (2) Thru Faith - Rahab.
 - (3) Apart from law - Ruth.
 - (4) Eternal - Bathsheba.

Life of Joseph

Genesis 37:1-50:26

The sufferings and glory of faith. Joseph represents the most complete and remarkable type of Christ to be found in the Old Testament. Pink shows at least 100 points of comparison between Joseph and Christ. In this connection, it is interesting to note that more space is given narrating the life of Joseph than is given to Abraham. "Joseph, from his very position, as the culmination of the whole of the biographies of Genesis, suggests the full perfection which we find in Christ." (Ridout). The chronicle of the life of Joseph submits neatly to a two division analysis: 1) His rejection and humiliation (Chapters 37-40); 2) His restoration and exaltation. (Chapters 41 - 50) (I Peter 1:11) Isaac is a type of Christ in His redemptive work, especially as it relates to the Church (Genesis 24); Joseph is a type of Christ chiefly in relation to His earthly people Israel.

- I. Joseph in rejection and humiliation. Genesis 37:2-40:23
 - A. His early life. Genesis 37

Pink points out seven features in verses 2-4 illustrating how Joseph prefigures Christ.

 1. The meaning of his name.
 - a. Joseph means "adding". The first Adam was the great "subtractor", the last Adam was the great "adder". (Hebrews 2:10)
 - b. Joseph's second name means "revealer of secrets". (Genesis 41:45; Luke 2:34-35, noting especially the words in verse 35, "that the thoughts of many hearts may be revealed".)
 2. By occupation Joseph was a Shepherd.
 - a. Several Old Testament characters prefigured Christ in this occupation (Abel, Jacob, Joseph, Moses, and David).
 - b. Our Lord's shepherdhood is a prominent feature of His earthly as well as heavenly ministry. (John 10:11; Hebrews 13:20; I Peter 5:4)
 3. His opposition to Evil. "And Joseph brought unto his father their evil report." (John 7:7)

4. His father's love. "Israel loved Joseph more than all his brethren." This speaks of the Father's love for His Only Begotten Son. (Proverbs 8:22, 30; Matthew 3:17; John 10:17)
5. His relation to his father's age. "He was the son of his old age."
 - a. Old age, translated into spiritual language, denotes the fact that Jesus Christ was the Son of God's eternity. From all eternity He was God's Son. He was not derived, but eternally begotten. (John 1:1; 17:5; Colossians 2:9; I Timothy 3:16)
 - b. Christ was the Eternal Son of God, truly, in the words of our analogy, "the Son of (His Father's) old age."
6. His coat of many colors.
 - a. Such garments were to be worn as a mark of distinction. (Judges 5:30)
 - b. This was the attire of unmarried princesses; a mark of honor, singling out the wearer as one of noble birth. (II Samuel 13:18)
 - c. This was Jacob's object to distinguish Joseph (born of Rachel) from his half-brothers (born of slave wives).
 - d. So Christ was marked off from all His brethren according to the flesh
 - (1) He was marked off as one of noble birth (the angelic annunciation to the shepherds, the star, etc.) marked off by outward signs of peculiar distinction and honor.
 - (2) At His baptism, the dove descending distinguished Him from all others John had baptized.
 - (3) The supernatural phenomena that accompanied His death again distinguished Him from all others who had died.
7. The hatred of his brethren. "They hated him and could not speak peaceably to him".
 - a. So Christ did two things: He revealed the Father's heart and He exposed man's enmity. (John 15:22-25)

B. Tested by adversity. Genesis 39 and 40.

- 1 Joseph becomes a servant. (Genesis 39:1)
 - a. Compare the self-humiliation of Christ in becoming a servant to the human race. (Philippians 2:6-7)
 - (1) But Christ became a bond-slave, for this is the word used in Philippians 2:7.
 - (2) He became a perpetual servant to man, as in Psalm 40:6, which is literally "mine ears hast thou digged". (Exodus 21:5-6)
2. Joseph is numbered with the transgressors. Genesis 40. (Isaiah 53:12)
 - a. Joseph's predictions came true.
 - (1) He pronounced blessing upon the butler and judgment upon the baker. (Genesis 40:20-22)
 - (2) Christ on the cross blessed the repentant thief, while judging the railing thief. (Matthew 24;35)

II. Joseph in restoration and exaltation. Genesis 41:1-50: 50:26.

A. He receives his brethren. Genesis 41-45.

1. Joseph is exalted to the place next to Pharaoh.
 - a. He was the 'revealer of secrets' (Genesis 41:45) and the 'savior of the world'.
 - b. In this we see a figure of our Lord's exaltation after His rejection and death to a place where all things are put beneath His feet.
 - c. It was here Joseph received his Gentile bride, as it is in the time of His rejection by Israel that our Lord has given to Him the Church who is to be His companion in glory. (Ridout)
2. The brethren of Joseph are brought to repentance as they come to him in their need.
 - a. The hour of trial which is to come upon the earth (Revelation 3:10) will test those who still cling to the claims attaching to the national name "Israel".
 - b. Joseph makes his brethren give this up.
 - (1) If they are to be brought into blessing, it will be thru the favor of unmerited divine grace, since they have forfeited everything through their rejection.

3. Jacob was required to surrender his last hope. (Genesis 43:13)
 - a. Since the presumed death of Joseph, all of Jacob's hopes have centered in Benjamin.
 - b. As Abraham, Jacob must give up the child of promise into the hand of God, to receive him back again with his long-lost son through whom all the blessing and glory were to be secured.
 - (1) Thus Israel must sacrifice their national hopes of greatness and glory, as typified in Benjamin, into the hands of a righteous God, and find that these hopes and claims are made good to them through the very one whom they have rejected and cast out. (Ridout)
 - c. How beautifully all of this illustrates the overruling providence of God, whether in connection with the individual sinner, or with the national Israel as a whole. (Psalm 76:10)

- B. Israel takes up residence in Egypt. Genesis 46-50.
 1. This is in fulfillment of the prediction made to Abraham in Genesis 15:13-14.
 - a. As Joseph becomes the Nourisher and Sustainer of His brethren, so he becomes a type of Christ in His relation to Israel in their millennial blessedness.
 2. The adoption of Joseph's sons. (Genesis 48)
 - a. Is significant as a commendatory act of faith. (Hebrews 11:21)
 - b. The Angel of Jehovah.
 - (1) Jacob declares this Angel (Verse 16) to be God Almighty (Verse 3).
 - (2) The Angel was clearly identified to Jacob. (Genesis 35:11; 31:11,13; 32:30)
 - (a) These passages throw considerable light upon the Old Testament problem of the identity of the Angel of Jehovah. (See Judges 13)
 - (3) The Name of God is thrice repeated. (Verses 15,16)
 - (a) The analogy of the three-fold blessing of Aaron (Numbers 6:24-26) would lead us to

expect that the name of God should be three times mentioned.

- (b) No created angel could in this manner be placed by the side of God, or be introduced as being independent of, and co-ordinate with, Him. Such an angel can only be meant as is connected with God by oneness of nature, and whose activity is implied in that of God.
 - (c) The singular "bless" (Verse 16) is here of very special significance. It indicates that the angel is joined to God by an inseparable oneness, and that his territory is just as wide as that of Elohim. (Hengstenberg)
- c. The blessing of Ephraim and Manasseh. (Genesis 48:16-20)
- (1) Reuben having lost the birthright, Joseph received a double portion in the persons of his two sons. (I Chronicles 5:1-2)
 - (a) Joseph fulfills the meaning of his name which is "adding" or "increase".
 - (2) The elder serves the younger, as in the case of Esau and Jacob.
3. Jacob's prophetic blessing upon his sons. (Genesis 49)
 Jacob's dying blessing constitutes a remarkable prophecy. This prophecy covers in a remarkable way the entire history of Israel, past, present and future. (Gaebelein)
- a. Reuben, Simeon and Levi show the character of the nation up to the time of Christ.
 - b. Judah points clearly to the period of this nation when our Lord was upon the earth (it is interesting to note that the prophecy respecting Judah is the longest, since it was of this tribe that the Messiah was to be born.)
 - c. Zebulun and Issachar, where the sea and commerce, indolence and service are prominent, describes Israel scattered among the nations during this age.
 - d. Dan shows Israel apostate during Antichrist. (Dan is left out in Revelation 7)

- e. **Gad, Asher and Napthali describe the godly remnant during the great tribulation.**
- f. **Joseph speaks of the second coming of Christ.**
- g. **Benjamin, the Son of the right hand, speaks of the righteous rule of the King.**

This chapter then is the Jewish counterpart of Revelation 2 and 3 where the future history of the church is previewed. (Grant)

- 4. **Joseph is not interred in Egypt. (Genesis 50:20-26)**
 - a. **Israel's future departure from Egypt is viewed by faith. (Hebrews 11:22)**

The book ends with a coffin in Egypt. It had begun with a perfect creation. What havoc sin has wrought!