Genesis - Commentaries by Clarence E. Lunden

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I believe the scripture says that known unto God are all these works from the beginning. We read about. Enoch. In the. 21St verse. And Enoch lived 60 and five years. And begat Methuselah. And Enoch walked with God after he begot Methuselah 300. Years. And begat sons and daughters. And all the days that Enoch were 360 and five years. And Enoch walked with God, and he was not. For God took him. You know when the Lord comes, there will be literally millions arise, be caught away, but this is a picture of the individual who will rise to meet him. God has given us a picture in the book of Genesis and what is the state of soul that is expected of one? Who will rise one of those millions? Will this be my state of soul? He walked with God. Now, that doesn't mean simply that he knew God as his God. He walked with God. Now if I walked with God, can I take God with me and everything I do, beloved? Is that not rather searching for our hearts? Walking with God. Companionship with God. Abraham was a friend of God. Three times in Scripture, I believe it's recorded that Abraham was a friend of God. He walked with God, he read his history and you'll see separated from the world, willing to give in and take his place in separation. So that he might walk with God in separation from what was around him. Now I don't need to say anything about what was around Enoch because you know very well. You know that that whole world was destroyed and it will be again. And before it's destroyed this time. You and I, who know the Lord Jesus are going to be caught away. He was not. It says. For God. Took him. Now this is a little picture of the Rapture. God took him turn to Hebrews, the 11Th chapter. The fifth verse of the 11Th chapter of Hebrews. 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. Development Now we learn a little more about Eno. And God is pleased to reserve these portions for us. They give us a little picture of not only the rapture, but the state of soul that's expected at that time. Or you say, well, you look for that in the epistles. Yes, you do. But you see in the Old Testament gives us details that we don't find in the officials. And these little touches, you know, should reach our hearts. And it says here. He was translated that he should not see death, should not see death. Isn't that a wonderful thing, that this afternoon as we sit here, suddenly we can hear that shout. We won't pass through death.

No, you won't hear that shout this afternoon. And remind. Is it going to be a surprise? Or is it what you expect? But now he had a testimony. He has a prophecy too, but we're Speaking of his testimony now. That isn't prophecy. It's his own personal walk. Or you say, well, a testimony is getting up and preaching the gospel. It could be, but there's thousands of testimonies that aren't preaching the gospel. The testimony is what the world sees in you as a Christian and sees in me as a Christian. And be sure they're watching you. Be sure of it. Two men observed a brother who was working on his lathe in a machine shop. And they were unconverted men. And one of them said to the other, I don't care, he says. Joe has something in you and I don't have. Did he say anything? Not a word. He stayed to his lathe. He had a testimony. They knew what he stood for. Testimony. Had this testimony that he pleased God. Leah Jordan. Now that's something to exercise our hearts, isn't it? He pleased God. We would like to please God, and there are certain things in the Scripture that teaches us what pleases God. And is it our exercise to find out these things that please God? Should be. Are we so busy that we don't search to find out what pleases God? All what he's paid for us through his beloved son, the Cross of Calvary. He had this testimony that he pleased God. But he was translated. And how was he translated by faith? In other words, he knew that he was going to be translated. He believed. I've just heard of recently of two young people families. That have given up this precious truth. He believed them. If you didn't have the truth, you have. It doesn't take very much truth, evidence, faith, you know? Are you going to be true to the light you have? Remember the little story of Naman the Syrian and the little girl that was able to tell about the God who could heal the leper? There was faith and evidence and she was a captive. And so it says by faith Enoch was translated that he should not see death. By faith. Do we have that simple faith at any moment the Lord has come to take us out of this world? Or are we so taken up with present things, business, pleasure, whatever it is? That we're not. Pleasing God. And, you know, Scripture teaches us that these things can become idols in our hearts. Good in themselves. That they can become idols if they leave Christ out. Now we have noticed here the rapture he was translated. That turn to the book of Jude. Now we're going to read about his prophecy.

And remember, his prophecy was given before the flood. The flood that swept everything away. He gave this prophecy. It says Enoch. Also the 7th from Adam. Prophesied of these same. Of whom did he prophecy? Of these. And who are the these in the Book of Jew? There are those who have made the profession of Christianity. But have given it up. Pasta types. Anita, before the flood, prophesied of those who today are giving up the truth of God. That's what this says. Behold, the Lord cometh with 10,000, or myriads of his Saints. The Lord's coming. That's his prophecy. It's the same prophecy that we get from the Apostle Paul and others. Only this was given before the flood. The Lord cometh. Or rather, behold, the Lord cometh. He calls attention to it. With myriads of his Saints. Now that could be translated to understand as we have in the 68th Psalm in Deuteronomy 33, it could be a holy myriad. Because you see, it will not only be the Saints, but it'll be the holy angels too. Now can you picture such a company in the 1St place? Lord, the Lord with all his glory, He's coming, and with him all the holy angels. And all the Saints. And I asked your dear friend this afternoon, you may be here unsaved, I trust. Not that you might be. I ask you, are you going to be in this company and do you know it? When the Lord comes with 10,000 or myriads of his Saints. And if you aren't? You're in very dangerous ground this afternoon. Because he might come now. And you won't have an opportunity after that. Have you ever read in Revelation 6 where they call the rocks and the mountains to fall on them from the face of the Lamb? And I ask you, who are those that are calling? Those who waited too long. Those who knew all about it because they knew about the Lamb, they knew bodies coming in judgment. He says so. They waited too long. Know how solemn this is. We're not Speaking of the rapture in this verse exactly. We're Speaking of His second coming in judgment. Enoch, also the 7th from Adam, prophesied of these. Saying. Behold, the Lord cometh with 10,000 of his Saints. Well then, we have here the two comings of the Lord Jesus. That is the rapture in his appearing. The same as we have in the Book of Thessalonians that were mentioned this afternoon. More detail is given, but here we have the picture before us that was given to Enoch by God before the flood. And you know, dear friends. I don't know all of you. But there's a possibility that there might be children here. Who have never confessed the Lord Jesus Christ as their Savior? There might be.

And if you haven't and the Lord comes, you'll be among those that will be crying for the rocks. And the mountains to fall on them. Because you know. You know all about it. You know about the Lamb. You know about his coming. You know about the Rapture, too. Behold, now is the accepted time. Now is the day of salvation. That is the day of wrath. Oh, what a day it will be. Let's turn to. 2nd Thessalonians. But first I would like to speak. Just a moment on. That what precedes it in the 1St Thessalonians 5. In the verse 2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say peace and safety, then sudden destruction cometh upon them as travail upon a woman with child, and they shall not escape. Now this is the condition that will exist when the Lord. Comes in judgment. They will say peace and safety. In other words, they will have men will have things so arranged for their present enjoyment. Whatever the conditions might be otherwise, they will have arranged it so they can try to be happy here without God. And they'll say peace and safety, but there is no peace and safety. It just says they say that. They have developed things in civilization to make it look as though it was peace and safety, but a distant peace and safety, because it's at that moment that Jesus comes. Just at that moment. Thus not be deceived. In the. Six verse. Of the 5th chapter of One Thessalonians. Year, all the children of light and the children of the day. We are not of the night nor of darkness now. This is before the Lord comes. We're here on earth, the children of light. Therefore, let us not sleep as do others, but let us watch and be sober. That's what we had just before this watch, but it adds and be sober. Now what does that mean? It means first of all self judgment to be sure everything is in order here at home. Be sober. But now it also says. In the seventh verse, were they that sleep sleep in the night? And they that be drunken are drunken in the night? And what does it mean to be drunken? Well, stupefied. Inebriated. Accelerated with this present world, the course of this world. Just the little things that seem so pleasant to us, and they seem as though it's all right. There's nothing wrong with them. And soon inebriated with them. It's just the opposite of sobriety. The Christians to be taken up with sobriety while the world is inebriated with the things of this life. Ninth verse. For God hath not appointed us to wrath, but to obtain salvation. By our Lord Jesus Christ. Who died for us that whether we wake or sleep, we should live together with him.

Oh how precious that verse is. We are going to live together with Jesus. Those who are Christians. The 1St chapter of Second Thessalonians. In this chapter the Saints were being persecuted and also had false teaching presented to them that the day of the Lord was already here. And so in this chapter he says to them. 6th verse seeing as a righteous thing with God to recompense tribulation to them that trouble you? And to you who are troubled, rest with us. Oh, how precious. Rest with us when the Lord Jesus shall be revealed from heaven with his mighty angels. In flaming fire, taking vengeance on them that know not God. And obey not the gospel of our Lord Jesus Christ. Those who are taken in this judgment are characterized by two things. They don't know God. Now they may know about God, but they don't know God. Two different things. Oh, how much truth is known. And you, dear young people, you know a great deal of truth, but are you walking like Enoch with God so that you'll know God? Have you received the gospel of our Lord Jesus Christ, owning yourself a guilty Sinner before God? Owning that Jesus died to pay all your debt to set you free? So that you can be in this heavenly company that's caught away. Inflaming fire, taking vengeance in them that know not God, that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when he should come to be glorified any Saints, and to be admired, and all them that believe. Because our testimony among you was believed in that day. Well. So solemn subject, isn't it? A most solemn And so we've spoken of this in Jude of the two. Cummins of the Lord Jesus, the coming for the church. And the coming with the church. With the church. We have had it in Thessalonians as well.

Conference: 1979, Lessons from Jacob's Life

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Jesus, my Savior, thou art mine, the Father's gift of love divine. All thou hast done and all thou art are now the portion of my heart. I love. You. And they are all friends of us, and they love my heart's light, Oh my God. Oh, Savior. To me. Close Elderly. I. I'd like to turn to the 25th chapter of Genesis Reverse. We'd like to read several verses this afternoon. Perhaps we'll comment as we go. Verse 23 of chapter 25 of Genesis. 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. Now, this is only part of a story, I know, but it's a story that most here are acquainted with. The life of Jacob. We notice here the sovereignty of God. It's it's common, I suppose, with all of us in some measure. To keep seeking something from cell. As though our destiny even depended on ourselves. Now this is true with a Sinner. As a rule, he thinks that his destiny depends on himself, and so naturally works comes before him. But you know, we don't lose the sense of this altogether when we're saved. We still have a little inclination, I believe most to keep looking inward to see if there isn't something we can do in connection with our own blessings.

But we discover in the life of Jacob that is all of God. In fact, this verse shows us that it begins with God. Now if you were to read in the last book of the Old Testament where Israel's history is over. You would read Jacob have I loved and Esau have I hated. But you don't read that here. No, this is the beginning of his history. Has chosen Jacob. Now look at the 3020 ninth verse. 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 this same red pottage, for I'm 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 prophet shall this birthright do to me? And Jacob said, Swear to me this day, and he swear unto him, and he sold his birthright unto Jacob. Then Jacob gave Esau bread and potties of lentils, and he did eat and drink, and rose up and went his way, and Esau despised his birthright. Now in the 12Th of Hebrews he's called a profane man. A profane man, he saw us. He despised his birthright. We find that Jacob takes advantage of his brother when he's in need. And that's another side of the story. Because Jacob was bent upon one thing, and that was to get that birthright. Now, the way he went around to get it was quite a different thing. We can't approve of that, but we do approve of his faith. And we learn in these histories of the Old Testament. And by the way, there's 23 chapters here about Jacob. There's 13 about Abraham and there's over 30 about. David. History that God gives us to these men and the precious lessons we learned from them. But here we find that Esau despises his birthright. He had the opportunity, but he despised it. Now it's true that God said the elder shall serve the younger, but it's just as true that in the history of Esau he despised his birthright. Now in the 27th chapter. The 22nd verse. And Jacob went near unto Isaac his father, and he felt him. And he 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 hands. So he blessed him. Now we have a man. Jacob, who is deceiving his old father. In connection with getting the blessing. And. It says it's Jacob's voice. That is Esau's hands. Jacob's voice, but Esau's hands. The man of faith. It's his voice, all right, but it's not his hands. Now what a lesson that is for us this afternoon. Dear young people, as we go in and out among men. We may have Jacob's voice, but

we do we have Jacob's hands too. You know the Christian has been created to good works. And how are these works to be followed out? Grace on our knees each day, seeking grace and help. So there might be Jacob's hands as well as Jacob's voice. Is it so with us? Now turn the page over. We can't linger long on these points, but. In the 30. Fourth verse. And when Esau heard the words of his father, he cried with the great and exceeding bitter cry, and said unto his father, Bless me, even me also, oh, my father. Now what's this all about? It's about the blessing wherewith he had blessed Jacob. The father had blessed Jacob even though he had been deceived. And he says yeah, heenie shall be blessed. God ordered it so that Jacob would get the blessing.

Regardless. Esau despised it. But now when Esau comes back to his father, hoping to be get a blessing. It's too late. It's too late. He had despised his birthright, and the blessing and the birthright go together. The blessing and the birthright go together. And he cries out. And we read in the book of Hebrews again. About how he wept. Not for repentance, though He wept for the blessing. Not repentance. Oh, how sad this is. He had gone too far off handedly, he said No, I don't want that birthright. I don't want that. I'm hungry. Sold out for a mess of pottage. He lost the blessing too. But now turn to the 28th chapter. The. We find he is running from his brother. Esau, because he has tricked him and his brother is going to kill him if he can. He won't be able to, but he wants to. And so he is running from his brother, and it says in the 11 verse of the 28th chapter. 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 laid 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 Angel of God ascending and descending on it. Behold, the Lord stood above it and said, I am the Lord God of Abraham. Thy father and the God of Isaac, the land where now lies to thee, will I give it to thy seed? And thy seed shall be as the dust of the earth, and thou shalt spread abroad into the West, and to the east, to the north and to the South. And in thee and in thy seed shall all the families of the earth be blessed. And behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land, for I will not leave thee until I have done that which I have spoken to thee of. Jacob awaked out of his sleep, and he said, Surely the Lord is in this place, And I knew it not. 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. Jacob rose up early in the morning. And took the stone that he had put for his pillows, and set it up for pillar, and poured oil upon the top of it. And he called the name of that place Bethel, but the name of that city was called Luz at the 1St. 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 ram it 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 shall give me, I will surely give the 10th unto thee. We have two things here. We have God's ways of grace with Jacob and his promises. We have the return of Jacob in answer to God. That if you'll do this. Then I'll do this. Now that's that's the same as Israel who said all the Lord has spoken. We will do. It shows that Jacob doesn't know his own heart. And it's true, is it not, that only God knows our heart, only God himself? We don't know our own hearts. He thought if he did certain things that surely God would bless him on that basis. No, God isn't blessing on that basis, beloved. Now he's going to bless on his own basis, and that's his sovereignty. Oh, what a lesson we have to learn. Whether young or old, it's on the basis of His grace that He's going to bless. He's a bountiful giver and he's going to give according to what's in his heart, not measured according to what's in your heart. Isn't that good? It's what's in his heart. Now where is Jacob? He's sleeping with a stone for his pillow.

It said the sun had set. This was a time of discouragement in the life of Jacob. He was running from his brother. He might well run from his brother. He deceived him. Does God leave Jacob because of this? No, God just brings in something richer into Jacob's life. Is Jacob going to have to reap? Oh yes, he's going to have to reap. And you'll see several chapters following this where he reaps. He reaps bitterly. But not until first God has promised him the blessing. Isn't that just like our God? Remember the time when the Lord said to Peter? Satan's desire to have you, that it may sift you as wheat, but I've prayed for thee that thy faith fail not. But what did he say before that? Why is that? You're going to sit on the disciples are going to sit on 12 Thrones judging the 12 tribes of Israel. Told them of their blessing for a long time to come. He did the same with David when he sat before the Lord. Before he sinned and he told him about his house for a long time to come. Oh yes, God encourages the hearts of His people even before we fail. So here. Now where does he find himself? He finds himself at the gate of heaven. He doesn't know really what it means, but he was at the gate of heaven. He finds himself in the presence of God. And you know, dear young people, it's one thing to be to be under ministry and to sit and listen to these precious things, and it's quite another thing to realize that you're in the presence of God. Whenever His word is opened, you are in the presence of God. And to have him speaking to you. And so he says why this is Bethel, this is none other but the House of God, and he sets up a pillar for it. But now we go on, we go to the 32nd chapter. 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 May and am or two hosts. 2 hosts. Now we find that in the next chapter or so, he's going to meet Esau, his brother who wanted to kill him. I think it's marvelous as we trace the life of Jacob to see how God was on hand at every turn. To guard him, as he had said, I will keep thee in all places, whether thou goest. Dear young people, do you believe that this afternoon? Do you believe that God will keep you in every place where you go? He will. Yes, he will. He said he will. Three times. This is recorded in the word of God, I believe. Once in Joshua and once in Hebrews, I think I will keep thee. And so we find 2 hosts. Now what are they? The heavenly hosts on the earthly host. Is that enough? Is that enough to keep Jacob? Preserve him? But there's something else I believe here. It gives us a little hint of the blessing that will come through. The one who had been made the depositary of all of God's blessings. There is not only going to be an earthly blessing, but there will be a heavenly blessing, and that's what you and I are enjoying. Now as a heavenly people. The 24th verse. And Jacob was left alone. Oh how good these exercises for the man of God. How good these exercises to be left alone in the presence of God. Well, this is Jacob's case. And there wrestled a man with him until the breaking of the day. The breaking of the day. This is going to be a change in the life of Jacob. A tremendous change is going to take place in his life now. He was a clever man, at least he thought he was, to arrange things so that he could have what he wanted. But it's going to be different now. It's going to begin to be different, at least.

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 breakthrough. 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. He said, Thy name shall be called no more, Jacob, but Israel. That is Prince with God, for as a Prince as thou power with God and with men, and has prevailed. And Jacob asked him, and said, Tell me, I pray thee thy name. And he said, Wherefore is it that thou ask this? 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 in my life is preserved. Now we find not Jacob wrestling with someone, but a man wrestling with Jacob. A man wrestling with. What for? Well, Jacob's will had to be broken, that's all. Had to be broken. From now on, we see a helpless Jacob. His thigh is out of joint. Helpless, Jacob. This we don't like, do we? The flesh doesn't like this at all. But oh, it's going to be a way of blessing for Jacob. And. We find that he gets a new name, not Supplanter or Deceiver. First name was. But Israel, a Prince with God. Now that's the result of this wrestling, he said. I've seen God face to face. Have you been in the presence of God face to face? Have you come right? Face to face with the reality of the

Christian life, what it means, how the flesh has to go, it has to go. And then the Lord takes that place. We say Lord, but do we say it lightly, or do we really mean Lord when you say Lord? If thou should confess with thy mouth Jesus as Lord. And believe in thine heart that God hath raised him from the dead. Thou shalt be saved. That's a wonderful confession, but is it a practical confession in our lives? Now we have the break of day. We had the sunset in the other case. But this is the break of day for Jacob. It's a new beginning. And. He calls it. Penial the face of God. I have seen God face to face. Now the 35th chapter. And God said unto Jacob, Arise and go up to Bethel, and dwell there. And make there an altar unto God that appeared unto thee, when thou fled us from the face of Esau thy brother. Then Jacob took on to his household all. 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 is 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 L Bethel. Because there God appeared unto him, when he fled from the face of his brother. Ninth Verse. And God appeared unto Jacob again when he came out of Python Aram, and blessed him. And God said unto him, Thy name is Jacob. Thy name shall not be called anymore, Jacob, but Israel shall be thy name. And he called his name Israel.

And Jacob said unto him, 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 king shall come out of thy loins. And the land which I gave Abraham and Isaac to thee, I will give it 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 an altar. 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. Now we have a new experience in the life of Jacob. We skipped over several chapters that told of his reaping. All the trials that he passed through, but we noticed that God had promised blessing before he ever passed through those trials. And even in the trials, he got blessing. Rich blessing. Now that is the family that was given him Joseph and so on. But now we find that he has come to. The place where? God tells him directly to rise and go to Bethel. Now that's the place where God has spoken to him the first time. Bethel, the House of God. Well, now Jacob knew that he was not fit to go to Bethel. His house wasn't in order. And. Yet when God says go to Bethel, immediately he commands his house, something he never had done before. His house was in disorder, he had idols in it. God commanded him to go to Bethel. And so he commands his household. And they put away all the idols. His house is cleansed. He couldn't go to Bethel unless his house was cleansed. And his house is cleansed. Now what effect does this have on Jacob? He discovers that God is coming in to do for him what he could not do for himself. Impossible. Only God can undertake for us. We can't do it ourselves. And when he had the command, he knew that this was the only thing that he could do, command his household. And he did. What effect does it have on him? Well, we notice. 14th verse. And Jacob set a pillar up, a pillar in the place where he talked with him, even a pillar of stone. And he pours a drink, offering on it, and oil. Now what does this mean? In the sacrifices, at times there was a drink offering poured upon the sacrifice. There had to be the same amount of oil as of wine. It speaks of extreme joy. Extreme joy on the part of the worshipper. And this is the place that Jacob has come to, a place of extreme joy. Why? Because on all these things that Jacob had sought to do for himself, they didn't work. But when God comes in, everything goes right. Everything goes right. And he's overwhelmed with. And not only has it made an order, as you notice before this, but now he makes a pillar of stone, and he pours a drink, offering and oil upon it. Now he had had a pillar before, you know, in Bethel. And it had oil on it, but no wine. No, he was still, He was still Jacob then, but he's Israel now and he has the wine, the joy, because he's discovered what God is doing instead of what Jacob is doing. How wonderful this is. But we'll go on in the 37th chapter. You'll notice he goes back to Canaan. He goes back to Canaan. Bethel really is in Canaan, but actually he goes.

Makes his way down towards his father's house. You'll notice that in this 37th chapter. Joseph is 17 years old. 17 years old. That's all we'll mention here. And now we have a history in Canaan. And we find during this history. That Jacob is bereaved of Joseph, at least supposedly. Of Joseph he thinks he is slain. He is bereaved of Benjamin and Simeon because they are now to be put in prison. You remember the story. And we find that. It looks as though everything is going bad for Jacob. Is that dark, dark hour in his life? When it. He says everything is against me, everything is against me. Was it? No, it wasn't brother, brother. It wasn't everything against him at all. Everything was for him. Everything was for him. Now in the 40. 47th chapter. The 27th verse. And Israel dwells 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 17 years. So the whole age of Jacob was in 147. Years. Now let us. These York verses we've read. We find in the mean time. That Joseph had become the governor of. Egypt. He wasn't slain at all. God has sent him ahead to preserve life for his people. Israel. And finally, when the news comes to Jacob that Joseph is alive. And they'd sent the wagons to fetch him, he said it's enough. It's enough. You remember that little hymn, Lord? Tis enough, we ask no more. Thy grace around us, Porch. So on. What a difference from the first expression. All things are against me now, he says. It's enough. I've had enough. And that's what Grace says, beloved. We can't take it in. Now, many of our lives are much like Jacobs, aren't they? But remember the end of it. There is a blessing at the end of it. That he may do us good at our latter end is what he has in view. And though there may be dark clouds in between. And sorrows and awe. Remember, it's all for blessing. Now we find that these 17 years in the land of Goshen probably were the happiest years in Jacob's life. Here he is, a man with a hip out of joint. He's too old to do anything but just sit. And meditate. Turn to the book of Proverbs, just for a moment. Proverbs 8. Verse 12. I wisdom dwell with prudence, and find out knowledge of witty inventions. Now that verse may seem a little difficult. But I'm going to translate that word prudence. This way. To know what you're about. Do you know what you're about there, young people? Jacob had to come to Goshen to know what he was about. To discover what the life was all about. All the experiences that Jacob had. Now I wisdom, dwell with prudence, one who knows what he's about. And find out knowledge.

Through reflection. Find out knowledge through reflection. 17 years of it. And what is the result of this reflection on his whole life that we've been following just briefly? All blessing, not only blessing for Jacob, but blessing. For his children. But notice in a moment. Here we have. 17 years of reflection. The whole pathway, that whole life of 100 and. 30 years plus the 17. What's it all about? All that we would learn earlier. What's it all about? We might save ourselves many sorrows that he learns it here. With his leg out of joint, an old man. Not able to do anything but sit in the presence of God, he discovers what it's all about. Oh, there are many who will never discover what it is all about. Thank God for any who discover. What life's about? To think of a God of grace that wants to bless us and he insists on blessing us. In spite of ourselves, that's what happened to Jacob. And now in the 48th chapter. We find the blessing of Ephraim and Manasseh. And the book of Hebrews refers to this. It says he blessed both the sons of Joseph when he was dying. Leaning upon his staff. What does that mean? Well, you know, in the book of Ecclesiastes at the end. We have an old man at the end of the book. An old man, a picture of one who's leaning on his staff. Beloved. Woe be to the man who doesn't have a staff when he leaves this world, you know what I mean? While Discover doesn't discover that he's

absolutely helpless and he needs to lean on someone else. Jacob learned to lean. He didn't start out that way. He started out using his own cleverness, he thought. Which only led him into trouble, made enemies, but now he is leaning on his staff and he blesses both the sons. Of Joseph, How does he bless them? By crossing his arms. What does that mean? Well, you see. He had learnt the truth of sovereignty. Joseph said Father, no, that's not right. You're blessing the youngest. Oh no, Jacob had learned something. He learned the sovereignty of God. And he said, no, my son, that's the way it must be. Yeah, that's the way it must be. Jacob, if he'd gone according to nature, he would have blessed them that way. But you know what terse Deegan said. Across the will of nature lies the path of God. Cross the will of nature, those the path of God. He had his will broken and now he learnt the path of God. And he blesses those sons, but now briefly in the 49th chapter. 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. Now, we're not going to go into these prophecies. Of Jacob. But simply to state this. That he had now the wisdom that come through reflection. Comes through reflections we had in Proverbs. He had been in the presence of God. Able to accurately tell forth what was to happen to his sons in the latter days. He had the mind of God.

I'm sure it was inspired, but still, it was the exercise. Of his own soul now, before these 17 years, he never could have done this. But he has come to the place now where he is able to tell exactly. What would happen to his sons in the latter days? And this takes in, Beloved, the whole history. Of God's people in this world. Right down to the millennial day. The prophecies of that man Jacob. Whose name once was not Israel. But one who was clever. One who was able to make his own way, but it didn't work. And so now we find Israel calling his sons together and telling them all this to take place. In the end of their days. Telling forth the prophecy. That had to do with God's people up until the Millennial day. What a marvelous thing this is. And yet we can always say, you know, that our ways are so much like Jacob in his early years. May God grant us then to take notice of these lessons that he learned, that we might learn them early. And not be put into such a position where we are forced. Finally, to acknowledge them by the breaking of the hip. Yes, God, God does allow things in our lives to bring us to it if we do not answer to what He has to say to us. May help us then, dear young people, to listen to the truth as we hear it, and to act upon it and to make it our own. Make it good to our souls. And to remember this life of Jacob, and the end of it. How does all blessing? He had Joseph back, king over all Egypt. He had Miss Benjamin, son of my right hand. Yet Simeon to hear that all these things at the end. And he says it's enough. It's enough. Shall we sing that little hymn #9 in the back of the book?

Egypt-Assyria-Israel, Babylon and Assyria

“And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

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.

Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth” (Gen. 11:4,5,6,9).

Before Israel became a nation, even before Abraham was called, the dispersion of nations took place as God confused the tongues of men who sought power and glory by building the tower of Babel. At that time, though God in government had so acted, Asshur of the family of Shem went out of Babylon to build Nineveh. Babylon is seen, at this early stage, the “city” in the center of the earth, representing apostate POWER; likewise Nineveh, a sister “city” in the center of the earth under Asshur, depicting the GLORY of man.

These two are a type of those which, in the last days, will form the two great confederacies, Western (Babylon) and Eastern (Assyrian), to fight against God and His anointed King. They set forth the world in all of its systems of government, idolatry, pleasure, inventions, as well as every evil thing imagined by unregenerate man under the deceit of Satan.

“Nothing will be restrained from them, which they have imagined to do” (Gen. 11:6).

The principle of Babylon includes centralization of world power and worship, which the ancient “city” Babylon symbolizes.1 Thus Satan, working through men as agents, will try to frustrate God’s plan, set forth in Psalm 2, to have Christ as Man in the position of POWER, WORSHIP, and GLORY. Israel will be used to carry the power and glory for Christ on earth.

God had never judged Babylon, that great apostate world system, at its commencement, although He did confuse the tongues at Babel. God has not forgotten that it was through this system that His people were taken captive and oppressed. When iniquity ripens, God will judge. Israel shall again be under the power of Babylon, subject to the Romans, during the seven years of tribulation.

In chapter 2 of his prophecy the prophet Daniel, speaking of the future, relates how the Roman power shall be formed, also its end. He speaks of four great monarchies in succession, first, Babylon under Nebuchadnezzar, who was set up by God as carrying the authority of government for the earth. Only Babylon was given this authority. Israel had forfeited that place of dignity because she had turned to the worship of idols.

The second, Medo-Persian, usurping the throne of Babylon, was inferior to the first power. Then Greece took the power and finally the Romans, who have never been succeeded by another monarchy.2

The Roman Empire shall rise again for a short time, then fall when the Son of man shall take the kingdom. His kingdom shall be everlasting.

As for the first three, their lives shall be prolonged, showing that God, in patience, will grant them another testimony, namely, the gospel of the kingdom. When the present world system falls, those unrepentant among them shall all fall together, but not as individual powers.

The four monarchies were seen by Nebuchadnezzar in his dream as a great image which represents Babylon. By interpretation, Daniel showed how the image set forth the character and course of these kingdoms, indicating the entire period of the times of the Gentiles. The times of the Gentiles will end, and the judgment of the entire image will occur when Jehovah takes His throne to reign.

This shall be the time of deliverance for Israel and the founding of Zion. At this time the yoke shall be removed from Israel forever. Then Israel shall be the representative of power in the earth, the place that they lost when they turned to the worship of idols. At the same time they will carry the glory of the earth. All that is seen under the character of Babylon and Nineveh will then disappear.

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