



Bible Study by: Andy F. Nazario, Ph.D.

Introduction

In Mark, 13: 5 it states, “Jesus answering them began to say, take heed lest any man deceive you:” No one really wants to be deceived, not unless one wishes to believe a lie. The question becomes how to know what truth is. One way is to listen to others, yet then there is the risk of that individual being wrong or deceiving. Another way is to study the scriptures yourself. Really study, using all the tools available to understand. One could just read the Bible and try to let the Lord reveal what is written to them, or one can do research,. If we are to help others than, as in Ezekiel 44: 23 it states, “And they shall teach My People the difference between holy and profane, and cause them to discern between unclean and the clean,”

This work is directed towards those who wish to learn more of the Bible than that what is told to them. To ask questions, find sources, compare sources, and search for answers. To look into the sciences, the linguistic, and the anthropological studies. To study other volumes of the Torah and Bible. A literal study of Hebrew and Greek to English of the King James Bibles. It is to answer the questions in a non-denominational view without bias, or scientific bias.

For example, what do we really know about God? Do we really do what He expects of us? What about His Laws? Do we really know them? What about science, history and how they relate to the Word? Do they go along with what the Word says, or is evolution more factual than creation? “The fool hath said in his heart, ‘There is not God.’ They are corrupt, they have done abominable works, there is none that doeth good. ‘The Lord looked down from heaven upon the children of men. To see if there were any that did understand and seek God’. They are all gone aside, they are all together become filthy: There is none that doeth good, no not one.” (King James, Psalms 14:1-3).

As God opens ones eyes and ears, the hope is that we can hear and see the truth of this letter He sent to us. Baruch Ha ba B”shem Adonai, which is to say Blessed is He who comes in the name of the Lord.

We will need several tools to use in a study. Not limiting ourselves to just the Bible and comparing different versions, but to have a library of books and trusted sources available. Books like a good Strongs Concordance. One does not have to know Hebrew and Greek language, but a good Strongs Concordance, Tohor, and Greek to English Bible will help. In the Strong Concordance [6] make sure one is in the right section of Hebrew or Greek. As follows;

“In the beginning GOD created the heaven and the earth.” Genesis 1:1

Bible Word = Strong’s Number Hebrew section, Definition

Beginning = 7225, ray-sheeth, as in 7218, the first, a Place, a time, order of rank (as First Fruit), beginning, chief, first (fruits, part, time) principal thing.

Underlining is to show important words in the defined words to give a clearer meaning of the Hebrew words. There are no underlined verses in the Word itself but is done as a tool to bring out important points to the reader.

Blessed are they that do HIS commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” (King James, Revelation 22: 13-14)

Chapter One

Creation



“I AM Alpha and Omega, the Beginning and the End, the First and the Last.

“In beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. In Him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.” (King James, John 1:1-5)

We started with these words to study the Word of God, to show the beginning is the end.

This is a good place to start studying, the beginning. For before all was, His Word was, and He spoke, and all things came into being. Make a straight path in your study. In Hebrew it would be

the Ah-leph for the first and Taw for the last letter of the alphabet. One may notice that the Word begins with a Beth, and not an Ah-leph. Beth also stands for a house. Taw in ancient Hebrew was a cross and Ah-leph is power.

“In the beginning GOD created the heaven and the earth.” Genesis 1:1

This first sentence stands alone, a single statement and then stops with no other words to follow. Let’s examine the words and then look at some of the theories and laws of science. The word, beginning, comes from the Hebrew word, ray-sheeth. You can find it in the Strong’s Concordance under the Hebrew section (note, make sure you are in the right section for there is a Hebrew section for the old covenant (testament) and Greek section for the new covenant (testament)). Often a mistake occurs by looking in the wrong section or number, as 7225. You will need a Strong’s Concordance and a King James version of the Bible since the concordance works in conjunction with the King James. Other versions will have different translations and will not work well together due to words being translated differently. So, if you are really interested in an accurate study, those are the two main books. This will take some work on the part of the researcher, and it is strongly advised that you check things out for yourself, and not trust someone telling you. The only way to do this, is to have the right tools. God will not lead you the wrong way and each Hebrew letter and word, is a story in itself. Not to take the place of the Word, but to take us into new depths. Keep that in mind as you go through the Word, It is not studied in its entirety, but hopefully enough to show you the way and answer the major questions that people always ask, for God’s road is straight and we should not wonder off of it, or bring in biases or traditions. So, if you are bound by traditions, or bias (what we call scientific bias in research), then your research will suffer and not be accurate in His word with an understanding of true meanings, much as scientific bias is. When I first began to really study the Bible, I

wanted to get back to the earliest versions I could to try and get an understanding of what was originally stated, and how. The 1611 and 1599 Geneva Bibles. I then moved on to a Tora with English commentary.

Let's start with, Beginning of Creation

“In the beginning GOD created the heaven and the earth.” Genesis 1:1 (Companion Bible, 3)

Beginning = 7225, ray-sheeth, as in 7218, the first, a Place, a time, order of rank (as First Fruit), beginning, chief, first (fruits, part, time) principal thing.

Created = 1254, becer, to be sour, an immature grape, unripe grape.

Heaven = 8064, shamayim, shaw-mah'-yim, dual of an unused singular, shamech from an unused root meaning to be lofty, the sky (as aloft; the dual perh. Alluding to the visible arch in which the clouds move, as well as to the higher ether where the celestial bodies revolve): -air, X astrologer, heaven(-s).

Earth = 776, 'erets, unused root of to be firm, the earth (at large, or partitively a land): -X common, country, earth, ground, land, X nations, way + wilderness, world.

Some key words are underlined for consideration in understanding. First, notice the order of rank of words and sentences. Keep this in mind as you study, for later on you will see an order of rank in the ages of the earth, man, and time. You will also notice that God will use agriculture in teaching and telling us about the Word and Him. Thus the grapes and First Fruits, the first to be produced. Keep these also in mind as the harvest and the wine press of the end of times. This will be examined later.

In the **Torah it states [1]**;

“When God began to create the heaven and the earth”.

Note: the start of a new paragraph after that sentence, separating it from the next thought. It also shows a time period with the word “began”, as a beginning. It also states create and not formed.

To create is to make something, maybe from nothing. In the actual scrolls, the letters run in a string and are not divided as we divide words. The way one separates the letters into words is by key letters of Hebrew being surrounded by other letters. With a slight variation of the words, it shows how translations can create a variation and even possibly some confusion. Not wanting to be deceived, and wanting to know the truth, in the Holy Bible, 1611 Edition, King James Bible [44] the translator wrote a letter to the readers. It states that it took the best of studies available at that time. They translated the scriptures available to them and put them in one book for the king of England. An awesome task, and they did not have the knowledge and tools we have available to us today. With that in mind, to perform a correct study of the translations, and even the words, there needs to be a proper analysis. For example, you could translate the first sentence as in the first fruits were immature grapes, unripe, high up in the field. But it should not take away from the original text, but rather to work with it to open the thought to multiple levels of learning. What will be done is to do an analysis and qualitative inquiry, to look at provisional forms of truth.

In **The Septuagint**, The Researchers Library of Ancient Text Volume 3, it states it this way.

In the beginnig God made the heaven and the earth.

But the earth was unsightly and unfurnished, and darkness was over the deep, and the Spritit of God moved over the water.

And God said, Let there be light, and there was light.

When speaking of the creation of the earth, it is often told of how the earth started forming from a cloud of gasses 4.6 billion years ago [52]. This is the same gasses that formed

our sun, and most of the stuff in the universe. Working in the Department of Anthropology at a university, I have no shortage of people telling me how everything came about, evolved. I cannot help to have noticed that when the timeline does not work, scientist just change it. Much as they do earth's temperature in history to ensure climate change. The earth formation required a great deal of heat and pressure to form into a mass. It was not until about 4.1 billion years ago that the earth began to form a crust, according to scientist. The earth also needed oxygen, water, and other forms of mass to have the elements to create life, at first being thought of as bacteria. About 2.5 billion years ago algae, determined from fossils, began to grow and all life came from that [52]. So all the different species and types of life started from algae and developed over the time period of the existence of the earth. Or else, God just created it. So a question is to start, how does mater adhere to each other to form substance?

Recent studies have theorized as to what is holding everything in space together. What keeps all the stars and matter from flying apart and going in every which way. Scientist came up with a term of "dark matter" for that unknown substance that holds everything together [47]. This is something like the "atomic glue" that holds atoms together to make up stuff, like your car or cell phone, or you. This must be, because, it is somewhat obvious that some substance, that we cannot yet measure, has an effect on the stars, planets and solar systems in space as well as the smallest, an atom. This goes from the largest objects as well as the smallest objects that we cannot see. Dark matter is not the same as dark energy. Dark energy is a name of an unknown substance that causes the universe to keep expanding at a faster rate than expected. Science indicates that it should actually be slowing down, as it is affected by matter, in its expansion, rather than speeding up. (Talk about a faith-based religion.) This goes beyond the gravity and magnetisms that we are aware of as of this writing.

Research has also revealed that the universe is expanding, moving away from a central location, at a measured speed [48]. We also theorize that the universe had a start, some billions of years ago, and expanded out from a very small amount of matter. There became a problem, and it was in the measure of temperature of space. If it came from an explosion, then there should be a heat signature. The temperature is fairly constant in space, leading scientist to believe the explosion, and expansion with it, was faster than Einstein's theory. This meant that the stuff was pushed out into space at a faster rate than the speed of light, or heat, so as to be arranged in its present form. Let's take a quick look at the Law of Thermodynamics. We theorize that the universe is slowly decaying as energy is burned up. So, if this is so, then there had to be a start of the matter, material, that makes up the solar system, and this material is being used to burn and transfer matter into energy.

Transferring of energy can be important in an explanation, and if this is so, then GOD was here before the universe to start the process thus transferring energy and mass, if not God, then what and how? Look at Einstein's Theory of Relativity. It shows us that the universe must be expanding, thus the Big Bang Theory, and motion continues in motion unless affected by some other force. The COBE satellite gave us much data on this because it reached out further than man has gone before. Hubbell had determined that the galaxy is expanding and not contracting, and not decaying (See Hubbell's velocity vs. distance plot of 1929 and Humanson's 1931 theories). COBE gave us the Cosmic Microwave Background Spectrum. This showed an expanding universe. We also have found that the timing for such an event to take place and maintain order, must be exact. It cannot be off, and the elements must be in correct proportion. This is just to have life on one planet out of the whole universe, or the whole galaxy. [12]

To put this into mathematics, we would have to take the number of planets in the known

area we live and apply it to a ratio of life to non-life sources which would have to also include the sun. There is a lot of space stuff, meteors, comets, etc. out there which also must be included in this number. So the number grows to one (or whatever life sources we actually know are on any given matter floating in space, which at present is the earth) and the number of matter floating in our galaxy, even though we cannot actually count this number, much less the universe, so this number has to be an estimate. The point here is that this may have been going on for a long time, and that life is in itself very unique. Another possibility, theory, is that this all happened very rapidly and that the matter is moving faster than the heat signature, thus things are happening faster than some scientist theorize. This can also be observed in the flood theories. So, it would only make sense that this creation has been going on, and if so, then very quickly. God tells us the facts; man makes theories to answer unknown facts. What arguments can be made with science, remember the word beginning also means, time? Time may also be in dimensions of the universe [49]. Scientist can also not explain how the matter came about to begin with, or how the compression started, or gravity, or what caused the heat for the energy to equal matter squared. There must be a source, or maybe a divine energy can do this. For there to be a beginning in science, matter and energy had to already exist.

The scripture states, "And God said, ...". Since vibrations may make up the source of matter, then speaking is a vibration and thus God spoke everything into existence. How can this be experimented to test the theory? The web page listed states.

In 1967, Hans Jenny, a Swiss doctor, published the book *Cymatics - The Structure and Dynamics of Waves and Vibrations*.

In this book Jenny showed what happens when one takes various materials like sand, spores, iron filings, water, etc., and places them on vibrating metal plates. What appears are shapes and motion - patterns which vary from the nearly

perfectly ordered and stationary to those that are excitingly chaotic and constantly in motion. Jenny created an invention of his own called a tonoscope which made use of crystal oscillators to set these metal plates into motion. Unlike in previous experiments, Jenny could precisely control the rate of vibration and repeat experiments attaining identical results.

"The tonoscope was constructed to make the human voice visible without any electronic apparatus as an intermediate link. This yielded the amazing possibility of being able to see the physical image of the vowel, tone or song a human being produced directly. Not only could you hear a melody - you could see it."

One of Jenny's most interesting results with the tonoscope was produced when he took a vibrating plate covered with liquid and tilted it. "The liquid did not yield to gravitational influence and run off the vibrating plate but stayed on and went on constructing new shapes as though nothing had happened." If, however, the oscillation was then turned off, the liquid began to run. But if the tonoscope was turned back on and the vibrations re-established, quickly, before the liquid ran off the plate he not only could prevent the liquid from leaving the plate but actually set it back into its original position. According to Jenny, this was an example of an anti gravitational effect created by vibrations.

Jenny, also, pointed out the resemblance between the shapes and patterns we see around us in our physical reality and the shapes and patterns he generated in his experiments. Jenny stipulated the theory that biological evolution was a result of vibrations.

"There is a similarity between cymatic pictures and quantum particles. In both cases that which appears to be a solid form is also a wave. They are both created and simultaneously organized by the principle of pulse (the principle of vibration). This is the great mystery with sound: there is no solidity! A form that appears solid is actually created by an underlying vibration." (Beaulieu)

In his book, Jenny says that the key to understanding how we can heal the body lies in our understanding of how different frequencies or "tones" influence our physical reality.

Cathie E. Guzetta, "The forms of snowflakes and faces of flowers may take on their shape because they are responding to some sound in nature. Likewise, it is possible that crystals, plants, and human beings may be, in some way, music that has taken on visible form."

A youtube video shows; <https://www.youtube.com/watch?v=W6PSA5bYTxs>

<https://www.youtube.com/watch?v=HRpB2wnUFcg>

What the first sentence of the Word tells us is that there was a beginning, that this includes a beginning of time as well as substance. This time will become divided and that the first fruits was set in this beginning of time. The first fruits are a time of harvest as well. In looking back at the definition of beginning (7225, ray-sheeth, as in 7218, the first, a Place, a time, order of rank (as First Fruit), beginning, chief, first (fruits, part, time) principal thing.) one can see these many meanings in the one string of Hebrew letters. There was a chief, a part of time with a principal thing, a first fruit, and an order of rank. This indicates that everything will have order and ranking in the creation of all things. That there will be first fruits, a gathering, and that there is a place of each dimension of time and space.

So, in dealing with this string, may it also be an indicator of not just time, but in ages of time? As in three earth ages? In the Companion Bible Appendix 198 on page 218 he list what is referred to as "The Dispensational Plan of the Bible". It is;

- A. The primal creation. Heavens and Earth
- B. Satan's First Rebellion

- C. The Earth Restored and the Consequence
- D. Satan Enters and the Consequence
- E. Mankind Death with as a Whole
- F. The Chosen Nation Called and Blessed
- G. The First Advent
- H. The Kingdon RE-proclaimed
- I. The Kingdom Postponed and in Abeyance
- J. The Second Advent
- K. The Chosen Nation Recalled and Blessed
- L. Mankind Dealt with as a Whole
- M. Satan Bound and the Consequences
- N. The Earth Restored and Blessed
- O. Satan's Final Rebellion
- P. The New Heaven and the New Earth

This is all documented by scripture and the writer's determination of it. This section goes along with Appendix 195, The Different Ages and Dispensations of God's Dealing with Men, on page 214. What is interest at this point is an age before what is commonly taught of the earth. We often just think in respect of Genesis One as the creation of the earth. But what if we hold in our mind that the earth existed and was destroyed by God and rebuilt and that is what is taking place in Genesis One? Before you dismiss this theory, keep in mind that we do not want to have a bias to any new ideas, science or interpretations in history. Gather the information and make decisions based on facts. A good investigator does not dismiss something just because it may not agree with his knowledge of prior events. Hold it in the back of your mind to bring in later.

The first letter in the Torah is the beth. Beth in Hebrew writing is the symbol of a house. This is the beginning of the building of God's house. The ah-leph is power and the tav means cross. Power of the cross and these two letters are found in the first sentence of the Torah. These first letters also tell us that the son was the creator, the power of the cross, and they are one with the creator. The beth and the ah-leph is the Hebrew for father. So the letters themselves may be important to know. One may go on to say that to enter into the door of the house is by the power of the cross.

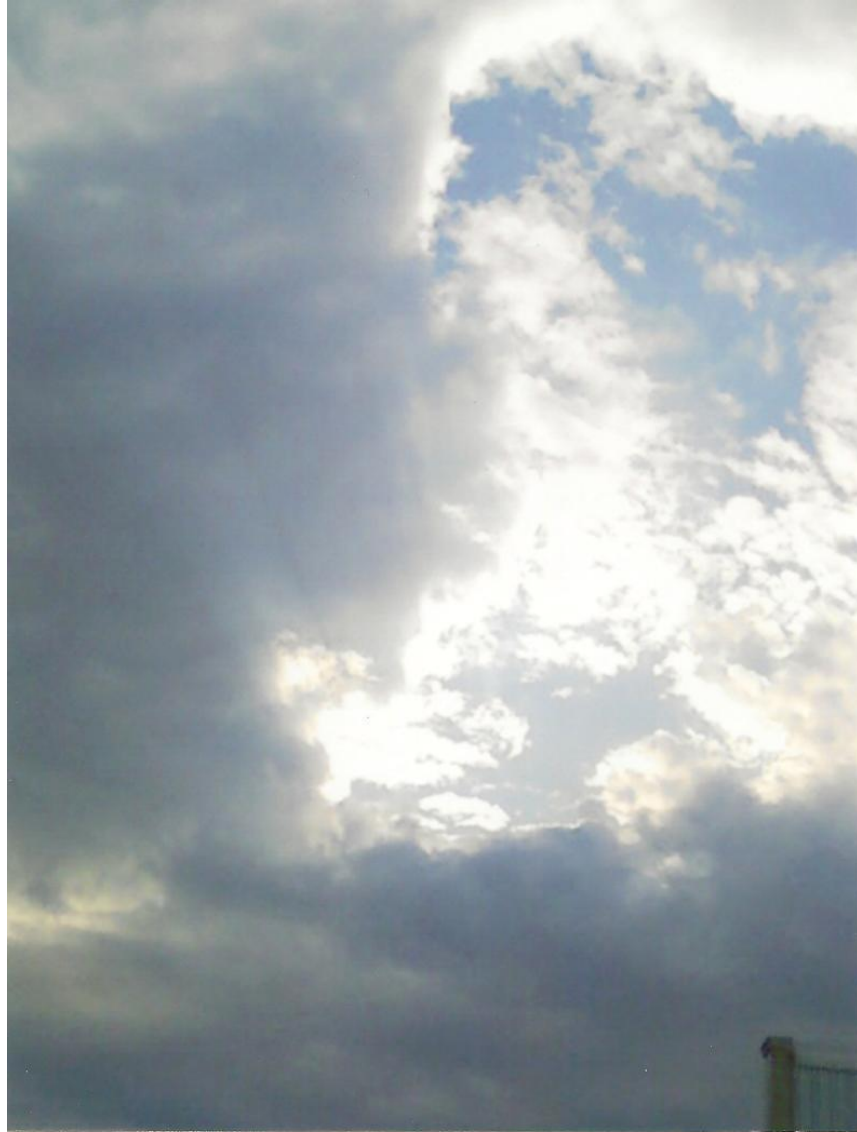
The Torah, the oldest recorded word of God, is written without breaks between words or sentences, and is a continuous string of letters. When an examination of the letters is done, there is a message within the words. This is why one should examine the different meanings of each word. With the first letter of the Bible being that of one that represents a house, and knowing the end in Revelations that God will bring His house back, then it makes since that the Word of God will be in reference to His house and building it, or restoring it, in His favorite place (Jerusalem). "After this I looked, and behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me, which said, 'Come up hither, and I will shew thee things which must be hereafter.'" Revelations 4: 1 Knock and the door will open, enter into the door of the house of the Lord to begin a study of the Word at it's beginning. GOD told us of the creation and how HE made everything many times in the WORD. "He stretcheth out the north over the empty place, and hangeth the earth upon nothing. He bindeth up the waters in HIS thick clouds; and the cloud is not rent under them. He holdeth back the face of HIS throne, and spreadeth HIS cloud upon it. He hath compassed the waters with bounds, until the day and night come to an end. The pillars of heaven tremble and are astonished at HIS reproof." Job 26: 7 – 11. This tells of how the earth is suspended in space and the water is in the clouds until a time when

day and night come to an end, end of this age.

Mythology

In mythology it states that in the beginning there was nothing. Aristophanes described it as black winged night and that into the bosom of Erebus dark and deep laid a wind-born egg, and as the seasons rolled forth sprang love, on golden wings. Milton's explanation was that it was very dark and only formless confusion, Chaos, and a great mystery occurred. Out of nothing, love came about and that love created light. Earth was solid ground and the heaven was the blue sky [20]. This does not really answer a question of, who created love, or how?

Comparing scripture to other parts of the Bible is common. As Christ crucifixion and comparison to Psalms 22. Other resources, as the Strong Concordance or Bible dictionaries are also helpful. Books written by past Bible scholars can be utilized as well. Do not allow yourself to be limited in your research to only a few books or tools. Today we have the internet and with it, many sources can be viewed and studied. Just make sure that your sources are reliable. I tell my university students to only use peer reviewed sources for research. That is to say resources that have been reviewed and approved by experts in the field.



First Day of Creation

“The earth being unformed and void, with darkness over the surface of the deep and wind from God sweeping over the water.” Torah

“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.” KJ

Notice the words “wind from God sweeping over the water” in that wind is breath from God..

“And the earth was without form, and void; and darkness was upon the face of the deep.”
Genesis 1:2

Earth = 776, 'erets, unused root of to be firm, the earth (at large, or partitively a land): -X common, country, earth, ground, land, X nations, way + wilderness, world.

Without = *8414, tohoo, unused root of to lie waste, a desolation, worthless thing, in vain, vanity, waste, wilderness.

Form = 8414 (as above)

Void = 922, Bohoo, unused root of (mean to be empty); a vacuity; (superficially) an undistinguishable ruins; emptiness void.

Darkness = 2822, cho shek, from 2821 the dark, hence (lit) darkness, figuratively misery, destruction, death, ignorance, sorrow, wickedness; dark (ness), night, obscurity.

Face = 6440, paw-neew, plur. (but always as sing.) an unused noun. Face (as part that turns); used in a great variety of applications (lit & fig); also (with prep) as a prep. (before, etc.): + accept, a (he) force (time), against, anger, X's as (long as), at, + battle, + because (of), +beseech, countenance, edge, + employ, endure, +enquire, face, favour, fer of. For, forefront (-part), form (-or time, -ward), from, front, heaviness, X's him (-self), + impudent, +in, it, look [-eth] (-s), X's me, +meet, X's more than, mouth, of, off, (of) old (time), X's on, open, + more than, over against, the partial, person, + please, presence, propect, was purposed, by reason, of, + regard, right forth, + serve, X's shewbread, sight, state, straight, + street, X's thee, X's them (-selves), thought (+ -out), till, time (-s) past, (un-) to (-ward), + upon, upside (+ down), with (-in, + -stand), X's ye, X's you.

Most interesting may be the way Satan's names and offices show up. Darkness is a representation of Satan, and the light being God. Also in the first sentence, without, being desolation, undistinguishable ruins (see Daniel 9:27 and Mark 13: 14) and also to lie waste. This may indicate that the earth was, and then was laid waste. This would go along with science in the theories of the earth being very old, and then laid waste. What we could say here is that, the earth was a field and that a battle occurred that laid waste to it, ruins, caused by death turning the face of the surging mass. This would go along with Satan trying to take the seat of God and be god. "Son of man, say unto the prince of Tyrus, 'Thus saith the Lord God; Because thine heart is lifted up, and thou hast said, 'I am a god, I sit in the seat of God, in the midst of the sears; Yet thou art a man, and not God. Though thou set thine heart as the heart of God.'" (Ezekiel 28: 2) This informs us that at one time in history, Satan (Tyrus is one of his names) sat on God's seat and said he was God. This may go along with.

"For this they willingly are ignorant of, that by the word of God, the heavens were of old,

and the earth standing out of the water and in the water: Whereby the world that then was, being overflowed with water perished: But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But beloved, be not ignorant of this one thing, that one day is with the LORD a thousand years, and a thousand years as one day.” II Peter 3: 5- 8

Some say this is Noah’s flood, so to investigate further.

“For thus saith the LORD That created the heavens; God Himself That formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited: ‘I AM the LORD.’” Isaiah 45: 18 This tells us that the earth was formed to be inhabited. But when was it formed and was there a destruction of it, then a recreation, or forming?

“For My People is foolish, they have not known Me; they are sottish children, and they have none understanding they are wise to do evil, but to do good they have no knowledge. I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, Lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and **all the cities thereof were broken down** at the presence of the LORD, and by HIS anger. For thus hath the LORD said, The whole land shall be desolate; yet will I not make a full end. For this shall the earth mourn, and the heavens above be black: because I have spoken it, I have purposed it, and will not repent, neither will I turn back from it.” Jeremiah 4: 22 - 28 This speaks of a time when everything was destroyed, and darkness was over the earth. It speaks of all the cities being broken down. No man survived, this would include Noah and his family if they had been there during this time. But, if there had been no man, and the earth was without form and void, how could there be cities? This is only possible if there was a period of

time in which man, or angels, lived in cities on the earth and there was another flood before Noah's. This gives other theories, or information for one to consider. All things should be considered and then a decision made of what is reality, fact, fiction, theory or true to the Word. This is how we investigate crimes, or how we should do scientific research. "When God began to create the heaven and the earth-the earth being unformed and void, with darkness over the surface of the deep and a wind from GOD sweeping over the water." (Genesis 1: 1-2). In the Torah the word, being, is also became, and the word deep is them. From the Mesopotamian creation story where it is told that heaven and earth formed from the carcass of the sea dragon. Wind is from GOD being ruach, wind or spirit of GOD.

Genesis 1:2 continues

"And the spirit of God moved upon the face of the waters"

Spirit = 7307, ru wach, from 7306 wind; by resemblance breath ie. A sensible (or event violent) exhalation; fig. life, anger insubstantiality: by extension a region of the sky spirit: air, anger, blast, breath, X's cool, courage, mind, X's quarter, X's side, spirit, tempest, X's vain, ([whirl-]) wind.

God = 430, elohiym, plur of 433 gods in ordinary sense; but spec. used (in the plur. Thus, esp. with the art.) of the supreme God; sometimes as a superlative: angels, X's exceeding, God (god's) great, judges, mighty.

Moved = 7363 rachaph, prime root to brood, by implication to be relaxed: flutter, move, shake. Face = 6440 paniym, paw-neew, (but always as sing.) an unused noun. Face (as part that turns); used in a great variety of applications (lit & fig); also (with prep) as a prep. (before, etc.): + accept, a (he) force (time), against, anger, X's as (long as), at, + battle, + because (of), +beseech, countenance, edge, + employ, endure, +enquire, face, favour, fer of. For, forefront (-part), form (-or time, -ward), from, front, heaviness, X's him (-self), + impudent, +in, it, look [-eth] (-s), X's me, +meet, X's more than, mouth, of, off, (of) old (time), X's on, open, + more than, over against, the partial, person, + please, presence, propect, was purposed, by reason, of, + regard, right forth, + serve, X's shewbread, sight, state, straight, + street, X's thee, X's them (-selves), thought (+ -out), till, time (-s) past, (un-) to (-ward), + upon, upside (+ down), with (-in, + -stand), X's ye, X's you.

Waters = 4325 mayim, water, figuratively juice, by euphem. Urine, semen: -+ piss, wasting, water (ing, [course, -flood, -spring]).

Water has also been used to describe masses of people on the earth, as in the book of Revelation.

The sun or moon have not been created as of yet. But there is a mention of light and darkness.

“And God said, ‘Let there be Light:’
and there was light.” Genesis 1:3



Photo by Jennifer Nazario

This is the first words that the Lord speaks directly to us in the Bible. Thus it must be important for us to know that Light has a dominant meaning.

God = 430 elohiym, plur of 433 gods in ordinary sense; but spec. used (in the plur. Thus, esp. with the art.) of the supreme God; sometimes as a superlative: angels, X's exceeding, God (god's) great, judges, mighty.

Said = 559 amar aw-mar, prime root, to say answer, appoint, avouch, bid, boast self, call, certify, challenge, charge, command (ment), commune, consider, declare, demand, X's desire, determine, expressly, indeed, intend, name, plainly, promise, publish, report, require, say, speak, still, suppose, talk, term, that is, think, use, utter, verily, yet.

Let = (not in Strong's, this presumed or connected in Hebrew word by assumption)

There = (not in Strong's, this presumed or connected in Hebrew word by assumption)

Be = (not in Strong's, this presumed or connected in Hebrew word by assumption)

Light = 216 'ower originally from 215 illumination or, luminary (ie. every sense, including lightning, happiness, etc.): bright, clear, +day, Light (-ning), morning, sun. 215 ore, prime to be(cause, make) luminous (literally and metap.): -X's break of day, glorious, kindle, (be, en-, give, show) light (-en, -endd), set on fire, shine.

This may also be considered one of the first commandments of God, that there would be Light, illumination. God is our light, and Jesus is the light of the world. “Then spake Jesus unto

them, saying, ‘I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life’ (John 8:12). Note, later the name “I Am” is the name God told Moses to call Him. This will however be a different light, as we will see later, from what is said to be the light of day and night. Not in the word, but in the context of the meaning. This is also the morning, dawn, of a new time, or one could say age. The old one has gone away and a new one begins. There are some that say there are earth ages. There was one before, the dinosaur era, and one of man, and one yet to come.

We hear spoken words because of the vibration of the air which sound travels through. Scientist recently came out with a theory, because we can not see something to actually measure it, the very smallest of matter is actually made up of vibration [50]. That which constructs the electrons and things we can not see, is actually different frequencies of vibrations. How odd that God spoke and all came into existence. There is still no sun as of yet, but there is light that is good. Then a division light and dark, of good from evil?

“And GOD saw the light, that it was good:
and GOD divided the light from the darkness“ Genesis 1: 4

God = 430 430 elohiym, plur of 433 gods in ordinary sense; but spec. used (in the plur. Thus, esp. with the art.) of the supreme God; sometimes as a superlative: angels, X’s exceeding, God (god’s) great, judges, mighty.

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Good = 2896 tobe from 2895 good, a good, good thing, beautiful, best, better, bountiful, cheerful, at ease, fair, favour, fine, glad, good (deed, -lier), loving.

Darkness = 2822, , cho shek, from 2821 the dark, hence (lit) darkness, figuratively misery, destruction, death, ignorance, sorrow, wickedness; dark (ness), night, obscurity.

Divide = 914 badal, divide, difference, divide separate, sever (out), X’s utterly.

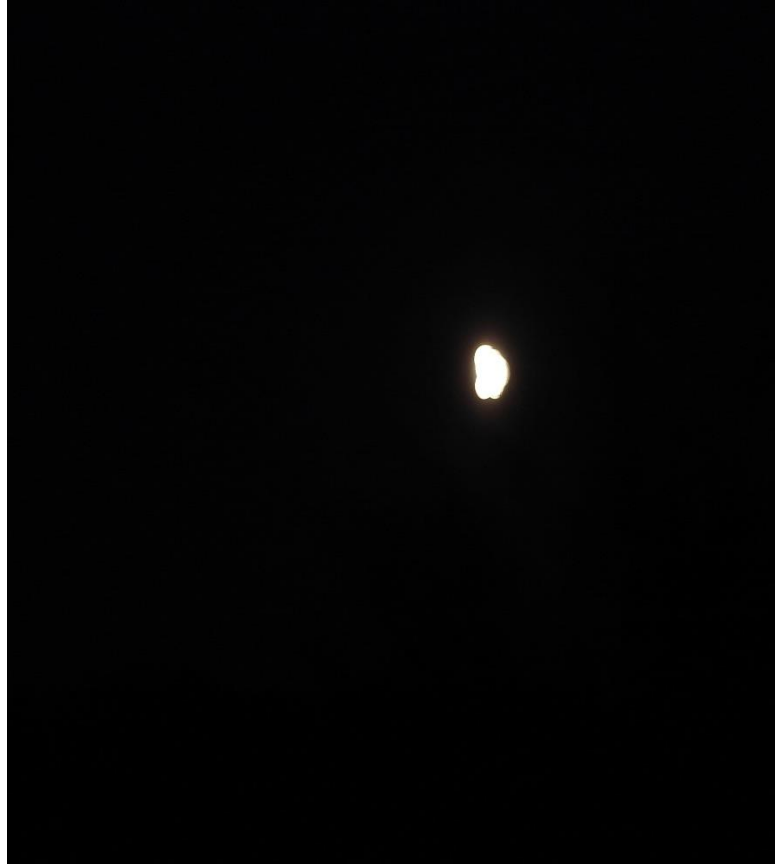


Photo taken in 2005 FBI National Academy by Andy Nazario

A possibility is that Ore also means order, to bring about order. There was chaos, darkness and destruction and GOD brought order to what existed then. Dividing darkness from light.

In science there is a theory of dark energy, or also referred to as dark mass [51]. Dark energy is another theory on what makes up the universe. Dark energy divided from light energy; may this be the division spoken of? There was a recent discover (2018), dark matter goes missing in oddball galaxy. What happened to it? What it shows is that science does not have all the answerers yet, but they will make something up.

This division from darkness may go back to what Y'shua said, "Then spake Jesus unto them, saying, 'I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life'" (John 8:12). We know that Satan is darkness, and when he tried to

over throw God, God separated him from Himself. As what Y'Shua did in the wilderness when He ordered Satan away. Satan will be the only one judged to death (as is also one of his names) by name at this point. In Revelation John tells us, "And there shall be no night there; and they need no candle, neither light of the sun; for the LORD God give them light: and they shall reign for ever and ever" (Revelations 22: 5). So separate yourself from darkness may be the message.

"And GOD called the light Day, and the darkness He called Night. And the evening and the morning were the first day." Genesis 1:2-5.

Day = 3117 yowm, prime to be hot; a day (lit. sunrise to sunset) (fig. a space of time): age, always, chronicles, continually, daily, required, season, in trouble, weather, whole, year, younger.

Night + 3915 layil, from 3883, a twist (away of the light), ie. Night, fig. adversity: night (season). 3883 to fold back; a spiral step: -winding stair of 3924 a loop.

Day one is over. On this day God created the daytime and separated it from nighttime.

The Lord stated that he would rather you be hot or cold for Him rather than warm. "I know thy works, that thou art neither cold nor hot: I would thou wert cold or Hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth" (Revelation 3: 15-16).

Now for those who ride the fence so to speak, are moderates, are not willing to choose which side you are on, look out. It is not pleasing to the Lord for you not to take a side. There is a theory that 1/3 of the people follow God, 1/3 of the people follow Satan and 1/3 ride the fence and won't make a decision. The political polls sometimes reflect that. Here is one aspect of what this may all tell us so far. For in the beginning, re-shi-yth, firstfruit, a creation, or to cut down, to change, ba-ra, had occurred. The earth had become without form, to lie waste, a desolation, tuhuw. The darkness is misery, destruction, death, ignorance, sorrow, choshek. The face of the deep is to say against, anger, paniym, and the surging of mass, uproar, destroy, to agitate. and finally the waters is to say wasting, urine, sewer, piss, or mayim. The division of the day and

night is like the figs that will be told later. How long is this day of creation? “But my beloved, be not ignorant of this one thing, that one day is with the LORD as a thousand years, and a thousand years as one day.” II Peter 3: 8

Second Day of Creation

“And GOD said, “Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.” Genesis 1: 6

Waters = 4325 mayim, water, figuratively juice, by euphem. Urine, semen: -+ piss, wasting, water (ing, [course, -flood, -spring]).

Firmanemt = 7549 raqiya from 7554 firmament or visible arch of the sky: 7554 to pound the earth (sign of passion), overlay

Here is a second division. This time it is of the waters being divided. In fossilized amber tree sap found from millions of years ago they found that the atmosphere was heavier, 35 % more oxygen. It would be compared to being at sea level and then to the top of a 10,000-foot mountain today. This would have made it easier for dinosaurs (will discuss dinosaurs more later on) to breath. They would not have to labor as hard to breath, as an animal that size would have to do today. Science also shows that there was a different atmosphere. There was in fact more water above the earth, in the sky, than there is now. Interesting that God’s choice of word could also mean to pound the earth. This could be indicative to a heavier pressure on the earth, heavier atmosphere as it is scientifically recorded. No worry of sun burns from ultraviolet waves, the atmosphere would protect on of any harmful rays by way of the amount of water in the atmosphere. This was also a global warming (greenhouse affect), to help the plants grow over the entire earth. He told us all things, right? His division is also representative of God’s chosen from Satan’s followers. The battle is over the 1/3 that cannot decide.

“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. And GOD called the firmament Heaven. And the evening and the morning were the second day.” Genesis 1: 7 - 8

Heaven = shamayim, dual or unused sig. shameh to be lofty; the sky: air, X’s astrologer, heaven. Sky (as aloft; the dual perhaps alluding to the visible arch in which the clouds move, as well as to the higher ether where the celestial bodies revolve):

It is air that helps to make it possible for us to live on and inhabit this earth. Is it not amazing that on this small planet, in such a vast area of space, everything comes together to make a perfect environment to maintain life and have it flourish. Some scientists have stated that it would be mathematically impossible to have all elements, events, time and such develop from one single extremely small spot, explode into a universe and still have everything come together to form life on even one planet. Note some difference in the Torah from the King James here, this is why it is important to study all sources.

Third Day of Creation

“GOD said, “Let there be an expanse in the midst of the water, that it may separate water from water.” GOD made the expanse, and it separated the water which was below the expanse from the water which was above the expanse.” (Genesis 1: 6-8 Torah) (expanse is rakia, is a firm vault or dome over the earth.)

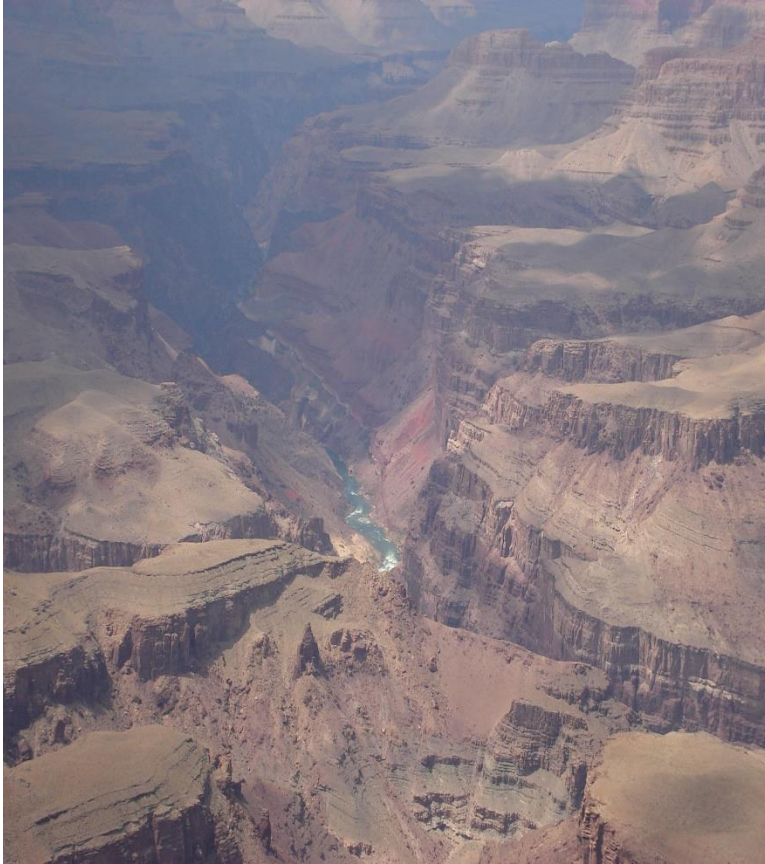


Photo of Grand Canyon, 2009, by Andy Nazario

GOD is the real Luminous, light, and the firmament he made is an overlay, visible arch of the sky. A division. This also may make one think of how we are now divided from one another in political parties, or religions, even in the churches. That heaven and earth are divided. That there may also be a division of dimensions. As the dimension of the flesh divided from an unseen, even as the day and night. Sometimes a twilight may be seen. A time that is not quiet both.

“Then GOD said, “Let the waters under the heaven be gathered together unto one place, and let the dry land appear:” and it was so. Genesis 1:9

This is the second time God has spoken out loud. What it tells us is that when He speaks, things happen. This may bring to mind Exodus, when God parted the sea so Israel could walk across on dry land, dry land.

“And GOD called the dry land Earth; and the gathering together of the waters called He

Seas: and GOD saw that it was good.” Genesis 1:10

“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.” Genesis 1:11

“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.”

“And the evening and the morning were the third day.” Genesis 1: 12 - 13

What drives evolutionist crazy is that God said, “after his kind”. This will be like the original fruit and will not evolve into something different. These verses also tell us that the grass, herb, trees yielding fruit came before other living things. This gives us an order of how life progressed on the earth. It also came up, “the earth bring forth” out of the ground. So it appears that the seed came first in the ground and produced the plants. Life came about on the third day, in the form of plants. The elements had to be in place from the beginning so all things could move together in a specific order in which for life to develop. This would have to also follow a prescribed order because grass and such would have to come first for the animals to have something to eat. Flesh had to come after the fruits of the ground. Also, a day with the Lord is as a thousand years with man. In my yard it only takes a week for weeds to start, so a thousand years is plenty of time. That also gives us the time frame of God’s days and that this period of creation is at least seven thousand years. To check it out, look in your Strong’s Concordance, and look under thousand until you find where in the Bible it will talk of that statement in II Peter 3:8. This is another way to use the Strong’s besides just the definition of words.

Forth Day of Creation

“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:” Genesis 1: 14

The stars in heaven have been mentioned in other places to be as the angels. It would also relate them to be hard to count the number of men as it is to count the stars in heaven. Seasons,

days, years will be extremely important as to mark when events will take place and to be remembered. As Passover. Astrology is used today to mark times of the year and seasons. Farmers use them to know the growing seasons. They had to be in place so one would know the signs of times to come, and to be watchmen of the coming events and to announce them. All of God's Sabbaths are set by signs in the sky, heavens.

But what about other things in space such as black holes? A theory is that a black hole is an area in space that for some reason all matter is being drawn into it at such a great force that even light cannot escape. This would be fine except, where does all this matter go? If the universe is flat and the matter is being pulled into another dimension, then that may explain where it goes. As water down a drain, so to speak. The universe, how ever, appears to be a sphere. In our universe, there is a large black hole in the center of our galaxy, the Milky Way. What if this is the bottomless pit spoken of in Revelations? Suppose we have highs and lows in space, lows being areas of less matter and highs of greater matter. Then in these highs we have matter moving around, gravity pulling on stuff just to hold it all together. In this area of high, we have a storm develop of extreme strength. In the center of the storm is an eye, black hole. X-rays, microwaves, and light are cast off of the outer parts of the storm and reaches us in waves. In the center the gravity is stronger, nothing escapes. So strong that light can be bent as it travels in space, when gravity affects it. We discovered this as planets behind the sun became visible when they should not have been seen. Space itself can also bend, curved space. There is dark matter and dark forces that also have an effect on the solar systems. The planet we live on is unique in its very existence. As violent as space is, it is very unusual that this one planet exists, in the sphere of danger so to speak. God protects us in this sphere of danger in much the same way as being in the eye of a storm. God has created a very logical and orderly creation process.

“And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.” Genesis 1:15

Notice here it says to let them be for lights in the firmament. In the Strong’s this is a different light than mentioned earlier and appears to ask questions, maybe to give light to questions we have, or maybe to tell us when.

Lights = 3964 maw; corresponds to 4100; (as indef.) that: + what. 4100 maw or mah: a prim particle; prop. Interrog. What? (include. How? Why? When?); but also exclam. What (include. whatever, and even rel. that which); senses: - how (long, oft, [-soever], [no-] thing, what (end, good, purpose, thing), whereby (-fore, -in, - to, -with), (for) why.

As opposed to Light = 216, 216 ‘ower originally from 215 illumination or, luminary (ie. every sense, including lightning, happiness, etc.): bright, clear, +day, Light (-ning), morning, sun. 215 ore, prime to be(cause, make) luminous (literally and metap.): -X’s break of day, glorious, kindle, (be, en-, give, show) light (-en, -endd), set on fire, shine.

Division of power

“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.” Genesis 1:16

Light = 216 216 ‘ower originally from 215 illumination or, luminary (ie. every sense, including lightning, happiness, etc.): bright, clear, +day, Light (-ning), morning, sun. 215 ore, prime to be(cause, make) luminous (literally and metap.): -X’s break of day, glorious, kindle, (be, en-, give, show) light (-en, -end), set on fire, shine.

Rule = 4475 mem-shaw-law’ feminine of 4474; rule: -dominion, that rule 4474 is from 4910; a ruler or (abstr.) rule: -dominion, that ruled. 4910 maw-shal, a prime root; to rule: -(have, make to have) dominion, governor, X’s indeed, reign, (bear, cause to, have) rule (-ing, -r), have power.

It is not just the division of the day and night. After all the earth has been spinning from its’ beginning and there has been night, dark, and day, sun, and as it rotates it is divided on the earth. This is also the division between powers of God, the ruler of those in the light, the greater light, and Satan, the ruler over those of the dark, the lesser light. Later on we will look at all the names of God and Satan as used in the Word.

“And GOD set them in the firmament of the heaven to give light upon the earth,”
Genesis 1: 17

Interesting point to make here, is that God created them first, and then set them in the firmament. This indicates a progression of events in a specific period of time.

“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.” Genesis 1: 18

Here is another division of what may not just be the literal day and night, but also those who walk in His light and those who walk in the darkness.

“And the evening and the morning were the fourth day.” Genesis 1: 19

The LORD created all the elements of the universe in the beginning. Having taken nothing, speaking words, and all the elements start in motion to form the universe and more specifically the earth. Everything on an exact path and plan so that the earth would come about and spring forth life. He cares enough about us to create a world and everything in space, just for man to live. Scientists say the earth actually shifted on its axis at one point in time thus changing the true north from magnetic north. This could be about the shifting of the earth, possibly on its axis, as a sign that will be coming. It could have been at the flood of Noah. It may be told in the stars and reflected in a shift, for men on earth to learn and to tell the signs of what is to come. Now that the atmosphere has cleared, blue sky has appeared, and the lights can be seen on the earth. As a result of a change in the firmament. If this shift is indeed fact, then it would fit well into the previous versus, as well as versus to come, and the first four days of the Word.



Photo in Sandia Mountains by Andy Nazario

Fifth Day of Creation

“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.” Genesis 1: 20

Abundantly = 8317 shaw -rats’, a prime root; to wriggle, i.e. (by impl.) swarm or abound:
-breed (fring forth, increase) abundantly (in abundance), creep move.

Moving = 8318 sheh’-rets’, from 8317; a swarm, i.e. active mass of minute animals: - creep
(-ing thing), move (-ing creatures)

Creature = 8318 sheh’-rets’, from 8317; a swarm, i.e. active mass of minute animals: - creep
(-ing thing), move (-ing creatures)

Life = 2416 chay, khah’ee, from 2421; alive; hence raw (flesh); fresh (plant, water, year),
strong; also (as noun, espec. In the fem. Sing. And masc. plur.) life (or living thing),
whether literally or figuratively: - + age, alive, appetite, (wild) beast, company,
congregation, life (-time), live (-ly), living (creature, thing), maintence, +merry, multitude,
+(be) old, quick, raw, running, springing, troop.

Fowl = 5775 ‘owph, ofe, from 5774; a bird (as covered with feathers, or rather as covering with wings), often collect: -bird, that flieth, flying, fowl.

Fly = 5774 ‘uwph, oof, prime root; to cover (with wings or obscurity); hence (as denom. From 5775) to fly; also (by implication of dimness) to faint (from the darkness of swooning): - brandish, be (wax) faint, flee away, fly (away), X’s set, shine forth, weary.

Open = 6440 paw-neem'; plural (but always as singular) of an unused noun, paw-neh' from 6437. The face (as the part that turns) used in a great variety of applications (lit. or fig.); also (with prep. pref.) as a prep. (before, etc.); : -+ accept, a- (be-) fore (-time), against, anger, X's as (long as), at, + battle, + because (of), + beseech, countenance, edge, + employ, endure, + enquire, face, favour, fear of, for, forefront (-part), from (-er, time, -ward) from, front, heaviness, X's him (-self), +honorable, + impudent, + in, it look [-eth] (-s), Xs me, + meet, Xs more than, mouth, of, off, (of) old (time), Xs on, open, + out of, over against, the partial, person, + please, presence, propect, was purposed, by reason, of + regard, right, forth, + erve, Xs shewbread, sight, state, straight, + street, Xs thee, Xs them (- selves), + upon, upside (+down), with (-in, + -stand) Xs ye, Xs you.



Photo taken in Grand Canyon, 2009, by Andy Nazario

In a perfect world as this, this little guy would keep growing until something killed it. This sentence is full of words and meanings. It shows also that the logical progression would be small creeping things moving up to larger flying animals. Setting the base for life in the flesh, a logical order of events now that water, land, plants, day, night and seasons have been developed so life can exist. A creation of the food chain for larger animals would logically come last, since

they are bigger and need to eat more of the smaller plants and animals. It could also be that they were all vegetarians, eating the plants that came first. This also tells us that birds are designed to fly away from danger, and to cover their young with their wings to protect them. Man is not designed to fly away, but to make a stand and fight, or run (no rapture yet). This reminds me of the verse.

“O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!” Luke 13: 34

“Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see Me, until the time come when ye shall say, 'Blessed is He That cometh in the name of the Lord.'” Luke 13:35

The Lord wants to gather us around Him so He can protect us from evil. As in Egypt, protect us with his protecting wings. House also can mean His temple in this text, which at this time, is not built on earth, but as we will see later on in His temple returns with Him. His people always resist Him and refuse to study and obey the Word. A sign which has come about, is the planting of the fig tree back in Jerusalem. This is the tribe of the Jews, and states that this generation would not pass until they say the Lord return. We will go into this more in the study. Notice also that the firmament is referred to as the open firmament of heaven. Notice also the word shewbread has come up again. As a deeper meaning of a word that has been used prior. Shewbread means according to Westminster Dictionary of the Bible [7] to be literally “bread” of the presence. The Shebread is placed on the table of the holy place, much as a sacrifice. God is in our presence here as well. Keep it in the back of your mind.

“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.” Genesis 1:21

Evolution vs. Creation

The creatures become abundant and after it's own kind, no evolution here. The reproduced and looked like their parents God created living creatures to reproduce after itself, not to mutate into some new creature. Evolutionist have not found the missing link to connect species. No matter what the press and some may say. All the missing links have been proven to be fakes or are just very small fossil bone fragment that a theory has been based on. Usually, it is something like a monkey bone, and they imagine it into a new creature. There are no, no, fossils that indicate one creature evolved into another, new species. It is not factual, and it cannot be observed and measured today, which is necessary for it to be a scientific test. Why did evolution spread? Well, if one can make others believe there is not God, there is no reason to follow His commandments. In the spring 2009 edition of Phi Kappa Phi Forum there are two articles. One is titled, why evolution is the organizing principle for biology" (p. 5-7) [25] and the other is "Morality and the irrationality of an evolutionary worldview" (p. 8-11) [26]. Evolution is based on Darwin and is based on what they say is theory and not so much fact. Only problem is a theory should have some bases of fact and then tested, or an observed measurement. It requires validity, reliability and ethics. Regardless of what any evolutionist states, there are no research projects that have verified an evolution of any species. There may be genetic mutations, but nature usually eliminates mutations because of the survival of the fittest. The evolutionary advances mentioned in this article deal with seeds in agriculture and DNA alteration by man to be an example of evolution [25]. First most of the alterations to molecular DNA of plant seeds have become harmful to man and have demonstrated a possibility of causing diseases. They also cannot reproduce. The creation authors tell of morality being thrown out the window by evolutionist, since God sets the morals and evolution can change the morals of mankind with time. This is how we are getting away from the Laws of God which we will go into detail later

and then these articles will mean a lot more. The articles do demonstrate two points. One being that there are researchers and scientist that believe in God, as in the book, “Show me GOD”, what the message from space is telling us about God, by Fred Heeren [13]. The other point is that there is an ongoing discussion, battle, between the two points and it is still not settled between researchers and scientist. DNA does not change species, only slight mutations that make minor differences in the species. A dog is a dog and a cat a cat, each after his own kind.

“And GOD blessed them, saying, ‘Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.’” Genesis 1:22

Blessed = 1288 baw-rak; a prime root; to kneel; by implication to bless God (as an act of adoration), and (vice-versa) man (as a benefit); also (by euphemism) to curse (God or the king, as treason): - Xs abundantly, Xs altogether, Xs at all, blaspheme, bless, congratulate, curse, Xs greatly, Xs indeed, kneel (down), praise, salute, Xs still, thank.

Here God speaks again, giving an order or commandment. Notice also that the word blessed has several underlying meanings. God could be congratulating them on coming into existence, and it could also be somewhat of a curse, because they would have to live and die in the flesh. Think about this, the flesh dies, but the soul can live forever. I say can, because it is up to the final judgment on that. Satan and his fallen angels have all been judged to die. The rest have to live in the flesh.

“And the evening and the morning were the fifth day.” Genesis 1:23

Five days, or maybe five thousand years for us, and God has created the universe, earth and life on it. There are some creatures that have not come forth, those are the ones needed for man to live off of and use for his existence.

One area in science that has not been reported very often is on those fossils found which have proven to be false. For example, the fossil discovery of the half bird and half dinosaur,

Caudipteryx zoui, find later showed to be a fake. It was actually two different fossils put together to make one so as to win the prize money offered for evolution proof. Yes, there is a reward to prove evolution, not one for creation proof. This was not reported as widely as the supposed find was. Science uses fossils to determine the geographic time columns and the geographic time columns, to determine fossil age. This is a round about science that cannot be accurate because the use of two different unknowns being used to determine a possible known. So comes in carbon dating. “Used to estimate the age of ancient artifacts and human and animal remains, radiocarbon dating is regarded by many as one of the miracles of modern [science](#). Some, however, have serious doubts about the credibility of this technique.

Radiocarbon dating works by comparing the amount of normal carbon that is found in a sample with the amount of [radioactive](#) carbon. Both carbon and radioactive carbon are found in every living organism. While carbon is quite prevalent in these organisms, radioactive carbon is present only in tiny amounts. Some contend that the relative ratios of carbon and radioactive carbon that are found on the earth have remained constant over time and that, using known rates of decay; we can estimate age on the basis of changes in this ratio in a particular artifact or remains.

Radioactive carbon is absorbed by living organisms throughout their entire life. When the organism dies that [absorption](#) stops and the radioactive carbon begins to break down. Because this break down occurs at a known rate it is theoretically possible to compare the amount of regular carbon and the amount of radioactive carbon and estimate just how long an organism has been dead.

Although the theory of radiocarbon dating is interesting, there are several inherent problems with the process. The first of these problems is the fact that the original ratio of carbon and radioactive

carbon is unknown. The second problem is that the possibility of [contamination](#) of the sample over time is quite high. The older the sample the higher the probability of contamination, in fact! What this means is that using [carbon dating](#) to date very old samples is really quite impractical given our current level of knowledge and technological capabilities.

While carbon dating continues to be considered by many as a viable way of obtaining authoritative dates for a wide range of artifacts and remains, there is much room for error in the process. Even the use of accelerator [mass](#) spectrometry to analyze the relative levels of carbon and radioactive carbon has resulted in flawed determinations. It is not uncommon for different [laboratories](#) to determine quite different ages for the same artifact! While some of this deviation could possibly be explained by contamination or erred methodology in the labs themselves, it is apparent that the problems with carbon dating are much more complex than that.

Very simply put, too many things are unknown to allow the carbon dating process to be as accurate as many proclaim it to be. Factors as diverse as changes in the earth's [magnetic field](#) and changes in the amount of carbon available to organisms in times past could translate into perceivable differences in the carbon ratios in artifacts and remains from ancient times. Even changes in the atmosphere itself could impact this carbon ratio. We know that changes such as these have occurred over time. They are still occurring today in fact.

The fact that carbon and radioactive carbon are independently formed means that their ratios to one another could have changed substantially from ancient times to today. To base our knowledge on the age of the earth and its various constituents on information gleaned from a technique that depends on carbon and radioactive carbon ratios is very simply unrealistic.”

(Retrieved 11/14/2009 from, http://www.essortment.com/hobbies/carbondatingac_szhq.htm)

Sixth Day of Creation

“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.” Genesis 1:24 which is 929.

Cattle =929 bee-hay-maw; from an unused root (prob. Mean. to be mute); prop. A dumb beast; espec. Any larger qadruiped or animal (often collect.): - beast, cattle.

Cattle are animals that man can use for not only food, but for helping us in many other ways.

Such as labor, clothing and so forth. This is not to be confused necessarily with the behemoth mentioned in Job 40: 15-34. Notice each word in Job:

Dinosaurs

Behold now behemoth, which I made with thee; he eateth grass as an ox. Lo now, his loins, and his force is in the navel of his belly. He **moveth his tail like a cedar**: the sinews of his stones are wrapped together. His bones are as strong pieces of brass; his bones are like bars of iron. He is the chief of the ways of God: He that made him can make His sword to approach unto him.

Surely the mountains bring him forth food, where all the beasts of the field play. He lieth under the shady trees, in the covert of the reed, and fens. The shady trees cover him with their shadow; the willows of the brook compass him about. Behold, he **drinketh up a river**, and **hasteth not**: he trusteth that he can draw up Jordon into his mouth. He taketh it with his eyes: his nose pierceth through snares. Canst thou draw out leviathan with an hook? Or his tongue with a cord which thou lettest down? Canst thou put an hook into his nose? Or bore his jaw through with a thorn? Will he make many supplications unto thee? Will he speak soft words unto thee? Will he make a covenant with thee? Wilt thou take him for a servant for ever? Wilt thou play with him as with a bird? Or wilt thou bind him for thy maidens? Shall they part him among the merchants? Canst thou fill his skin with barbed irons? Or his head with fish spears? By his nessings a light doth shine, and his eyes are like the eyelids of the morning. Out of his mouth go burning lamps,

and sparks of fire leap out. Out of his nostrils goeth smoke, as out of a seething pot or caldron. His breath kindleth coals, and a flame goeth out of his mouth. In his neck remaineth strength, and sorrow is turned into joy before him. The flakes of his flesh are joined together: they are firm in themselves; they cannot be moved. His heart is as firm as a stone; yea, as hard as a piece of the nether millstone. When he raiseth himself, the mighty are afraid: by reason of breakings they purify themselves. The sword of him that layeth at him cannot hold: the spear, the dart, nor the habergeon. He esteemeth iron as straw, and brass as rotten wood. The arrow cannot make him flee: slingstones are turned with him into stubble. Darts are counted as stubble: he laugheth at the shaking of a spear. Sharp stones are under him: he spreadeth sharp pointed things upon the mire. He maketh the deep to boil like a pot: he maketh the sea like a pot ointment. He maketh a path to shine after him; one would think the deep to be hoary. Upon earth there is not his like, who is made without fear. He beholdeth all high things: he is a king over all the children of pride.

Leviathan 3882 = liv-yaw-thawn'; from 3867; a wreathed animal, i.e. a serpent (especially the crocodile or some other large sea-monster); figuratively the constellation of the dragon; also as a symbol of Bab.: -leviathan, mourning.

Behemoth 930 = be-hey-moht in form a plural of 929, but really a singular of Eg. der.: a water-ox, i.e. the hippopotamus or Nilehorse: - Behemoth.

One can see in the words that this may very well be, or I would say most likely be, the dinosaurs of the past. Even the dragon in fairy tales. This is a very large animal with a very large tail. It does look to have characteristics of mythical dragons. A trip to Glennrose, Texas to the Creation Museum would help to see how not only did dinosaurs live on earth, but they walked with men. Footprints of both, preserved in bed rock, show both from the same time period. One may ask how that could be? One is that dinosaurs were created on the same sixth day with the cattle and such, man also being created on the sixth day. Another is that they were made in an

age before this world age. When the Word says in Genesis 1:1, and then the world became without form and void, thus ending one period of time and starting another. In this first time period man would have had to be in a spiritual body and still have enough mass to leave footprints. You can pick what you think will work best for your understanding. But there are also cave drawings of men with dinosaurs, as in the Grand Canyon and Peru. If Job 40:19 is true, that it was the “Chief of God” then that would make it the biggest thing that ever walked the face of the earth. Are they, dinosaurs still around today? If the Loch Ness monster is true, if the stories of the dinosaurs of the Congo of Africa are true, if the stories of the flying pterosaurs in South America, central America and even New Mexico and Arizona are true, then the answer would be yes. What can be observed is that in some context God is using this as an example of Satan.

“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.” Genesis 1:25

Once again all things are to stay with its own kind and not intermix. This is another commandment that will come up in the laws of God. There is no evolution, only repeating the line and not varying into something new. The next major creation will be man to live by the law, which is an instruction manual to have long life.

Creation of Man

“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.” Genesis 1:26

Man = 120 aw-dawm’; from 119; ruddy, i.e. a human being (an individual or the species, mankind, etc.): - Xs another, + hypocrite, + common sort, Xs low, man (mean, of low degree), person. 119 aw-dam’; to show blood (in the face), I.e. flush or turn rosy: - be (dyed, made) red (ruddy),
Image = 6754 tseh-lem; from an unused root meaning to shade; a phantom, i.e. (fig.) illusion, resemblance; hence a representative figure, espec. an idol: - image, vain shew.
Dominion = 7287 radah, a prime root; to tread down, i.e. subjugate; specifically to

crumble off: -(come to, make to) have dominion, prevail against, reign (bear, make to) rule (-r, over), take.

Notice that this is man, is more all-inclusive, or plural, more than one, as all men. Later on we will see after the rest of the seventh day that God will create Adam, the man. Man, here is an individual species of human beings. The human beings are made in the image of someone. Some theorize it is in the image of God, others that the image is of the individual souls where in the first earth age, time. That would account for the many different looks, races, and so forth that men are. This comes from the words, “Let Us make man in **Our** image, after **Our** likeness” meaning there where others with God when he made the statement. What about Adam and Eve? This will be covered in the next chapter, but cultures are divided by language and customs more than blood, or DNA. Man’s DNA between races is only 0.012 % different from each other. In Acts 17:26 it mentions being of one blood. Some say that He was talking to only the angels and that it was a more general statement and not that each angel would be made in its image in the human being he, or she, would be when they came to earth to live in the flesh. These human beings will prevail over, subjugate and tread down the other animals and fowl.

“So GOD created man in His own image, in the image of GOD created He him; male and female created He them.” Genesis 1:27

This is the sentence that makes the argument that man is created in the image of God. But that would be, male and female, two different sex’s. God is usually referred to in the masculine. Some scholars may say that this a more general term, while some say it is a carry over of the previous sentence and that it holds to the subject of “our” and not singular. With the many different ways people look, it would appear to be the plural.

“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.” Genesis 1:28

Here God gives a commandment to, “Be fruitful, and multiply, and replenish the earth, and subdue it”. The biggest question raised is the word to replenish leading to the context that it was inhabited before this time, or time of this creation section.

Replenish = 4390 maw-lay'; a prime root, to fill or (in transliteration) be full of, in a wide application (lit. and fig.): -accomplish, confirm, + consecrate, be at an end, be expired, be fenced, fill, fulfill, (be, become, Xs draw, give in, go) full (-ly, -ly set, tale) [over-] flow, fullness, furnish, gather (selves, together), presume, replenish, satisfy, set, space, take a [hand-] full, + have wholly.

In this word there is the idea that it is to fill or be full. There is also the leaning of domination in the word, satisfy and have wholly. So it is open to reader and how deep they want to go into the fullness of this word. This also relates to Noah in that God said to him; "And God blessed Noah and his sons, and said unto them, 'Be fruitful and multiply, and replenish the earth.'" Genesis 9:1. A key word here is to *replenish* giving to the theory that there where people here before the creation of man in the flesh. For there to be a replenishing of the earth means that there had to be people here before both events. The theory is that there where angels walking to and fro on the earth before the creation, or overthrow attempt by the Serpent. The Serpent lead some of the angels away from God and that there was a destruction of the earth and heaven and age, or time. This lead to a rebirth and replenishing of the earth, for an era of men in the flesh to know death and what it would be like to die.

"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.'" Genesis 1: 29

This is indicative of man being gathers of food to eat, vegetarians. As we will see later on that this is not a farmer, but a gather, and the next verse tells us man will be a hunter. This is also a commandment of God in that "God said". This brings up the fact also that God has a language. The language He uses here is before the language that men will use, as seen in later chapters, man has a language but because of sin (Tower of Babel) , is given many different languages so as to confuse him and stop the communication that caused them to sin and bring that punishment

on them.

“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.” Genesis 1:30

Here God gives man domination over the beast of the earth, fowl and everything else and that there is life in them and that it and every herb are for meat, food.

“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.” Genesis 1: 31

This ends the six days of creation.

Seventh Day of Creation

Rest

“Thus the heavens and the earth were finished, and all the host of them.” Genesis 2:1

This announces the conclusion of the creation of heavens, earth and all the host. It ends the subject and topic of the first part of this letter to us from God. I look at it as a story, as in the research method of storytelling. That is a qualitative method of taking narrative and in a Grounded Theory (see where the story takes you), builds from the ground up and then sees where it leads.

“And on the seventh day GOD ended His work which He had made; and He rested the seventh day from all His work which He had made. 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.” Genesis 2: 2

Resting on the seventh day will be in the commandments of God when we get to the part of Exodus from Egypt where the Law is given. Some say that this is the end of this earth age, the sixth day, and the seventh day will be for rest, and the eighth day will be a new beginning. This is going along with the day with God being a thousand years with man. Because it has been six thousand years since the creation of Adam and Eve, some feel that this is the end of the first six

days and will soon begin the seventh. We are at the door and entering into a new dispensation.

Analysis

The theories of the creation fall into the categories of a literal six days of creation and one in which it has taken place over thousands, if not billions, of years. A key observation is that there are number of divisions mentioned.

- Beginning God created heaven and earth division
- Firmament in the midst of waters, *First Division*.
- Dry land appears and divides water, *Second Division*.
- Division of night and day, *Third Division*.
- Water bring forth creatures and fowl to fly. Be fruitful and multiply. Second fruits. *Fourth Division* of air and water creatures
- Living creatures, man, dominion over fish and fowl. *Fifth Division*.
- God Rested, *Sixth Division*, this day from all others.
- Garden, This man separated from all others to be a gardener in God's garden, *Seventh Division*.

The plot in this story is the creation of all things and the order that this took place. It lines out that there is order in the structure and planning of the creation. The main character is God, and the minor players are the creatures He created giving Him dominance over all. This would fall into being a good story, possibly even a happy or love story since all that He created is good. Then He rested, so it is also a story of labor and work of an artist. The story includes a division of time, places, things, persons, light and darkness, and dimensions. Theories are a guess of how something came about. As a researcher in quantitative research, the theory comes first, and then we have to prove it.

In more qualitative research, the research is done and then the theory is developed. The theory of the big bang is just that, a guess. It has developed continued problems, as the transfer of heat, in its ongoing study of the theory. Facts of science are that everything is here, things are blowing up, or changing. But science cannot something from nothing, and researchers cannot

compress everything into a point smaller than this period. Then to have this compressed matter explode out, and then converge into points to create new planets or suns. The laws of physics move matter away from each other in an explosion. Like a terrorist bomb going off. Matter is only being transferred into a different form. Matter exists and changes, but science has never observed anything being created from nothing. It has also never been able to document evolution. Science does hint that all things were created by an intelligent design. The word says that God, intelligent being, created all things. He formed man, and made everything for him, or her, to live in and for signs of times and things to come. The word does not conflict with science, scientist find ways in theories to conflict with God. Why, because we are smarter? Yet we cannot create anything, only to take existing matter, and make a remote control out of it.

For research, science, to be proven it must be observed and then the observation repeated in a lab environment. This is not to say that science is not important. God stated, "My People are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to Me: seeing thou hast forgotten the law of the God, I will also forget thy children" (Hosea 4:6). The in the New Testament, "But sanctify the LORD GOD in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear:" (II Peter 3:15). Some may say that science proves that there is no God. Yet the experiments they do, do not disprove the Word, in fact, it helps to prove the Word. It actually may take more faith in the religion of evolution, than that of creation. There have been scientist and researchers that believe in God. [13] Evolution is a belief that, by chance, a mutation occurred for the change of an element, or being, over and over again and again for million and millions of years. That this change has occurred, and we have the observations we have today. [27] This is a theory, which is.

Theory = “a coherent group of general propositions used as principles of explanation for a class of phenomena: Newton’s theory of gravity. A proposed explanation whose status is still conjectural, in reporting matters of actual fact.” [10]

The Bible states that, “I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?” (John 3: 12) Some scientist and people think that there is no God, making their beliefs into a religion. “For I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD Whom therefore ye ignorantly worship, him declare I unto you, GOD That made the world and all things therein, seeing that he is LORD of heaven and earth, dwelleth not in temples made with hands.” (Acts 17: 23 - 24)

In creation, God created everything, and it follows after its own kind, reproduces. In evolution creatures evolve. For there to be a fossil there are specific events that must take place. There must be the sudden death of the creature, then a rapid, or sudden covering with soil, mud or ash. This is followed by immediate pressure being applied and the filtration of mineralized water. It time the creature becomes bone. The problem with evolution is that there is not one fossil evidence of a creature evolving into another. There are fossils of individual creatures, but evolution is a belief, theory, of something. Take the Archeopteryx or Coelacanth fossil or the Mod Springs in England that produce Jurassic fossils today. Many of the fossils are incomplete, especially those found that they theorize showing the evolution of man, are found over very large areas, sometimes miles, and are found at different levels of strata. Darwin’s 1850 question was why do we not see the changes in rocks? Today we have less fossil evidence than he had.

The Garden

“These are the generations of the heavens and the earth when they were created. In the day that the Lord God made the Earth and the heavens,” Genesis 2:4

The earth and heavens were created, this is past tense.

“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 till the ground.” Genesis 2: 4-5

This indicates that the creation was completed, finished, but that it had not rained yet.

The earth had not experienced a rain shower. This is hard for those who think only in the present because it has all ways rained in our lifetime. This indicates the theory of the earth being in a mantle of water to protect it from the rays of the sun, greenhouse effect. To imagine a time when it had never rain, causes some problems to some people. They may even have problems about the last ice age. We were not here when it happened. So, if the science shows that much of the water was in the atmosphere, would one believe it as well? Evidence shows that there was more oxygen in the atmosphere, by amber fossils. This also states that a man had not been created to till the ground, soil, no farmers. Creation is done and the men on the sixth day that are mentioned, had dominion over the animals and fowl and the growing things, but this indicates another man had to be created to till the soil. God does not forget; He is much smarter than that. So, it is not that He forgot to tell us. It was that this had not happened yet and did not fall into the past-tense of the creation. This is going to be a new subject and topic of study. A man to till the soil, has not yet been created, and the topic will become farming. In a book by Alvin Toffler, “The Third Wave”, he describes three different eras of changes in the history of man. He stated that the first wave is when men went from hunters, gathers, and fishers, to agriculture. That those

before were “primitive” and had been passed over. I find it interesting the words he uses a term to describe them as “passed over” and “gathering, hunting, or fishing,...”. I also find it interesting that he used the term “first wave”. Think about it, this was not a book on religion, but rather on the development of mankind. The second wave is the industrial revolution, quite a bit of time between the others, and the third is when knowledge really speeds up, computers, like the word tells us it will be. [3.]

“But there went up a mist from the earth, and watered the whole face of the ground.” Genesis 2:6

The use of the word “But” takes the reader back to the previous sentence, of there not being any rain and explains, but, there was a mist that watered the earth. This explains to the reader of how plants got their water. It was like a fog over the earth, much as fog today. An explanation of how the earth may have looked then is also given to us. The earth would be more like a green house in that a mist would supply the water to the plants. This in essence is the green house effect we hear so much about today, except that it is not caused by man, but by God. The greenhouse effect today is also falling apart because there has not been any global warming in ten years. It could be the earth is going back to the way it had been, and not caused by man.

The Adam

“And the LORD GOD formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.” Genesis 2:7

Formed = 3335 yaw-tsar’; prob. identical with 3334 (through the squeezing into shape); ([comp. 3331]); to mould into a form; espec. as a potter; fig. to determine (i.e. form a resolution): - Xs earthen, fashion, form, frame, make (-r), potter, purpose. 3334 a prime root; to press (intrans.), i.e. be narrow; fig. be in distress: - be distressed, be narrow, be straitened (in straits), be vexed. 3331 a prim. Root; to strew as a surface: -make [one’s] bed, Xs lie, spread.

Man = 120 aw-dawm’; from 119; ruddy, i.e. a human being (an individual or the species, mankind, etc.): - Xs another, + hyprocrite, + common sort, Xs low, man (mean, of low

degree), person. 119 aw-dam'; to show blood (in the face), i.e. flush or turn rosy: -be (dyed, made) red (ruddy),

Dust = 6083 aw-fawr'; from 6080; dust (as powdered or gray); hence clay, earth, mud: - ashes, dust, earth, ground, mortar, powder, rubbish. 6080 to be gray or perh. rather to pulverize; used only as denom. From 6083, to be dust: -cast [dust].

Ground = 127 ad-aw-maw'; from 119; soil (from its gen. redness): -country, earth, ground, husband [-man] (-ry), land. 119 to show blood (in the face), ie flush or turn rosy: -be (dyed, made) red (ruddy).

Breathed = 5301 naw-fakh' a prim. Root; to puff, in various applications (lit. to inflate, blow hard, scatter, kindle, expire; fig. to disesteem): -blow, breath, give up, cause to lose [life], seething, snuff.

Nostrils = 639 af from 599; prop. the nose or nostril; hence the face, and occasionally a person; also (from the rapid breathing in passion) ire: -anger (-gry), + before, countenance, face, +forbearing, forehead, +[long-] suffering, nose, nostril, snout, Xs worthy, wrath.

Breath = 5797 oze; or (fully) oze; from 5810; strength in various applications (force, security, majesty, praise): -boldness, loud, might, power, strength, strong. 5810 aw-zaz; a prim. Root; to be stout (lit. or fig.): -harden, impudent, prevail, strengthen (self), be strong.

Life = 2416 khah'ee; from 2421; alive; hence raw (flesh); fresh (plant, water, year), strong; also (as noun, espec in the fem. Sing. And masc. plur.) life (or living thing), whether lit. or fig. - + age, alive, appetite, (wild) beast, company, congregation, life(-time), live (-ly), living (creature, thing), maintenance, + merry, multitude, + (be) old, quick, raw, running, springing, troop. 2421 to live.

Living = 2416 (see above)

Soul = 5315 neh'-fash from 5314; prop. A breathing creature, i.e. animal or (abstr.) vitality; used very widely in a lit., accommodated or fig. sense (bodily or mental): -any, appetite, beast, body, breath, creature, Xs dead (-ly), desire, Xs [dish-] contented, Xs fish, ghost, + greedy, he heart (-y), (hath, Xs jeopardy of) life (Xs in jeopardy), lust, man, me, mind, mortally, one, own, person, pleasure, (her-, him-, my-, thy-) self, them (your) -selves, + slay, soul, + tablet, they, thing, (Xs she) will, Xs would have it. 5314 naw-fash': a prim. Root; to breath; pass., to be breathed upon, i.e. (fig.) refreshed (as if by a current of air): - (be) refreshed selves (-ed).

This man is different from the first man in several ways. This man is formed from the dust, as a potter, instead of created as on the sixth day. He then has breath breathed into his nostrils and not just became living. This gives more intent to the being.

“(And the LORD GOD planted a garden eastward in Eden; and there He put the man whom He had formed.” Genesis 2:8

Planted = 5193 naw-tah; a prim. root; prop. to strike in, i.e. fix; spec. to plant (lit. or fig.): -fastened, plant (-er).

Eden = 5731 ay-den; the same as 5730 (masc.); Eden, the region of Adam's home: -Eden.

5730 from 5727 pleasure. See also 1040, 5727 a prim. Root; to be soft or pleasant; fig. and reflex. to live voluptuously: -adullamite. 1040 bayth ay'-den; from 1004 and 5730; house of pleasure; Beth-Eden, a place in Syria: -Beth-eden. 1040 house....

This gives a location of the garden God planted. The term planted, instead of using the word created, should be of interest, in that God has the power to just create something from nothing. So, for him to use a term as plant, makes it appear that he did more work, or took more care, in it. A person who plants a garden usually takes great care and pride in that area and works at it and tills it. Since God stated that he created Adam to till the soil, thus being a gardener, He would go along with this same theme in placing him in a garden to live. Readers should keep in mind how God will use agricultural terms often in His Word to help the student understand what is being said or taught. Thus far a theme is being kept on garden, and one would find this is very likely God's favorite spot on earth, thus why He cares and tends to and takes pleasure in that special area, the garden Eden.

“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.” Genesis 2: 9

Pleasant = 2530

There are natural trees that grow out of the ground that are good for food. Then, we find that there are two different trees, the tree of life and the tree of the knowledge of good and evil. As stated in the beginning of chapter one;

“I AM Alpha and Omega, the Beginning and the End, the First and the Last. Blessed are they that do HIS commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” (King James, Revelation 22: 13-14)

This indicates what the trees are, or who, God and the Serpent. Since God does not create evil, then this should give rise a question as to how this one of good and evil came about? In later chapters, Satan will be discussed, his names that he is called, as well as what caused him to fall, and that he is the tree of good and evil. The tree of life is the one who gives life, God, Jesus

(Y'shua, pronounced Ya' Shu Ah). As God breathed life into the nostrils of Adam, then he is the giver of life (like CPR). In the flesh man is liable to die, but in the spirit man's soul can have eternal life. The Tree of Good and Evil was planted by the serpent, in the midst of the garden. Satan will act from the midst of people. These could be literal trees, or some say they represent God and Satan in physical form.

“And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.” Genesis 2:10

In Revelations you will also see a river that runs out and waters the entire earth. That river is the from the tree of life. “And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.” Revelation 22: 1-2

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

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

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

“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.” Genesis 2:14

“And the LORD GOD took the man, and put him into the garden of Eden to dress it and to keep it.” Genesis 2:15

By using the term, the man, it tells us that this is a specific man, person. He will later be called by a specific name, thus being the first human named by God.

“And the LORD GOD commanded the man, saying, “Of every tree of the garden thou mayest freely eat:” Genesis 2: 16

This is a direct commandment to man, of what man can partake of, and what he will be told to stay away from. It is more than a food law.

“But of the tree of the knowledge of good and evil, thou shalt not eat of it: for the day that thou eatest thereof thou shalt surely die” Genesis 2: 17

Knowledge = 1847 dah’-ath; from 3045; knowledge: -cunning, [ig.] norantly, know (- ledge), [un-] awares (wittingly). 3045 yaw-dah’ a prime root; to know

Good = 2896 tobe; from 2895; good (as an adj.) in the widest sense; used likewise as a noun, both in the masc. and the fem. , the sing. and the plur. (good, a good or good thing, a good man or woman), also as an adv. (well): -beautiful, best, better, bountiful, cheerful, at ease, Xs fair (word), (be in) favour, fine, glad, good (deed, -lier, liest, -ly, ness, -s), graciously, joyful, kindly, kindness, liketh (best), loving, Xs most, pleasant, + pleaseth, pleasure, precious, prosperity, ready, sweet, wealth, welfare, (be) well ([-favored]).

Evil = 7451 rah; from 7489; bad or (as noun) evil (nat. or mor.): -adversity, affliction, bad, calamity, + displease (-ure), distress, evil ([-favored-ness], man, thing), + exceedingly, Xs great, grief (-vous), harm, heavy, hurt (-full), ill (favored), + mark, mischief (-vous), misery, naught (-ty), noisome, + not please, sad (-ly), sore, sorrow, trouble, vex, wicked (-ly, -ness, one), worse (-st), wretchedness, wrong. [Incl. fem. Ra’ah; as adj. or noun]

Eat = 398 aw-kal’; a prime root; to eat (lit. or fig.): - Xs at all, burn up, consume, devour (-er, up), dine, eat (-er, up), feed (with), food, Xs freely, Xs in wise (-deed, plenty), (lay) meat, Xs quite.

Die = 4191mooth; a prime root; to die (lit. or fig.); causat. to kill: - Xs at all, Xs crying, (be) dead (body, man, one), (put to, worthy of) death, destroy (-er), (cause to, be like to, must) die, kill, necro [-mancer], Xs must needs, slay, Xs surely, Xs very suddenly, Xs in [no] wise,

Look over the definitions of the words above and see how many of the names of Satan you can find. In a later chapter the names of Satan will be covered a long with the names of people today and what their Hebrew translations mean. God has ordered the man to stay away from a specific individual, angel.

Man’s help mate

“And the LORD GOD said, “It is not good that the man be alone; I will make him an help meet for him.” Genesis 2: 18

Meet = 5828 ay-zer; from 5826; aid: -help. 5826 aw-zar; a prime root; to surround, i.e. protect or aid: -help, succour.

God realizes that man should not be alone in the world and is going to give him a mate. This is not a continuation of the first six days, these animal and fowls have already been created. These animals have not been given names by man yet, so God is allowing Adam to name them, which

he does. The help mate will be to help the man to do the labors in the garden and caring for the animals.

“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.” Genesis 2:19

Adam = 120 aw-dawm’; from 119; ruddy, i.e. a human being (an individual or the species, mankind, etc.): - Xs another, + hypocrite, + common sort, Xs low, man (mean, of low degree), person. 119 aw-dam’; to show blood (in the face), i.e. flush or turn rosy: -be (dyed, made) red (ruddy),

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. Genesis 2:20

This may appear to be a repeat of, not being a help meet. It could be saying that God gave Adam all these new animals for him to use. Some animals as dogs can be friends and even help man, they are not mates. Animals to bond to in a way. Later after the Cain story there will arise a question of, where did Cain get his wife? This will be addressed at that point. This also tells us that Adam was able to communicate and was intelligent enough to think up names.

“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;” Genesis 2: 21

Ribs (or tsal’ah =curve) = 6763 tsay-law’; or (fem.) tsal-aw; from 6760; a rib (as curved), lit. (of the body) or fig. (of a door, i.e. leaf); hence a side, lit. (of a person) or fig. (of an object or the sky, i.e. quarter); arch. a (espec. floor or ceiling) timber or plank (single or collect., i.e. a flooring): -beam, board, chamber, corner, leaf, plank, rib, side (chamber). [37]

DNA

The rib of a person is different from a rib, say in a building. The key is as curved from the body. Today we know the smallest curve of the body is DNA. DNA is also key in who everyone is in the world. All creatures have this inner curve in the body that designs it into its being. The DNA is made up of 22 codes, or as the Hebrew has 22 letters, the DNA has 22 words that make

up each individual. If one letter is missing, then we have a mutation. Adam is no different and if one wanted to make another person today, they would take the DNA and clone it so to speak. But this is not an exact match, but one of a different sex. That is why the letters had to be changed. Deoxyribonucleic acid, or DNA is responsible for transmission of hereditary characteristics. That if you look at a DNA chain it is curved, as a ladder being twisted. This is called the helix curve or a double helix curve. [13] From the DNA we have the difference between man and woman as the X and Y chromosomes. The woman has two X chromosomes, the man has one X and one Y. Now get this, the Y chromosome is about half the size of the X. The Diploid number is 46. The woman's DNA is mtDNA and the man's Y-DNA. The man holds both Y-DNA and mt DNA but the woman only has mtDNA, this the missing rib of man. Our forefathers most likely described this as a rib not knowing anything about DNA. The elements they knew of the body was flesh and bone. The bone that curved was the rib. Thus, the rib being used to explain. Was this bad, no we cannot hold their lack of knowledge against them. Nor should we be ignorant now. [14]) The helix ladder is made up of letters, that form who we are. One could even say words to say who we are. The letters could be considered words. When surgery on a person is done, they often put the person to sleep, a deep sleep, so that he or she does not awake during the process. It is also possible that the female, clone per say, had to grow up to be closer to the same age and more suitable for a help mate. Recall earlier we mentioned that races have only a 0.012% difference in their DNA. Languages and customs are the major divisions of races.

“And the rib, which the LORD GOD had taken from man made He a woman, and brought her unto the man.” Genesis 2: 22

Woman = 802 ish-shaw; fem. Of 376 or 582; irregular plur. nashiyim saw-sheem'; a woman (used in the same wide sense as 582): -[adulter]ess, each, every, female, Xs many, +none, one, + together, wife, woman. Often unexpressed in English.

Here it is explained that the woman was made, and then brought to the man. The word woman is also singular, meaning a specific person. It is also interesting to look at all the meanings in the word. This woman would actually fulfill all the meanings, keep them in mind as the story being told continues. This part of the story will be not only be a love story, but one of deception, adultery and ending as a drama, sorrow, in its plot.

“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.’” Genesis 2: 23

“Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.” Genesis 2: 24

“And they were both naked, the man and his wife, and were not ashamed.” Genesis 2: 25

Naked = 6174 aw-rome; from 6191 (in its orig. sense); nude, either partially or totally: - naked. Ashamed = 954 boosh; a prim. root; prop. to pale, i.e. by impl. to be ashamed; also (by impl.) to be disappointed, or delayed: -(be, make, bring, cause, put to, with, a-) shame (-d), be (put to) confounded (-fusion), become dry, delay, be long.

When the marriage laws are covered in the laws, this will come out. Since Adam and his mate had no parents, this is for the future generations, but will be very much a part of the laws and is good common sense. If a person marries, but refuses to leave their parents, it usually causes a great deal of stress between the two. It does make for some good in-law stories, however. Once again many of the meanings of the words will also come into perspective as the story continues.

Serpent and in the midst of

“Now the serpent was more subtle than any beast of the field which the LORD GOD had made. And he said unto the woman, ‘Yea, hath GOD said, ‘Ye shall not eat of every tree of the garden?’” Genesis 3: 1

Serpent = 5175 naw-khawsh; from 5172; a snake (from its hiss): -serpent. 5172 a prime root prop. to hiss i.e. whisper a (magic) spell; gen. to prognosticate: - Xs certainly, divine, enchanter, (use) Xs enchantment, learn by experience, Xs indeed, diligently observe.

Subtle = 6175 aw-room’; pass. part. of 6191; cunning (usually in a bad sense): -crafty, prudent, subtil. 6191 a prime root; prop. to be (or make) bare; but used only in the

der. sense (through the idea perh. of smoothness) to be cunning (usually in a bad sense):
- Xs very, beware, take crafty [counsel], be prudent, deal subtilly.

This is the introduction of another character in the story. Notice that the words used into how he came into existence is that he was made, not created. The field is most likely the earth. This, in a sense, separates him from the creation story. Also given is the name of the person, type individual, which becomes Satan (that being the serpent). This is going to be the first name used for Satan. It sets the stage of how he will interact with mankind. It is also important here to know all the meanings of the words in relation to his name. This will be the pattern of the serpent; he will try and use God's words to deceive mankind. This is why it will be even more important for us to know the word of God. How many people today would really know God's Word if someone changed it and said God said? When Satan returns, de-factor, then he will use this again. He uses partial truths of God's word and leaves out just enough to lead one astray. Which is what we will see happen here. The purpose will become clear why, if Satan can get enough of God's children to follow him, then maybe God will not destroy his soul and give him all the power. There is a theory of this being a sexual encounter as well, and it is also comparable to Noah and Enoch's stories of the flood and why God destroyed the world. It will be shown later that the angels will see the daughters of man, that they are fair, and come to take them for wives. This is a theme of adultery and forbidden exchanges between mankind and angels. If you do not agree, just keep it in mind for now. Pay close attention to how the serpent seduces Eve into taking of the fruit of the tree of Good and Evil.

“And the woman said unto the serpent, “We may eat of the trees of the garden:” Genesis 3: 2

She is repeating the words that God spoke to Adam when he placed him in the garden. This

points out that there was communication between them and the existence of language. Language understanding is key, and spending time studying what people are really saying when they speak can give more information. There is usually a lot more than just what the words are. As the story goes on it will become obvious that the serpent is a Master of Communication, in verbal and nonverbal ways, and will even try to use them on the Lord.

“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.’”

Fruit = 6529 per-ee’; from 6509; fruit (lit. or fig.): -bough, ([first]), reward. 6509 paw-raw; a prime root; to bear fruit (lit. or fig.): -bear, bring forth (fruit), (be, cause to be, make) fruitful, grow, increase.

Midest = 8432 taw’-vek; from an unused root mean. to sever; a bisecton, i.e. (by impl) the centre: -among (-st), Xs between, half, Xs (there-, where-) in (-to), middle, mid [n~~gh~~t], midst (among), Xs out (of), Xs through, xs with (-in).

Touch = 5060 naw-gah’; a prim. root; prop. to touch, i.e. lay the hand upon (for any purpose; euphem., to lie with a woman): by impl. reach (fig. to arrive, acquire); violently, to strike (punish, defeat, destroy, etc.): -beat, (Xs be able to) bring (down), cast, come (nigh), get up, happen, join, near, plague, reach (up), smite, strike, touch.

“And the serpent said unto the woman, ‘Ye shall not surely die:’” Genesis 3: 4

This sets the modus operandi of the serpent and allows for an analysis of the way Satan will operate through out the Word. This is the way it will be from the beginning and will continue until the end. So if you want to know the end, you need to know the beginning. First look at the word, touch, as it is mentioned here. It is talking about a specific person, what is referred to as a tree. The tree represents the trunk of the body, the limbs, and the fruit, or in a sexual sense, seed. This is not to be confused with the seed of the Word, which is talking about words. The subject matter that is being spoken of is to be taken into consideration in understanding. Y’shua said it best in Matthew.

“Another parable put He forth unto them saying, ‘The kingdom of heaven is likened unto

a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat, and went his way, but when the blade was sprung up, and brought forth fruit, then appeared the tares also. So, the servants of the householder came and said unto him, 'sir, didst not thou sow good seed in the field? From whence then hath it tares?' He said unto them, 'An enemy hath done this.' the servants said unto him, 'Wilt thou then that we go and gather them up?' But he said, 'Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, 'Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn'''. Matthew 13:24-31

In the modus operandi of Satan first notice that the first one's taken are the tares, not the wheat. Do you want to be the first one's taken? Think about that. Next notice that the good seed is spread and the evil one, Satan, came and sowed his seed, tares, in the night. The two grew together and the Lord said to wait until the final harvest to reap the field, because the Lord wants to give you every opportunity to be saved and not harvested with those tares. Back in the garden we see that the serpent was in the midst of the garden. This will hold to the theme that he operates from the midst of people, spreading his seed. In the garden the serpent was in the midst of the garden and is very subtle. At the beginning the Lord is warning us how the serpent will attack us. This is also a sexual relationship in the touch, between a man and woman. This is the fruit, not an apple. What is the motivation of the serpent, other than the pleasure of the body? The Lord, Jesus, will come through the seed line of Adam and Eve. The serpent will continue to do everything he can to prevent it. If he can stop God's plan, then he may be able to change things. He did it here, by trying to kill all the children born when Moses was born or Christ, with Hitler and even unto today. When we get to Exodus on can really see how the end times spoken

of in Revelation and Daniel, takes place. Right down to the raiser of taxes and bondage. The Jews had to be replanted for the end times to come about, as spoken of in the parable of the fig tree, this will be explored later. To stop it, then he may be able to change it. It being the plan of God. Important point is to know and understand the role of the villain here, being subtle and using God's words against us.

“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.” Genesis 3:5

(“but GOD knows that as soon as you eat of it your eyes will be opened and you will be like divine beings who know good and bad.”)

from the Torah [1] Genesis 3:5

Divine beings is ELOHIM, which is GOD or gods or celestial beings or to humans judges or rulers, those who are powerful.)

This is one example of why one should have many resources to compare. The Torah gives a very good explanation of who the god's are that the serpent is speaking of. With this he may well be saying, you will be like me and the other angels, who can die in the flesh, because they are not flesh. The Companion Bible states in its margins; “4. Ye shall not surely die = Satan's second utterance. Contradiction of God's Word in 2:17. This has become the foundation of Spiritism and Traditional belief as to death. 5. Ye shall be as gods = be as God, Heb. *Elohim*. This is the foundation of Satan's second lie: ‘the immanence of God in man.’” [3] The serpent, one of Satan's names, will use words to deceive persons to go against what was spoken by God. This is why one needs to know the Word and also what to expect at the end of these earth days.

“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.” Genesis 3: 6

Pleasant = 8378 (note not same as in 2:9 = 2530) tah-av-aw; from 183 (abbrev.) a longing; by impl. A delight (subj. satisfaction, obj. a charm): - dainty, desire, Xs exceedingly, Xs greedily, lust (ing), pleasant. See also 6914 from the fem. plur. of 6913 and 8378 with the art.

interposed; graves of the longing; Kibroth-hat-Taavh, a place in the Desert:
Desired = 2530 khaw-mad'; a prim. root; to delight in: - beauty, greatly beloved, **covet**,
delectable thing, (Xs great) delight, desire, goodly, lust, (be) pleasant (thing),
precious (thing).

Wise = 7919 saw-kal'; a prim. root; to be (caus. make or act) circumspect and hence
intelligent: -consider, expert, instruct, prosper, (deal) prudent (-ly), (give) skill (-ful),
have good success, teach, (have, make to) understand (-ing), wisdom, (be, behave self, consider,
make) wise (-ly), guide wittingly.

Eat = 398 aw-kal'; a prim. root; to eat (lit. or fig.): - xs at all, burn up, consume, devour (-er, up)
dine, eat (-er, up), feed (with), food, Xs freely, Xs in ... wise (-deed, plenty), (lay) meat,
Xs quite.

Husband = 376 eesh; contr. for 582 [or perh. Rather fro an unused root mean. to be
extant]; a man as an individual or a male person; often used as an adjunct to a more
definite term (and in such cases frequently not expressed in translation): - also, another, any
(man), a certain, + champion consent, each, every (one), fellow, [foot-, husband] man, (good-,
great, mighty) man, he, high (degree), him (that is), husband, man [-kind], + none, one, people,
person, + steward, what (man) oever, whoso (-ever), worthy. Comp. 802.

Notice that the word desired, also can mean covet. That is one of the Ten Commandments to not
covet. The law has not been given yet, however it gives insight as to why they are given. One
will see that there are several commandments broken in this garden episode.

Here one finds the woman falling victim to the villain of this plot, the serpent.

Serpent's M.O. Thus far;

1. From in the midst of (does his works from within the population)
2. Subtle (does slowly and with sly and deception)
3. Uses God's Word against man
4. Lies,(deception)
5. Breaks God's Commandments (encourages and makes it appear to be ok to do this)

“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.” Genesis 3: 7

Eyes = 5869 ah'-yin; probably a prime word; an eye (lit. or fig.); by anal. a fountain (as the eye
of eh landscape): - affliction, outward appearance, + before, + think best, colour, conceit, + be
content, countenance, + displease, eye ([-brow], [-d], -sight), face, + favour, fountain,
furrow [from the marg.], X him, + humble, knowledge, look, (+ well), X me, open (-ly), +
(not) please, presence, + regard, resemblance, sight, X thee, X them, + think, X us, well, X
you (-rselves).

Opened = 6491 paw-kakh'; a prim. root; to open (the senses, espec. the eyes); fig. to be

observant: - open.

Knew = 3045 yaw-dah'; a prim. root; to know (prop. to ascertain by seeing); used in a great variety of senses, fig., lit., euphem, and infer. (including observation, care, recognition; and causat. instruction, designation, punishment, etc.) [as follow]: -acknowledge, acquaintance (-ted with), advise, answer, appoint, assuredly, be aware, [un-] awares can [-not], certainly, for a certainty, comprehend, consider, X could they, cunning, declare, be diligent, (can, cause to) discern, discover, endued with, familiar friend, famous, feel, can have, be (ig-) no-rant, instruct, kinsfolk, kinsman, (cause to, let, make) know, (come to give, have, take) knowledge, have [knowledge], (be, make, make to be, make self) known, + be learned, + lie by man, mark, perceive, privy to, X prognosticator, regard, have respect, skilful, shew, can (man of) skill, be sure, of a surety, teach, (can) tell, understand, have [understanding], X will be, wist, wit, wot.

Naked = 6174 aw-rome'; or aw-rome'; from 6169 (in its orig. sense); nude, wither partially or totally: - naked. 6169 fem. from 6168; a naked (i.e. level) plot: - paper reed. 6168 a prim. root; to (caus. make) bare; hence to empty, pour out, demolish: -leave destitute, discover, empty, make naked, pour (out), rase, spread self, uncover.

Sewed = 8609 taw-far'; a prime root; to sew: -(women that) sew (together).

Fig = 8384 teh-ane' or teh-ay-naw'; perh. of for. der.; the fig (tree of fruit): -fig (tree).

Leaves = 5929 aw-leh'; from 5927; a leaf (as coming up on a tree); collect.

foliage: - branch, leaf. 5927 aw-law'; a prime root; to ascend intrans. (be high) or act. (mount); used in a great variety of senses, primary and secondary, lit. and fig. (as follow): - arise (up). (cause to) ascend up, at once, bread [the day] (up), bring (up), (cause to) burn, carry up, cast up, + shew, climb (up), (cause to, make to) come (up), cut off, dawn, depart, exalt, excel, fall, fetch up, get up, (make to) to (away, up), grow (over), increase, lay, leap, levy, lift (self) up, light, [make] up, X mention, mount up, offer, make to pay, + perfect, prefer, put (on), raise, recover, restore, (make to) rise (up), scale, set (up), shoot forth (up), (begin to) spring (up), stir up, take away (up), work.

Themselves = 1992 haym'-maw; masc. plur. from 1931; they (only used when emphatic):

-it, like, X (how, so) many (soever, more as) they (be), (the) same, X so, X such, their, them, these, they, those which, who, whom, withal, ye.

Aprons = 2290 khag-ore'; and (fem.) khag-o-raw'; from 2292; a belt (for the waist): - apron, armour, gird (-le). 2292 from 2282; festive; Chaggai, a Hebrew prophet: - Haggai. 2282 from 2287; a festival, or a victim therefore: -(solemn) feast (day), sacrifice, solemnity. 2287 prime root 2283, 2328; prop. to move in a circle, i.e. (spec.) to march in a sacred procession to observe a festival; by impl. to be giddy: -celebrate, dance, (keep, hold) a (solemn) feast (holiday), reelto and fro.

Key areas of interest are the opening of the eyes, being naked, sewed fig leaves and aprons. Fig

leaves do not make good clothes, but it does relate to something else. The fig leaves will be

mentioned many times in the Word. For example.

“And when He saw a fig tree in the way, He came to it, and found nothing thereon, but

leaves only, and said unto it, 'Let no fruit grow on thee henceforward forever.' And presently the fig tree withered away." Matthew 21: 19

Key words in the garden are seen in the verses of Matthew. Those being not only the fig tree, but that there were only leaves on it, no figs or fruit. In the garden the serpent taught them to make their own amour to put on and the amour of God that will be discussed in later chapters. There is also the feast days and such in the deeper meaning of one the before mentioned words, that the serpent would make holidays not those of God, but for themselves. This is an instruction in how the serpent causes mankind to change his ways from God, to himself, the serpent. This is repeated in Matthew when the Lord comes and finds no fruit, works, of mankind and final judgment comes and causes those without fruit to wither away, or burn up as seen in a deeper meaning of words in Genesis. What has happened in the garden is that Eve fell away from God and then lead Adam away from the grace of God. This brought shame onto them for their works were not of God, but of the serpent. (People are judged by their works?)

"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." Genesis 3: 8

Voice = 6963 kole; from an unused root, mean. to call aloud; a voice or sound: + aloud, bleating, crackling, cry (+out), fame, lightness, lowing, noise, + hold peace, [pro-] claim, proclamation + sing, sound, + spark, thunder (-ing), voice, + yell.

Walking = 1980 haw-lak'; akin to 3212; prim. root; to walk (in a great variety of applications, lit. and fig.): -(all) along, apace, behave (self), come, (on) continually, be conversant, depart, + be eased, enter, exercise (self), + follow, forth, forward, get, go (about, abroad, along, away, forward, on, out, up and down), + greater, grow, be wont to haunt, lead, march, X more and more, move (self), needs, on, pass (away), be at the point, quite, run (along), + send, speedily, spread, still, surely, + tale-bearer, + travel (-ler), walk (abroad, on, to and fro, up and down, to places), wander, wax [way-] faring man, X be weak, whirl.

Cool = 7307 roo'-akh; from 7306; wind; by resemblance *breath*, i.e. a sensible (or even violent) exhalation; fig. *life, anger, insubstantiality*; by extens. a *region* of the sky; by resemblance *spirit*, but only of a rational being (include. Its expression and functions): - air, anger blast, breath, X cool, courage, mind, X quarter, X side, spirit ([-ual]), tempest, X vain, ([whirl-]) wind (-y).

Day = 3117 yowm, prime to be hot; a day (lit. sunrise to sunset) (fig. a space of time): age,

always, chronicles, continually, daily, required, season, in trouble, weather, whole, year, younger.

Hid = 2244 khaw-baw'; a prime root [comp. 2245]; to secrete: - X held, hide (self), do secretly.

Presence = paw-neew, plur. (but always as sing.) an unused noun. Face (as part that turns); used in a great variety of applications (lit & fig); also (with prep) as a prep. (before, etc.): + accept, a (he) force (time), against, anger, X's as (long as), at, + battle, + because (of), + beseech, countenance, edge, + employ, endure, + enquire, face, favour, fer of. For, forefront (-part), form (-or time, -ward), from, front, heaviness, X's him (-self), + impudent, +in, it, look [-eth] (-s), X's me, +meet, X's more than, mouth, of, off, (of) old (time), X's on, open, + more than, over against, the partial, person, + please, presence, propect, was pruposed, by reason, of, + regard, right forth, + serve, X's shewbread, sight, state, straight, + street, X's thee, X's them (-selves), throught (+ -out), till, time (-s) past, (un-) to (-ward), + upon, upside (+ down), with (-in, + -stand), X's ye, X's you.

The message here is that God will come in the cool of the day, usually meaning the evening. In Mark 13 it states that we do not know the time of Gods' return, "But of that day and that hour knoweth no man," (Mark 13:32). This followed another parable, that being of the fig tree and putting forth the tender branch and knowing summer is near. This is a message of the end times, or judgment of this age of man and to watch for the season. In Revelation it says that the people will pray for the mountains to fall on them to hide from the presence of God. So as it was in the beginning, falling away and trying to hide oneself from the presence of the Lord, so it is at the end, falling away and then trying to hide oneself from the presence of the Lord. The Lord made is presence known to them by his voice, or breath. One can recall when they see and hear someone who is angry or mad about something. If you listen to them, they are usually breathing harder or making a sighing sound. It could have even been thunder. God was not happy.

"And the LORD GOD called unto Adam, and said unto him, "Where art thou?" Genesis 3:9

Would one really think that they could hide from God? Wouldn't He, being all knowing, know where they were. It is most likely a message that He will seek you out. That He will call to you, if you can hear.

"And he said, " I heard Thy voice in the garden, and I was afraid. because I was naked;

and I hid myself.” Genesis 3: 10

Yes, Adam and Eve knew He was there, but they sinned with the serpent and are ashamed of what they have done.

“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?” Genesis 3: 11

As a parent, He was well aware of who had persuaded them to sin and what they had done. Remember that the tree is the serpent and the eating of it is in a sexual connotation. What the Lord wants is for them to be a witness of the serpent and what he had done as well as to confess their sins. This is the first instruction of sin and repentance.

“And the man said, “The woman whom THOU gavest to be with me, she gave me of the tree, and I did eat.” Genesis 3: 12

One area of studying in interviews and interrogations in law enforcement, is to know how to interpret what a person is really saying to us. In this sentence, Adam is one buying time to think something up. He is also trying to shift blame or lessen his own guilt. So, we see a confession with attachments meant to lessen any possible punishment. First is the confession of truth, he did eat of the tree. Adam then states how he obtained the sin, from the woman. By saying to God “The woman whom Thou gavest to be with me” is a hope of some shift of blame, maybe even onto God. That being, “Well, you gave her to me!” type of shift of blame. The one who is really deserving of blame, the serpent, is left out of the sentence.

“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.” Genesis 3:13

Beguiled = 5377 naw-shaw’; a prime root; to *lead astray*, i.e. (mentally) to delude, or (morally) to *seduce*: - beguile, deceive, X greatly, X utterly.

Now the true culprit comes out. But it was only by further questioning did the truth finally arise. Recall the word beguiled and the meaning of seduce and morally. This is a morally wrong seduction of Eve, and Adam, by the serpent.

First Curse of God and punishment

“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; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:” Genesis 3: 14

The Lord first directed His comments to the lead character, or villain. This is also the first curse that the Lord will issue. Thus, this is the first one named to be punished and it also tells us that this one was the cause of all is about to come. This tells us his punishment is to crawl on his belly and eat dust all the days of his life. People are made of dust; it also tells us that his days are numbered and there will be an end to his life. It also tells us why he is being punished here and in what manner. Thus, he receives his name as the serpent relating to being one with no limbs and having to crawl on his stomach to move around. This is the lowest form of creature and also that he would be subtle and cunning to obtain his prey. Also, this is the first judgment passed by God. God will give His laws to us in Exodus and to Moses. He will follow these same laws, in being two witnesses. God also does not allow for the serpent to offer up any defense. Guilt is by two witnesses.

“And I will put enmity between thee and the woman, and between thy seed and her Seed; It shall bruise thy head, and thou shalt bruise HIS heel.” Genesis 3: 15

The enmity is conflict between her seed line and the serpents seed line. This tells us that by the DNA of Adam and Eve, Christ would be born. This also tells us that the serpent will have a seed line as well. How can this be if he only gave them knowledge? Look back at the words and see the seduction and sexual connotations in the meanings of the words used to describe the incident. One thing about God’s word is that it has several meanings. The literal meaning, one to the individual or self, one to the whole, and a deeper hidden meaning, from the midst. Jesus will destroy the serpent, thus “It shall bruise thy head”. The serpent “thou shalt bruise HIS heel” which he does on the cross when the nails were driven into His heels. It is interesting that in the temptation of Christ by the serpent he said.

“For it is written, ‘He shall give His angels charge over thee, to keep thee: And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.’” Luke 4: 10

This also goes back to the heel and that just maybe, the serpent believed God may not actually allow the Christ to be crucified on the cross. That He would stop it from coming to pass. It is also a prelude to the serpent going to try and stop the seed line and to stop the Jews from returning to their inheritance.

“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.” Genesis 3:16

Eve has been issued a punishment in addition to what He will give to Adam. That the wife would desire her husband and that it would be painful to have children. The Lord is also letting us know that Eve is already with child. We will get into the time a soul enters the body in the laws.

“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;’” Genesis 3:17

This is Adam’s punishment for sinning. Remember the eating has a sexual context as well and that man would have to live with the desire, or that he would be sorry for this lust all the days of his life. The ground can also be the flesh, dust, since he is made from it. It also means that the literal ground, remember Adam was formed to till the soil, would require much work to get fruit out of. The field, or the people, would also fight hearing the truth. This is reported in the parable of the seeds in Matthew 13: 24-31.

“Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;” Genesis 3:18

“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.” Genesis 3: 19

“And Adam called his wife’s name Eve; because she was the mother of all living.”

Genesis 3: 20

Eve = 2332 kav-vaw'; causat. from 2331; life-giver; Chavvah (or Eve), the first woman: -Eve. 2331; a prime root; [comp. 2324, 2421]; prop. *to live*: by implication (intens.) *to declare* or *show*: - show.

“Unto Adam also and to his wife did the LORD GOD make coats of skins and clothed them.” Genesis 3: 21

The Lord did not send them off naked and hungry, so to speak. He still cares for them, a lot, and He made them cloths to wear of animal skins. This means the Lord killed the animal and skinned it and made clothing. So much for PETA and furs.

“And the LORD GOD said, ‘Behold, the man is become as one of Us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:’-” Genesis 3: 22

God knows that in the flesh man cannot live forever. In a spiritual body man can live forever.

This everlasting life only comes from the Tree of Life. Later it will show that this tree is Christ, Y'shua, Jesus.

“Therefore the LORD GOD sent him forth from the garden of Eden, to till the ground from whence he was taken.” Genesis 3:23

“So He drove out the man:

and He placed at the east of the garden of Eden Cherubim's, and a flaming sword which turned every way, to keep the way of the tree of life.” (Genesis3: 1-24)

The Tree of Life will come again and to usher in the end times will come a voice;

“Remember ye the law of Moses My servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.

Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD.” Malachi 3:4-5

Analysis

God formed this man and breathed the breath of life in him. His purpose was to work the ground, and the Lord placed him in a special place, garden. God took man's rib and formed a

mate for him after placing him into a deep sleep. This is not unlike surgery today. He took the curve of his body, Adam, and made a woman. We know DNA is the smallest curve in the body and gives the words, map, of what the person will be. God told man not to eat of a particular tree, good and evil. The Serpent was subtle and in the midst of the garden and persuaded the woman, by using God's words, to trick her. The result was she brought in Adam to partake. The touching is in a sexual manner and the fruit is the same as the fruit of man, and woman, their seed in a sexual sense. When God confronted them, they did as today and shifted blame and made excuses, but never really repented of the sin. God kicked them out of His garden and they had to work to stay alive after that, because prior to that, God supplied all their needs for them. There is a division between the Garden and the rest of the world and between certain trees, angles, and others.

A question of where Cain took his wife falls into several theories. One theory is that Adam and Eve had children during the time between the creation of man and Cain's murder of Abel. There is no mention of this in the Word however and if so, then they would have had to have left the garden and traveled to a land called Nod. If this took place on the sixth day, then God would not have said all was good and rested.

DNA indicates that there is only a 0.012% differences between races, but all living creatures have DNA and it does not mutate into a new creature, it only replicates itself with some minor mutations over time. Animals come from one blood, so to speak. But all living things have DNA and there is only minor differences between all animals to make them animals. What this is, is that there is a base in the DNA for all living things, and the differences species and individuals come out of a base DNA. The DNA created as a base and then altered to make species and individuals within the species. Evolution of man cannot be possible, because man is

created as a man and it is not mentioned that he evolved from lower creatures. This also would indicate that man is also made in unique ways and not all the same and then he mutated away from an original DNA strand.

These differences can be in the other theory of men being made on the sixth day, all races of men, but a man to bring forth the breath of life, the mother of an internal life, being formed on the eighth day, Adam and Eve. This theory says that God created all things and then rested. Then God created a seed line to bear His Son that would be pure and un-mixed, as the other races had done. Y'shua (Jesus) being the one to give eternal life as in Revelations 22. This would be yet another division of one specific people from the rest of men.

Note: From here on each verse will not be covered as in-dept, but will only go over the main points. The reader, student, should go through each verse and analyze them.

Cain to Noah

“And Adam knew Eve his wife; and she conceived, and bare Cain, and said, ‘I have gotten a man from the LORD.’” Genesis 4:1

“And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.” Genesis 4: 2

Again = 3254 yaw-saf’; a prime root; to add or augment (often adv. to continue to do a thing): -add, X again, X any more, X cease, X come more, + conceive again, continue, exceed, X further, X gather together, get more, give moreover, X henceforth, increase (more and more), join, X longer (bring, do, make, much, put), X (the, much, yet) more (and more), proceed (further), prolong, put, be [strong-] er, X yet, yield.

Cain = 7014 kah’-yin; the same as 7013 (with a play upon the affinity to 7069); Kajin, the name of the first child, also of a place in Pal., and of an Oriental tribe: -Cain, Kenite (-s). 7013; from 6969 in the orig. sense of fixity; a lance (as striking fast): - spear.

Abel = 1893heh-bel’; the same as 1892 Hebel, the son of Adam: -Abel. 1892; from 1891; emptiness or vanity; fig. something transitory and unsatisfactory; often used as an adv.: - X altogether, vain, vanity.

Lord = 3068 yeh-ho-vaw’; from 1961; (the) self-Existent or Eternal: Jehovah, Jewish national name of God: - Jehovah, the Lord Comp. 3050, 3069.

Two fathers?

Note that in the translations Abel is said to be the son of Adam but Cain is not translated that way, but only as the first child. Next notice that again can also mean to continue. On May 18,2009 on the Fox News.com page the title of an article is “Doctors Discover Dallas Twins Have Two Different Dads” taken from Sky News. The story talks about how she had twins that did not share the same father. This is submitted as for consideration of why the names are translated the way they are. The article stated that most people don’t believe this could happen. The term is heteropteran super fecundation and means that the mother produced two eggs, thus would have been twins. Yet the one father’s sperm only fertilized the one egg. The woman had sex with a different man in a time period prior to the other egg being rejected from the body and it was fertilized the other egg. Thus, the two eggs had become fertilized by two different fathers This is scientifically possible and it should be a consideration in this situation. It also gives insight to the two different natures of the men. Abel was a shepherd and Cain was a tiller of the ground. As Christ was the good shepherd, this is a clue to the seed line of Adam and Eve since it

would go to David and to Mary (mother to mother, father to father). We also will see the first conflict between the two seed lines, the serpents and mans. Cain will be a nation of people called Kenite, not to be confused with Cainites.

“And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord.” Genesis 4:3

Cain serves God and makes offerings to Him. Look for the difference in offerings.

“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:” Genesis 4:4

God found favor because Abel brought the firstlings, or first fruit. It does not say Cain brought the first fruit, or even the best, only that he made offerings. This is a type of persons that will develop. One will but on the facade of offerings and not have his or her heart into it. Or wanting the best for their selves. The other offers the first fruit, or the best to the Lord.

“But unto Cain and to his offering He had not respect. And Cain was very worth, and his countenance fell.” Genesis 4:5

In other words Cain was jealous of Abel’s offering and of God’s show of respect to him. This is another one of man’s downfalls and against the commandments that will be given to Moses.

“And the Lord said unto Cain, ‘Why art thou wroth? And why is the countenance fallen?’

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.’” Genesis 4: 6-7

God tried to reason with Cain and advise him of where he was headed with the feelings and emotions that he harbored inside of himself. This demonstrates intervention by God to stop an event and yet still shows the free will of man to decide what he wants to do. Cain Goes to Abel to talk, but remember the meanings of the name Abel listed above.

“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.” Genesis 4:8

When we get to the laws of Moses look at kill, or murder. It will explain all of is and what the penalty should be, for which kind of murders. For now, that law has not been given and even though God tried to reason with Cain, he committed premeditated murder.

Cain expelled from the land

“And the Lord said unto Cain, ‘Where is Abel thy brother?’ And he said, ‘I know not: am I my brothers keeper?’” Genesis 4: 9

God knew what had happened but once again He offers one to repent of their sins. Cain responds in the same manner as seen in many criminal investigations. The suspect first says they do not know and then makes an unreasonable solution for not knowing. We call that sometimes an over qualification response, by responding to a question with a question.

“And He said, What hast thou done? The voice of thy brother’s blood crieth unto Me from the ground. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother’s blood from thy hand; 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.” Genesis 4: 10-12

Judgment and conviction done as soon as the crimes are committed. There are no appeals process and after the opportunity for repentance, no defense can be offered. God knows all. The witness is Abel’s blood, not unlike blood today in criminal justice cases where

DNA is used as a witness against offenders. Division of the first murder from God.

“And Cain said unto the Lord, ‘My punishment is greater than I can bear. Behold, Thou hast driven me out this day from the face of the earth; and from Thy face shall I be hid; and it shall be a fugitive and a vagabond in the earth; and it shall come to pass that everyone that findeth me shall slay me.’” Genesis 4:13-14

In the criminal justice system of today, this is not uncommon to hear someone complain about the sentence being unjust. Notice he never asked for forgiveness or showed remorse for what he

has done, as some do today. He only complains about the way he is being treated. Today's civilization has become like this today. Not accepting responsibility for their actions.

“And the Lord said unto him, ‘Therefore whosoever slayeth Cain, vengeance shall be taken over him sevenfold.’ And the Lord set a mark upon Cain, lest any finding him should kill him.” Genesis 4:15

Mark = 226 oth; prob. from 225 (in the sense of appearing); a signal (lit. or fig.), as a flag, beacon, monument, omen, prodigy, evidence, etc.: -mark, miracle, (en-) sign, token.

God is reasonable, least what Cain had done would cause others to take things into their own hands. Again, the laws will explain all of this. For the people who Cain runs into in his wandering, are the descendants of Adam and Eve, or are they the ones created on day six? The Lord also set a mark on Cain, but it does not give a full description of it and it could be as an omen or miracle, beacon. Also, may relate to the mark of the beast in Revelation 13:16.

“And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden. And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch.” Genesis 4: 16-17

Once again comes up the question of how people could already be out there for Cain to find a wife. Some say that they are the children of Adam and Eve. Some say it is that man was created on the sixth day and had been living and that he found one of those tribes to take a wife. Enoch is the name of one of Adams descendants as well. This may confuse one as they read. This is why it is important to stay focused on the chronology of events and the names who they are to be descended from.

“And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat Lamech. And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah. And Adah bare Jabal: he was the father of such as dwell in tents, and of such as have cattle. And his brother's name was Jubal: he was the father of all such as handle the harp and organ. And Zillah, she also bare Tubalcain, an instructor of every artificer in brass and iron: and the sister of Tubalcain was Naamah. And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech:

for I have slain a man to my wounding, and a young man to my hurt. If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold. And Adam knew his wife again; and she bare a son, and called his name Seth: For God, said she, hath appointed me another seed instead of Abel, whom Cain slew. And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the LORD.” Genesis 4: 18 - 26

Enoch

Enoch was the son of Jared, which descended down to Noah, Genesis 5: 1-29. The Word in the Bible or Torah does not give a lot of insight to Enoch. What makes it of great interest to students is the following.

“And Enoch walked with God: and he was not; for God took him.” Genesis 5: 24

Enoch = 2585 khan-oke’; from 2596; *initiated*; *Chanok*, an antediluvian patriarch: -Enoch. 2596, a prime root; prop. To narrow [comp. 2614]; fig. *to initiate or discipline*: -dedicate, train up.

The name Enoch means to initiate or discipline. As will be discussed shortly, Enoch’s book gives a great deal of detail of what was taking place prior to the flood. Enoch is mentioned again in Luke 3:37, Heb. 11: 5 and Jude 14;

Luke 3:37 talks about the seed line of Jesus.

Hebrews 11: 5 states, “By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God”.

Jude 14-16 states, “And Enoch also, the seventh from Adam, prophesied of these, sayings, ‘Behold, the Lord cometh with ten thousands of His saints, To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him.’ These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men’s persons in admiration because of advantage.”

These words tell us that Enoch was someone special and that he tried to convince men of the coming of God with His saints at the last hour. Enoch also spoke of the sin’s of men during his time. To find out more, one can go to the dead sea scrolls and the Book of Enoch [28]. This book has been left out of the Bible because it was thought to be too controversial. But obviously God liked what he had to say, because he did not die, but was transfigured. The Book of Enoch is

reinforced by being in the Dead Sea Scrolls. Obviously, they felt Enoch was important enough to copy those books in that era. Among many other things, Enoch tells us of how the Angels came down to earth and took women for wives and had children that became giants. He tells of what a sin this was, and of many other things that the fallen angels taught mankind [19, 24, & 28].

“When men began to increase on earth and daughters were born to them, the devine beings saw how beautiful the daughters of men were and they took wives from among those that pleased them- The LORD said, ‘My breath shall not abide in man forever, since he too is flesh; let the days allowed him be one hundred and twenty years.’” It was then, and later too, that the Nephilim appeared on earth- when the divine beings cohabited with the daughters of men, who bore them offspring. They were the heroes of old, the men of renown.: (Torah Genesis 6:1-4 Nephilim is nafal, fall, the fallen ones.)

The book of Enoch starts out as.

“The word of the blessing of Enoch, how he blessed the elect and the righteous, who were to exist in the time of trouble; rejecting all the wicked and ungodly. Enoch, a righteous man, who was with God, answered and spoke, while his eyes were open, and while he saw a holy vision in the heavens, This the angels shoed me. From them I heard all things, and understood what I saw; that which will not take place in this generation, but in a generation which is to succeed at a distant period, on account of the elect.” Enoch 1: 1 - 2

Enoch is speaking to the end generation so to speak. It is for the elect which is mentioned by Y'shua, Jesus, in Mark 13: 20 and in many other places, “And except that the Lord had shortened those days, no flesh should be saved: but for the elects sake, whom He hath chosen, He hath shortened the days.” Enoch is speaking not only to the people of his days, but of days to come, as Mark mentioned. Because of many of the events Enoch spoke of was to the end flesh generation, many reject him, but his words fall very well into scripture of the Word.

This was written by Enoch, Book of Giants, and translated in the Ethiopic Old Testament that, “the angels of Heaven who descended to earth and mated with the daughters of men before the Flood” [19, 21 & 28]. This is also found in the Dead Sea Scroll. Giants are not uncommon in

the Word, even today. We see men that could be considered giants. Keep in mind that God said, “My breath shall not abide in man forever” giving reason to believe man will not live in the flesh forever. Recall the breath that God breathed into Adam.

“And there we saw the giants, the sons of Anak, which come of the giants: and we were as grasshoppers, and so we were in their sight.” (Numbers 13:33)

“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.” (Genesis 6:4)

They had off spring from the women, just as some theorize Satan had Cain with Eve. These were called the children of gods and many stories were later told of them in different cultures on the earth. Greeks and Romans alike told of these tales. These are known as Nephilim in the Hebrew. In mythology it is said that the universe created the gods. That first was the Titans, Cronus (or in Latin Saturn) was the most important until his son, Zeus, dethroned him. Remember, Satan tried to sit on GOD’S throne. There were twelve known as the Olympians and were supreme among the gods. Hercules was the son of Zeus and is an example how in mythology exceptionally strong men came from mixing gods and men, to be one of the sons of these gods.[20] In Enoch there were other angles that came to earth and where giving and taking in marriage. Goliath is another Biblical example of a giant.

“And the angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day.” (Jude 1:6)

“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.

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

And it repented the LORD that HE had made man on the earth, and it grieved HIM at HIS heart.

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.”

But Noah found grace in the eyes of the LORD.” (Genesis 6:4-8)

Enoch and Noah must have stood alone in a corrupt world. Enoch stated that the angels taught man how to carve stone, work with metals and make weapons of war, to do sorcery and many other things. In the book by Enoch, he was often going to heaven and being taught and shown many things, he even taught about the end of days.

“And Enoch also, the seventh from Adam, prophesied of these, saying, ‘Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him.’” Jude 14 - 15 It says that he was so close to God, that the fallen angels would come to him and ask him to intervene for them that God would not destroy them and not pass punishment onto them. Because of what they did, they had been judged as Satan, but Satan was the only one named. In Greek mythology.

my·thol·o·gy [mi thóləjē] (plural my·thol·o·gies)

n

1. mythology body of myths: a group of myths that belong to a particular people or culture and tell about their ancestors, heroes, gods and other supernatural beings, and history
2. body of stories: a body of stories, ideas, or beliefs that are not necessarily true about a particular place or individual
3. mythology myths collectively: myths considered as a group
4. mythology study of myths: the study of myths, or the branch of knowledge that deals with myths

[15th century. Directly or via French from late Latin *mythologia*, from Greek *muthologia*, literally “science of myths,” from *muthos* (see *myth*).] -myth·o·log·er, n Encarta® World English Dictionary © & (P) 1998-2004 Microsoft Corporation. All rights reserved.

It states that Zeus overthrew his father to take power and sit on his throne. That Zeus and his followers came to earth and even mated with mortal women having hybrid children, as Hercules.[20]



Photo by Jennifer Nazario

Generations of Adam

“This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; Male and female created he them; and blessed them, and called their name Adam, in the day when they were created. And Adam lived an hundred and thirty years, and begat a son in his own likeness, and after his image; and called his name Seth: And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters: And all the days that Adam lived were nine hundred and thirty years: and he died. And Seth lived an hundred and five years, and begat Enos: And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters: And all the days of Seth were nine hundred and twelve years: and he died. And Enos lived ninety years, and begat Cainan: And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters: And all the days of Enos were nine hundred and five years: and he died. And Cainan lived seventy years and begat Mahalaleel: And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters: And all the days of Cainan were nine hundred and ten years: and he died. And Mahalaleel lived sixty and five years, and begat Jared: And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters: And all the days of Mahalaleel were eight hundred ninety and five years: and he died. And Jared lived an hundred sixty and two years, and he begat Enoch: And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters: And all the days of Jared were nine hundred sixty and two years: and he died. And Enoch lived sixty and five years, and begat

Methuselah: And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters: And all the days of Enoch were three hundred sixty and five years: And Enoch walked with God: and he was not; for God took him. And Methuselah lived an hundred eighty and seven years, and begat Lamech. And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters: And all the days of Methuselah were nine hundred sixty and nine years: and he died. And Lamech lived an hundred eighty and two years, and begat a son: And he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed. And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters: And all the days of Lamech were seven hundred seventy and seven years: and he died. And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.” Genesis 5: 1 - 32

Notice that Satan and Cain will use some of the same names. This could be confusing to some.

Flood

“And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. 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. 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. 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. And it repented the LORD that he had made man on the earth, and it grieved him at his heart. 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. But Noah found grace in the eyes of the LORD. These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God. And Noah begat three sons, Shem, Ham, and Japheth.” Genesis 6: 1 - 10

This tells why there was a flood. Some say this was merrily the result of inbreeding and DNA contamination, or mutation at that time. Some say it was because angels came to earth and mated with women and had children that became giants because of the superior DNA of angels.

God commanded Noah to build an ark and to bring two of every flesh into it. Noah did as he was told. The area in which Noah lived was full of evil because of the fallen angels. Noah brought in his children and the animals and birds that he had with him. He shut the door and the

LORD sent a great rain, some say this is the second flood came. Not as the first that covered the earth and destroyed all flesh, but one that had some flesh survive, that being Noah and his ark full of animals.

“The earth also was corrupt before God, and the earth was filled with violence.”

“And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.” Genesis 6: 11-12

God repeats this several times to make the point of why He will destroy again but with fire, Sodom and Gomorra which will be covered later.

“For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance, though ye once knew this, how that the Lord having saved the People out of the land of Egypt, afterward destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gamorrha, and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.” Jude 4- 8

“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.” (Genesis 6:13)

GOD commanded Noah to make an ark. HE gave Noah exact instructions on how to do so. This is important, because GOD will always tell you exactly how to escape danger and what to do to survive. It also will require something from you. (Note: An ark will also be for man, to carry GOD’S laws and word in it. This is the ark of the covenant given to Moses. It will be cherished above all else.) The ark was extremely large and was about 1,396,000 tons. It could hold about 125,000 animals and have room left over. A study done by John Pendleton titled “Science and Creation” [27] goes into this. He said that it is possible for all the animals to go onboard, because they were baby animals. They would sleep more, eat less and less out of the

other end. He also talks of the different cultures that have the same or similar stories, legends or myths. In China, Fuhai and the seven persons saved from the flood of the earth. Mexico had the Noa and Nina legend. Greek, Cuba, Hawaii and it goes on, all have stories of a world wide flood. In linguistic anthropology studies stories told to learn of the stories to learn of the cultures [27].

“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. But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee, to keep them alive. And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them. Thus did Noah; according to all that God commanded him, so did he.” Genesis 6: 17 - 22

Breath of life is important, because this applies to man, not necessarily all animals. “And the LORD GOD formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.” (Genesis 2:7)



“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. 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. Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth. 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” Genesis 7: 1 - 4

They entered the ark and some 150 days later came out. First note the seven days and then the forty days and forty nights. Numbers are important and are used frequently. The creation took seven days, Israel wandered in the wilderness for forty years. Hebrew letters are also numbers, as in Satar which is 666 and is also, hides himself, besides being a name.

“And Noah did according unto all that the LORD commanded him. And Noah was six hundred years old when the flood of waters was upon the earth. 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. Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth, There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah. And it came to pass after seven days, that the waters of the flood were upon the earth. 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. And the rain was upon the earth forty days and forty nights. 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; They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort. And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life. And they that went in, went in male and female of all flesh, as God had commanded him: and the LORD shut him in. And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth. And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered. Fifteen cubits upward did the waters prevail; and the mountains were covered. And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: All in whose nostrils was the breath of life, of all that was in the dry land, died. And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark. And the waters prevailed upon the earth an hundred and fifty days.” Genesis 7: 5 - 24

Where did all the water come from? In the creation it indicates that much of the water was above us in the air, making for a heavier atmosphere. As discussed earlier, some say that the earth was more flattened out. So that the ground was all basically close to sea level and that with all the water that is now on the earth, it could be flooded [27]. After the water pulled back, then they came out of the ark.

“And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters assuaged; The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained; And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated. And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops

of the mountains seen. And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made: And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth. Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground; But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark. And he stayed yet other seven days; and again he sent forth the dove out of the ark; And the dove came in to him in the evening; and, lo, in her mouth was an olive leaf plucked off: so Noah knew that the waters were abated from off the earth. And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more. And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry. And in the second month, on the seven and twentieth day of the month, was the earth dried. And God spake unto Noah saying, ‘Go forth of the ark, thou, and thy wife, and thy sons, and thy sons wives with thee. 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.’” Genesis 8: 1-19

There has been a search for the ark Noah built for many years and there have been several reports of people finding it [29]. In 1829 Dr. Friedrich Parrot reported in *Journey to Ararat* that no man could go to it so as to preserve it. In 1876 James Bryce reported to have recovered a timber believed to have come from the Ark. This goes on and in 2006 Bob Cornuke of the Bible Archeology Search and Exploration Institute took a team to look for it [29]. There are also several eyewitness accounts from reputable people of the Ark. Of course there are also hoaxes of people trying to make money off of it[29]. Science does indicate a world wide flood. This is from fossil formations in rocks. These findings can not be argued, facts are facts. The question that comes up again and again is that of the time it takes for this to happen [27]. Facts are that the earth had animals die and covered with mud to form rock very quickly. This is what is necessary for fossils to form. First a living animal must endure a calamity of sudden flood, and or ice, with silt and mud covering them quickly and over time become fossils [27]. This issue of time is repeated and will be the difference between creation and evolution. Evolutionist will move time to fit theories were creationist use God’s time as it is written.

Where else is it referred to about the flood.

“And as it was in the days of Noe, so shall it be also in the days of the Son of Man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.” Luke: 17: 26 - 27

“Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away. But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left. Watch therefore: for ye know not what hour your Lord doth come.” Matthew 24: 34 - 42

“And God spake unto Noah, saying, Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee. 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 Noah went forth, and his sons, and his wife, and his sons' wives with him: Every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark. And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. And the LORD smelled a sweet savor; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.” Genesis 8: 15 - 22

Noe is Noah.

Notice that they married wives, giving in marriage and drinking and eating, all these are not really sins, are they? It is ok to get married, in fact it is encouraged in the laws. So why is this different, what makes it a sin to be destroyed? Look back at the book of Enoc and the angels coming to earth and living in the world. The angels will return de-facto at the end of days, as it was in Noah's flood. That is the connection.

“And God blessed Noah and his sons, and said unto them, ‘Be fruitful and multiply, and replenish the earth.’” Genesis 9:1

Same as in Genesis 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.’” This gives the theory that there was life on earth before the creation of man as in the days after the flood and man replenishing the earth once again.

“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. Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. But flesh with the life thereof, which is the blood thereof, shall ye not eat. 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. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man. And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein. And God spake unto Noah, and to his sons with him, saying, And I, behold, I establish my covenant with you, and with your seed after you; 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. 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. 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: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: 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. 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. 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. And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan. These are the three sons of Noah: and of them was the whole earth overspread. And Noah began to be an husbandman, and he planted a vineyard: And he drank of the wine, and was drunken; and he was uncovered within his tent.” Genesis 9: 2 - 21



Photo by Andy Nazario in the Sandia Mountains of New Mexico

“And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father’s nakedness.

And Noah awoke from his wine, and knew what his younger son had done unto him.”
Genesis 9:22-24

To uncover your fathers nakedness is to have sex with his wife, or your mother.

“Ye shall therefore keep MY statutes, and MY judgments: which if a man do, he shall live in them: I AM the LORD.

None of you shall approach to any that is near of kin to him, to uncover their nakedness: I AM the LORD.

The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she is thy mother; thou shalt not uncover her nakedness.

The nakedness of thy father’s wife shalt thou not uncover: it is thy father’s nakedness.”
(Leviticus 18: 5-8)

Nakedness, 6172, is er-vaw’, from 6168. nudity, lit. (esp. the pudenda) or fig. (disgraced, blemish): - nakedness, shame, unclean (-ness), from the root of aw-raw’, bare hence to empty,

pur out, demolish, leave destitute, discover, empty, make naked, rase, spread self, uncover. Ham had sex with Noah's wife and Canaan came from it.

“And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren. And he said, Blessed be the LORD God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant. And Noah lived after the flood three hundred and fifty years. And all the days of Noah were nine hundred and fifty years: and he died.” Genesis 9: 25 - 29

Canaan was cursed by Noah, not GOD. Some say that he became black and started a race of black people. This is not true. Canaan went off to a land and became a mighty people.

Generations of Noah

“Now these are the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood. The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras. And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah. And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim. By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations. And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan. And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtechah: and the sons of Raamah; Sheba, and Dedan. And Cush begat Nimrod: he began to be a mighty one in the earth. He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD. And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar. Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah, And Resen between Nineveh and Calah: the same is a great city. And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim, And Pathrusim, and Casluhim, (out of whom came Philistim,) and Caphtorim. And Canaan begat Sidon his first born, and Heth, And the Jebusite, and the Amorite, and the Girgashite, And the Hivite, and the Arkite, and the Sinite, And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad. And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest, unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha. These are the sons of Ham, after their families, after their tongues, in their countries, and in their nations. Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were children born. The children of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram. And the children of Aram; Uz, and Hul, and Gether, and Mash. And Arphaxad begat Salah; and Salah begat Eber. And unto Eber were born two sons: the name of one was Peleg; for in his days was the earth divided; and his brother's name was Joktan. And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah, And Hadoram, and Uzal, and Diklah, And Obal, and Abimael, and Sheba, And Ophir, and Havilah, and Jobab: all these were the sons of Joktan. And their dwelling was from Mesha, as thou goest unto Sephar a mount of the east. These are the sons of Shem, after their families, after their tongues, in their lands, after their nations. These are the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.” Genesis 10: 1 -

Tongue = 3956, law-shone'; from 3960; the tongue (of man or animals), used lit. (as the instrument of licking, eating, or speech). And fig. (speech an ingot, a fork of flame, a cove of water): - + babbler, bay, + evil speaker, language, talker, tongue, wedge.

Some may say that the tongue spoken of here is as an accent one has from being in a different location but speaking the same language. This would be like the difference of English spoken in Texas and New York.

Analysis

In this section the first murder happened as well as sin and punishment. The first sin was the partaking of the tree of good and evil after they were told not to, sex, And the next sin is the murder by Cain. Enoch was a descendant of Adam and Eve and found favor with God and did not die. Noah also found favor of God and was ordered to build a ship and take two of all flesh on it, eight who had the breath of life in them. The Lord destroyed the earth, punishment, with a flood of water that came down from above as well as up from the ground. This was also because of sex between angels and men. History shows many other cultures record a flood of massive proportion on the earth destroying many people and animals. Some theories have that the flood occurred when the earth shifted on it axes. The true north is not aligned with the magnetic north. After the flood the first sin was again sexual in nature. Ham had sex with his mother, to uncover thy father's nakedness. He was cursed and driven away by Noah. This the first judgment and punishment by a man and the third since the end of the creation. There is a division reported again between Ham and the rest of the people. II Peter 3 reports.

“For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:

Whereby the world that then was, being overflowed with water, perished:

But the heavens and the earth which are now, by the same word are kept in store,

reserved unto fire against the day of judgment and perdition of ungodly men.

But beloved, be not ignorant of this one thing, that one day with the Lord as a thousand years, and a thousand years as one day.” II Peter 3: 5 - 8

“O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: Which some professing have erred concerning faith.” I Timothy 6: 20-21

In Oklahoma there was a large piece coal was found in a mine. Not being usable it was broken apart and in the midst of it was a iron pot. This means the pot was made before the material that incased it became coal. Science would say it takes hundreds of thousands of years, if not million, for coal to form from plant and other material. Man makes pots. Time becomes the division of the issues of when something took place, because science proves it was here. Time is the enemy of science, but so are traditions of men. One cause of the flood is theorized as being the tilt of earth's axis of rotation, which is 23.4% off. This also relates to the magnetic north and true north. Some theorize that the shift in poles was the cause of the dinosaur's extinction, some that it caused a great flood.

The world was covered with water, that is a geographic fact. What is of interest are the legends in so many cultures that speak of a flood. There are 250 legends that refer to a worldwide flood. In China it is the flood of FUHI. In Mexico it is the flood of NOTA and NINA. In Toltec it tells of a flood that took place 1,716 years after man was created on the earth. In Syria it is the flood of Deucalion and in Hawaii it is Nu. In Latin it is that everything had been covered with water. Almost all of the tales have three common points. They are that they involve a vessel of transportation of some kind, a human survivor and water. The geographic columns of measuring time indicate a flood, or water. This causes a quick covering of sediment, pressure and water filtration. Since the fossils tells science the age of the rock and then the rock tells science the age of the fossil, and carbon dating has faults, then how can science be so sure of its dating

methods? So how can we be so sure of our facts if they are riddled with errors? The facts are in science is that things exists and we have a hard time making these things fit into our frame of mind that we have made up, and try to make things fit into.

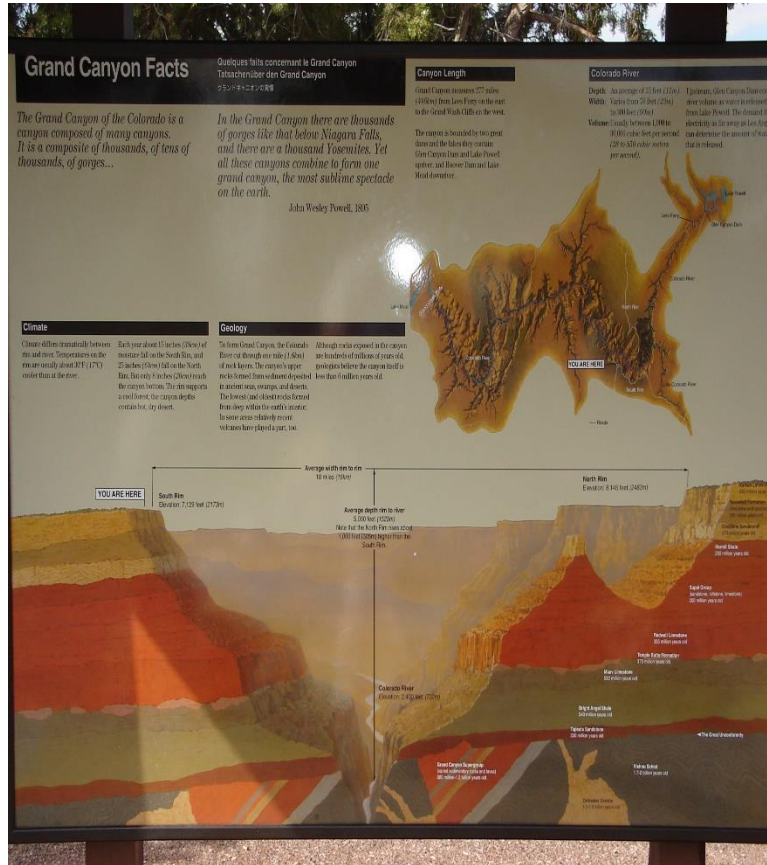


Photo by Andy Nazario at Grand Canyon 2009

Abraham

“And the whole earth was of one language, and of one speech.” Genesis 11: 1

Division of Languages

Linguistic Anthropologist study languages. Language is the way we communicate with one another. This can be by sound, writings or what is referred to as nonverbal communication, body language. In communication we often tell stories to pass information on in a way that others can understand the picture we are trying to communicate to them. Boje (2005) stated that there is a connection between the relationships of people and that it reflects in the stories told and that these stories are a reflection of the theater of events taking place between individuals [30]. The idea of looking at stories as a theater helps one to understand the theme being told. The people after the flood passed on the story of the flood. They quite possibly could still see remnants of its aftermath. It tells of their journey away from where the ark came to rest and they began to multiply.

“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.

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. And they said, ‘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.’” Genesis 11: 2 - 4

Moving from the east is to move away from God. The making of brick should draw an interest in that they learned how to make such an object for construction. Bricks are all the same, not like rocks. In a Socialist, Communist, world, all is the same. Nemrod will be the first social organizer into a communist society. Cain was the first community organizer. The idea of a tower is of interest as well. Why build a tower? If they had an enemy, then they would need a watch tower for that. They said it was to “reach unto heaven”. If they feared another flood, they would do

this, or if they wanted to make their own way to God, a short cut, and not follow His way. Rocks are made by God, bricks by man. This is the start of man making his own salvation, or protection, from danger. This is a change from God's way, as the Serpent wants to change God's Word, or some today want to change the United States. What develops is man creating his own way which will actually become division. God created everything to be one, one people, one nation etc. to serve Him, or better, to be His Children. Man's works causes the division. Consider these words as the study continues.

“I pledge allegiance to the flat of the United States of America and to the republic for which it stands, one nation under God, indivisible, with liberty and justice for all” [33, p.54]



Photo of the look out tower in Grand Canyon, 2009, by Andy Nazario

“And the Lord came down to see the city and the tower, which the children of men builded. 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.’”

Genesis 11: 5 - 6

God notices that it is the ability to communicate between each other that leads them to share ideas, imagined sins, and create their ideas into actuality.

“Go to, let Us go down, and there confound their languages, that they may not understand one another’s speech.” (Genesis 11: 7)

This is the story of Babel, which is also Babylon even today. Babel means;

Babel = 894, baw-bel; from 1101; confusion; Babel (i.e., Babylon), including Babylonia and the Bab. Empire: -Babel, Babylon. 1101baw-lal’; a prim. root; to overflow (spec. with oil); by impl. to mix; also (denom. From 1098) to fodder: - anoint, confound, X fade, mingle, mix (self), give provender, temper.

Babylon = 894

Note the area that Babylon is today and the oil that it has and the oil listed in the definition and to overflow. This confusion also is prevalent today between the cultures of Iraq and the rest of the world. Interestingly the war with Iraq that brought down the empire and the burning of oil wells and fear of oil being lost from consumption driving up the price of a barrel of oil. Today oil drives the value of a dollar more than gold which used to be the monetary standard. Note also that God said let us go down, plural.

Who is the us?

“Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city. 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. These are the generations of Shem: Shem was an hundred years old, and begat Arphaxad two years after the flood: And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters. And Arphaxad lived five and thirty years, and begat Salah: And Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters. And Salah lived thirty years, and begat Eber: And Salah lived after he begat Eber four hundred and three years, and begat sons and daughters. And Eber lived four and thirty years, and begat Peleg: And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters. And Peleg lived thirty years, and begat Reu: And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters. And Reu lived two and thirty years, and begat Serug: And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters. And Serug lived thirty years, and begat Nahor: And

Serug lived after he begat Nahor two hundred years, and begat sons and daughters. And Nahor lived nine and twenty years, and begat Terah: And Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters. And Terah lived seventy years, and begat Abram, Nahor, and Haran. Now these are the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot. And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees. And Abram and Nahor took them wives: the name of Abram's wife was Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah. But Sarai was barren; she had no child. 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. And the days of Terah were two hundred and five years: and Terah died in Haran.” Genesis 11: 7 - 32

Note that this was a city, and recall who went out and built cities, as well as the language had dialects but was the same before it was confounded.

Abram

Abram, Haran and Nahor were the sons of Terah who was in the generations of Shem son of Noah. Abram took Sarai for his wife, but she was barren and had no children as reported in Genesis 11: 10 - 30. They all left the land of Ur and went to the land of Canaan. This verse also mentions Lot, who will become important in a story told later.

“Now the Lord had said unto Abram, ‘Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will shew thee:” Genesis 12: 1

Another division, this time away from his father’s home and his kindred. Why was this told to him will come out as the story unravels. Do not forget Lot, this will be the key to understanding part of the motive, or plot, God has in the story. God continues.

“ 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:
And I will bless them that bless thee, and curse him that curseth thee:
And in thee shall all families of the earth be blessed.” Genesis 12: 1 - 4

Abram left with his wife, Lot and all their family and traveled from Haran. Abram was seventy-

five and he and Sarai still had no children. So, to become a nation would grow to be a problem with this promise, at least in the eyes of Abram and his wife. Note that Haran is different from the son's name in that the son's name is 2039 and this one is 2771 in the Strong's.

Haran = 2771 kaw-rawn': from 2787; parched; Charan, the name of a man and also of a place: -Haran. See also 2740, from 2734: a burning with anger: -sore displeasure, fierce (-ness), fury, (fierce) wrath (-ful). 2787 a prime root: to glow, i.e. lit. (to melt, burn, dry up) or fig. (to show or incite passion: -be angry, burn, dry, kindle.

“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.” Genesis 12:5

From Haran they traveled to the land of Canaan. They went to the plain of Moreh and it states the Canaanite were in the land. If you recall, Ham was the father of Canaan in Genesis 9: 18.

This should not be confused with Cain, the first murder.

Canaan = 3667 ken-ah'-an; from 3665; humiliated; Kenaan, a son of Ham; also a country inhabited by him: -Canaan, merchant, traffick.

Moreh = 4170 mo-kasha'; from 3369; a noose (for catching animals) (lit. or fig.); by impl. a hook (for the nose): -be ensnared, gin. (is) snare (-d), trap.

Canaanite = 3669 ken-ah-an-ee'; patrial from 3667, a Kenaanite or inhabitant of Kenaan; by impl. a pedler (the Canaanites standing for their neighbors the Ishmaelites, who conducted mercantile caravans): -Canaanite, merchant, trafficker.

Canaan's, the meaning of the name is interesting and also gives us insight as to what was going on there. He was the son of the one who uncovered his father's nakedness. This was a sexual encounter and could carry over to the son. He is also a merchant and trafficker.

“And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land. And the Lord appeared unto Abram, and said, ‘Unto thy seed will I give this land:’ and there builded he an altar unto the Lord, Who appeared unto him.” Genesis 12: 6 - 7

Seed means his descendants and the place is called Beth-el. There is a city in Alaska named

Bethel.

“And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, having Beth-el 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.” Genesis 12:8

Beth-el = 1008 bayth-ale', from 1004 and 410; house of God; Beth-El, a place in Pal.: -Beth-el. 1004, prob. form 1129 abbrev. ; a house (in the greatest var. of applicatons, espec. Family, etc.): -court, daughter, door, + dungeon, family, + forth of, X great as would contain, hangings. Home [born], [winter] house (-hold), inside (-ward), palace, place, + prison, + stew-ard, + tablet, temple, web, + within (-out). 410, ale; short. From 352, strength; as adj. mighty; espec. the Almighty (but used also of any deity): -God (god), X goodly, X great, idol, might (-y one), power, strong. Comp. names in “-el”.

Hai = 5857 ah'-ee; (Neh. 11: 31 or Isa. 10:28), ah-yaw': for 5856; Ai, Aja or Ajath, a place in Pal.: -Ai, Aija, Aijath, Hai.

“And Abram journeyed, going on still toward the south. And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine was grievous in the land. And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou art a fair woman to look upon: Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife: and they will kill me, but they will save thee alive. Say, I pray thee, thou art my sister: that it may be well with me for thy sake; and my soul shall live because of thee. And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she was very fair. The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house. And he entreated Abram well for her sake: and he had sheep, and oxen, and he asses, and menservants, and maidservants, and she asses, and camels. And the LORD plagued Pharaoh and his house with great plagues because of Sarai Abram's wife. And Pharaoh called Abram and said, What is this that thou hast done unto me? why didst thou not tell me that she was thy wife? Why saidst thou, She is my sister? so I might have taken her to me to wife: now therefore behold thy wife, take her, and go thy way. And Pharaoh commanded his men concerning him: and they sent him away, and his wife, and all that he had.” Genesis 12: 9 - 20

In Egypt

This gives an exact location in that it is a mountain that will be the temple of God. This is mount Zion, or the Temple Mount today. As will be discussed in later chapters, God will bring His temple to His favorite spot on the universe, Mount Zion in Jerusalem. Also note the name of the Lord, El, being in the word itself. Notice also that when it is talking about the one God, the letter “g” is capital. If it a false god, then it is not a capital, giving distinction between the two. All names of the Lord will have a capital at the beginning to differentiate. Abram then leaves and travels to Egypt because of a famine. Egypt will always play an important role in many of the

stories of the Word. There is an obvious significance for Egypt, and it is often a place of refuge for Israel.

Egypt will be mentioned many times in the Word. Do not put faith that Egypt will protect you, it is only the LORD that can do that. Abram was afraid that the Egyptians would see how fair his wife, Sarai, was and kill him. Abram did not tell the Pharaoh that Sarai was his wife, and that she was his sister, and when the Pharaoh found out, he sent Abram and his family away.

“And Pharaoh called Abram, and said, “What is this that thou hast done unto me? Why didst thou not tell me that she was thy wife? Why saidst thou, ‘She is my sister?’ so I might have taken her to me to wife; now therefore behold thy wife, take her, and go thy way. And Pharaoh commanded his men concerning him: and they sent him away, and his wife, and all that he had.” Genesis 12:18-20

Abram, Lot and all they had left and went to the south and Abram was very rich. He went back to where his tent had been at the beginning, between Beth-el and Hai. This may appear to be confusing is leaving Egypt and going to the south. If one draws a line from the north part of Egypt, today, on a parallel, Jerusalem would not be to the south. If Egypt was in control of a vast amount of land, going as far north as Lebanon or even Turkey or Greece today, then it could be to the south. To find out one would have to study Egyptian history.

“And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south. And Abram was very rich in cattle, in silver, and in gold. And he went on his journeys from the south even to Bethel, unto the place where his tent had been at the beginning, between Bethel and Hai; Unto the place of the altar, which he had make there at the first: and there Abram called on the name of the LORD. And Lot also, which went with Abram, had flocks, and herds, and tents. And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together. And there was a strife between the herdmen of Abram’s cattle and the herdmen of Lot’s cattle: (and the Canaanite and the Perizzite dwelled then in the land). And Abram said unto Lot, ‘Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen,; for we be brethern.’” Genesis 13: 1- 8

There is always strife when the land becomes too overcrowded, as in the cattle and sheep wars in

the United States. Abram uses logic and points out there is a lot of land, and they can both have land. He offers Lot the choice and Lot picks the land.

Lot moves to Sodom

“Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left. 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. Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other. Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom.” Genesis 13: 9 - 12

Sodom = 5467, sed-ome’; from an unused root mean. to scorch; burnt (i.e. volcanic or bituminous) district; Sedom, a place near the Dead Sea: -Sodom.
Gomorrah = 6017, am-o-raw’; from 6014; a (ruined) heap; Amorah, a place in Pal.: -Gomorrah.

Lot picked what he felt was the best land for his cattle and him. Unfortunately it was in a place of Sodom and Gomorrah. A punishment will be in the blood.

“(But the men of Sodom were wicked and sinners before the Lord exceedingly.) And the Lord said unto Abram, after that Lot was separated from him, ‘Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: For all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.’” Genesis 13: 13 - 18

The dust is what the serpent must crawl on his belly all the days of his life and eat. This would be from Jerusalem today north to Syria and Lebanon to the end of the Dead Sea. There was a recent finding, Trinity University (31), of where Sodom and Gomorra is and the archeological dig is going on. The findings show a large city with walls that have not been built on since that era. There began to be wars between all the different kings in that area and it lasted for some years. Lot was taken captive and Abram gathered his trained men and went after them and brought

them all back. At the valley of Shaveh the king of Sodom came out and meet them.

“(And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the Most High God. And He blessed him, and said, ‘Blessed be Abram of the Most High God, possessor of heaven and earth: And blessed be the Most High God, Which hath delivered thine enemies into thy hand. And he gave him tithes of all.’)” Genesis 14: 18 - 20

Melchizedek = 4442 mal-kee-tseh'-dek; from 4428 and 6664; king of right; Malki-Tsedek, an early king in Pal.: Melchizedek. 4428, a king: -king, royal. 6664, from 6663; the right (nat., mor. Or legal); also (abstr.) equity or (fig.) prosperity: - X even, (X that which is altogether) just (-ice), ([un-]) right (-eous) (cause, -ly, -ness)

Melchizedek confuses some in that they think of Him as an earthly king, but some say he may be Jesus the Christ.

“And being made perfect, He became the Author of eternal salvation unto all them that obey Him; Called of God an High Priest after the order of Melchisedec.” Hebrews 5: 9 - 10

Jesus is the one being spoken of in Hebrews, and He is the High Priest of God, no one else can qualify for that position.

“After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward. And Abram said, LORD God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir. And, behold, the word of the LORD came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. 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. And he believed in the LORD; and he counted it to him for righteousness. And he said unto him, I am the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. And he said, LORD God, whereby shall I know that I shall inherit it? And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon. And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not. And when the fowls came down upon the carcasses, Abram drove them away. And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him. 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;) four hundred years; And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet

full. And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: The Kenites, and the Kenizzites, and the Kadmonites, And the Hittites, and the Perizzites, and the Rephaim, And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.” Genesis 15:1-21

Abram named Abraham

“Now Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name was Hagar. 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. 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. And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes. 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. 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. And the angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur. And he said, Hagar, Sarai's maid, whence comest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai. And the angel of the LORD said unto her, Return to thy mistress, and submit thyself under her hands. And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude. And the angel of the LORD said unto her, Behold, thou art with child and shalt bear a son, and shalt call his name Ishmael; because the LORD hath heard thy affliction. And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren. 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? Wherefore the well was called Beerlahairoi; behold, it is between Kadesh and Bered. And Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael. And Abram was fourscore and six years old, when Hagar bare Ishmael to Abram.” Genesis 16: 1 -16

Sarai took her handmaid Hagar, the Egyptian, and gave her to Abram because she could not have children and Abram needed a child to carry on his name. Sarai did not wait for GOD's work and took it upon herself to hurry things along. Hagar had a son named Ishmael (Hebrew for may GOD hear). Ishmael would be a nation of princes, not kings. They are the Muslim's today. Ishmael is said to have sexually assaulted Isacc. Even though Ishmael was the first born of Abraham, he would have no inheritance because of his act. GOD spoke to Abram and told him

to be called Abraham. Later it will show that Abraham's son from Sarai, not Hagar, would be the one ordained by God and would be sacrificed, or almost. The child from Hagar was not the one ordered by God, but was by men, and thus would not receive the inheritance God promised Abraham.

“And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face: and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. 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.” Genesis 17: 1 - 5

Promise of the land of Israel

“And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God. And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. 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. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant. And GOD said unto Abraham, “As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her.” Genesis 17: 6-16

The LORD went with two of His angels down to the earth, or on the earth. They went to see Abraham and tell him again that Sarah would have a child. Now Sarah laughed at this, because she was getting to be of an old age, and out of the child bearing years. So the name of her son would be Isaac, in Hebrew is laughter, when he was to be born. For this was the LORD making a covenant unto Abraham and Sarah. But she would not have the child until she was of

an old age. The LORD also was going to destroy Sodom and Gomorrah. Archeologist from Trinity Southwest University in Albuquerque, New Mexico have found an area that is now believed to be the location of Sodom and Gomorrah.

“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? And Abraham said unto God, O that Ishmael might live before thee! 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. 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. But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year. And he left off talking with him, and God went up from Abraham. And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their foreskin in the selfsame day, as God had said unto him. And Abraham was ninety years old and nine, when he was circumcised in the flesh of his foreskin. And Ishmael his son was thirteen years old, when he was circumcised in the flesh of his foreskin. In the selfsame day was Abraham circumcised, and Ishmael his son. And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.” Genesis 17: 17 - 27

Sodom and Gomorrah

“And the LORD appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day; And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, And said, My LORD, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant: Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said. And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth. And Abraham ran unto the herd, and fetched a calf tender and good, and gave it unto a young man; and he hasted to dress it. And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat. And they said unto him, Where is Sarah thy wife? And he said, Behold, in the tent. And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard it in the tent door, which was behind him. Now Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women. Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also? And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? Is any thing too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son. Then Sarah denied, saying, I laughed not; for she was afraid.

And he said, Nay; but thou didst laugh. And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way. And the LORD said, Shall I hide from Abraham that thing which I do; Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him. And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto ME; and if not, I will know.” Genesis 18: 1 - 21

The three men are not unlike the ones in the three at the Mount of Transfiguration, Matthew 17:

1 - 9. GOD even knows your thoughts, so don't deny it to HIM. This site of the cities has what is referred to as “trinity glass”. Trinity glass can be found in locations of nuclear explosions. It is created by extreme heat, and then quickly cooling to form a glass. The clay pot the glass is found on, only has the glass on the top of the pot. They did glaze pots at that period of time. This gives an indication of the type of fire and hail that caused the destruction of that area. Abraham tries to save them; this is the kind of person he is.

“And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD. And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked? Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein? That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right? And the LORD said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes. And Abraham answered and said, Behold now, I have taken upon me to speak unto the LORD, which am but dust and ashes: Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five? And he said, If I find there forty and five, I will not destroy it. And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do it for forty's sake. And he said unto him, Oh let not the LORD be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do it, if I find thirty there. And he said, Behold now, I have taken upon me to speak unto the LORD: Peradventure there shall be twenty found there. And he said, I will not destroy it for twenty's sake. And he said, Oh let not the LORD be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy it for ten's sake. And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.” Genesis 18: 22 - 33

This tells of two lessons. God will destroy evil and that He will save those who are not, but they have to do some work to receive it. They have to listen, and then obey. There is always a condition, and it usually works that one must do. In this case they had to walk away from all they had and those who they knew. Their comfort zone. Two is a witness required of judgement.

Two angles

“And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground;”
(Genesis 19:1)

An indication of the time of day of the arrival of the two angels is given. It could mean in the end times destruction will come at even. The time the two angels come, the destruction is at dawn the next day. The two angels may correspond to the two witnesses in the end of days. In Revelations 11: 3-5;

“And I will give power unto My two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. These are the two olive trees and the two candlesticks, standing before the God of the earth. And if any man will them, fire proceeded out their mouth, and devoured their enemies; and if any man will hurt them, he must in this manner be killed.”

In Zechariah 4:3; “And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof.” It goes on in Zechariah 4: 11- 14; “Then answered I, and said unto him, ‘What are these two olive trees upon the right side of the candlestick and upon the left side thereof?’ And I answered again, and said unto him, ‘What be these two olive branches which through the two golden pipes empty the golden oil out of themselves?’ And he answered me and said, ‘Knowest thou not what these be?’ And I said ‘No, my Lord.’ Then said he, These are the two anointed ones, that stand by the Lord of the whole earth.”

An indication of Lot is given as to him being like a type of watchman, which will come up many times in the Word. A watchman will be at the gate watching for the enemy or adversary. Lot had them to go into his house and the people were so evil that they wanted the two angels. Lot offered them his daughters, but they were not interested in them. They were only interested in males. So, the angels blinded them that they could not see them.

“And he said, ‘Behold now, my lords, turn in, I pray you, into your servant’s house, and tarry all night, and wash you feet, and ye shall rise up early, and go on your ways.’ And they said, ‘Nay; but we will abide in the street all night.’” Genesis 19: 2

Note the letter in “lords” is not capital. The only time in scripture the letter is capitalized is if it is “the Lord“. Note also that Lot said he was their servant. That is a way of lowering one’s self to others. As the story unfolds one will observe, as when Jacob returns to Esau, they will place themselves in a lower status to show humility. The angels refuse Lot and want to stay in the street all night. This is indication to being in the midst of the sin. Note also the washing of the dust off of their feet. This also repeats itself many times in the Word and recall that the Serpent must crawl on his belly eating the dust of the earth.

“And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat.” Genesis 19: 3

There was a feast with unleavened bread. This is the first indication of such a feast that repeats and becomes a commandment to this day.

“And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this in your generations by an ordinance for ever.” Exodus 12: 17

It states that this is to be observed “forever”. We do communion today as part of the feast in Passover. This will be discussed in detail in Exodus. The angles did eat, they consume human food.

“And before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter:” Genesis 19: 4

This is everyone in the city and is an indication of total corruption. It is mentioned in the New Testament, as stated before at the flood.

“For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance, though ye once knew this, how that the Lord having saved the People out of the land of Egypt, afterward destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gamorrha, and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.” Jude 4- 8

“ And they called unto Lot, and said unto him, Where are the men which came in to thee this night? Bring them out unto us, that we may know them.” Genesis 19:5

Know = 3045 yaw-dah'; a prime root; to know (prop. To ascertain by seeing); used in a great variety of senses, fig., lit., euphem. and infer. (including observation, care, recognition; and causat. instruction, designation, punishment, etc.) [as follow]: -acknowledge, acquaintance (-ted with), advise, answer, appoint, assuredly, be aware, [un-] awares, can [-not], certainly, for a certainty, comprehend, consider, X could they, cunning, declare, be diligent, (can, cause to) discern, discover, endued with, familiar friend, famous, feel, can have, be [ig-] no-rant, instruct, kinsfolk, kinsman, (cause to, let, make) know, (come to give, have, take) knowledge, have [knowledge], (be, make, make to be, make self) known, + be learned, + lie by man, mark, perceive, privy to, X prognosticator, regard, have respect, skilful, she, can (man of) skill, be sure, of a surety, teach, (can) tell, understand, have [understanding], X will be, wist, wit, wot.

The city is full of sin and sinners, so to speak. What is the corruption that had cried out to God?

This indicates that the men came after the two angels to know them. If there is corruption, the indication is of there only being men, unnatural acts could be wanting sex from men to men.

Note Sodom is as sodomized today.

“And Lot went out at the door unto them, and shut the door after him, and said, ‘I pray you, brethren, do not so wickedly. Behold now, I have two daughters which have not known man; let me, I pray you, bring them unto you, and do ye to them as is good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof.’” Genesis 19: 6 - 8

Lot is offering his two daughters in place of the men. A key phrase here is that Lot’s “daughters which have not known man”. This is a clear indication of the word know stated prior by the men

of the city. To know is a sexual connotation in that the daughters had not had a man yet. The two angels are under Lot's protection by being in his house. This may indicate why he was so persistent in having them stay with him. Note also that Lot has a choice and chooses to live in that city which will be destroyed. As people today, if the city is full of this same type of corruption, then they live there by choice. God will not tolerate it, the sin, and will punish. Events repeat themselves in the Word and this will happen again.

“ And they said, Stand back. And they said again, This one fellow came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon the man, even Lot, and came near to break the door.” Genesis 19: 9

When someone does immoral things, even today, often one will hear them say that others have no right to judge them and is why they may have said this to Lot. It is a natural response. It should become clearer as to what the corruption is that they are doing.

“But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.

And they smote the men that were at the door of the house with blindness, both small and great: so that they wearied themselves to find the door.” Genesis 19:10 - 11

This is one of the powers an angel can have, to blind people.

“And the men said unto Lot, Hast thou here any desides? Son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place: For we will destroy this place, because the cry of them is waxen great before the face of the Lord; and the Lord hath sent us to destroy it.” Genesis 19: 12 - 13

The two angels are telling Lot to get his family and relatives out of Sodom because it will be destroyed. For some it is hard to turn away from a life they enjoy or become accustomed to.

“And Lot went out, and spake unto his sons in law, which married his daughters, and said, ‘Up, get you out of this place; for the Lord will destroy this city’. But he seemed as one that mocked unto his sons in law. And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city. And while he lingered, the men laid hold upon his hand, and upon the hand of his

wife, and upon the hand of his two daughters; the Lord being merciful unto him: and they brought him forth, and set him without the city. And it came to pass, when they had brought them forth abroad, that He said, 'Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.'" Genesis 19: 14 - 17

Lot and his family did not rush out and the angels had to take them by the hand to lead them away. This is a judgment coming, not unlike the end of days judgment. If one theorizes a rapture, this would be the kind of rapture that will come. Men have to do something, in this case Lot has to walk away from the city. In Exodus, they had to walk out of Egypt. What this indicates is that man will have to do something, an act, and that the Lord may be merciful, He will punish, and a person must do some kind of work to be saved. Also note that the word He is a capital indicating who it is telling them to flee to the mountain. This is repeated in;

"And ye shall be hated of all men for My name's sake: but he that endureth unto the end, the same shall be saved. But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains: And let him that is on the housetop not go down into the house, neither enter therein, to take any thing out of his house: And let him that is in the field not turn back again for to take up his garment." Mark 13: 13 - 16

Daniel is in;

"And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be purged upon the desolate." Daniel 9: 27

"And His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah:" Zechariah 14: 4 - 5

"And Lot said unto them, Oh not so, my Lord: Behold now, Thy servant hath found grace in Thy sight, and Thou hast magnified Thy mercy, which Thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die:" Geneis 19: 18 - 19

Lot is looking for an easier way out. Mankind has a habit of trying to take the path of least pain.

Mankind's body wants to avoid pain and so looks for a way out. In this case there is another city, where he would not have to labor as hard for food and shelter.

“Behold now, this city is near to flee unto, and it is a little one: Oh, let me escape thither, (is it not a little one?) and my soul shall live.’ And He said unto him, See, I have accepted thee concerning this thing also that I will not overthrow this city, for the which thou hast spoken. Haste thee, escape thither; for I cannot do any thing till thou be come thither. Therefore the name of the city was called Zoar.” Genesis 19: 20 - 22

Zoar = 6820 tsa‘-ar; from 6819; little; Tsoar, a place East of the Jordan: -Zoar. 6819 a prime root; to be small, i.e. fig. ignoble: -be brought low, little one, be small.

Fire from above

“Behold now, this city is near to flee unto, and it is a little one: Oh, let me escape thither, (is it not a little one?) and my soul shall live. And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken. Haste thee, escape thither; for I cannot do anything till thou be come thither. Therefore the name of the city was called Zoar. The sun was risen upon the earth when Lot entered into Zoar. Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven; And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. But his wife looked back from behind him, and she became a pillar of salt.” Genesis 19: 20-26

Salt is from the Hebrew word melach, or powder, salt, as easily pulverized and dissolved. The rain down shows that this comes from above, some say it is a volcano, others a meteor. This is a total destruction, as the city that Trinity Southwest University is digging at. It speaks of a destruction coming as this, but it will be worldwide and not limited to a specific area.

“For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the ay that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root no branch.” Malachi 4: 1

This fire and destruction have not occurred yet, it is the end of this time, or the last days punishment.

“ But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not (let him that readeth understand,) then let them that be in Judaea flee to the mountains:

And let him that is on the housetop not go down into the house, neither enter therein, to take any thing out of his house:

And let him that is in the field not turn back again for to take up his garment.” (Mark 13:14-16)

“And he shall confirm the covenant with many for one week:
and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate,
even until the consummation, and that determined shall be poured upon the desolate.”
(Daniel 9:27)

Fire studies in;

Genesis 19:24 = “Then the Lord rained upon Sodom and upon Gomorrah
brimstone and fire from the Lord out of heaven.”

Psalms 11: 6 = “Upon the wicked He shall rain snares, Fire and brimstone, and an
horrible tempest: this shall be the portion of their cup.”

Psalms 18: 8 - 13 = “There went up smoke out of His nostrils, And fire out of His mouth
devoured: Coals were kindled by it. He bowed the heavens also, and came down: And
darkness was under His feet. And He rode upon a cherub, and did fly: Yea, He did fly
upon the wings of the wind. He made darkness His secret place; His pavilion round about
Him His thick clouds passed, Hail stones and coals of fire. The Lord also thundered in the
heavens, And the Highest gave His voice; Hail stones and coals of fire.”

Psalms 21; 9 = “Thou shalt make them as a fiery oven in wrath, And the fire shall devour them.”

Psalms 50: 3 = “Our God shall come, and shall not keep silence: A fire shall devour before
Him, And it shall be very tempestuous round about Him.”

II Peter 3: 7 = “But the heavens and the earth which are now, by the same word are kept in
store, reserved unto fire against the day of judgement and perdition of ungodly men.”

Revelations 8: 7 = “The first angel sounded, and there followed hail and fire mingled with
blood, and they were cast upon the earth: and the third part of the trees was burnt up, and
all green grass was burnt up.” (note: trees could be people)

Revelation 13: 13 = “And he doeth great wonders, so that he maketh fire come from heaven
on the earth in the sight of men,”

“And Abraham gat up early in the morning to the place where he stood before the LORD:
And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld,
and, lo. the smoke of the country went up as the smoke of a furnace. And it came to pass, when
God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the
midst of the overthrow, when he overthrew the cities in the which Lot dwelt. And Lot went up
out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in
Zoar: and he dwelt in a cave, he and his two daughters. And the firstborn said unto the younger,
Our father is old, and there is not a man in the earth to come in unto us after the manner of all the
earth: Come, let us make our father drink wine, and we will lie with him, that we may preserve
seed of our father. And they made their father drink wine that night: and the firstborn went in,
and lay with her father; and he perceived not when she lay down, nor when she arose. And it
came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight
with my father: let us make him drink wine this night also; and go thou in, and lie with him, that

we may preserve seed of our father. And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose. Thus were both the daughters of Lot with child by their father. And the first born bare a son, and called his name Moab: the same is the father of the Moabites unto this day. And the younger, she also bare a son, and called his name Benammi: the same is the father of the children of Ammon unto this day.” Genesis 19: 27 - 38

Abraham's journey to Shur

Then Abraham journeyed again and went to a place between Kadesh and Shur. Here again he said that Sarah was his sister instead of his wife, not a repeat of the story, but a new story with the same type of plot. Abraham did not learn from the first mistake in saying his wife was his sister instead of trusting in God. This time he told it to Abimelech king of Gerar. The LORD went to the king in a dream and told him of what Abraham had done so the king would not sin. This time however the king gave Abraham many sheep and oxen allowed him to live there and not make him leave, as the Pharaoh did in Egypt.

“And Abraham journeyed from thence toward the south country, and dwelled between Kadesh and Shur, and sojourned in Gerar. And Abraham said of Sarah his wife, She is my sister: and Abimelech king of Gerar sent, and took Sarah. But God came to Abimelech in a dream by night, and said to him, Behold, thou art but a dead man, for the woman which thou hast taken; for she is a man's wife. But Abimelech had not come near her: and he said, LORD, wilt thou slay also a righteous nation? Said he not unto me, She is my sister? and she, even she herself said, He is my brother: in the integrity of my heart and innocency of my hands have I done this. And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me: therefore suffered I thee not to touch her. Now therefore restore the man his wife; for he is a prophet, and he shall pray for thee, and thou shalt live: and if thou restore her not, know thou that thou shalt surely die, thou, and all that are thine. Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the men were sore afraid. Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and what have I offended thee, that thou hast brought on me and on my kingdom a great sin? thou hast done deeds unto me that ought not to be done. And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing? And Abraham said, Because I thought, Surely the fear of God is not in this place; and they will slay me for my wife's sake. And yet indeed she is my sister; she is the daughter of my father, but not the daughter of my mother; and she became my wife. And Abimelech took sheep, and oxen, and menservants, and womanservants, and gave them unto Abraham, and restored him Sarah his wife. And Abimelech said, “Behold, my land is before thee: dwell where it pleaseth thee. And unto Sarah he said, Behold, I have given thy brother a thousand pieces of silver: behold, he is to thee a

covering of the eyes, unto all that are with thee, and with all other: thus she was reproved. So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maidservants; and they bare children. For the LORD had fast closed up all the wombs of the house of Abimelech, because of Sarah Abraham's wife.” Genesis 20:1-18

Two nations, Isaac and Ishmael

“And the LORD visited Sarah as he had said, and the LORD did unto Sarah as he had spoken. For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him. And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac. And Abraham circumcised his son Isaac being eight days old, as God had commanded him. And Abraham was an hundred years old, when his son Isaac was born unto him. And Sarah said, God hath made me to laugh, so that all that hear will laugh with me. And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have born him a son in his old age. And the child grew, and was weaned: and Abraham made a great feast the same day that Isaac was weaned. And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking. Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac. And the thing was very grievous in Abraham's sight because of his son. And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called. And also of the son of the bondwoman will I make a nation, because he is thy seed. And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beersheba. And the water was spent in the bottle, and she cast the child under one of the shrubs. And she went, and sat her down over against him a good way off, as it were a bow shot: for she said, Let me not see the death of the child. And she sat over against him, and lift up her voice, and wept.” Genesis 21: 1 - 16

Mocking: 6711 – tsaw-khak’; a prim. Root: to laugh outright (in merriment or scorn); by impl.
To sport: - laugh, mock, play, make sport.

Some say the word is of a sexual nature, as sodomy. Abraham had a son in his old age, the son’s name was Isaac. This son was from his wife Sarah (Genesis 21: 5). There was a son before that with Sarah’s Egyptian handmaid, Hagar and his name was Ishmael. Because Isaac was the one promised by God, Ishmael would not be considered the first born for inheritance purposes. Sarah did not like Ishmael and asked Abraham to send Hagar and her son, Ishmael, away from them which he did. When she thought the lad would die, she set him away from her so she would not see him die. But God had made a promise from before and would keep it, although the promise

to Ishmael would not be the same as for Isaac.

“ 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 his is. Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation.’” Genesis 21: 17 - 18

Abraham was told to take Isaac up to the mountain in Moriah, which Abraham did. God told Abraham to sacrifice Isaac there. There are some different theories of why. One is to test Abraham in how much he loved God and would obey him. Another is to show that only Y'shua, Jesus, would be the only human sacrifice God would ever require. God stopped Abraham from the sacrifice and a lamb was given instead. This also shows that there have been sacrifices long before Moses gave the laws. This is a strong indication that there were laws given to man, as far as sacrifices and such, that had not been written down. Moses put the Word into writing.

“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. And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer. And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt. And it came to pass at that time, that Abimelech and Phichol the chief captain of his host spake unto Abraham, saying, God is with thee in all that thou doest: Now therefore swear unto me here by God that thou wilt not deal falsely with me, nor with my son, nor with my son's son: but according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned. And Abraham said, I will swear. And Abraham reproveth Abimelech because of a well of water, which Abimelech's servants had violently taken away. And Abimelech said, I wot not who hath done this thing; neither didst thou tell me, neither yet heard I of it, but to day. And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them made a covenant. And Abraham set seven ewe lambs of the flock by themselves. And Abimelech said unto Abraham, What mean these seven ewe lambs which thou hast set by themselves? And he said, For these seven ewe lambs shalt thou take of my hand, that they may be a witness unto me, that I have digged this well. Wherefore he called that place Beersheba; because there they swore both of them. Thus they made a covenant at Beersheba: then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines. And Abraham planted a grove in Beersheba, and called there on the name of the LORD, the everlasting God. And Abraham sojourned in the Philistines' land many days.” Genesis 21: 19 - 34

Abraham moved to a land and did not want his son, Isaac, to have a wife of the people

that lived there but wanted him to have one from his own people. This is a commandment made to keep the seed line of Christ pure, so it would be pure from Adam to Christ. Isaac had two sons from Rebekah, Esau and Jacob. God said that they both would be nations, but Esau was hated by God.

Here am I

“And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am. And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of. And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him. Then on the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you. And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together. And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering? And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together. And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. And Abraham called the name of that place Jehovahjireh: as it is said to this day, In the mount of the LORD it shall be seen. And the angel of the LORD called unto Abraham out of heaven the second time, And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son: That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice. So Abraham returned unto his young men, and they rose up and went together to Beersheba; and Abraham dwelt at Beersheba. And it came to pass after these things, that it was told Abraham, saying, Behold, Milcah, she hath also born children unto thy brother Nahor; Huz his firstborn, and Buz his brother, and Kemuel the father of Aram, And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel. And Bethuel begat Rebekah: these eight Milcah did bear to Nahor, Abraham's brother. And his concubine, whose name was Reumah, she bare also Tebah, and Gaham, and Thahash, and Maachah.” Genesis 22: 1 - 24

There is a phrase spoken of only to God that is “Here Am I Lord” in Hebrew. It is, Hay Na Nu Adoni. Thus, you being here for the Lord, to serve. In chapter 23 of the book of Jasher (43) the bush that caught Isacc as being Satan himself transfigured as a bush trying to stop the sacrifice.

Sarah died

“And Sarah was an hundred and seven and twenty years old: these were the years of the life of Sarah. And Sarah died in Kirjatharba; the same is Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her. And Abraham stood up from before his dead, and spake unto the sons of Heth, saying, I am a stranger and a sojourner with you: give me a possession of a buryingplace with you, that I may bury my dead out of my sight. And the children of Heth answered Abraham, saying unto him, Hear us, my lord: thou art a mighty prince among us: in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead. And Abraham stood up, and bowed himself to the people of the land, even to the children of Heth. And he communed with them, saying, If it be your mind that I should bury my dead out of my sight; hear me, and entreat for me to Ephron the son of Zohar, That he may give me the cave of Machpelah, which he hath, which is in the end of his field; for as much money as it is worth he shall give it me for a possession of a buryingplace amongst you. And Ephron dwelt among the children of Heth: and Ephron the Hittite answered Abraham in the audience of the children of Heth, even of all that went in at the gate of his city, saying, Nay, my lord, hear me: the field give I thee, and the cave that is therein, I give it thee; in the presence of the sons of my people give I it thee: bury thy dead. And Abraham bowed down himself before the people of the land. And he spake unto Ephron in the audience of the people of the land, saying, But if thou wilt give it, I pray thee, hear me: I will give thee money for the field; take it of me, and I will bury my dead there. And Ephron answered Abraham, saying unto him, My lord, hearken unto me: the land is worth four hundred shekels of silver; what is that betwixt me and thee? bury therefore thy dead. And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current money with the merchant. And the field of Ephron which was in Machpelah, which was before Mamre, the field, and the cave which was therein, and all the trees that were in the field, that were in all the borders round about, were made sure Unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city. And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre: the same is Hebron in the land of Canaan. And the field, and the cave that is therein, were made sure unto Abraham for a possession of a buryingplace by the sons of Heth.” Genesis 23: 1 – 20

Hebron belongs to Israel from then even unto today.

Keep the seed line pure, a test of water

“And Abraham was old, and well stricken in age: and the LORD had blessed Abraham in all things. And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh: And I will make thee swear by the LORD, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell: But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac. And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest? And Abraham said unto him, Beware thou that thou bring not my son thither again. The LORD God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land; he shall send his angel before thee, and thou shalt take a wife unto my son from thence. And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath: only bring not my son thither again. And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter. And the servant took ten camels of the camels of his master, and departed; for all the goods of his master were in his hand: and he arose, and went to Mesopotamia, unto the city of Nahor. And he made his camels to kneel down without the city by a well of water at the time of the evening, even the time that women go out to draw water. And he said O LORD God of my master Abraham, I pray thee, send me good speed this day, and show kindness unto my master Abraham. Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water: And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast showed kindness unto my master. And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder. And the damsel was very fair to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up. And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher. And she said, Drink, my lord: and she hastened, and let down her pitcher upon her hand, and gave him drink. And when she had done giving him drink, she said, I will draw water for thy camels also, until they have done drinking. 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. And the man wondering at her held his peace, to wit whether the LORD had made his journey prosperous or not. And it came to pass, as the camels had done drinking, that the man took a golden earring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold; And said, Whose daughter art thou? tell me, I pray thee: is there room in thy father's house for us to lodge in? And she said unto him, I am the daughter of Bethuel the son of Milcah, which she bare unto Nahor. She said moreover unto him, We have both straw and provender enough, and room to lodge in. And the man bowed down his head, and worshipped the LORD. And he said, Blessed be the LORD God of my master Abraham, who hath not left destitute my master of his mercy and his truth: I being in the way, the LORD led me to the house of my master's brethren. And the damsel ran, and told them of her mother's house these things. And Rebekah had a brother, and his name was Laban: and Laban ran out unto the man, unto the well. And it came to pass, when he saw the earring and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me; that he came unto the man; and, behold, he stood by the camels at the well.

And he said, Come in, thou blessed of the LORD; wherefore standest thou without? for I have prepared the house, and room for the camels. And the man came into the house: and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet that were with him. And there was set meat before him to eat: but he said, I will not eat, until I have told mine errand. And he said, Speak on. And he said, I am Abraham's servant. And the LORD hath blessed my master greatly; and he is become great: and he hath given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and asses. And Sarah my master's wife bare a son to my master when she was old: and unto him hath he given all that he hath. And my master made me swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell: But thou shalt go unto my father's house, and to my kindred, and take a wife unto my son. And I said unto my master, Peradventure the woman will not follow me. And he said unto me, The LORD, before whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house: Then shalt thou be clear from this my oath, when thou comest to my kindred; and if they give not thee one, thou shalt be clear from my oath. And I came this day unto the well, and said, O LORD God of my master Abraham, if now thou do prosper my way which I go: Behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw water, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink; And she say to me, Both drink thou, and I will also draw for thy camels: let the same be the woman whom the LORD hath appointed out for my master's son. And before I had done speaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew water: and I said unto her, Let me drink, I pray thee. And she made haste, and let down her pitcher from her shoulder, and said, Drink, and I will give thy camels drink also: so I drank, and she made the camels drink also. And I asked her, and said, Whose daughter art thou? And she said, the daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and I put the earring upon her face, and the bracelets upon her hands. And I bowed down my head, and worshipped the LORD, and blessed the LORD God of my master Abraham, which had led me in the right way to take my master's brother's daughter unto his son. And now if ye will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left. Then Laban and Bethuel answered and said, The thing proceedeth from the LORD: we cannot speak unto thee bad or good. Behold, Rebekah is before thee, take her, and go, and let her be thy master's son's wife, as the LORD hath spoken. And it came to pass, that, when Abraham's servant heard their words, he worshipped the LORD, bowing himself to the earth. And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah: he gave also to her brother and to her mother precious things. And they did eat and drink, he and the men that were with him, and tarried all night; and they rose up in the morning, and he said, Send me away unto my master. And her brother and her mother said, Let the damsel abide with us a few days, at the least ten; after that she shall go. And he said unto them, Hinder me not, seeing the LORD hath prospered my way; send me away that I may go to my master. And they said, We will call the damsel, and inquire at her mouth. And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go. And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men. And they blessed Rebekah, and said unto her, Thou art our sister, be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them. And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way. And Isaac came from the way of the well Lahairoi; for he dwelt in the south country. And

Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels were coming. And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel. For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master: therefore she took a vail, and covered herself. And the servant told Isaac all things that he had done. 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." Genesis 24: 1 - 67

"Then again Abraham took a wife, and her name was Keturah. And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim. And the sons of Midian; Ephah, and Ephher, and Hanoch, and Abidah, and Eldaah. All these were the children of Keturah. And Abraham gave all that he had unto Isaac. But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country. And these are the days of the years of Abraham's life which he lived, an hundred threescore and fifteen years. Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people. And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre;" Genesis 25: 1 - 9

This cave, by tradition is believed to be in Hebron today. It is believed to be the doorway to the Garden of Eden and also the place Adam and Eve are buried. Tomb of the patriarchs.

"The field which Abraham purchased of the sons of Heth: there was Abraham buried, and Sarah his wife. And it came to pass after the death of Abraham, that God blessed his son Isaac; and Isaac dwelt by the well Lahairoi. Now these are the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham: And these are the names of the sons of Ishmael, by their names, according to their generations: the firstborn of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam, And Mishma, and Dumah, and Massa, Hadar, and Tema, Jetur, Naphish, and Kedemah: These are the sons of Ishmael, and these are their names, by their towns, and by their castles; twelve princes according to their nations. And these are the years of the life of Ishmael, an hundred and thirty and seven years: and he gave up the ghost and died; and was gathered unto his people. And they dwelt from Havilah unto Shur, that is before Egypt, as thou goest toward Assyria: and he died in the presence of all his brethren. And these are the generations of Isaac, Abraham's son: Abraham begat Isaac: 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. And Isaac entreated the LORD for his wife, because she was barren: and the LORD was entreated of him, and Rebekah his wife conceived. And the children struggled together within her; and she said, If it be so, why am I thus? And she went to inquire of the LORD. 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. And when her days to be delivered were fulfilled, behold, there were twins in her womb." Genesis 25: 10 - 24

This land was purchased by Abraham and should never be traded for peace, or anything else. It is an inheritance to his children. Esau would later trade his inheritance for food to Jacob. Esau at birth was trying to crush the head of Jacob.

Isaac had two sons, twins.

“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.’ And when her days to be delivered were fulfilled, behold, there were twins in her womb. And the first came out red, all over like an hairy garment; and they called his name Esau. 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. And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents. And Isaac loved Esau, because he did eat of his venison: but Rebekah loved Jacob. And Jacob sod pottage: and Esau came from the field, and he was faint: And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom. And Jacob said, Sell me this day thy birthright. And Esau said, Behold, I am at the point to die: and what profit shall this birthright do to me? And Jacob said, Swear to me this day; and he swore unto him: and he sold his birthright unto Jacob. Then Jacob gave Esau bread and pottage of lentils; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright.” Genesis 25: 23 - 34

Esau 6215 – ay-sawv’: appar. a form of the pass. part. of 6213 in the org. sense of handling; rough (i.e. sensibly felt); Esau, a son of Isaac, including his posterity: - Esau.

Jacob 3290 – yah-ak-obe’; from 6117; heel-catcher (i.e. supplanter); Jaakob, the Israelitish patriarch: - Jacob.

Analysis

There are divisions mentioned several times, of Abram and Lot and then from the good and evil in Sodom. It is important to know what the sins where of the two cities, Sodom and Gomorrah. It is also to know how it was destroyed and how it may relate to the end of days. There are some that theorize that this was a volcano, some that it was a meteor or comet. What is certain, is that archeologist have located a place that fits all the descriptors mentioned in the book of Genesis. This city was destroyed, and a layer of dirt and ash cover it, yet the foundation is still there. Interesting enough, there is trinity glass found there as well [31]. Trinity glass is found at

the site of nuclear explosions. It is when sand turns to glass. This is done very quickly with heat and then quickly cooling. The story plot is of disaster and sorrow, sin and disobedience, followed by judgment. There is a division of Esau and Jacob. It is said that Esau was trying to strike Jacob in the head to kill him. The battle between the two goes on and it is like in Genesis when God told the Serpent, “And I will put enmity between thee and the woman, and between thy seed and her Seed; It shall bruise thy head, and thou shalt bruise HIS heel.” Genesis 3: 15

The Pre-Exodus

Jacob

There was conflict between Esau and Jacob and Jacob, in a sense tricked, Esau out of his inheritance. But then Esau was obvious a person of the flesh. This conflict will carry on from generation to generation to the end of days in the flesh.

“And Jacob sod pottage: and Esau came from the field, and he was faint: and Esau said to Jacob, ‘Feed me, I pray thee, with that same red pottage; for I am faint:’ therefore was his name called Edom. And Jacob said, ‘sell me this day thy birthright.’ And Esau said, ‘Behold, I am at the point to die: and what profit shall this birthright do to me?’ And Jacob said, ‘Swear to me this day’; and he swore unto him: and he sold his birthright unto Jacob.” Genesis 25: 29 - 34

Esau did not have respect for his birthright, inheritance. God does not like for one to give away his inheritance. This is the problem that Israel has today. When one gives away his inheritance, it brings punishment. From an early time, God stated that Israel would go to a far land, Egypt. It is said the Pharaohs of Egypt’s are the descendants of Noah by Ham [7].

Was not Esau Jacob’s brother? saith the LORD: Yet I loved Jacob, And I hated Esau, ‘and laid his mountains and his heritage waste for the dragons of the wilderness.” Malachi 1:2-3

“As it is written, ‘Jacob have I loved but Esau have I hated.’” Romans 9: 13

Esau was hated by God from before he was born. Esau would trade his inheritance for a bowl of soup because he had been out, basically partying and was hungry. Only thinking of his stomach and not his inheritance, he traded it for the soup. Inheritance is important to God and if you trade away what He has given to you, he will punish you. Esau was the first born of twins and Joseph was second. Joseph held the heel of Esau as he was born. Some say that Jacob was protecting his head from Esau kicking him and trying to kill him before they were born. Later we will see Esau vow to kill Jacob. Jacob left to go to another land to find a wife because he had tricked his father into blessing him, not his brother who was first born, and he wanted to kill him for it. Esau gave up his birth right and then was tricked out of his blessings of the first born.

Famine, a push pull theory

“And there was a famine in the land, beside the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines unto Gerar. And the LORD appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of: 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; 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; Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws. And Isaac dwelt in Gerar: And the men of the place asked him of his wife; and he said, She is my sister: for he feared to say, She is my wife; lest, said he, the men of the place should kill me for Rebekah; because she was fair to look upon. And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and, behold, Isaac was sporting with Rebekah his wife. And Abimelech called Isaac, and said, Behold, of a surety she is thy wife; and how saidst thou, She is my sister? And Isaac said unto him, Because I said, Lest I die for her. And Abimelech said, What is this thou hast done unto us? one of the people might lightly have lien with thy wife, and thou shouldest have brought guiltiness upon us. And Abimelech charged all his people, saying, He that toucheth this man or his wife shall surely be put to death. Then Isaac sowed in that land, and received in the same year an hundredfold: and the LORD blessed him. And the man waxed great, and went forward, and grew until he became very great: For he had possession of flocks, and possession of herds, and great store of servants: and the Philistines envied him. For all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth. And Abimelech said unto Isaac, Go from us; for thou art much mightier than we. And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there. And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them. And Isaac's servants digged in the valley, and found there a well of springing water. And the herdmen of Gerar 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. And they digged another well, and strove for that also: and he called the name of it Sitnah. 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. And he went up from thence to Beersheba. 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. 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. Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phichol the chief captain of his army. And Isaac said unto them, Wherefore come ye to me, seeing ye hate me, and have sent me away from you? And they said, We saw certainly that the LORD was with thee: and we said, Let there be now an oath betwixt us, even betwixt us and thee, and let us make a covenant with thee; That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou art now the blessed of the LORD. And he made them a feast, and they did eat and drink. And they rose up betimes in

the morning, and sware one to another: and Isaac sent them away, and they departed from him in peace. And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had digged, and said unto him, We have found water. And he called it Shebah: therefore the name of the city is Beersheba unto this day. And Esau was forty years old when he took to wife Judith the daughter of Beerli the Hittite, and Bashemath the daughter of Elon the Hittite: Which were a grief of mind unto Isaac and to Rebekah.” Genesis 26: 1 - 35

The blessing and inheritance taken from the hunter

“And it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, here am I. And he said, Behold now, I am old, I know not the day of my death: Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me some venison; And make me savory meat, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die. And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt for venison, and to bring it. And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying, Bring me venison, and make me savory meat, that I may eat, and bless thee before the LORD before my death. Now therefore, my son, obey my voice according to that which I command thee. Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savory meat for thy father, such as he loveth: And thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death. And Jacob said to Rebekah his mother, Behold, Esau my brother is a hairy man, and I am a smooth man: My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing. And his mother said unto him, Upon me be thy curse, my son: only obey my voice, and go fetch me them. And he went, and fetched, and brought them to his mother: and his mother made savory meat, such as his father loved. And Rebekah took goodly raiment of her eldest son Esau, which were with her in the house, and put them upon Jacob her younger son: And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck: And she gave the savory meat and the bread, which she had prepared, into the hand of her son Jacob. And he came unto his father, and said, My father: and he said, Here am I; who art thou, my son? And Jacob said unto his father, I am Esau thy first born; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me. And Isaac said unto his son, How is it that thou hast found it so quickly, my son? And he said, Because the LORD thy God brought it to me. And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not. And Jacob went near unto Isaac his father; and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau. And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him. And he said, Art thou my very son Esau? And he said, I am. And he said, Bring it near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought it near to him, and he did eat: and he brought him wine and he drank. And his father Isaac said unto him, Come near now, and kiss me, my son. And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field which the LORD hath blessed: Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be

he that blesseth thee. And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting. And he also had made savory meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me. And Isaac his father said unto him, Who art thou? And he said, I am thy son, thy firstborn Esau. And Isaac trembled very exceedingly, and said, Who? where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed. And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father. And he said, Thy brother came with subtilty, and hath taken away thy blessing. And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: **he took away my birthright; and, behold, now he hath taken away my blessing**. And he said, Hast thou not reserved a blessing for me? And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto thee, my son? And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also, O my father. And Esau lifted up his voice, and wept. And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above; And by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck. And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; **then will I slay my brother Jacob**. And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, purposing to kill thee. Now therefore, my son, obey my voice; arise, flee thou to Laban my brother to Haran; And tarry with him a few days, until thy brother's fury turn away; Until thy brother's anger turn away from thee, and he forget that which thou hast done to him: then I will send, and fetch thee from thence: why should I be deprived also of you both in one day? And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good shall my life do me?" Genesis 27: 1 - 46

It was Rebekah who wanted Jacob to obtain the blessing. This goes back to the heal on his forehead when in the womb. Esau, as presented by some, was trying to kill Jacob while in the womb. Esau now has said he will kill his brother.

“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. Arise, go to Padanaram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother. And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people; And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham. And Isaac sent away Jacob: and he went to Padanaram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother. When Esau saw that Isaac had

blessed Jacob, and sent him away to Padanaram, to take him a wife from thence; and that as he blessed him he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan; And that Jacob obeyed his father and his mother, and was gone to Padanaram; And Esau seeing that the daughters of Canaan pleased not Isaac his father; Then went Esau unto Ishmael, and took unto the wives which he had Mahalath the daughter of Ishmael Abraham's son, the sister of Nebajoth, to be his wife.” Genesis 28: 1 - 9

The Stone of Scone



“And Jacob went out from Beer-sheba, and went toward Haran. 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. And he dreamed, and beheld 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. 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.”

There is the idea of this stone being carried to England and being to coronation stone on which all the kings and queens of England and Scotland are crowned on.

“The **Stone of Scone** (pronounced [/ˈskuːn/](#)), also commonly known as the **Stone of Destiny** or the **Coronation Stone** is an oblong block of red [sandstone](#), used for centuries in the [coronation](#) of the [monarchs of Scotland](#), the [monarchs of England](#), and, more recently, [British monarchs](#). Historically, the artifact was kept at the now-ruined [Scone Abbey](#) in [Scone](#), near [Perth, Scotland](#). Other names by which it has sometimes been known include [Jacob's Pillow Stone](#) and the [Tanist Stone](#), and in [Scottish Gaelic](#), *clach-na-cinneamhain*, *clach Sgàin*, and *Lia(th) Fàil*[\[1\]](#). Its size is about 26 inches (660 mm) by 16.75 inches (425 mm) by 10.5 inches (270 mm) in size and weighs approximately 336 pounds (152 kg). The top bears chisel-marks. At each end of the stone is an iron ring, apparently intended to make transport easier.” Traditionally, it is supposed to be the [pillow stone](#) said to have been used by the [Biblical Jacob](#). According to one legend, it was the Coronation Stone of the early [Dál Riata Gaels](#) when they lived in [Ireland](#), which they brought with them when settling [Caledonia](#). Another legend holds that the stone was actually the

travelling [altar](#) used by [St Columba](#) in his [missionary](#) activities throughout what is now Scotland. Certainly, since the time of [Kenneth Mac Alpin](#), the first [King of Scots](#), at around 847, Scottish monarchs were seated upon the stone during their [coronation](#) ceremony. At this time the stone was situated at Scone, a few miles north of Perth.

Another tradition holds that, in gratitude for Irish support at the [Battle of Bannockburn](#) (1314), [Robert the Bruce](#) gave a portion of the stone to Cormac McCarthy, king of [Munster](#). Installed at McCarthy's stronghold, [Blarney Castle](#), it became the [Blarney Stone](#).^[2]

A contemporary account by a [Walter Hemingford](#), a canon of [Gisborough Priory](#) in Yorkshire says:

Apud Monasterium de Scone positus est lapis pergrandis in ecclesia Dei, juxta manum altare, concavus quidam ad modum rotundae cathedrae confectus, in quo future reges loco quasi coronatis.

In the monastery of Scone, in the church of God, near to the high altar, is kept a large stone, hollowed out/concave as a round chair, on which their kings were placed for their ordination, according to custom.

In 1996, in a symbolic response to growing dissatisfaction among Scots at the prevailing constitutional settlement, the British Conservative Government decided that the Stone should be kept in Scotland when not in use at coronations. On 3 July 1996 it was announced in the House of Commons that the Stone would be returned to Scotland, and on 15 November 1996, after a handover ceremony at the border between representatives of the [Home Office](#) and of the [Scottish Office](#), it was transported to [Edinburgh Castle](#), arriving on 30 November 1996, where it remains. Provision has been made to transport the stone to Westminster Abbey when it is required there for future coronation ceremonies. There was much comment of course that the stone being transferred was not the real stone at all, but a replica which had taken its place either in the 13th century or in the 1950s

From Wikipedia, the free encyclopedia

“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. And he called the name of that place Beth-El: but the name of that city was called Luz at the first.” Genesis 28: 10-19

House is a Beth in Hebrew writing which is the symbol of a house. This stone would be

carried by the house of Israel with them as they traveled, even unto Egypt. The stone would be given the name, "The Stone of Scone". Kings would be crowned on it [12]. The children of Abraham would once again travel into Egypt and live. Once again it was because of a famine. And Joseph would be the one who GOD found favor in to lead the people he had chosen to be the seed line of salvation in Egypt. As we see by Abraham, Joseph too would lead the people and save them from a time of drought and famine. The reason being is that Joseph was in the way of the LORD. Joseph knew that the LORD GOD would bring the people out of the land of the Pharaohs and back to the land HE had promised. Jacob labored for seven years to marry Rachel, but he was tricked by her father and had to marry her older sister, Leah. The fathers name was Laban and Jacob would serve another seven years to marry Rachel, the one he loved. A stone is also mentioned in Revelation 2:17;

"He that hath an ear, let him hear what the Spirit saith unto the churches. To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."

"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, So that I come again to my father's house in peace; then shall the Lord be my God: 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." Genesis 28: 20 - 22

Here is the first tithe, which is a tenth. Later it will say that this is all that is to be required of a tithe and that the government should not tax more than a tenth overall, local, state and federal. That many of the things we tax for today should be performed by the church or by the individual him self. Jacob moves on to the land and married both Rachel and her sister Leah. They had twelve sons. Jacob's name was changed to Israel.

"Then Jacob went on his journey, and came into the land of the people of the east. 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. 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. And Jacob said unto them, My brethren, whence be ye? And they said, Of Haran are we. And he said unto them, Know ye Laban the son of Nahor? And they said, We know him. And he said unto them, Is he well? And they said, He is well: and, behold, Rachel his daughter cometh with the sheep. 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. 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. And while he yet spake with them, Rachel came with her father's sheep; for she kept them. 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. And Jacob kissed Rachel, and lifted up his voice, and wept. 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. 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. And Laban said to him, Surely thou art my bone and my flesh. And he abode with him the space of a month. And Laban said unto Jacob, Because thou art my brother, shouldest thou therefore serve me for nought? tell me, what shall thy wages be? And Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel. Leah was tender eyed; but Rachel was beautiful and well favored. And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter. And Laban said, It is better that I give her to thee, than that I should give her to another man: abide with me. And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her. And Jacob said unto Laban, Give me my wife, for my days are fulfilled, that I may go in unto her. And Laban gathered together all the men of the place, and made a feast. 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. And Laban gave unto his daughter Leah Zilpah his maid for an handmaid. 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? And Laban said, It must not be so done in our country, to give the younger before the firstborn. Fulfil her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years. And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also. And Laban gave to Rachel his daughter Bilhah his handmaid to be her maid. And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years. And when the LORD saw that Leah was hated, he opened her womb: but Rachel was barren. And Leah conceived, and bare a son, and she called his name Reuben: for she said, Surely the LORD hath looked upon my affliction; now therefore my husband will love me. And she conceived again, and bare a son; and said, Because the LORD hath heard I was hated, he hath therefore given me this son also: and she called his name Simeon. And she conceived again, and bare a son; and said, Now this time will my husband be joined unto me, because I have born him three sons: therefore was his name called Levi. And she conceived again, and bare a son: and she said, Now will I praise the LORD: therefore she called his name Judah; and left bearing.” Genesis 29: 1 - 35

Jacob had to work for 14 years to get the wife he loved. There should be a lesson here on working to get what your heart desires and having patients in so doing.

“And when Rachel saw that she bare Jacob no children, Rachel envied her sister; and said unto Jacob, Give me children, or else I die. And Jacob's anger was kindled against Rachel: and he said, Am I in God's stead, who hath withheld from thee the fruit of the womb? And she said, Behold my maid Bilhah, go in unto her; and she shall bear upon my knees, that I may also have children by her. And she gave him Bilhah her handmaid to wife: and Jacob went in unto her. And Bilhah conceived, and bare Jacob a son. And Rachel said, God hath judged me, and hath also heard my voice, and hath given me a son: therefore called she his name Dan. And Bilhah Rachel's maid conceived again, and bare Jacob a second son. And Rachel said, With great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name Naphtali. When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife.

And Zilpah Leah's maid bare Jacob a son. And Leah said, A troop cometh: and she called his name Gad. And Zilpah Leah's maid bare Jacob a second son. And Leah said, Happy am I, for the daughters will call me blessed: and she called his name Asher. And Reuben went in the days of wheat harvest, and found mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, Give me, I pray thee, of thy son's mandrakes. And she said unto her, Is it a small matter that thou hast taken my husband? and wouldest thou take away my son's mandrakes also? And Rachel said, Therefore he shall lie with thee to night for thy son's mandrakes. And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me; for surely I have hired thee with my son's mandrakes. And he lay with her that night. And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son. And Leah said, God hath given me my hire, because I have given my maiden to my husband: and she called his name Issachar. And Leah conceived again, and bare Jacob the sixth son. And Leah said, God hath endued me with a good dowry; now will my husband dwell with me, because I have born him six sons: and she called his name Zebulun. And afterwards she bare a daughter, and called her name Dinah. And God remembered Rachel, and God hearkened to her, and opened her womb. And she conceived, and bare a son; and said, God hath taken away my reproach: And she called his name Joseph; and said, The LORD shall add to me another son. And it came to pass, when Rachel had born Joseph, that Jacob said unto Laban, Send me away, that I may go unto mine own place, and to my country. Give me my wives and my children, for whom I have served thee, and let me go: for thou knowest my service which I have done thee. And Laban said unto him, I pray thee, if I have found favor in thine eyes, tarry: for I have learned by experience that the LORD hath blessed me for thy sake. And he said, Appoint me thy wages, and I will give it. And he said unto him, Thou knowest how I have served thee, and how thy cattle was with me. For it was little which thou hadst before I came, and it is now increased unto a multitude; and the LORD hath blessed thee since my coming: and now when shall I provide for mine own house also? And he said, What shall I give thee? And Jacob said, Thou shalt not give me any thing: if thou wilt do this thing for me, I will again feed and keep thy flock. I will pass through all thy flock to day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and of such shall be my hire. So shall my righteousness answer for me in time to come, when it shall come for my hire before thy face: every one that is not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me. And Laban said, Behold, I would it might be according to thy word. And he removed that day the he goats that were ring-streaked and spotted, and all the she goats that were speckled and spotted, and every one that had some white in it, and all the brown among the sheep, and gave them into the hand of his sons. And he set three days' journey betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks. And Jacob took him rods of green poplar, and of the hazel and chestnut tree; and pilled white streaks in them, and made the white appear which was in the rods. And he set the rods which he had pilled before the flocks in the gutters in the watering troughs when the flocks came to drink, that they should conceive when they came to drink. And the flocks conceived before the rods, and brought forth cattle ring-streaked, speckled, and spotted. And Jacob did separate the lambs, and set the faces of the flocks toward the ring-streaked, and all the brown in the flock of Laban; and he put his own flocks by themselves, and put them not unto Laban's cattle. And it came to pass, whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods. But when the cattle were feeble, he put them not in: so the feebler were Laban's, and the stronger Jacob's. And the man increased exceedingly, and had

much cattle, and maidservants, and menservants, and camels, and asses.” Genesis 30: 1 - 43

Jacob followed as Abraham, in that he didn't have children with Rachel and went to another, her maid Bilhah, to obtain children even though God had told him they would have a child. Rachel did have a son, Joseph, the others were from other maids. So again, there will be a child from the Lord and those not from the Lord, but by men taking matters into his own hands instead of waiting for the Lord to work His will.

“And he heard the words of Laban's sons, saying, Jacob hath taken away all that was our father's; and of that which was our father's hath he gotten all this glory. And Jacob beheld the countenance of Laban, and, behold, it was not toward him as before. And the LORD said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee. And Jacob sent and called Rachel and Leah to the field unto his flock, And said unto them, I see your father's countenance, that it is not toward me as before; but the God of my father hath been with me. And ye know that with all my power I have served your father. And your father hath deceived me, and changed my wages ten times; but God suffered him not to hurt me. If he said thus, The speckled shall be thy wages; then all the cattle bare speckled: and if he said thus, The ring-streaked shall be thy hire; then bare all the cattle ring-streaked. Thus God hath taken away the cattle of your father, and given them to me. And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and, behold, the rams which leaped upon the cattle were ring-streaked, speckled, and grizzled. And the angel of God spake unto me in a dream, saying, Jacob: And I said, Here am I. And he said, Lift up now thine eyes, and see, all the rams which leap upon the cattle are ring-streaked, speckled, and grizzled: for I have seen all that Laban doeth unto thee. I am the God of Bethel, where thou anointedst the pillar, and where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred. And Rachel and Leah answered and said unto him, Is there yet any portion or inheritance for us in our father's house? Are we not counted of him strangers? for he hath sold us, and hath quite devoured also our money. For all the riches which God hath taken from our father, that is ours, and our children's: now then, whatsoever God hath said unto thee, do. Then Jacob rose up, and set his sons and his wives upon camels; And he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padanaram, for to go to Isaac his father in the land of Canaan. And Laban went to shear his sheep: and Rachel had stolen the images that were her father's. And Jacob stole away unawares to Laban the Syrian, in that he told him not that he fled. So he fled with all that he had; and he rose up, and passed over the river, and set his face toward the mount Gilead. And it was told Laban on the third day that Jacob was fled. And he took his brethren with him, and pursued after him seven days' journey; and they overtook him in the mount Gilead. And God came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou speak not to Jacob either good or bad. Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead. And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, as captives

taken with the sword? Wherefore didst thou flee away secretly, and steal away from me; and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp? And hast not suffered me to kiss my sons and my daughters? thou hast now done foolishly in so doing. It is in the power of my hand to do you hurt: but the God of your father spake unto me yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad. And now, though thou wouldest needs be gone, because thou sore longedst after thy father's house, yet wherefore hast thou stolen my gods? And Jacob answered and said to Laban, Because I was afraid: for I said, Peradventure thou wouldest take by force thy daughters from me. With whomsoever thou findest thy gods, let him not live: before our brethren discern thou what is thine with me, and take it to thee. For Jacob knew not that Rachel had stolen them. And Laban went into Jacob's tent, and into Leah's tent, and into the two maidservants' tents; but he found them not. Then went he out of Leah's tent, and entered into Rachel's tent. Now Rachel had taken the images, and put them in the camel's furniture, and sat upon them. And Laban searched all the tent, but found them not. And she said to her father, Let it not displease my lord that I cannot rise up before thee; for the custom of women is upon me. And he searched but found not the images. And Jacob was wroth, and chode with Laban: and Jacob answered and said to Laban, What is my trespass? what is my sin, that thou hast so hotly pursued after me? Whereas thou hast searched all my stuff, what hast thou found of all thy household stuff? set it here before my brethren and thy brethren, that they may judge betwixt us both. This twenty years have I been with thee; thy ewes and thy she goats have not cast their young, and the rams of thy flock have I not eaten. That which was torn of beasts I brought not unto thee; I bare the loss of it; of my hand didst thou require it, whether stolen by day, or stolen by night. Thus I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes. Thus have I been twenty years in thy house; I served thee fourteen years for thy two daughters, and six years for thy cattle: and thou hast changed my wages ten times. Except the God of my father, the God of Abraham, and the fear of Isaac, had been with me, surely thou hadst sent me away now empty. God hath seen mine affliction and the labor of my hands, and rebuked thee yesternight. And Laban answered and said unto Jacob, These daughters are my daughters, and these children are my children, and these cattle are my cattle, and all that thou seest is mine: and what can I do this day unto these my daughters, or unto their children which they have born? Now therefore come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee. And Jacob took a stone, and set it up for a pillar. And Jacob said unto his brethren, Gather stones; and they took stones, and made an heap: and they did eat there upon the heap. And Laban called it Jegarsahadutha: but Jacob called it Galeed. And Laban said, This heap is a witness between me and thee this day. Therefore was the name of it called Galeed; And Mizpah; for he said, The LORD watch between me and thee, when we are absent one from another. If thou shalt afflict my daughters, or if thou shalt take other wives beside my daughters, no man is with us; see, God is witness betwixt me and thee. And Laban said to Jacob, Behold this heap, and behold this pillar, which I have cast betwixt me and thee: This heap be witness, and this pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm. The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob sware by the fear of his father Isaac. Then Jacob offered sacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount. And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them: and Laban departed, and returned unto his place.” Genesis 31: 1 - 55

In Sociology this would fall under the push pull theory. The push being Rachel's father and the pull being the Lord wanting Jacob to return to his land.

“And Jacob went on his way, and the angels of God met him. And when Jacob saw them, he said, This is God's host: and he called the name of that place Mahanaim. And Jacob sent messengers before him to Esau his brother unto the land of Seir, the country of Edom. And he commanded them, saying, Thus shall ye speak unto my lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now: And I have oxen, and asses, flocks, and menservants, and womenservants: and I have sent to tell my lord, that I may find grace in thy sight. And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him. Then Jacob was greatly afraid and distressed: and he divided the people that was with him, and the flocks, and herds, and the camels, into two bands; And said, If Esau come to the one company, and smite it, then the other company which is left shall escape. And Jacob said, O God of my father Abraham, and God of my father Isaac, the LORD which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee: I am not worthy of the least of all the mercies, and of all the truth, which thou hast showed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, and the mother with the children. And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude. And he lodged there that same night; and took of that which came to his hand a present for Esau his brother; Two hundred she goats, and twenty he goats, two hundred ewes, and twenty rams, Thirty milch camels with their colts, forty kine, and ten bulls, twenty she asses, and ten foals. And he delivered them into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a space betwixt drove and drove. And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose art thou? and whither goest thou? and whose are these before thee? Then thou shalt say, They be thy servant Jacob's; it is a present sent unto my lord Esau: and, behold, also he is behind us. And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall ye speak unto Esau, when ye find him. And say ye moreover, Behold, thy servant Jacob is behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me. So went the present over before him: and himself lodged that night in the company. And he rose up that night, and took his two wives, and his two womenservants, and his eleven sons, and passed over the ford Jabbok. And he took them, and sent them over the brook, and sent over that he had.” Genesis 32: 1 - 23

It appears Jacob forgot God was with him. The passing over the Jordan is like what Moses will not be able to do. A lesson here is that Jacob divided his company so it could survive. God has divided His people today and scattered them among the nations so they will survive Satan. This also is to prepare for a possible battle. Satan has tried to kill off God's people. Esau

has vowed to kill Jacob. He will still want to. Satan will try to kill off God's people, as Hitler and Russia tried to do, so that Satan would have victory over the Lord. The Lord has scattered His people among the nations, hidden in the midst if you will, to make them survive. God uses what Satan did in the garden, from in the midst of, to work against Satan. Jacob will wrestle with God, as many of us do today, but Jacob wanted God's blessings, not riches.

“And Jacob was left alone; and there wrestled a Man with him until the breaking of the day. And when He saw that He prevailed not against him, He touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as He wrestled with him. And He said, ‘Let Me go, for the day breaketh.’ And he said, ‘I will not let Thee go, except Thou bless me.’ And He said unto him, ‘What is thy name?’ And he said, ‘Jacob.’ And He said, ‘Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.’ And Jacob asked Him, and said, ‘Tell me, I pray Thee, Thy name.’ And He said, ‘Wherefore is it that thou dost ask after My name?’ And He blessed him there. And Jacob called the name of the place Peniel: for ‘I have seen God face to face, and my life is preserved.’
Genesis 32: 24 - 30

Jacob not only had his named changed, but because he wrestled with God all night, he would never walk the same way again. He would walk in a different way. Israel means.

Israel = 3478 Yisra'el, from 8280 and 410; he will rule as God; Jisrael, a symbolical name of Jacob; also (typically) of his posterity: - Israel. 8280, saw-raw; a prim. root; to prevail: - have power (as a prince). 410, ale; short. from 352; strength; as adj. mighty; espec. the Almighty (but used also of any deity): - God (god), X goodly, X great, idol, might (-y one), power, strong. Comp. names in “el.”

The name Israel has the name of God in it, El, as well as having the power and strength. This name change is told to him again in Genesis 35: 9 - 15 where he also tells him to be fruitful and multiply.

“And as he passed over Penuel the sun rose upon him, and he halted upon his thigh. Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew that shrank.”
Genesis 32: 31 - 32

“And Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two

handmaids. And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost. And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother. And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept. And he lifted up his eyes, and saw the women and the children; and said, Who are those with thee? And he said, The children which God hath graciously given thy servant. Then the handmaidens came near, they and their children, and they bowed themselves. And Leah also with her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves. And he said, What meanest thou by all this drove which I met? And he said, These are to find grace in the sight of my lord. And Esau said, I have enough, my brother; keep that thou hast unto thyself. And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me. Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough. And he urged him, and he took it. And he said, Let us take our journey, and let us go, and I will go before thee. And he said unto him, My lord knoweth that the children are tender, and the flocks and herds with young are with me: and if men should overdrive them one day, all the flock will die. Let my lord, I pray thee, pass over before his servant: and I will lead on softly, according as the cattle that goeth before me and the children be able to endure, until I come unto my lord unto Seir. And Esau said, Let me now leave with thee some of the folk that are with me. And he said, What needeth it? let me find grace in the sight of my lord. So Esau returned that day on his way unto Seir. And Jacob journeyed to Succoth, and built him an house, and made booths for his cattle: therefore the name of the place is called Succoth. And Jacob came to Shalem, a city of Shechem, which is in the land of Canaan, when he came from Padanaram; and pitched his tent before the city. And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money. And he erected there an altar, and called it EleloheIsrael.” Genesis 33: 1 - 20

Here we see Esau kiss Jacob. This is not like the kiss of death if one looks deep into the word.

Kissed = 5401, naw-shak'; a prime root [ident. with 5400, through the idea of fastening up; comp. 2388, 2836]; to kiss, lit. or fig. (touch); also (as a mode of attachment), to equip with weapons: -armed (men), rule, kiss, that touched.

One can also see the pass over being mentioned here which will come up in Egypt with Moses. Succoth is still remembered today by the Jews and the building of houses as a Sabbath. Succoth = 5523, sook-kothth'; plur. of 5521; booths; Succoth, the name of a place in Egypt and of three in Pal.: -Succoth.

The word ties to not just Israel, but also to Egypt. It is the feast of houses where God's children remember the Exodus and travels they would have to encounter. The names in Palestine are actually Egypt. Remember it was the British who gave the name of the land as Palestine instead of Israel, its proper name.

In the following words one will see that Dinah will go out into the land to see the people who live there and will have sex with one outside of the house of Israel, which is looked down

on to have mixed marriages, or children. The words, “lay with her” is to have sex with her and since he was a prince, it should make one recall one of Satan’s names as Prince of the Air and how he seduced Eve in the Garden. This will also tell us to stay in the field, the world, and labor until the final battle.

“And Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land. And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her, and lay with her, and defiled her. And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake kindly unto the damsel. And Shechem spake unto his father Hamor, saying, Get me this damsel to wife. And Jacob heard that he had defiled Dinah his daughter: now his sons were with his cattle in the field: and Jacob held his peace until they were come. And Hamor the father of Shechem went out unto Jacob to commune with him. And the sons of Jacob came out of the field when they heard it: and the men were grieved, and they were very wroth, because he had wrought folly in Israel in lying with Jacob's daughter: which thing ought not to be done. And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife. And make ye marriages with us, and give your daughters unto us, and take our daughters unto you. And ye shall dwell with us: and the land shall be before you; dwell and trade ye therein, and get you possessions therein. And Shechem said unto her father and unto her brethren, Let me find grace in your eyes, and what ye shall say unto me I will give. Ask me never so much dowry and gift, and I will give according as ye shall say unto me: but give me the damsel to wife. And the sons of Jacob answered Shechem and Hamor his father deceitfully, and said, because he had defiled Dinah their sister: And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised; for that were a reproach unto us: But in this will we consent unto you: If ye will be as we be, that every male of you be circumcised; Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people. But if ye will not hearken unto us, to be circumcised; then will we take our daughter, and we will be gone. And their words pleased Hamor, and Shechem Hamor's son. And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and he was more honorable than all the house of his father. And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying, These men are peaceable with us; therefore let them dwell in the land, and trade therein; for the land, behold, it is large enough for them; let us take their daughters to us for wives, and let us give them our daughters. Only herein will the men consent unto us for to dwell with us, to be one people, **if every male among us be circumcised**, as they are circumcised. Shall not their cattle and their substance and every beast of theirs be ours? only let us consent unto them, and they will dwell with us. And unto Hamor and unto Shechem his son hearkened all that went out of the gate of his city; and every male was circumcised, all that went out of the gate of his city. And it came to pass **on the third day, when they were sore**, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males. And they slew Hamor and Shechem his son with the edge of the sword, and took Dinah out of Shechem's house, and went out. The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their

sister. They took their sheep, and their oxen, and their asses, and that which was in the city, and that which was in the field, And all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that was in the house. And Jacob said to Simeon and Levi, Ye have troubled me to make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites: and I being few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house. And they said, Should he deal with our sister as with an harlot?" Genesis 34: 1 - 31

Note it is on the third day after the circumcision. Christ rose on the third day. Notice that they used a trick to obtain a superior position in a battle. Not unlike Jacob dividing his house so it could not be all attacked at once. This informs us to be wiser than the Serpent. Jacob is again fearful of the inhabitants of this land turning against them to kill them or do battle. Remember that Cain was the one who built cities after he was expelled from the garden, which was to go against God's word of him being a wanderer in the lands.

God tells Jacob to go to Bethel. Bethel is 1008 and means *house of God* and is a location. Some may say this is the Temple Mount. They have already taken false god's from the inhabitants of the land, or possibly Esau's men that he may left with them. When we repent today, it is referred to as cleansing oneself and putting on clean garments.

“And God said unto Jacob, Arise, go up to Bethel, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother. Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments: And let us arise, and go up to Bethel; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went. And they gave unto Jacob all the strange gods which were in their hand, and all their earrings which were in their ears; and Jacob hid them under the oak which was by Shechem. And they journeyed: and the terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob. So Jacob came to Luz, which is in the land of Canaan, that is, Bethel, he and all the people that were with him. And he built there an altar, and called the place Elbethel: because there God appeared unto him, when he fled from the face of his brother. But Deborah Rebekah's nurse died, and she was buried beneath Bethel under an oak: and the name of it was called Allonbachuth. And God appeared unto Jacob again, when he came out of Padanaram, and blessed him. And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel. And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins; And the land

which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land. And God went up from him in the place where he talked with him. And Jacob set up a pillar in the place where he talked with him, even a pillar of stone: and he poured a drink offering thereon, and he poured oil thereon. And Jacob called the name of the place where God spake with him, Bethel. And they journeyed from Bethel; and there was but a little way to come to Ephrath: and Rachel travailed, and she had hard labor. And it came to pass, when she was in hard labor, that the midwife said unto her, Fear not; thou shalt have this son also. And it came to pass, as her soul was in departing, (for she died) that she called his name Benoni: but his father called him Benjamin. And Rachel died, and was buried in the way to Ephrath, which is Bethlehem. And Jacob set a pillar upon her grave: that is the pillar of Rachel's grave unto this day. And Israel journeyed, and spread his tent beyond the tower of Edar. And it came to pass, when Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine: and Israel heard it. Now the sons of Jacob were twelve: The sons of Leah; Reuben, Jacob's firstborn, and Simeon, and Levi, and Judah, and Issachar, and Zebulun: The sons of Rachel; Joseph, and Benjamin: And the sons of Bilhah, Rachel's handmaid; Dan, and Naphtali: And the sons of Zilpah, Leah's handmaid: Gad, and Asher: these are the sons of Jacob, which were born to him in Padanaram. And Jacob came unto Isaac his father unto Mamre, unto the city of Arba, which is Hebron, where Abraham and Isaac sojourned. And the days of Isaac were an hundred and fourscore years. And Isaac gave up the ghost, and died, and was gathered unto his people, being old and full of days: and his sons Esau and Jacob buried him.” Genesis 35: 1 - 29

This marked the twelve tribes of Israel that will be unto this day. We only know of the southern tribes today, referred to as Judah. No, we will be given the generations of Esau, who is also to be known as Edom. Notice similarities in names often being given as those with God's people. Esau took wives from the land, not from his own people.

“Now these are the generations of Esau, who is Edom. Esau took his wives of the daughters of Canaan; Adah the daughter of Elon the Hittite, and Aholibamah the daughter of Anah the daughter of Zibeon the Hivite; And Bashemath Ishmael's daughter, sister of Nebajoth. And Adah bare to Esau Eliphaz; and Bashemath bare Reuel; And Aholibamah bare Jeush, and Jaalam, and Korah: these are the sons of Esau, which were born unto him in the land of Canaan. And Esau took his wives, and his sons, and his daughters, and all the persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan; and went into the country from the face of his brother Jacob. For their riches were more than that they might dwell together; and the land wherein they were strangers could not bear them because of their cattle. Thus dwelt Esau in mount Seir: Esau is Edom. And these are the generations of Esau the father of the Edomites in mount Seir: These are the names of Esau's sons; Eliphaz the son of Adah the wife of Esau, Reuel the son of Bashemath the wife of Esau. And the sons of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz. And Timna was concubine to Eliphaz Esau's son; and she bare to Eliphaz Amalek: these were the sons of Adah Esau's wife. And these are the sons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: these were the sons of Bashemath Esau's wife. And these were the sons of Aholibamah, the daughter of Anah the

daughter of Zibeon, Esau's wife: and she bare to Esau Jeush, and Jaalam, and Korah. These were dukes of the sons of Esau: the sons of Eliphaz the firstborn son of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz, Duke Korah, duke Gatam, and duke Amalek: these are the dukes that came of Eliphaz in the land of Edom; these were the sons of Adah. And these are the sons of Reuel Esau's son; duke Nahath, duke Zerah, duke Shammah, duke Mizzah: these are the dukes that came of Reuel in the land of Edom; these are the sons of Bashemath Esau's wife. And these are the sons of Aholibamah Esau's wife; duke Jeush, duke Jaalam, duke Korah: these were the dukes that came of Aholibamah the daughter of Anah, Esau's wife. These are the sons of Esau, who is Edom, and these are their dukes. These are the sons of Seir the Horite, who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah, And Dishon, and Ezer, and Dishan: these are the dukes of the Horites, the children of Seir in the land of Edom. And the children of Lotan were Hori and Hemam; and Lotan's sister was Timna. And the children of Shobal were these; Alvan, and Manahath, and Ebal, Shepho, and Onam. And these are the children of Zibeon; both Ajah, and Anah: this was that Anah that found the mules in the wilderness, as he fed the asses of Zibeon his father. And the children of Anah were these; Dishon, and Aholibamah the daughter of Anah. And these are the children of Dishon; Hemdan, and Eshban, and Ithran, and Cheran. The children of Ezer are these; Bilhan, and Zaavan, and Akan. The children of Dishan are these; Uz, and Aran. These are the dukes that came of the Horites; duke Lotan, duke Shobal, duke Zibeon, duke Anah, Duke Dishon, duke Ezer, duke Dishan: these are the dukes that came of Hori, among their dukes in the land of Seir. And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel. And Bela the son of Beor reigned in Edom: and the name of his city was Dinhabah. And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead. And Jobab died, and Husham of the land of Temani reigned in his stead. And Husham died, and Hadad the son of Bedad, who smote Midian in the field of Moab, reigned in his stead: and the name of his city was Avith. And Hadad died, and Samlah of Masrekah reigned in his stead. And Samlah died, and Saul of Rehoboth by the river reigned in his stead. And Saul died, and Baalhanan the son of Achbor reigned in his stead. And Baalhanan the son of Achbor died, and Hadar reigned in his stead: and the name of his city was Pau; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Mezahab. And these are the names of the dukes that came of Esau, according to their families, after their places, by their names; duke Timnah, duke Alvah, duke Jetheth, Duke Aholibamah, duke Elah, duke Pinon, Duke Kenaz, duke Teman, duke Mibzar, Duke Magdiel, duke Iram: these be the dukes of Edom, according to their habitations in the land of their possession: he is Esau the father of the Edomites.” Genesis 36; 1 - 43

Twelve tribes of Israel

Joseph will be the next main person for God and His plan as the Word goes on with the building of God's house, plan. We also see Israel's favoritism towards one of the sons and what the consequences would be for that. The coat of many colors could mean the many nations they would someday inhabit.

“And Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan. These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren; and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report. Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colors. And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him. And Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more.” Genesis 37: 1 - 5

Now the tribes of Israel are made up of twelve. They are:

Reuben	(sign a man)
Simon	(Pisces)
Gad	(Aries)
Judah	(Leo)
Issachar	(Cancer)
Zebulun	(Virgo)
Joseph, namely of Ephraim	(Taurus)
Manasseh	(Taurus)
Benjamin	(Gemini)
Dan	(Scorpio, Eagle)
Asher	(Sagittarius)
Naphtali	(Capricornus)

(from Numbers 1: 21-42)

Israel, Jacob, loved Joseph and made him a coat of many colors. Joseph's brothers envied and hated him not just because of the coat, but also because of a dream Joseph had.

“And he said, ‘Hear, I pray you, this dream which I have dreamed; For, behold, we were binding sheaves in the field, and lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf.’” Genesis 37: 6 - 7

This made the brothers think that they would be serving Joseph and that made them mad in that they believed he was placing himself higher than them. This would all come about in Egypt. Again, after they sell Joseph into bondage, some years later another famine comes, and they must go to Egypt. But the dream also had a negative effect on his father.

“And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words. And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me.” Genesis 37: 8 - 9

It's a dream causes more jealousy with his brothers.

“And he told it to his father, and to his brethren: and his father rebuked him, and said unto him, ‘What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?’ And his brethren envied him; but his father observed the saying.” Genesis 37: 10 - 11

Joseph

Joseph’s brothers went out in the field to care for their father’s flocks, sheep. Shepherds will be consistent in demonstrations of the lamb that would be sacrificed.

“And his brethren went to feed their father's flock in Shechem.” Genesis 37: 12

God’s people will tend the flocks.

“And Israel said unto Joseph, ‘Do not thy brethren feed the flock in Shechem? Come, and I will send thee unto them.’ And he said to him, ‘Here am I.’” Genesis 37: 13

This phrase “Here am I” are Hebrew words that can spoken to a person. There is a special

Hebrew phrase which means the same thing which is only spoken to God. Israel sends Joseph to check on his brothers. His brothers are going to kill him because of his dreams.

“And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem. And a certain man found him, and, behold, he was wandering in the field: and the man asked him, saying, What seekest thou? And he said, I seek my brethren: tell me, I pray thee, where they feed their flocks. And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan. And when they saw him afar off, even before he came near unto them, they conspired against him to slay him. And they said one to another, ‘Behold this dreamer cometh. Come now therefore, and let us slay him, and cast him into some pit, and we will say, ‘Some evil beast hath devoured him:’ and we shall see what will become of his dreams.’” Genesis 37: 14 - 20

Reuben was the one who convinced his brothers not to shed blood and to cast Joseph into a pit.

There was not any water or food in the pit and Joseph would have died if left in it, but they felt it was not the same as outright slaying him. His brothers sat down to eat and they saw a company of Ishmeelites. Ishmeelites is from 3459, from 3458, a mill - house: -mill, 3458 is Nain, a place in Palestine. Joseph was sold into bondage by his brothers for twenty pieces of silver. Christ would be sold for thirty pieces of silver. They took his coat and killed a kid goat and dipped the

coat in the blood. They took the coat to his father, Israel, and told him an animal must have eaten him.

“And Reuben heard it, and he delivered him out of their hands; and said, Let us not kill him. And Reuben said unto them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again. And it came to pass, when Joseph was come unto his brethren, that they stripped Joseph out of his coat, his coat of many colors that was on him; And they took him, and cast him into a pit: and the pit was empty, there was no water in it. And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmaelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt. And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood? Come, and let us sell him to the Ishmaelites, and let not our hand be upon him; for he is our brother and our flesh. And his brethren were content. Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver: and they brought Joseph into Egypt. And Reuben returned unto the pit; and, behold, Joseph was not in the pit; and he rent his clothes. And he returned unto his brethren, and said, The child is not; and I, whither shall I go? And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood; And they sent the coat of many colors, and they brought it to their father; and said, This have we found: know now whether it be thy son's coat or no. And he knew it, and said, It is my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces. And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days. And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him. And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, and captain of the guard.” Genesis 37: 21 - 36

The pit is believed to be the same one in John 4:7 – 29 that Jesus confronted the woman in Samaria. The sales price is not too unlike the silver Christ was sold for.

“Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,” Matthew 27: 3

It was also Christ blood that would take the place of the slain lamb for forgiveness of sins.

“And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmaelites, which had brought him down thither. And the Lord was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian. And his master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand” Genesis 38: 1 - 3

This turned out to be good purchase for the Egyptian, because Joseph prospered. The Egyptian also must have known something about the Lord to think that the Lord was with Joseph.

“And she conceived again, and bare a son; and she called his name Onan. And she yet again conceived, and bare a son; and called his name Shelah: and he was at Chezib, when she bare him. And Judah took a wife for Er his firstborn, whose name was Tamar. And Er, Judah's firstborn, was wicked in the sight of the LORD; and the LORD slew him. And Judah said unto Onan, Go in unto thy brother's wife, and marry her, and raise up seed to thy brother. And Onan knew that the seed should not be his; and it came to pass, when he went in unto his brother's wife, that he spilled it on the ground, lest that he should give seed to his brother. And the thing which he did displeased the LORD: wherefore he slew him also. Then said Judah to Tamar his daughter in law, Remain a widow at thy father's house, till Shelah my son be grown: for he said, Lest peradventure he die also, as his brethren did. And Tamar went and dwelt in her father's house. And in process of time the daughter of Shuah Judah's wife died; and Judah was comforted, and went up unto his sheepshearers to Timnath, he and his friend Hirah the Adullamite. And it was told Tamar, saying, Behold thy father in law goeth up to Timnath to shear his sheep. And she put her widow's garments off from her, and covered her with a vail, and wrapped herself, and sat in an open place, which is by the way to Timnath; for she saw that Shelah was grown, and she was not given unto him to wife. When Judah saw her, he thought her to be an harlot; because she had covered her face. And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee; (for he knew not that she was his daughter in law.) And she said, What wilt thou give me, that thou mayest come in unto me? And he said, I will send thee a kid from the flock. And she said, Wilt thou give me a pledge, till thou send it? And he said, What pledge shall I give thee? And she said, Thy signet, and thy bracelets, and thy staff that is in thine hand. And he gave it her, and came in unto her, and she conceived by him. And she arose, and went away, and laid by her vail from her, and put on the garments of her widowhood. And Judah sent the kid by the hand of his friend the Adullamite, to receive his pledge from the woman's hand: but he found her not. Then he asked the men of that place, saying, Where is the harlot, that was openly by the way side? And they said, There was no harlot in this place. And he returned to Judah, and said, I cannot find her; and also the men of the place said, that there was no harlot in this place. And Judah said, Let her take it to her, lest we be shamed: behold, I sent this kid, and thou hast not found her. And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter in law hath played the harlot; and also, behold, she is with child by whoredom. And Judah said, Bring her forth, and let her be burnt. When she was brought forth, she sent to her father in law, saying, By the man, whose these are, am I with child: and she said, Discern, I pray thee, whose are these, the signet, and bracelets, and staff. And Judah acknowledged them, and said, She hath been more righteous than I; because that I gave her not to Shelah my son. And he knew her again no more. And it came to pass in the time of her travail, that, behold, twins were in her womb. And it came to pass, when she travailed, that the one put out his hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first. And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, How hast thou broken forth? this breach be upon thee: therefore his name was called Pharez. And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zarah.” Genesis 38: 4 - 30

Joseph's power to save his family

“And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmaelites, which had brought him down thither. And the LORD was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian. And his master saw that the LORD was with him, and that the LORD made all that he did to prosper in his hand. And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all that he had he put into his hand.” Genesis 39: 1 - 3

Egypt would be a place God's people would go to often to find refuge.

“And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all that he had he put into his hand. And it came to pass from the time that he had made him overseer in his house, and over all that he had, that the Lord blessed the Egyptian's house for Joseph's sake; and the blessing of the Lord was upon all that he had in the house, and in the field. And he left all that he had in Joseph's hand; and he know not ought he had, saved the bread which he did eat.” Genesis 39: 4 - 6

Joseph had a lot of control over everything the Egyptian had, even to the point that he was trusted so much the Egyptian no longer even knew how much he had. That is a lot of trust in running the household. The Egyptian's wife wanted to get to know Joseph better and this would have been a sin, and Joseph knew that. When Joseph refused her, she tricked him into her room and when she grabbed him, he took off his robe and fled. She then told her husband that Joseph tried to lie with her thus Joseph ends up in prison. The Pharaoh would have a dream and because Joseph had told a guard a dream this would lead him to interpret the Pharaoh's dream.

“And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me. 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; 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? 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. 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. 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. And it came to pass, when she saw that he had left his garment in her hand, and was fled forth, 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: 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. And she laid up his garment by her, until his lord came home. And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me: And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out. 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. 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. But the LORD was with Joseph, and showed him mercy, and gave him favor in the sight of the keeper of the prison. And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it. The keeper of the prison looked not to any thing that was under his hand; because the LORD was with him, and that which he did, the LORD made it to prosper.” Genesis 39: 7- 23

Joseph is punished for not doing the will of another person and for not disobeying God. He was placed in prison. But God has a plan and even though this is not comfortable for Joseph, it will develop into a purpose.

“And it came to pass after these things, that the butler of the king of Egypt and his baker had offended their lord the king of Egypt. And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers. And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound. And the captain of the guard charged Joseph with them, and he served them: and they continued a season in ward. And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which were bound in the prison. And Joseph came in unto them in the morning, and looked upon them, and, behold, they were sad. And he asked Pharaoh's officers that were with him in the ward of his lord's house, saying, Wherefore look ye so sadly to day? And they said unto him, We have dreamed a dream, and there is no interpreter of it. And Joseph said unto them, Do not interpretations belong to God? tell me them, I pray you. And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine was before me; And in the vine were three branches: and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes: And Pharaoh's cup was in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand. And Joseph said unto him, This is the interpretation of it: The three branches are three days: Yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler. But think on me when it shall be well with thee, and show kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house: For indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon. When the chief baker saw that the interpretation was good, he said unto Joseph, I also was in my dream, and, behold, I had three white baskets on my head: And in the uppermost basket there was of all manner of

bakemeats for Pharaoh; and the birds did eat them out of the basket upon my head. And Joseph answered and said, This is the interpretation thereof: The three baskets are three days: Yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee. And it came to pass the third day, which was Pharaoh's birthday, that he made a feast unto all his servants: and he lifted up the head of the chief butler and of the chief baker among his servants. And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand: But he hanged the chief baker: as Joseph had interpreted to them. Yet did not the chief butler remember Joseph, but forgot him.” Genesis 40: 1- 23

As will be seen in Job, Job lost everything because Satan tried to make him go against God. In return Job ended up with much more than he had before. This takes place with Joseph as well.

“And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river. And, behold, there came up out of the river seven well favored kine and fat fleshed; and they fed in a meadow. And, behold, seven other kine came up after them out of the river, ill favored and leanfleshed; and stood by the other kine upon the brink of the river. And the ill favored and leanfleshed kine did eat up the seven well favored and fat kine. So Pharaoh awoke. And he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, rank and good. And, behold, seven thin ears and blasted with the east wind sprung up after them. And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, it was a dream.” Genesis 41: 1 - 7

The Lord will give two witnesses to something, as he requires for a conviction in a case for judgment. The Pharaoh brings in all of his priest and such to tell him of the dreams and no one can. Finally, Joseph is brought in because he had told the guard of his dream and the guard took him to Pharaoh. The dream was of seven years of plenty followed by seven years of famine. Joseph was put over everything and Egypt prospered for seven years, and Joseph stored food and prepared for the famine. The famine in the end times is for the word of God. “Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord:” Amos 8: 11 Joseph is found in the area of northern Egypt, known as Goshen. Archeologist have found signet rings with Joseph’s name on them and a rich city. [34] There is also proof of a famine in Egypt in the time of Pharaoh Djoser in the 18th century. [35] Later Joseph’s family would come to Egypt because of a famine to find

food. Joseph had gained power because he had interpreted the Pharaohs dreams. Joseph has been given the ability to not only have dreams from God, but also to interpret dreams. This is one of the salvations of Israel that involved Egypt. Joseph's dream would also come to pass as being true. His brethren would not recognize him and bow down to him requesting to come into the land.

“And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh. Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day: Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, both me and the chief baker: And we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream. And there was there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret. And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged. Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved himself, and changed his raiment, and came in unto Pharaoh. And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream to interpret it. And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace. And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river: And, behold, there came up out of the river seven kine, fatfleshed and well favored; and they fed in a meadow: And, behold, seven other kine came up after them, poor and very ill favored and leanfleshed, such as I never saw in all the land of Egypt for badness: And the lean and the ill favored kine did eat up the first seven fat kine: And when they had eaten them up, it could not be known that they had eaten them; but they were still ill favored, as at the beginning. So I awoke. And I saw in my dream, and, behold, seven ears came up in one stalk, full and good: And, behold, seven ears, withered, thin, and blasted with the east wind, sprung up after them: And the thin ears devoured the seven good ears: and I told this unto the magicians; but there was none that could declare it to me. And Joseph said unto Pharaoh, The dream of Pharaoh is one: God hath showed Pharaoh what he is about to do. The seven good kine are seven years; and the seven good ears are seven years: the dream is one. And the seven thin and ill favored kine that came up after them are seven years; and the seven empty ears blasted with the east wind shall be seven years of famine. This is the thing which I have spoken unto Pharaoh: What God is about to do he showeth unto Pharaoh. Behold, there come seven years of great plenty throughout all the land of Egypt: And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land; And the plenty shall not be known in the land by reason of that famine following; for it shall be very grievous. And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass. Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the

land of Egypt in the seven plenteous years. And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities. And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine. And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is? And Pharaoh said unto Joseph, Forasmuch as God hath showed thee all this, there is none so discreet and wise as thou art: 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. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. 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; 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. 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. 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. 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. And in the seven plenteous years the earth brought forth by handfuls. 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. And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for it was without number. 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. 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. And the name of the second called he Ephraim: For God hath caused me to be fruitful in the land of my affliction. And the seven years of plenteousness, that was in the land of Egypt, were ended. And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread. And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do. And the famine was over all the face of the earth: and Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt. And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands.” Genesis 41: 8 - 57



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Joseph was rewarded greatly for his loyalty to God, and it would set up the sequence of events to allow Israel to be saved from the famine that was to be for seven years. Thus, Joseph became a like savior prediction. This account of Joseph can be documented in Egyptian archeology. In the Nile River near an area of many storage houses, there is a stone that tells of this event. It is referred to as the Joseph Stone and very large. Egypt does not mention it today and it is feared it will be destroyed.

Jacob did not really trust his sons with Benjamin. One may think that he had a suspicion of their jealousy.

“Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another? And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die. And Joseph's ten brethren went down to buy corn in Egypt. But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him. And the sons of Israel came to buy corn among those that came: for the famine was in the land of Canaan.” Genesis 42: 1 - 5

Joseph would, in a way, get even with his brothers for what they had done.

“And Joseph was the governor over the land, and he it was that sold to all the people of the land: and Joseph's brethren came, and bowed themselves before him with their faces to the earth. And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them, ‘Where come ye?’ And they said, ‘From the land of Canaan to buy food.’ And Joseph knew his brethren, but they knew not him.⁹ And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye are spies; to see the nakedness of the land ye are come. And they said unto him, Nay, my lord, but to buy food are thy servants come. We are all one man's sons; we are true men, thy servants are no spies. And he said unto them, Nay, but to see the nakedness of the land ye are come. And they said, Thy servants are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is not. And Joseph said unto them, That is it that I spake unto you, saying, Ye are spies: Hereby ye shall be proved: By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither. Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether there be any truth in you: or else by the life of Pharaoh surely ye are spies. And he put them all together into ward three days. And Joseph said unto them the third day, This do, and live; for I fear God: If ye be true men, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses: But bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so. And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us. And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required. And they knew not that Joseph understood them; for he spake unto them by an interpreter. And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes. Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them. And they laded their asses with the corn, and departed thence. And as one of them opened his sack to give his ass provender in the inn, he espied his money; for, behold, it was in his sack's mouth. And he said unto his brethren, My money is restored; and, lo, it is even in my sack: and their heart failed them, and they were afraid, saying one to another, What is this that God hath done unto us? And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them; saying, The man, who is the lord of the land, spake roughly to us, and took us for spies of the country. And we said unto him, We are true men; we are no spies: We be twelve brethren, sons of our father; one is not, and the youngest is this day with our father in the land of Canaan. And the man, the lord of the country, said unto us, Hereby shall I know that ye are true men; leave one of your brethren here with me, and take food for the famine of your

households, and be gone: And bring your youngest brother unto me: then shall I know that ye are no spies, but that ye are true men: so will I deliver you your brother, and ye shall traffic in the land. And it came to pass as they emptied their sacks, that, behold, every man's bundle of money was in his sack: and when both they and their father saw the bundles of money, they were afraid. And Jacob their father said unto them, Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me. And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again. And he said, My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave.” Genesis 42: 6- 38

Joseph hid his identity from his brothers and sent them back to bring their youngest brother, Benjamin, unto them to prove they were not spies.

“Hereby ye shall be proved: By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither.” Genesis 42; 15

This proves to be an interesting story of heroes and victims. A tragedy with a happy ending. Israel would be push pulled into Egypt because of a famine and Egypt having plenty. As they stayed there instead of returning back to their land, it would cause them to take on Egypt’s ways and eventually place them into bondage, not unlike the United States today. It would be plagues that would deliver them from bondage.

“And the famine was sore in the land. And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food. And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you. If thou wilt send our brother with us, we will go down and buy thee food: But if thou wilt not send him, we will not go down: for the man said unto us, Ye shall not see my face, except your brother be with you. And Israel said, Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother? And they said, The man asked us straitly of our state, and of our kindred, saying, Is your father yet alive? have ye another brother? and we told him according to the tenor of these words: could we certainly know that he would say, Bring your brother down? And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones. I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever: For except we had lingered, surely now we had returned this second time. And their father Israel said unto them, If it must be so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds: And take double money in

your hand; and the money that was brought again in the mouth of your sacks, carry it again in your hand; peradventure it was an oversight: Take also your brother, and arise, go again unto the man: And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved of my children, I am bereaved. And the men took that present, and they took double money in their hand and Benjamin; and rose up, and went down to Egypt, and stood before Joseph. And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring these men home, and slay, and make ready; for these men shall dine with me at noon. And the man did as Joseph bade; and the man brought the men into Joseph's house. And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses. And they came near to the steward of Joseph's house, and they communed with him at the door of the house, And said, O sir, we came indeed down at the first time to buy food: And it came to pass, when we came to the inn, that we opened our sacks, and, behold, every man's money was in the mouth of his sack, our money in full weight: and we have brought it again in our hand. And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks. And he said, Peace be to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: I had your money. And he brought Simeon out unto them. And the man brought the men into Joseph's house, and gave them water, and they washed their feet; and he gave their asses provender. And they made ready the present against Joseph came at noon: for they heard that they should eat bread there. And when Joseph came home, they brought him the present which was in their hand into the house, and bowed themselves to him to the earth. And he asked them of their welfare, and said, Is your father well, the old man of whom ye spake? Is he yet alive? And they answered, Thy servant our father is in good health, he is yet alive. And they bowed down their heads, and made obeisance. And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, Is this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son. And Joseph made haste; for his bowels did yearn upon his brother: and he sought where to weep; and he entered into his chamber, and wept there. And he washed his face, and went out, and refrained himself, and said, Set on bread. And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that is an abomination unto the Egyptians. And they sat before him, the firstborn according to his birthright, and the youngest according to his youth: and the men marveled one at another. And he took and sent messes unto them from before him: but Benjamin's mess was five times so much as any of theirs. And they drank, and were merry with him." Genesis 43: 1- 34

Joseph was to hold one in binds while they went home to bring back the youngest brother. The brothers went home and told Israel and the famine got worse. They then went back with the youngest son, gave them food but hid silver cup in the sack of Benjamin and after they left he had his men follow and arrest Benjamin for theft of the cup because it was found in his sack.

“And he commanded the steward of his house, saying, Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth. And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken. As soon as the morning was light, the men were sent away, they and their asses. And when they were gone out of the city, and not yet far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good? Is not this it in which my lord drinketh, and whereby indeed he divineth? ye have done evil in so doing. And he overtook them, and he spake unto them these same words. And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing: Behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold?” Genesis 44: 1 - 8

Joseph would test his brothers love for the youngest.

“With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen.” Genesis 44: 9

They were brought back before Joseph and this is when Joseph revealed himself to them.

“And he said, Now also let it be according unto your words: he with whom it is found shall be my servant; and ye shall be blameless. Then they speedily took down every man his sack to the ground, and opened every man his sack. And he searched, and began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack. Then they rent their clothes, and laded every man his ass, and returned to the city. And Judah and his brethren came to Joseph's house; for he was yet there: and they fell before him on the ground. And Joseph said unto them, What deed is this that ye have done? wot ye not that such a man as I can certainly divine? And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we are my lord's servants, both we, and he also with whom the cup is found. And he said, God forbid that I should do so: but the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father. Then Judah came near unto him, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou art even as Pharaoh. My lord asked his servants, saying, Have ye a father, or a brother? And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him. And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him. And we said unto my lord, The lad cannot leave his father: for if he should leave his father, his father would die. And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more. And it came to pass when we came up unto thy servant my father, we told him the words of my lord. And our father said, Go again, and buy us a little food. And we said, We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother be with us. And thy servant my father said unto us, Ye know that my wife bare me two sons: And the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since: And if ye take this also from me, and

mischief befall him, ye shall bring down my gray hairs with sorrow to the grave. Now therefore when I come to thy servant my father, and the lad be not with us; seeing that his life is bound up in the lad's life; It shall come to pass, when he seeth that the lad is not with us, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave. For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever. Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren. For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father.” Genesis 44: 10 - 34

Joseph’s heart comes out.

“Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren.” Genesis 45: 1

The generations

“And Israel took his journey with all that he had, and came to Beersheba, and offered sacrifices unto the God of his father Isaac. And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I. And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation: I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes. And Jacob rose up from Beersheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him. And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him: His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt. And these are the names of the children of Israel, which came into Egypt, Jacob and his sons: Reuben, Jacob's firstborn. And the sons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi. And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman. And the sons of Levi; Gershon, Kohath, and Merari. And the sons of Judah; Er, and Onan, and Shelah, and Pharez, and Zarah: but Er and Onan died in the land of Canaan. And the sons of Pharez were Hezron and Hamul. And the sons of Issachar; Tola, and Phuvah, and Job, and Shimron. And the sons of Zebulun; Sered, and Elon, and Jahleel. These be the sons of Leah, which she bare unto Jacob in Padanaram, with his daughter Dinah: all the souls of his sons and his daughters were thirty and three. And the sons of Gad; Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli. And the sons of Asher; Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister: and the sons of Beriah; Heber, and Malchiel. These are the sons of Zilpah, whom Laban gave to Leah his daughter, and these she bare unto Jacob, even sixteen souls. The sons of Rachel Jacob's wife; Joseph, and Benjamin. And unto Joseph in the land of Egypt were born Manasseh and Ephraim, which Asenath the daughter of Potipherah priest of On bare unto him. And the sons of Benjamin were Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard. These are the sons of Rachel, which were born to Jacob: all the souls were fourteen. And the sons of Dan; Hushim. And the sons of Naphtali; Jahzeel, and Guni, and Jezer, and Shillem. These are the sons of Bilhah, which Laban gave unto

Rachel his daughter, and she bare these unto Jacob: all the souls were seven. All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls were threescore and six; And the sons of Joseph, which were born him in Egypt, were two souls: all the souls of the house of Jacob, which came into Egypt, were threescore and ten. And he sent Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen. And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while. And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou art yet alive. And Joseph said unto his brethren, and unto his father's house, I will go up, and show Pharaoh, and say unto him, My brethren, and my father's house, which were in the land of Canaan, are come unto me; And the men are shepherds, for their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have. And it shall come to pass, when Pharaoh shall call you, and shall say, What is your occupation? That ye shall say, Thy servants' trade hath been about cattle from our youth even until now, both we, and also our fathers: that ye may dwell in the land of Goshen; for every shepherd is an abomination unto the Egyptians.” Genesis 46: 1 - 34

The land is in famine, later we will learn that God said to destroy all living beings in that land so as not to take on their false gods and practices.

“Then Joseph came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they are in the land of Goshen. And he took some of his brethren, even five men, and presented them unto Pharaoh. And Pharaoh said unto his brethren, What is your occupation? And they said unto Pharaoh, Thy servants are shepherds, both we, and also our fathers. They said moreover unto Pharaoh, For to sojourn in the land are we come; for thy servants have no pasture for their flocks; for the famine is sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen. And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee: The land of Egypt is before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell: and if thou knowest any men of activity among them, then make them rulers over my cattle. And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh. And Pharaoh said unto Jacob, How old art thou? And Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage. And Jacob blessed Pharaoh, and went out from before Pharaoh. And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded. And Joseph nourished his father, and his brethren, and all his father's household, with bread, according to their families. And there was no bread in all the land; for the famine was very sore, so that the land of Egypt and all the land of Canaan fainted by reason of the famine. And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house. And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence? for the

money faileth. And Joseph said, Give your cattle; and I will give you for your cattle, if money fail. And they brought their cattle unto Joseph: and Joseph gave them bread in exchange for horses, and for the flocks, and for the cattle of the herds, and for the asses: and he fed them with bread for all their cattle for that year. When that year was ended, they came unto him the second year, and said unto him, We will not hide it from my lord, how that our money is spent; my lord also hath our herds of cattle; there is not ought left in the sight of my lord, but our bodies, and our lands: Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give us seed, that we may live, and not die, that the land be not desolate. And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's. And as for the people, he removed them to cities from one end of the borders of Egypt even to the other end thereof. Only the land of the priests bought he not; for the priests had a portion assigned them of Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they sold not their lands. Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh: lo, here is seed for you, and ye shall sow the land. And it shall come to pass in the increase, that ye shall give the fifth part unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones. And they said, Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh's servants. And Joseph made it a law over the land of Egypt unto this day, that Pharaoh should have the fifth part, except the land of the priests only, which became not Pharaoh's. And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and multiplied exceedingly. And Jacob lived in the land of Egypt seventeen years: so the whole age of Jacob was an hundred forty and seven years. And the time drew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt: But I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their buryingplace. And he said, I will do as thou hast said. And he said, Swear unto me. And he swore unto him. And Israel bowed himself upon the bed's head." Genesis 47: 1- 31

Egypt took all the money, then the land. Next would be the people into slavery. This is the same push pull going on in the United States today. People want to go for change instead of going back to the laws, and the covenant, thus selling all they have for a lie of safety.

“And it came to pass after these things, that one told Joseph, Behold, thy father is sick: and he took with him his two sons, Manasseh and Ephraim. And one told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed. And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me, And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee for an everlasting possession. And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, are mine; as Reuben and Simeon, they shall be mine. And thy issue, which thou begetteth after them, shall be thine, and shall be called after the name of their brethren in their inheritance. And as for me, when I came from

Padan, Rachel died by me in the land of Canaan in the way, when yet there was but a little way to come unto Ephrath: and I buried her there in the way of Ephrath; the same is Bethlehem. And Israel beheld Joseph's sons, and said, Who are these? And Joseph said unto his father, They are my sons, whom God hath given me in this place. And he said, Bring them, I pray thee, unto me, and I will bless them. Now the eyes of Israel were dim for age, so that he could not see. And he brought them near unto him; and he kissed them, and embraced them. And Israel said unto Joseph, I had not thought to see thy face: and, lo, God hath showed me also thy seed. And Joseph brought them out from between his knees, and he bowed himself with his face to the earth. And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him. And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn. And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth. And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. And Joseph said unto his father, Not so, my father: for this is the firstborn; put thy right hand upon his head. And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh. And Israel said unto Joseph, Behold, I die: but God shall be with you, and bring you again unto the land of your fathers. Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow." Genesis 48: 1 - 22

Directions to the 12 tribes.

“And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days. Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father. Reuben, thou art my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power: Unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defiledst thou it: he went up to my couch. Simeon and Levi are brethren; instruments of cruelty are in their habitations. O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united: for in their anger they slew a man, and in their self-will they digged down a wall. Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel. Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes: His eyes shall be red with wine, and his teeth white with milk. Zebulun shall dwell at the haven of the sea; and he shall be for an haven of

ships; and his border shall be unto Zidon. Issachar is a strong ass couching down between two burdens: And he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute. Dan shall judge his people, as one of the tribes of Israel. Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward. I have waited for thy salvation, O LORD. Gad, a troop shall overcome him: but he shall overcome at the last. Out of Asher his bread shall be fat, and he shall yield royal dainties. Naphtali is a hind let loose: he giveth goodly words. Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall: The archers have sorely grieved him, and shot at him, and hated him: But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel:) Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb: The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren. Benjamin shall raven as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil. All these are the twelve tribes of Israel: and this is it that their father spake unto them, and blessed them; every one according to his blessing he blessed them. And he charged them, and said unto them, I am to be gathered unto my people: bury me with my fathers in the cave that is in the field of Ephron the Hittite, In the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite for a possession of a buryingplace. There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah. The purchase of the field and of the cave that is therein was from the children of Heth. And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.” Genesis 49: 1 - 33

Jacob dies

“And Joseph fell upon his father's face, and wept upon him, and kissed him. And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel. And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the Egyptians mourned for him threescore and ten days. And when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying, My father made me swear, saying, Lo, I die: in my grave which I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again. And Pharaoh said, Go up, and bury thy father, according as he made thee swear. And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, And all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen. And there went up with him both chariots and horsemen: and it was a very great company. And they came to the threshingfloor of Atad, which is beyond Jordan, and there they mourned with a great and very sore lamentation: and he made a mourning for his father seven days. And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This is a grievous mourning to the Egyptians: wherefore the name of it was

called Abelmizraim, which is beyond Jordan. And his sons did unto him according as he commanded them: For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a buryingplace of Ephron the Hittite, before Mamre. And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father. 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. And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying, 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. And his brethren also went and fell down before his face; and they said, Behold, we be thy servants. And Joseph said unto them, Fear not: for am I in the place of God? 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. Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them. And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years. 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.” Genesis 50: 1 - 23

It is proven historically that Joseph lived in Goshen. This was proven by his signet ring being found in that area as well as the Joseph Stone.

Joseph had his father and all that they had brought back to Egypt where they lived and prospered because of Joseph. Joseph did want to go back to his homeland and had the children of Israel to take his bones home back.

“And Joseph said unto his breath, “I die: and GOD will surely visit you, and bring you out of this land unto the land which HE swore to Abraham, to Isaac, and to Jacob.” 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. So Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.” Genesis 50:24-26

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