



# Bereishit

"THE WORLD THAT THEN WAS"

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Encountering Bible Prophecy from the Witness of Dr. Billye Brim.



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# Bereishit

## “The World That Then Was”

2 Peter 3:6

Much of the Bible is prophetic in nature. In Bereishit: “The World That Then Was” (see 2 Pete 3:6), we will examine the creation of the cosmos and of man. We will see the fall of Lucifer and the fall of man. And we will explore God’s plan to make himself and His plan of redemption known through His Chosen People, the Jews.

In this course and elsewhere, you will see various ways that the Hebrew word בְּרֵאשִׁית (in [the] beginning) is transliterated (spelled out in the English alphabet). Sometimes it appears as “Bereishit” and sometimes, as “Bereshit.” Which is correct? Actually, both are acceptable. Why? Simply said, there is no single standard for Hebrew-to-English transliteration.

This manual is designed to be used with the Video Sessions. You will notice that some Video Sessions will cover an entire Lesson, some will cover part of a Lesson, and some Video Sessions will span more than one Lesson. The beginning and end of each Video Session are clearly marked in this manual.

Also note that Sessions 6, 10 and 17 have been pulled from this course and will be used in another course.

In addition to notes to be used with each Video Session, this manual includes an Appendix with materials referred to in the sessions, as well as a Supplement with an assortment of maps and other material for further study.

### REQUIRED READING:

*The Blood and the Glory* by Dr. Billye Brim.

Available at:

<https://billyebrim.org/product/the-blood-and-the-glory/>

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# Bereishit

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# BEREISHIT: IN THE BEGINNING

## INTRODUCTION The Hebrew Language

VIDEO SESSION 1 STARTS HERE

### Psalm 133:1-3

הִנֵּה מֵה־טוֹב וּמֵה־נְעִים שֵׁבֶת<sup>1</sup>  
אֲחִים גַּם־יַחַד:  
כַּשֵּׁמֶן הַטּוֹב עַל־הָרֹאשׁ יֵרֵד עַל־<sup>2</sup>  
הַזָּקָן זָקוֹן־אֶהְרֹן אֲשֵׁרֵד עַל־פִּי מִדֹּתָיו:  
כַּטֹּל־חֶרְמוֹן שִׁירֵד עַל־הַרְרֵי צִיּוֹן כִּי<sup>3</sup>  
לָשֵׁם צָנָה יְהוָה אֶת־הַבְּרָכָה חַיִּים עַד־  
הָעוֹלָם:

1 Behold, how good and how pleasant it is for brethren to dwell together in unity!

2 It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments;

3 As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore.

### Hineh Ma Tov (Hebrew song based on Psalm 133:1)

הִנֵּה מֵה־טוֹב וּמֵה־נְעִים  
שֵׁבֶת אֲחִים גַּם־יַחַד

Hineh ma tov u'ma'naim  
shevet achim gam yachad

הִנֵּה מֵה־טוֹב וּמֵה־נְעִים  
שֵׁבֶת אֲחִים גַּם־יַחַד

Hineh ma tov u'ma'naim  
shevet achim gam yachad

הִנֵּה מֵה־טוֹב הִנֵּה מֵה־טוֹב  
לֵי לֵי לֵי לֵי לֵי לֵי לֵי לֵי לֵי

Hineh ma tov. Hineh ma tov.  
Lai lai lai lai lai. Lai lai lai lai lai.

הִנֵּה מֵה־טוֹב הִנֵּה מֵה־טוֹב  
לֵי לֵי לֵי לֵי לֵי לֵי לֵי לֵי לֵי

Hineh ma tov. Hineh ma tov.  
Lai lai lai lai lai. Lai lai lai lai lai.



## The Alef Bet (Hebrew Alphabet)

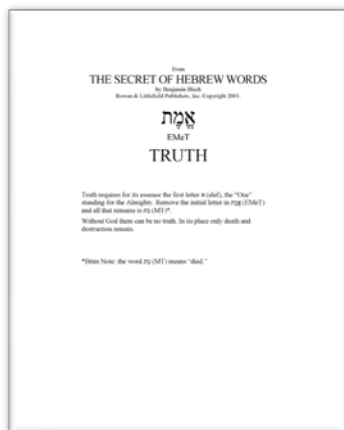
Note that the Hebrew language is read from right to left. The printed form is on the first line and the cursive form is below.

א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת  
 א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת

### Alef Bet Song (printed form on left, cursive form on right)

Alef	Bet	Gimel	Dalet	Heh	Vav	Zayin
א א	ב ב	ג ג	ד ד	ה ה	ו ו	ז ז
Chet	Tet	Yod	Kaf			
ח ח	ט ט	י י	כ כ			
Lamed	Mem	Nun	Samech			
ל ל	מ מ	נ נ	ס ס			
Lamed	Mem	Nun	Samech	Ayin		
ל ל	מ מ	נ נ	ס ס	ע ע		
Lamed	Mem	Nun	Samech	Ayin		
ל ל	מ מ	נ נ	ס ס	ע ע		
Pe	Tzade	Koof	Resh	Shin	Tav	
פ פ	צ צ	ק ק	ר ר	ש ש	ת ת	
Koof	Resh	Shin	Tav			
ק ק	ר ר	ש ש	ת ת			

## The Words אמת (EMeT)



Appendix 1: Emet - Truth

What is the first letter of the word אמת?  
(Remember that Hebrew reads from right to left.)

What is the last letter?

What is the middle letter of the word?

What position in the Hebrew aleph-bet does ם hold?

What position does ן hold?

What position does ך hold?

The Hebrew language is a holy language and is meant to be used only for truth.

אמת When you remove the middle letter of this word, you have a little word את (ET). It is in the first verse of the Bible, but nobody even tries to translate it.

## Genesis 1:1

בראשית ברא אלהים את השמים ואת הארץ

English translations of this verse do not include the word את (ET). Remember that א (aleph) is the first letter in the Hebrew aleph-bet and ת (tav) is the last letter. So, in essence, the first verse in the Bible is saying, "In the beginning, God created everything in the universe, from A to Z, and everything in the Earth, from A to Z."

**VIDEO SESSION 1 ENDS HERE**

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VIDEO SESSION 2 STARTS HERE

Hebrew Review

THE ALEPH-BET					
NAME	BLOCK	CURSIVE	NAME	BLOCK	CURSIVE
Aleph	א	א	Lamed	ל	ל
Bet	ב	ב	Mem	מ	מ
Gimel	ג	ג	Nun	נ	נ
Dalet	ד	ד	Samech	ס	ס
Hay	ה	ה	Ayin	ע	ע
Vav	ו	ו	Pe	פ	פ
Zayin	ז	ז	Tzade	צ	צ
Chet	ח	ח	Koof	ק	ק
Tet	ט	ט	Resh	ר	ר
Yod	י	י	Shin	ש	ש
Kaf	כ	כ	Tav	ת	ת

Genesis 1:1

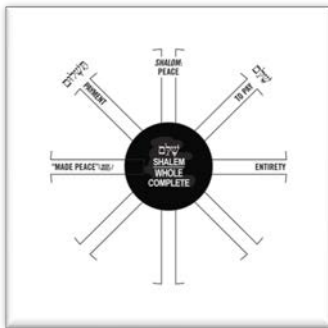
בראשית ברא אלהים את השמים ואת הארץ



## The Word Wheel for “Shalom”



Appendix 4: How the Hebrew Language Grew, Chapter 4



Appendix 5: Shalom Wheel

In this family of words, the root word is **שָׁלוֹם**, which carries the root meaning of “whole, complete.”

In John 13:34-35, Jesus is beginning to prepare them for a new age. In John 16:12 He tells them they are not ready to hear it all yet.

### John 14:27

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

Jesus is saying He is leaving them with “shalom” (wholeness).

### John 20:19

Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.

Jesus said, “Shalom aleichem” (**שָׁלוֹם עֲלֵיכֶם**) I went to get shalom/wholeness from God and now I’m passing it on to you. In my resurrection I got wholeness for you.

**John 20:20-22**

<sup>20</sup> And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord.

<sup>21</sup> Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.

<sup>22</sup> And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost

These are the first people who were born again.

**Romans 5:1**

Therefore being justified by faith, we have peace [shalom] with God through our Lord Jesus Christ:

**VIDEO SESSION 2 ENDS HERE**

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# BEREISHIT: IN THE BEGINNING

## LESSON ONE

### In the Beginning

VIDEO SESSION 3 BEGINS HERE

#### Introduction

And I fell at his feet to worship him. And he said unto me,  
See thou do it not: I am thy fellowservant,  
and of thy brethren that have the testimony of Jesus: worship God:  
**for the testimony of Jesus is the spirit of prophecy.**

Revelation 19:10

Hebrew title of the first Book in the Bible: *Bereishit* (In the Beginning)  
Greek title of the first Book in the Bible: \*Genesis (Generation, Creation)

\*So named since the first translation of the Hebrew Bible into Greek called the Septuagint:

The **Septuagint** (from the Latin: *septuāgintā*, literally "seventy"; often abbreviated *70*; in Roman numerals, **LXX** and sometimes called the **Greek Old Testament**) is the earliest extant Greek translation of the Hebrew Scriptures from the original Hebrew. It is estimated that the first five books of the Old Testament, known as the Torah or Pentateuch, were translated in the mid-3rd century BCE and the remaining texts were translated in the 2nd century BCE.

The full title in Ancient Greek: Ἡ μετάφρασις τῶν Ἑβδομήκοντα, literally "The Translation of the Seventy," derives from the story recorded in the Letter of Aristeas that the Hebrew Torah was translated at the request of Ptolemy II Philadelphus by 70 or 72 Jewish scholars (6 from each of the 12 tribes of Israel) who independently translated identical versions of the entire Hebrew canon. (Wikipedia)

Author: Holy Spirit through Moses (Moshe)  
Jesus said so.

**John 5:46** For had ye believed Moses, ye would have believed me: for he wrote of me.

Scope: Creation in eternity past — Genesis 1:1  
Creation of Adam and the world that now is (4004 B.C. Gregorian)  
To the death of Joseph (1689 B.C. Gregorian)



## The Book of Beginnings

### Genesis 1:1

**KJV** In the beginning God created the heaven and the earth.

**ESV** In the beginning, God created the \*\*heavens and the earth.

\*\*In the Hebrew Tanakh (Old Testament) “heavens” is always plural.

השמים = *hashamayim* = the heavens

### Original Hebrew:

בראשית ברא אלהים את השמים ואת הארץ

[Note: Hebrew is read right to left.]

בראשית = *BeReishit* = In the Beginning

ברא = *bara* = created

אלהים = *Elohim* = Elohim

את = *ET* = Aleph Tav = The first and last letters of the Hebrew Aleph-bet, pronounced here as “*ET*”

השמים = *hashamayim* = the heavens

ואת = *v'ET*

הארץ = *ha'aretz* = the Earth

Phonetically in English we would read:

B'Reishit bara Elohim **et** hashamayim v'**et** ha'aretz.

**Brim Note:** Our modern translations make no attempt to translate this word pronounced *et*. They simply skip over it. There really is no corresponding English word that expresses the meaning of this all-embracing, all-encompassing Hebrew word.

**Brim Note:** During His earthwalk, Jesus spoke Aramaic and Hebrew, the languages of the Jews and the common people. When He appeared to John the Revelator, He would not have spoken Greek. He would not have said, “I Am the Alpha and I Am the Omega.” He would have said, “I Am the Aleph and I Am the Tav,” referring to Genesis 1:1. He is the All-Encompassing **Aleph Tav, ET**, in the Beginning.

### Revelation 1:8-11

<sup>8</sup> I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

<sup>9</sup> I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

<sup>10</sup> I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

<sup>11</sup> Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send *it* unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

**John 1:1-4**

<sup>1</sup> In the beginning was the Word, and the Word was with God, and the Word was God.

<sup>2</sup> The same was in the beginning with God.

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

<sup>4</sup> In him was life; and the life was the light of men.

## **Ages and Dispensations**

**2 Tim. 2:15** Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

**1 Cor. 10:32** Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God:

The Word of Truth, the Bible, must be rightly divided.

If the Word can be rightly divided, it can be wrongly divided.

According to 1 Corinthians 10:32, the Word of God deals with three specific people groups:

1. The Jews
2. The Nations
3. The Church

Also, it must be understood that it deals with “Ages and Dispensations.”

The Creation of Genesis 1:1 existed in Eternity Past and is of a Pre-Adamic age, or possibly even of ages.

Excerpt from my Partner Letter

Summer 2018

On a recent Saturday, I experienced what one might call an “epiphany.”

My online dictionary gives as the first definition of epiphany “sudden realization.” I suddenly realized that a Scripture verse I’d read many times and heard expounded upon often in faith circles didn’t mean what I thought it meant.

It happened like this. I am now reading through the New Testament Letters in the new-to-me *English Standard Version* — and as I read, I compare it to Bullinger’s notes in *The Companion Bible*. Bullinger gives much light on the Hebrew and Greek texts. The epiphany happened when I came to his commentary on Hebrews 11:3. Here is how the verse is translated first in the KJV and then the ESV:

**Hebrews 11:3**

Through faith we understand that the worlds were framed by the word [Greek *rhema*] of God, so that things which are seen were not made of things which do appear.

**Hebrews 11:3 ESV**

By faith we understand that the universe was created by the word of God, so that what is seen was not made out of things that are visible.

Without doubt, both translations are Bible truth. But they do not convey what the Greek actually says. Here is Bullinger’s commentary that so grabbed me:

The reference is not to creation, but to the ordering by God of the dispensations each of which succeeded but did not spring from its predecessor as a plant does from its seed. By rendering *aiōnas* as “worlds” here [instead of “ages”]; *katērtisthai* as “framed,” instead of “prepared”; and *gegonenai* as “made,” instead of “came into being,” or “came to pass,” the meaning of this important statement is lost.

Checking further, I found that *Young’s Literal Translation* correctly translates the original Greek:

**Hebrews 11:3 Young’s Literal Translation**

By faith we understand the ages to have been prepared by a saying of God, in regard to the things seen not having come out of things appearing.

For years, here and there, often in sudden epiphanies, the Lord has drawn my attention to “the ages to come.”

## **The Ages to Come**

Twelve years ago, as I was praying in tongues over the depths of meaning in the first prayer in Ephesians, I heard myself saying in English: “The pilings. The pilings.” My mind went back to when I worked in the construction office during the building of a large chemical plant south of Baton Rouge along the Mississippi River. I recalled the sound of the crew driving pilings into the soft soil to provide a firm foundation.

A strong inner voice corrected my thoughts that were travelling on the wrong track. “**Wuest!**” I heard, and I ran downstairs to get my Wuest translation of the New

Testament (which I rarely read). You can imagine my surprise when, not more than ten minutes after I'd heard myself say "the pilings," I read:

**Ephesians 2:4-7 Wuest**

... because of His great love with which He loved us, and we being dead with respect to our trespasses, made us alive together with the Christ ... and raised us with Him and seated us with Him in the heavenly places in Christ Jesus, **in order that He might exhibit for His own glory in the ages that will pile themselves one upon another in continuous succession, the surpassing wealth of His grace in kindness to us in Christ Jesus.**

**Ephesians 2:4-7**

<sup>4</sup> But God, who is rich in mercy, for his great love wherewith he loved us,

<sup>5</sup> Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

<sup>6</sup> And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:

<sup>7</sup> That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.

God measures the future in ages! Countless ages will pile themselves one upon another throughout eternity. For ages and ages and ages to come, God will exhibit for His own glory the body of Christ as a trophy of His grace.

**Ephesians 3:20-21**

<sup>20</sup> Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

<sup>21</sup> Unto him be glory in the church by Christ Jesus **throughout all ages,** world without end. Amen.

**VIDEO SESSION 3 ENDS HERE**

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# BEREISHIT: IN THE BEGINNING

## LESSON 2

### The World That Then Was

#### VIDEO SESSION 4 STARTS HERE

#### Genesis 1:1-2 KJV

<sup>1</sup> In the beginning God created the heaven[s] and the earth.

<sup>2</sup> And the earth was **without form [tohu], and void [bohu]**; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

Only God could state so succinctly all that is contained in verse one. What it does not contain is verse two.

To me, the greatest proof of a pre-Adamic civilization is the meaning of these two Hebrew words:

**Tohu v'bohu**

תהו וְבוהו

#### Strong's Hebrew

**8414. תהו, tôhû, to'-hoo;** ... confusion, empty place, without form, nothing, (thing of) nought, vain, vanity, waste, wilderness.

**922. בוהו, bôhû, bo'-hoo;** from an unused root (meaning to *be empty*); a *vacuity*, i.e. (superficially) an undistinguishable *ruin*:—emptiness, void.

#### Brown-Driver-Briggs Hebrew & English Lexicon

תהו [tohu] **n.m. formlessness, confusion, unreality, emptiness —**

**1.** *formlessness*, of *primal earth*, of land reduced to *primal chaos* (*and voidness*); *city of chaos* (of ruined city); = *nothingness, empty space*; of empty, trackless *waste*.

**2.** *fig. of what is empty, unreal*, as idols (coll. of idol makers), groundless arguments or considerations, moral unreality or falsehood; = *a thing of nought, worthlessness*.

בוהו· [bohu] **n.[m.] emptiness**, alw. c. ... of *primal earth*; **of earth under judgment** ....

God certainly did not create a chaotic, confused, worthless, empty wasteland.

God's creation in Genesis 1:1 was perfect, for His work is perfect and glorious.

God's Work Is Perfect

**Deut. 32:4** *He is the Rock, his work is perfect...*

God's Work Is Glorious

**Psa. 111:3** His work *is* honourable [1935] and glorious [1926]

### Hebrew Strong's

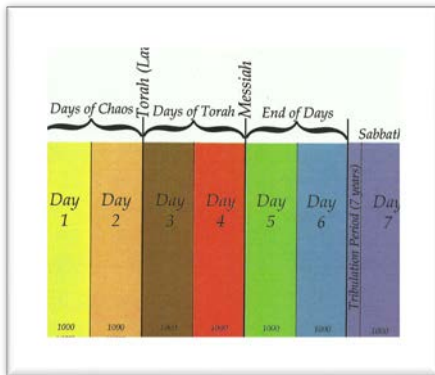
**1935. הוֹדַד hōwd**, *hode*; from an unused root; *grandeur* (i.e. an imposing form and appearance):—beauty, comeliness, excellency, glorious, glory, goodly, honour, majesty.

**1926. הָדָר hādâr**, *haw-dawr'*; from 1921; magnificence, i.e. ornament or splendor:—beauty, comeliness, excellency, glorious, glory, goodly, honour, majesty.

God declared His work from the second day through the fifth day "good." And then after the sixth day and the creation of man He called His creative work "very good".

**Gen. 1:31** ¶ And God saw every thing that he had made, and, behold, *it was* very good. And the evening and the morning were the sixth day.

When the Lord pronounced His work "good" (טוב — *tov*), it could not have been an empty wasteland.



Appendix 6: The Seven Days

Genesis 1:1 describes Creation in Eternity Past — before time. It was perfect.

Genesis 1:2 describes the condition of Earth after a **cataclysmic** event. It then became "without form and void" (*tohu v'bohu*).

Genesis 1:2 begins the account of "re-creative" days.

There is as much “*time*” between Genesis 1:1 and Genesis 1:2 as true science requires.

Scientists have calculated that Earth is 4.54 billion years old, with an error range of 50 million years. (space.com)

Brim note: Only God knows how old Earth is — but this is the latest theory.

I certainly believe it is more than 6,000 years old which is when Adam was created and time (as we know it) began.

## God — Eternity and Time

On my first trip to Australia, I called my daughter, Brenda. Her then young and very inquisitive son, Jared, answered the phone. I decided to get him going, so I said, “Hello, Jared, this is MiMi. I’m calling from tomorrow. Don’t be concerned about yesterday; it turned out all right.”

It is possible, when flying from Sydney, to arrive in Los Angeles before you left Sydney. That is, as far as time on the clock and calendar is concerned.

On the way home from that first trip, the Captain made an announcement that we had just crossed the International Date Line. At that, I heard distinctly the authoritative Voice of the Holy Spirit in my spirit.

*God invented time. Precisely. Scientifically. Mathematically.  
He measured out a piece of Eternity and called it Time  
for His dealings with man.  
Each passing second counts off time until the end of time  
and its usefulness to God.*

## God Inhabits Eternity

### Isaiah 57:15 ASV

For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy.

I used to say that God knows the future better than we know the past. And of course, He does. But it is deeper than that. He knows the future because He lives there. He inhabits Eternity. As His Name יהוה declares: *He is, He was, He Is to Come.*

Jesus is identified as being one with God.

### Revelation 1:8

I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.



Jesus is described as being He “which is, and which was, and which is to come,” clearly identifying with Yehoveh (יהוה), the eternal name of God.

### **Philippians 2:9-10**

<sup>9</sup> Wherefore God also hath highly exalted him, and given him a name which is above every name:

<sup>10</sup> That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth.

Many scholars believe that the better Greek manuscripts include “the” before “name” rather than “a.” The American Standard Version, therefore, translates verse 9 as follows.

### **Philippians 2:9-10 ASV**

<sup>9</sup> Wherefore also God highly exalted him, and gave unto him the name which is above every name;

<sup>10</sup> that in the name of Jesus every knee should bow, of *things* in heaven and *things* on earth and *things* under the earth.

Kenneth E. Hagin said, “When science discovered timelessness, they discovered God.” God is in no way affected or limited by time, except in His dealings with man.

## **The World That Then Was**

God certainly did not create the heavens and the Earth *tohu v’bohu*.

It was after a **cataclysmic** event that it became *tohu v’bohu*.

### **Peter Compares Prophecy and Transfiguration Experience**

Peter was a witness to the Transfiguration of Jesus.

#### **2 Peter 1:16-21**

<sup>16</sup> For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.

<sup>17</sup> For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

<sup>18</sup> And this voice which came from heaven we heard, when we were with him in the holy mount.

<sup>19</sup> We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

<sup>20</sup> Knowing this first, that no prophecy of the scripture is of any private interpretation.

<sup>21</sup> For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

Peter, James and John were sure of what they had witnessed at the Transfiguration of Jesus as He appeared with Moses and Elijah. Yet, as certain as Peter was about what he saw there, he was even more sure about the truth of the prophetic Word.

The disciples of that time were looking for the return of Jesus any time. Chapter 2 explains that it will be a while.

### **2 Peter 3:1-7**

<sup>1</sup> This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance:

<sup>2</sup> That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:

<sup>3</sup> Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

<sup>4</sup> And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.

<sup>5</sup> 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:

<sup>6</sup> Whereby **the world that then was**, being overflowed with water, perished:

<sup>7</sup> 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.

### **E. W. Bullinger's comment on Genesis 1:1 from *The Companion Bible***

"THE WORLD THAT THEN WAS" (2 Peter 3:5,6).

1. Creation in eternity past, to which all Fossils and "Remains" belong.

Notice: Peter records that "the world that then was, being overflowed with water, **perished**." The world that endured Noah's flood did not perish. Following is Strong's definition of the Greek word *apollumi* translated perished.

622. ἀπόλλυμι **apöllumi**, *ap-ol'-loo-mee*; ... to destroy fully (reflexively, *to perish*), literally or figuratively: — destroy, die, lose, mar, perish.

## Not Created *Tohu*, but Became *Tohu*

The Hebrew word הָיָה (haitá) is the past tense of הָיָה (haya). It is translated “was” in Genesis 1:2. “And the earth *was* without form and void.” It can also be translated “became.”

It is translated “and it was so” in many places.

See Genesis 2:7; 4:3; 9:15; 19:26; Exodus 32:1, Deuteronomy 27:9; 2 Samuel 7:24; etc.

And it is translated “came to pass.” See Genesis 4:14; 22:1; 23:1; 27:1; Joshua 4:1, 5:1; 1 Kings 13:32; Isaiah 14:24; etc.

The following is from Strong’s:

1961. הָיָה **hâyâh**, ...a primitive root ... to exist, i.e. *be* or *become*, *come to pass*....

Therefore, the second verse of Genesis Chapter 1 can be read:

“And the earth **became** *tohu v’bohu*.”

E. W. Bullinger Note on Genesis 1:2:

Not created *tohū* (Isa. 45:18), but became *tohū* (Gen. 1:2, 2 Pet. 3:5,6).

### Isaiah 45:18

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 [*tohu*]**, he formed it to be inhabited: I *am* the LORD; and *there is* none else.

Brim Note: Isaiah 45:18 is clear. **God did not create the Earth *tohu***. He did not create it a worthless chaotic wasteland of confusion. He created it to be inhabited.

If God created it to be inhabited, then it was inhabited.

Then by whom was it inhabited?

Personal Example: German housewife.

God did not create Earth a total mess. It became a total mess, and He had to re-create it, to repopulate it. That’s what we will see from Genesis 1:2 and on.

## The Perfect Earth

All the following is quoted from an article by Hart Armstrong in *"The Defender" The Family of Faith Magazine* November 1976. (My copy is addressed to Rev Kenneth E. Hagin.):

- ...the pre-Adamic earth may have been a Paradise, possibly under the reign of Lucifer, a great created being of ages past, whose rebellion and sin against God brought downfall to him and destruction to our earth and to the intelligent beings inhabiting it, who may have been under his dominion, under God.
- That this destruction must have come through a universal deluge of waters, similar to that of Noah; for the Bible infers there was a destruction of earth by a flood of waters previous to that of Noah...

Certainly, knowing God as we do, we should have reason to expect it was a perfect creation. Why should not a perfect God bring forth a perfect creation?

### *Heavenly Rejoicing*

In Job 38 we are given what seems to be a pre-historic picture of the joy and rejoicing in the heavenly realm when God first created the earth. God asks Job: "Where wast thou when I laid the foundations of the earth? ... Or who laid its cornerstones, when the morning stars sang together, and all the sons of God shouted for joy?" (Job 38:4,6,7).

Is this a poetic figure? Or does it tell of a day which actually occurred? Can we think these sublime sons of God shouted over a chaotic mass such as evolution would have us think originally constituted the earth? Or a planet without form, void and empty, and covered with water and darkness?

No, I believe it was a beautiful world that called forth this oratorio of the sons of God. It was because this planet had been created by God as a place which was to be the sphere of their dominion. Surely among the glorious sons of God that day, the brightest was Lucifer, the best of God's angelic hosts. And it was probably he whom God had selected to be the monarch of the new realm ... which God had created.

When did this take place? Only God, and the angels who participated could tell us .... Men of science keep pushing farther and farther back into the probable date of the earth's age. Scientists moved back beyond millions of years in their estimates, then to billions — again we say, only God can know the real age of earth.

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# BEREISHIT: IN THE BEGINNING

## LESSON 3

### The Cataclysmic Event — Lucifer's Fall

#### VIDEO SESSION 5 STARTS HERE

#### Genesis 1:1-2

<sup>1</sup> In the beginning God created the heaven[s] and the earth.

<sup>2</sup> And the earth was without form [*tohu*], and void [*bohu*]; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

#### How It Happened

Bullinger's Note in *The Companion Bible* gives light on the subject:

“An enemy hath done this” (Matt. 25, 28, 39).

“For God is not the author of confusion...” (1 Cor. 14:33).

#### Use the Bible to Interpret the Bible

In another place where *tohu* is used it is plainly stated that God did not create the Earth *tohu*. He created it to be inhabited. And it was.

**Is. 45:18** 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 (*tohu*)**, he formed it to be inhabited: I *am* the LORD; and *there is* none else.

A good reference Bible will have a cross reference on Genesis 1:2 to another place where the Hebrew words *tohu v'bohu* are used:

**Jer. 4:23** I beheld the earth, and, lo, *it was* without form, and void [*tohu v'bohu*]; and the heavens, and they *had* no light.

**Jer. 4:24** I beheld the mountains, and, lo, they trembled, and all the hills moved lightly.

**Jer. 4:25** I beheld, and, lo, *there was* no man, and all the birds of the heavens were fled.

**Jer. 4:26** 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 fierce anger.

God caused Jeremiah to look into eternity past and to see the day when judgment fell on “the world that then was” and Earth became *tohu v’bohu*. For the prophet clearly describes a horrifying day when:

**Light was removed. (verse 23)**

God removed Earth’s light, not just its natural light, but Light himself. God is Light (1 John 1:5). God removed himself from having to do with the Earth.

For a long time, a big question among scientists was “What happened to the dinosaurs?” A wide range of theories — some quite funny — were put forth. But recently many scientists have agreed on a theory that the last of the dinosaurs died on one cataclysmic day. They believe that a widespread mass extinction of animal life occurred when an asteroid collided with Earth. Possibly they are coming closer to the truth.

**Mountains and hills shook. (verse 24)**

I’ve wondered if this could have been when fault lines first occurred.

**Life was nowhere to be found. Even the birds were gone. (verse 25)**

Of course, when God removed the Light of Life every creature died in an instant.

**All the cities were destroyed. (verse 26)**

All—not some. Evidently “the world that then was” had cities. Via God’s supernatural system, which far surpasses technology of today, the prophet watched a “replay” of their violent destruction.

And what, are we told, caused such total devastation?

**The Presence of the LORD, by His fierce anger. (verse 26)**

Something made Him furious, and He wiped it out. “The Presence of the Lord is as destructive of evil, as it is creative of good” —John G. Lake.



Appendix 7: Genesis 1



Appendix 8: 2 Peter 3

In *The Companion Bible*, Bulinger comments on Genesis 1:1.

**1** “THE WORLD THAT THEN WAS” (2 Peter 3:5,6). Creation is eternity past, to which all Fossils and “Remains” belong.

**2 Peter 3:3-9**

<sup>3</sup> Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

<sup>4</sup> And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.

<sup>5</sup> 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:

<sup>6</sup> Whereby **the world that then was**, being overflowed with water, perished:

<sup>7</sup> 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.

<sup>8</sup> But, 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.

<sup>9</sup> The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

**2 Peter 1:4**

Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

What promises was Peter talking about? He is about to depart this world, and he must tell these people that Jesus isn't coming back for another 2,000 years. Peter tells us which promises he's talking about in chapter 3. See verses 4, 9 and 13. He is urging the believers not to give up. These promises will come to pass, no matter what scoffers might say.

Peter tells them that the world from Genesis 1:1 — “the world that then was” — perished. It's gone. He's not talking about the world of Noah's flood. We still have the same Earth that Noah had. The waters receded.

In 3:7, Peter is talking about “the heavens and the earth, which are now.” That's where we are.

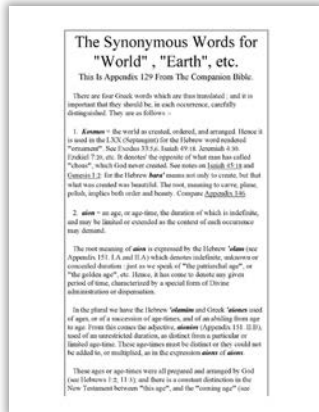
**2 Peter 3:12-13**

<sup>12</sup> Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

<sup>13</sup> Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.



The Companion Bible Appendix 129 explains that there are several words translated “world,” “earth,” etc.



Appendix 9: Companion Bible Appendix 129

**kosmos** = the world as created, ordered, and arranged.

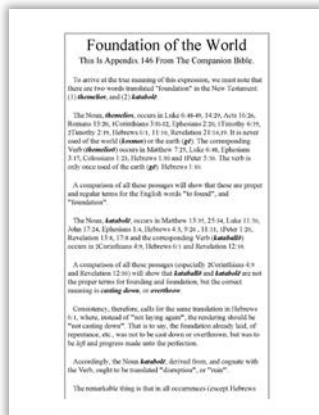
**aiōn** = an age, or age-time, the duration of which is indefinite, and may be limited or extended as the context of each occurrence may demand.

The KJV often translates “age” as “world.”

**oikoumenē** = the world as inhabited

**gē** = land, as distinct from water; or earth as distinct from heaven.

There is also an issue with the English word “foundation.” See Bulinger’s *The Companion Bible* Appendix 146.



Appendix 10: Companion Bible Appendix 146

There are two words translated “foundation” in the New Testament.

**themelios** = “of or for a foundation.” This word is never used in connection with “world” (*kosmos*) or earth (*gē*).

**katabolē** = “casting down or overthrow.” Bulinger maintains that comparing all the passages where *katabolē* (the noun form) and *kataballō* (the verb form) are used will show that they “are not the proper terms for founding and foundation, but the correct meaning is casting down, or overthrow.”

### Hebrews 6:1-6

1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

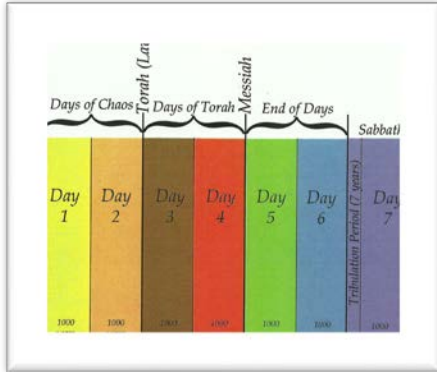
2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

3 And this will we do, if God permit.

4 For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

<sup>5</sup> And have tasted the good word of God, and the powers of the world [αἰῶνος = age] to come,

<sup>6</sup> If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.



Appendix 6: The Seven Days

Another place to look at the concept of *tohu v'bohu* is in Matthew 25. Remember, there are three groups of people: the Jews, the Nations and the Church. Each has its own judgment.

The coming of the Lord is in two parts. First, He appears in the heavens, and the Church, His Bride, goes up and meets Him and goes with Him to the heaven of heavens for the Marriage Supper of the Lamb. At the end of those 7 years, He will come back and put His feet on the Earth. This is when all eyes will see Him. We see that Second Coming in Matthew 25:31-32.

### Matthew 25:31-34

<sup>31</sup> When the Son of man shall come in his **glory**, and all the holy angels with him, then shall he sit upon the throne of his **glory**:

<sup>32</sup> And before him shall be gathered **all nations**: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

<sup>33</sup> And he shall set the sheep on his right hand, but the goats on the left.

<sup>34</sup> Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation [*katabolē* = casting down, overthrow] of the world:

These are the nations that were here on Earth during the Tribulation. During the Tribulation, the Antichrist is after the Jews. Nations will be judged for how they treated the Jews. The word in verse 34 translated “foundation” can be translated “casting down, overthrow,” referring to what happened with Lucifer.

God has a plan to reinstate Earth. Even from the time of that *katabolē*, He has had a plan for the nations. Sheep nations will go into the Millennium. It has been prepared for them from the *katabolē*, the “casting down” of the world.

How will these nations (the sheep nations) get in?

### Matthew 25:35-46

<sup>35</sup> For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

<sup>36</sup> Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

<sup>37</sup> Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?

<sup>38</sup> When saw we thee a stranger, and took thee in? or naked, and clothed thee?

<sup>39</sup> Or when saw we thee sick, or in prison, and came unto thee?

<sup>40</sup> And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

<sup>41</sup> Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

<sup>42</sup> For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

<sup>43</sup> I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

<sup>44</sup> Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

<sup>45</sup> Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

<sup>46</sup> And these shall go away into everlasting punishment: but the righteous into life eternal.

This will happen at the end of the Tribulation. Satan has been trying to wipe out the Jews. Here Jesus calls the Jews “my brethren.” (See also Micah 5:2-3.) He tells the sheep nations that when they helped the Jews who were distressed during the Tribulation, “ye have done it unto me.” The nations will be judged for how they treated Israel.

## **What Made God So Angry?**

God could have created beings with no will, but He didn't. He created us with the ability to choose to serve Him or not serve Him. We are not created just for this day; He created us for eternity. Peter warn us not to be shortsighted (2 Peter 1:9).

### **The Creation of Lucifer**

A great rebellion split the angelic hosts. This revolt against God was led by the most beautiful being God had created, the Archangel, Lucifer. The following passage describes him in the beauty of his creation.

**Ezekiel 28:12-15**

**Ezek. 28:12** Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty.

**Ezek. 28:13** Thou hast been in Eden the garden of God; every precious stone *was* thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.

**Ezek. 28:14** Thou *art* the anointed cherub that covereth; and I have set thee *so*: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.

**Ezek. 28:15** Thou *wast* perfect in thy ways from the day that thou wast created, till iniquity was found in thee.

To meet the criteria for God's handiwork — perfect and glorious — the beings He designed to work with Him must contain a certain "thing." That "thing" is dangerous to the Creator. But His created beings would be nothing more than puppets without it. *That "thing" is a free will.*

God is not a Creator of Pinocchios, or even of marvelous-looking human-like creatures programmed by microchips to worship and obey Him without fail. Indeed, worship is only meaningful when the worshipper wills to worship. Obedience can bring God pleasure only when the "obeyer" chooses to obey.

One's will is his "chooser." With it he makes the choices which determine his eternal destiny.

God gave Lucifer — as He gave to all the angels — a free will in the day of his creation. He must have used it to worship and please God for some measure of Eternity. How long the Bible does not reveal. But it does reveal that he was the first to turn his will against the Father's will and it caused his fall.

**VIDEO SESSION 5 ENDS HERE**

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## VIDEO SESSION 7 STARTS HERE

### How did Lucifer fall?

#### Ezekiel 28:1-12

<sup>1</sup> The word of the Lord came again unto me, saying,

<sup>2</sup> 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 seas; yet thou art a man, and not God, though thou set thine heart as the heart of God:

<sup>3</sup> Behold, thou art wiser than Daniel; there is no secret that they can hide from thee:

<sup>4</sup> With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures:

<sup>5</sup> By thy great wisdom and by thy traffick hast thou increased thy riches, and thine heart is lifted up because of thy riches:

<sup>6</sup> Therefore thus saith the Lord God; Because thou hast set thine heart as the heart of God;

<sup>7</sup> Behold, therefore I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness.

<sup>8</sup> They shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas.

<sup>9</sup> Wilt thou yet say before him that slayeth thee, I am God? but thou shalt be a man, and no God, in the hand of him that slayeth thee.

<sup>10</sup> Thou shalt die the deaths of the uncircumcised by the hand of strangers: for I have spoken it, saith the Lord God.

<sup>11</sup> Moreover the word of the Lord came unto me, saying,

<sup>12</sup> Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God; Thou sealest up the sum, full of wisdom, and perfect in beauty.

Ezekiel 28:1-11 speaks of the prince of Tyre, a Phoenician city, one of the greatest and richest sea empires of the ancient world. Their wealth, however, would not save them from waves of attack from other nations. "I will bring strangers upon thee, the terrible of nations," Ezekiel prophesies. "They shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas." And so it happened. Tyre was attacked by Babylon, Syria, Egypt, Rome, Greece, Persia and others.

**Jude 8-10**

<sup>8</sup> Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

<sup>9</sup> Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

<sup>10</sup> But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

In verse 12, Ezekiel begins to speak of the king of Tyre. He is now referring to the principality (Satan) behind the prince of Tyre.

**Ezekiel 28:12-17**

<sup>12</sup> Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty.

<sup>13</sup> Thou hast been in Eden the garden of God; every precious stone *was* thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.

<sup>14</sup> Thou *art* the anointed cherub that covereth; and I have set thee *so*: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.

<sup>15</sup> Thou *wast* perfect in thy ways from the day that thou wast created, till iniquity was found in thee.

<sup>16</sup> By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.

<sup>17</sup> Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee.

**Where did the iniquity come from?**

We have seen there is a double kingdom system. On the Earth there is a prince who is evil, but in the heavenlies there is an evil prince ruling down through him.

**Ephesians 2:1-3**

<sup>1</sup> And you hath he quickened, who were dead in trespasses and sins;

<sup>2</sup> Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

<sup>3</sup> Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

You can't expect those outside of Christ to think correctly because, as verse 2 says, "the prince of the power of the air" is the spirit that is now working in them. There are entities in the heavenlies that work down through people on Earth.

**Isaiah 14:4-12**

<sup>4</sup> That thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased!

<sup>5</sup> The Lord hath broken the staff of the wicked, and the sceptre of the rulers.

<sup>6</sup> He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth.

<sup>7</sup> The whole earth is at rest, and is quiet: they break forth into singing.

<sup>8</sup> Yea, the fir trees rejoice at thee, and the cedars of Lebanon, saying, Since thou art laid down, no feller is come up against us.

<sup>9</sup> Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations.

<sup>10</sup> All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us?

<sup>11</sup> Thy pomp is brought down to the grave, and the noise of thy viols: the worm is spread under thee, and the worms cover thee.

<sup>12</sup> How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!

The evil leaders of the Earth, to whom Satan had promised power and glory, will react when he shows up in hell. The *New Living Translation* paints a vivid picture:

**Isaiah 14:9-11 NLT**

<sup>9</sup> In the place of the dead there is excitement over your arrival. The spirits of world leaders and mighty kings long dead stand up to see you.

<sup>10</sup> With one voice they all cry out, "Now you are as weak as we are!

<sup>11</sup> Your might and power were buried with you. The sound of the harp in your palace has ceased. Now maggots are your sheet, and worms your blanket."

How could this happen? What caused Lucifer to fall? Those whom Lucifer had deceived want to know. Isaiah answers the question.

**Isaiah 14:12-14**

<sup>12</sup> How art thou fallen from heaven, O Lucifer, son of the morning! *how* art thou cut down to the ground, which didst weaken the nations!

<sup>13</sup> For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

<sup>14</sup> I will ascend above the heights of the clouds; I will be like the most High.

Lucifer's five treasonous "I wills" reveal much.

*"I will ascend into heaven."*

His kingdom, his domain, was in a place from which he had to ascend (go up) to carry out his rebellious plan.

*"I will exalt my throne above the stars of God."*

Lucifer had a throne and, therefore, a kingdom.

*"I will sit also upon the mount of the congregation, in the sides of the north."*

This describes the place of God's throne. Lucifer was after the throne of God.

*"I will ascend above the heights of the clouds."*

The atmosphere of Lucifer's kingdom included clouds — clouds he would surmount in an attempt to exalt his throne. Many Bible scholars agree that his kingdom was here on Earth. It was, as Peter called it, "the world that then was."

*"I will be like The Most High."*

All this entails we do not know. But his later temptation of Jesus reveals he wanted to receive rather than to give worship. And from observation of the earthly powers and religions he deceives, his plan includes ruling the world.

There was a real "star wars!"

Lucifer deceived even some of the angels and led an organized revolt against The Most High God.

**What was the outcome?**

Jesus told us. "And He said unto them, I beheld Satan as lightning fall from heaven" (Luke 10:18).

I believe Lucifer's rebellion so angered God that He removed himself from the environs of Earth, sending it into a chaotic wasteland covered with dark waters.



Satan’s five “I wills” are followed by God’s statements.

**Isaiah 14:15-21**

15 Yet thou shalt be brought down to hell, to the sides of the pit.

16 They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms;

17 That made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?

18 All the kings of the nations, even all of them, lie in glory, every one in his own house.

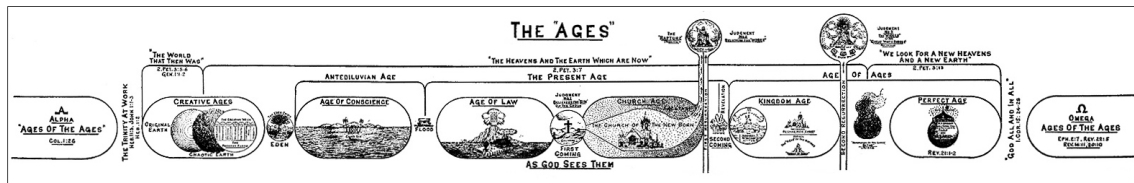
19 But thou art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcass trodden under feet.

20 Thou shalt not be joined with them in burial, because thou hast destroyed thy land, and slain thy people: the seed of evildoers shall never be renowned.

21 Prepare slaughter for his children for the iniquity of their fathers; that they do not rise, nor possess the land, nor fill the face of the world with cities.

And God’s judgment of this rebellion is when what the N.T. Greek refers to as the *katabole* of the cosmos (world). Its meaning is *casting down* or *overthrow*. However, it is often translated in the King James “the foundation of the world.” See *The Companion Bible* Appendix 146.

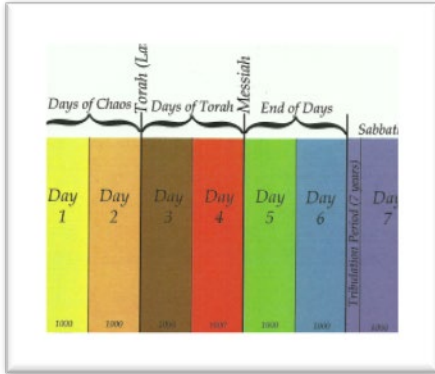
“The disruption of the world” is an event forming a great dividing line in the dispensation of ages. In Genesis 1:1 we have the founding of the world, but in Genesis 1:2, we have its overthrow.



Appendix 11: Clarence Larkin — The Ages as God Sees Them

Clarence Larkin’s chart shows a timeline that follows a pre-millennialist view of the past, present and future.

## Adam's Six-day Workweek



According to Jewish tradition, Moses received not only the Ten Commandments on the mountain, but also oral teaching that was to be passed from generation to generation. They teach that Moses was told by God that Adam had been given a six-day workweek. God had worked in six days. Adam had been given dominion over all the Earth to see what he could do with it in six days.

Appendix 6: The Seven Days

In the broader scheme of things, each “day” was to last 1,000 years. According to 2 Peter 3:8, “One day is with the Lord as a thousand years, and a thousand years as one day.” (See also Psalm 90:4.) Adam, as the first man, was given a six-day workweek, each day equaling a thousand years.

The Talmud (Sanhedrin 97a) states:

The school of Eliyahu taught: Six thousand years is the duration of the world. Two thousand of the six thousand years are characterized by chaos; two thousand years are characterized by Torah, from the era of the Patriarchs until the end of the mishnaic period; and two thousand years are the period of the coming of the Messiah.

Days 1 and 2: Days of Chaos/Desolation —until the Word/Torah comes.

Days 3 and 4: Days of the Torah — until Messiah comes. The Talmud (Sanhedrin 97a) said Messiah would come at the end of the fourth day. These two days can be called “the dispensation of the Law.”

Days 4 and 5: End of Days — The Talmud calls this the Messianic Era. A footnote to Sanhedrin 97b states: “He should have come at the beginning of the last two thousand years; the delay is due to our sins.” Peter and the disciples preached at the beginning of the “End of Days.” We live at the end of the “End of Days.” These two days can be called “the dispensation of grace, the Church age.”

Day 7: Sabbath Day — the Millennial Age.

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# BEREISHIT: IN THE BEGINNING

## LESSON 4

### The Re-creation of Earth

VIDEO SESSION 8 STARTS HERE

#### Numbers Mean Something

##### Matthew 1:17

So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.

##### The Gematria of David (דוד)

Gematria = a system that assigns a numerical value to a name, word or phrase based on its letters. Matthew 1 speaks of three progressions of 14 generations each. This is interesting because the gematria of the name David is 14.

D	ד	ו	=	6
V	ו	ד	=	4
D	ד	ו	=	6
Gematria for DaViD				<b>14</b>

#### Introduction

**Gen. 1:2** And the earth was without form, and void [*tohu v'bohu*]; and darkness *was* upon the face of the deep. And the Spirit of God moved [Strong's 7363] upon the face of the waters.

Earth: The only dark spot in God's perfect Creation of Genesis 1:1.

How long did it lie in the state of *tohu v'bohu*? Only God knows.

Then the *ruach of Elohim* (The Holy Spirit) moved....

The word translated "moved" has the meaning of "brooded" or "fluttered."

Strong's 7363. רָחַף **râchaph**, *raw-khaf'*; a primitive root; to *brood*; by implication:—flutter, move, shake.

## The Six Days of Re-creation

### Day One

#### Genesis 1:3

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

This speaks of a Cosmic Light, not the Sun, Moon and stars. God did not create this light; the word for “create” is not used. He had removed himself from the Earth. God simply said, “Light, be!”

Hebrew

יְהִי אֹר = *y’hi or*

וַיְהִי־אֹר = *va y’hi or*

The first thing mentioned in Jeremiah 4:23

**Jer. 4:23** I beheld the earth, and, lo, *it was* without form, and void [*tohu v’bohu*’;] and the heavens, and they *had* no light.

God is Light (1 John 1:5).

#### Genesis 1:5 The Koren Jerusalem Bible

God called the light Day, and the darkness He called Night. And there was evening and there was morning, one day. [Or day one.]

Note: For this day, Moses does not use the ordinal numbers (second, third, etc.) as he does for the rest of the days. Instead, he uses the cardinal number one. He calls it Day One.

### The Second Day

#### Genesis 1:6-8 The Koren Jerusalem Bible

<sup>6</sup> And God said, Let there be a firmament in the midst of the waters, and let it divide water from water.”

<sup>7</sup> 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.

<sup>8</sup> And God called the firmament Heaven. And there was evening and there was morning, a second day.

Clarence Larkin said, “The second day’s work was ‘the readjustment of the Atmosphere’ to the needs of the present earth....”

## ***The Third Day***

Two Works — Neither Creative.

### ***First Work — Genesis 1:9,10***

#### ***The emergence of land from the waters***

##### **Genesis 1:9-10**

<sup>9</sup> And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.

<sup>10</sup> And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good.

### ***Second Work — Genesis 1:11-13***

#### ***The emergence of plant life from the ground***

##### **Genesis 1:11-13**

<sup>11</sup> 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.

<sup>12</sup> 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.

<sup>13</sup> And the evening and the morning were the third day.

Here plant life was not created. The word for “create” (*bara*) was not used. Instead, seeds and roots that were in the ground at the time of the pre-Adamic Earth began to bring about the emergence of plants.

Larkin:

If that catastrophe was what we know as the “Glacial Period,” the resurrection of plant life no more required a “creative act” than vegetation does in the spring of the year after the winter is over.

Pre-Adamic Earth was covered with plant life as present-day Earth.

## ***The Fourth Day***

##### **Genesis 1:14-19**

<sup>14</sup> 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:

<sup>15</sup> And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

<sup>16</sup> 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.

17 And God set them in the firmament of the heaven to give light upon the earth,

18 And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.

19 And the evening and the morning were the fourth day.

Again, the word *bara* (create) is not used.

Larkin: They had existed in connection with the Pre-Adamite Earth and had not been destroyed when it was made waste. The word translated “made” in the 16th verse is not the same word as is translated “created” in verse one, and does not imply a creative act. What is meant is that the clouds broke away and permitted the sun and moon to be seen, and that from that time they were appointed to measure the days, and years, and seasons as we have them today. In other words, on the Fourth day “Time” in contrast with “Eternity” began.

## God and Time

On my first trip home from Australia and passing the International Date Line, I heard the Holy Spirit say:

*God invented time. Precisely. Scientifically. Mathematically. He measured out a piece of Eternity and called it Time for His dealings with man. Each passing second counts off time until the end of time and its usefulness to God.*

## God Inhabits Eternity

### Isaiah 57:15 ASV

For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy.

## Moeds

### Genesis 1:14

And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons [Hebrew: *moedim*], and for days, and years:

Strong's 4150. מועֵד **môw'êd**, *mo-ade'*; ... i.e. a fixed *time* or season; ...—appointed (sign, time), (place of, solemn) assembly,

Brim Note: Moed in Time or Space

The Tabernacle, Tent of Meeting is in the Hebrew *Ohel Moed*

**Psalm 104:19**

He appointed the moon for seasons [*moedim*].

**Leviticus 23:1-10**

<sup>1</sup> And the Lord spake unto Moses, saying,

<sup>2</sup> Speak unto the children of Israel, and say unto them, Concerning the feasts of the Lord, which ye shall proclaim to be holy convocations, even these are my feasts.

<sup>3</sup> Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of the Lord in all your dwellings.

<sup>4</sup> These are the feasts of the Lord, even holy convocations, which ye shall proclaim in their seasons.

<sup>5</sup> In the fourteenth day of the first month at even is the Lord's passover.

<sup>6</sup> And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord: seven days ye must eat unleavened bread.

<sup>7</sup> In the first day ye shall have an holy convocation: ye shall do no servile work therein.

<sup>8</sup> But ye shall offer an offering made by fire unto the Lord seven days: in the seventh day is an holy convocation: ye shall do no servile work therein.

<sup>9</sup> And the Lord spake unto Moses, saying,

<sup>10</sup> Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest:

**God's Sacred Calendar**

David Baron:

The Sacred Calendar of the History of Redemption  
Foretells and sets forth the Great Plan of Redemption

The Numerical Bible:

The great calendar of prophecy.

**Prophetic and Chronological**

There are seven moeds in the sacred year.



Appendix 12: God's Sacred Calendar

The four spring moeds were fulfilled in the first coming of the Messiah. They represent God's calendar of redemption.



**Passover** — Jesus was the Passover Lamb.

**Unleavened Bread** — You clean your house to rid it of all leaven (a type of sin). Jesus dealt with sin.

**First Fruits** — Jesus through His resurrection is the First Fruits (Colossians 1:18; Revelation 1:5; 1 Corinthians 15:20; Acts 26:23).

**Pentecost**

The three fall moeds have yet to be fulfilled at Messiah's second coming.

**Trumpets**

**Day of Atonement (Yom Kippur)**

**Tabernacles**

### ***The Fifth Day***

**Genesis 1:21-26**

<sup>21</sup> 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.

<sup>22</sup> And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

<sup>23</sup> And the evening and the morning were the fifth day.

<sup>24</sup> 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.

<sup>25</sup> 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.

<sup>26</sup> 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.

There is no suggestion here that evolution brought about the diversity of species. Each creature was created to reproduce "after its own kind."

**VIDEO SESSION 8 ENDS HERE**

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# BEREISHIT: IN THE BEGINNING

## LESSON 5

### The Fall of Man and the Blood

#### VIDEO SESSION 9 BEGINS HERE

#### *The Sixth Day*

##### **Genesis 1:26-31**

<sup>26</sup> 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.

<sup>27</sup> So God created man in his own image, in the image of God created he him; male and female created he them.

<sup>28</sup> 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.

<sup>29</sup> 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.

<sup>30</sup> 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.

<sup>31</sup> 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.

#### ***Dominion***

##### **Sforno on Genesis 1:28:1**

This is not a directive to conquer earth with muscular power, but to subdue it by means of man's superior intellect. It means that man is to use his intelligence to prevent predators from invading his habitats, demonstrating the fact that man is superior, can outwit the beasts.

**Shadal on Genesis 1:28:3**

**"And have dominion over the fish of the sea and the fowl of the sky:"** Even though they are not subjugated to man to do his work, behold man uses them for all of his needs - for his food and [as raw materials] for his crafts.

***Male and Female (a view from one of the Sages)***

**Chizkuni, Genesis 1:27:3**

"He created them as possessing male and female organs." This is explained in greater detail in Genesis 2,21, where the physical separation of the female from Adam is described as G-d building up one of Adam's ribs into a whole new body.

***Side, not Rib***

**Strong's 6763.** טָלַח **tsêlâ'**, *tsay-law'*; or (feminine) טָלַחַה **tsal'âh**, *tsal-aw'*; a *side*, literally (of a person)

**The Seventh Day**

**Genesis 2:1-2**

Thus the heavens and the earth were finished, and all the host of them.

<sup>2</sup> And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

**Details of Man's Creation**

**Genesis 2:7**

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.

God did not just speak man into existence. He formed man.

**Genesis 2:7 Targum Onkelos (Aramaic translation of the Torah)**

And the Lord God created man, dirt from the ground, and He blew into his nostrils a living soul, and it was for a **speaking spirit** in man.

Western thought generally classifies things as mineral, vegetable or animal. A Jewish classification system has four: mineral, vegetable, **speakers** and non-speakers. God expects us to do with our speech what He did with His. Proverbs 18:21 says, "The tongue has power over life and death" (CJB).

Simple life principle: If you don't want it, don't say it.

## Garden of Eden

### Genesis 2:8-15

<sup>8</sup> And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed.

<sup>9</sup> 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.

<sup>10</sup> And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.

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

<sup>12</sup> And the gold of that land is good: there is bdellium and the onyx stone.

<sup>13</sup> And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia.

<sup>14</sup> 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.

<sup>15</sup> And the Lord God took the man, and put him into the garden of Eden to dress it and to **keep** it.

The word here translated “keep” means “guard.”

**Strong’s 8104.** שָׁמַר *shâmar*, *shaw-mar’*; a primitive root; properly, to *hedge* about (as with thorns), i.e. *guard*; generally, to *protect*, *attend to*, etc.:—beware, be circumspect, take heed (to self), keep(-er, self), mark, look narrowly, observe, preserve, ... watch(-man).

Adam knew he was to guard the garden. He had to know there was something to guard the Garden from. Therefore, he must have known who he was to keep out of the Garden. Adam could have kept Satan out of the Garden. Adam had been given dominion and an assignment from God.

### Genesis 2:16-25

<sup>16</sup> And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

<sup>17</sup> But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

<sup>18</sup> And the Lord God said, It is not good that the man should be alone; I will make him an **help meet** for him.

There is no such thing as a “help meet.” The word “help” is a noun, and “meet for him” modifies the noun.

**Strong's**

**5828.** עֲזַר 'ezer, ay'-zer; from 5826; aid:—help.

**5826.** עָזַר 'azar, aw-zar'; a primitive root; to surround, i.e. protect or aid:—help, succour.

**Genesis 2:18 Lexham English Bible (LEB)**

Then Yahweh God said, "*it is not good that the man is alone. I will make for him a helper as his counterpart.*"

<sup>19</sup> 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.

<sup>20</sup> 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.

<sup>21</sup> 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;

Actually, God took a side from Adam.

<sup>22</sup> And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man.

**Strong's**

**6763.** צֵלָה tsêlâ', tsay-law'; or (feminine) צֵלָהּ tsal'âh, tsal-aw'; a side, literally (of a person)

**802.** אִשָּׁה 'ishshâh, ish-shaw'; feminine of 376; a woman

**376.** אִישׁ 'iysh, eesh; a man as an individual or a male person

<sup>23</sup> 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.

<sup>24</sup> Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

<sup>25</sup> And they were both naked, the man and his wife, and were not ashamed.

Brim Note: They were covered with the glory of God.

## Satan challenges God's Word

### Genesis 3:1-21

Now the serpent was more subtil 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?

<sup>2</sup> And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

<sup>3</sup> 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.

<sup>4</sup> And the serpent said unto the woman, Ye shall not surely die:

<sup>5</sup> 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.

<sup>6</sup> 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.

<sup>7</sup> 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.

<sup>8</sup> 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.

<sup>9</sup> And the Lord God called unto Adam, and said unto him, Where art thou?

<sup>10</sup> And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.

<sup>11</sup> 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?

<sup>12</sup> And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

Adam referred to God, his wife and himself. He failed to mention the serpent. Why? Because it was his job to guard the Garden and keep the enemy out.

<sup>13</sup> 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.

The woman referred to two: the serpent and herself. Upon this correct confession God gave the promise of Genesis 3:15.

<sup>14</sup> 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:

<sup>15</sup> 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 ESV**

I will put enmity between you and the woman, and between your offspring and her offspring; **he** shall bruise your head, and you shall bruise his heel.

<sup>16</sup> 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.

<sup>17</sup> 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;

<sup>18</sup> Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;

<sup>19</sup> 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.

<sup>20</sup> And Adam called his wife's name Eve; because she was the mother of all living.

<sup>21</sup> Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them.

This was the first blood that was shed because of man's sin.

The rest of this day's teaching was taken from Billye Brim's Book *The Blood and The Glory* as follows:

***Divine Circles (chapter 7)***

"All Bible doctrine is built and runs its course in circular form" (A. E. Mitchell, *The Philosophy of the Cross*, [Go Ye Fellowship, P.O. Box 40039, Pasadena, CA 91114-7039]).

**John 16:28-29**

<sup>28</sup> I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

<sup>29</sup> His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.

**Romans 11:36**

For **of him**, and **through him**, and **to him**, are all things: to whom be glory for ever. Amen.

**Isaiah 55:8-11**

<sup>8</sup> For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.

<sup>9</sup> For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

<sup>10</sup> For as the rain **cometh down**, and the snow from heaven, and **returneth** not thither, **but watereth the earth**, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:

<sup>11</sup> So shall my word be that **goeth** forth out of my mouth: it shall not **return** unto me void, but it shall **accomplish** that which I please, and it shall prosper in the thing whereto I sent it.

***The Circle of the Blood (chapter 8)***

“The Blood Line is a Circuit.... None of the ‘precious’ things of the divine economy are homed on earth, but in Heaven. The Blood has but One Terminal, that is in Heaven from whence it came” (A. E. Mitchell, *The Philosophy of the Cross*, [Go Ye Fellowship, P.O. Box 40039, Pasadena, CA 91114-7039]).

**1 Peter 1:18-20**

<sup>18</sup> Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;

<sup>19</sup> But with the precious blood of Christ, as of a lamb without blemish and without spot:

<sup>20</sup> Who verily was foreordained before the **foundation** of the world, but was manifest in these last times for you.

Before God created man, He knew man would fall.

God called man ADaM, connecting him to the Hebrew word for “blood” (דָּם = DaM) and to the word for “ground” (אֲדָמָה = ADaMaH). Both blood and ground are “red” (אֲדָמָה = ADoM).

**1 Thessalonians 5:23**

And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.



**Leviticus 17:11, 14**

<sup>11</sup> For the life of the flesh is in the **blood**: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.

<sup>14</sup> For it is the life of all flesh; the **blood** of it is for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off.

**Hebrews 9:14**

How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

**Psalms 40:7-8**

<sup>7</sup> Then said I, Lo, I come: in the volume of the book it is written of me,

<sup>8</sup> I delight to do thy will, O my God: yea, thy law is within my heart.

**Hebrews 10:5-10**

<sup>5</sup> Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

<sup>6</sup> In burnt offerings and sacrifices for sin thou hast had no pleasure.

<sup>7</sup> Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

<sup>8</sup> Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law;

<sup>9</sup> Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

<sup>10</sup> By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

**Revelation 13:8**

And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the **foundation** of the world.

**1 Peter 1:18-20**

<sup>18</sup> Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;

<sup>19</sup> But with the precious blood of Christ, as of a lamb without blemish and without spot:

<sup>20</sup> Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,

**Leviticus 17:11**

For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.

**John 1:29**

The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

**Hebrews 12:24**

And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

**VIDEO SESSION 9 CONTINUES TO LESSON 5 SUPPLEMENT**



# BEREISHIT: IN THE BEGINNING

## LESSON 5 Supplement

### VIDEO SESSION 9 CONTINUES HERE

#### **Genesis 2:21-25 Orthodox Jewish Bible (OJB)**

<sup>21</sup> And Hashem Elohim caused a tardemah (deep sleep) to fall upon the adam, and he slept; and He took from one of his tzalelot (sides, ribs), and closed up the basar in the place thereof;

<sup>22</sup> And the tzela (rib), which Hashem Elohim had taken from the adam, made He an isha, and brought her unto the adam.

<sup>23</sup> And the adam said, This is now etzem [bone] of my etzem, and basar [flesh] of my basar; she shall be called Isha [Woman], because she was taken out of Ish [Man].

<sup>24</sup> Therefore shall an ish leave his av [father] and his em [mother], and shall cleave unto his isha [wife]: and they shall be basar echad [one flesh].

<sup>25</sup> And they were both arummim (naked ones), the adam and his isha, and were not ashamed.

#### **Rashi on Genesis 2:21**

מצלעותיו OF HIS RIBS — The word means of his sides, similar to (Exodus 26:20) ולצלע המשכן “and for the second side of the tabernacle”; this has a bearing upon what they (the Sages) say, (Eruvin 18a): They were created with two faces (sides).

#### **Ephesians 5:30**

For we are members of his body, of his flesh, and of his bones.

Paul describes the relationship of the Church to Jesus as “a great mystery” (verse 32). The second Adam has a bride that was taken from His side.

#### **Samson Raphael Hirsch on Genesis**

While the animal's entire living organism originates from the earth (1, 24), it is only man's body that 19 CHAPTER 2 is taken

from the earth, while everything else that makes him a living man was breathed into him by G'd Himself. This Divine spark in man is what makes him great, it gives him the power to express his will freely and secures his immortality.

Man is in Gan Eden but still G'd does not exclaim "it is good" (~,10) (see the other creations) for **still missing in Gd's creation is the woman who should be at man's side as his "helpmate"** (2, 18). Only with the woman at his side is man able to solve the task that confronts him. Man and woman are two halves (as indicated in the following description) whom marriage joins into a unity; only through this unity does man become a "human being" (1, 27). This bestows holiness on married life and **guarantees the woman dignity and equality.**

**Strong's Hebrew Dictionary:**

6763. **צֵלָה** *tsêlâ'*, *tsay-law'*; or (feminine) **צֵלָהּ** *tsal'âh*, *tsal-aw'*; a *side*, literally (of a person)

802. **אִשָּׁה** *'ishshâh*, *ish-shaw'*; feminine of 376; a *woman*

376. **אִישׁ** *'iysh*, *eesh*; a *man* as an individual or a male person

**VIDEO SESSION 9 ENDS HERE**

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# BEREISHIT: IN THE BEGINNING

## LESSON 6

### The Creation • The Fall of Man • The Glory

#### VIDEO SESSION 11 STARTS HERE

This teaching is from Dr. Billye Brim's book *The Blood and The Glory*, chapter 6.

The angels were observing when things began to change (pages 35-38).

Billye Brim's vision as God spoke to her about the sixth day:

*I did not do this in a corner.*

*All were watching when I stepped to center stage and  
made a declaration which rocked all creation*

*as it reverberated*

*from the regions of glory to the regions of the damned.*

The words of Genesis 1:26 took on a new tone.

***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.***

Angels: What is a man? What is a man?

One dared to ask, as recorded in Psalm 8:3-6. (Hebrews 2:5-7 tells us it was an angel that asked.)

**Heb. 2:5** For unto the angels hath he not put in subjection the world to come, whereof we speak.

**Heb. 2:6** But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him?

**Heb. 2:7** Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:)

Psalm 8 tells us what this angel said.

**Psa. 8:3** When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

**Psa. 8:4** What is man, that thou art mindful of him? and the son of man, that thou visitest him?

**Psa. 8:5** For thou hast made him a little lower than the **angels**, and hast crowned him with glory and honour.

**Psa. 8:6** Thou madest him to have dominion over the works of thy hands; thou hast put all *things* under his feet:

The word translated “angels” in verse 5 is Elohim (אֱלֹהִים), the same word translated “God” in Genesis 1:1. The ASV says verse 8 this way:

**Psa. 8:5 ASV** For thou hast made him but little lower than God,  
And crownest him with glory and honor.

The angel here is noting that God has created a being who, in rank, is right below the Godhead and above the archangels. And not only that, God crowned man with glory and honor. Man wore the glory of God as clothing.

## The Fall of Man

God gave man dominion over the works of His hand. Satan did not want man to have dominion. He felt if he could stop God’s Word from coming to pass, he could stop God. So, Satan attacked man in the same place that had caused his own downfall — his will.

Satan’s attack and man’s fall bring about the saddest words in the Bible:

### **Genesis 3:8-10**

<sup>8</sup> 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.

<sup>9</sup> And the LORD God called unto Adam, and said unto him, Where art thou?

<sup>10</sup> And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.

Billye Brim’s Vision (*The Blood and the Glory*, pages 38-41)

### **Galatians 1:15-24**

<sup>15</sup> But when it pleased God, who separated me from my mother’s womb, and called me by his grace,

<sup>16</sup> To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:

<sup>17</sup> Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.

<sup>18</sup> Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.

<sup>19</sup> But other of the apostles saw I none, save James the Lord's brother.

<sup>20</sup> Now the things which I write unto you, behold, before God, I lie not.

<sup>21</sup> Afterwards I came into the regions of Syria and Cilicia;

<sup>22</sup> And was unknown by face unto the churches of Judaea which were in Christ:

<sup>23</sup> But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed.

<sup>24</sup> And they glorified God in me.

### **Galatians 2: 1-2**

<sup>1</sup> Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also.

<sup>2</sup> And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.

## **The Mysteries**

God's plans, in the New Testament, are called mysteries.

### **The mystery of Israel**

#### **Romans 11:25-29**

<sup>25</sup> For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that **blindness in part is happened to Israel, until the fulness of the Gentiles be come in.**

<sup>26</sup> And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

<sup>27</sup> For this is my covenant unto them, when I shall take away their sins.

<sup>28</sup> As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the father's sakes.

<sup>29</sup> For the gifts and calling of God are without repentance.



## The mystery of iniquity

### 2 Thessalonians 2:1-3,7-8

<sup>1</sup> Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,

<sup>2</sup> That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

<sup>3</sup> Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;

<sup>7</sup> For the mystery of iniquity doth already work: only he who now **letteth** will let, until he be taken out of the way.

<sup>8</sup> And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

#### Verse 7 ASV

For the mystery of lawlessness doth already work: only *there is one* that **restraineth** now, until he be taken out of the way.

## The mystery of the Church

The Hidden Mystery (*The Blood and the Glory*, pages 42-45)

When Paul came along, God revealed what He had concealed.

### Romans 16:25

Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the **mystery**, which was **kept secret since the world began**.

### Ephesians 3:9

And to make all men see what is the fellowship of **the mystery**, which from the beginning of the world hath been **hid in God**, who created all things by Jesus Christ.

### 1 Corinthians 2:1-8

<sup>1</sup> And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

<sup>2</sup> For I determined not to know any thing among you, save Jesus Christ, and him crucified.

<sup>3</sup> And I was with you in weakness, and in fear, and in much trembling.

<sup>4</sup> And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

<sup>5</sup> That your faith should not stand in the wisdom of men, but in the power of God.

<sup>6</sup> Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:

<sup>7</sup> But we speak the wisdom of God in a mystery, even the hidden wisdom, which **God ordained before the world unto our glory:**

<sup>8</sup> Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.

#### **Verse 7 AMPC**

But rather what we are setting forth is a wisdom of God once hidden [from the human understanding] and now revealed to us by God— [that wisdom] which **God devised *and* decreed before the ages for our glorification [to lift us into the glory of His presence].**

The wisdom that Paul preached to them was the plan of God. God crowned man with glory. He fell from the glory. The Captain of our salvation will bring us back to His glory.

#### **Colossians 1:25-27**

<sup>25</sup> Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God;

<sup>26</sup> Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:

<sup>27</sup> To whom God would make known what is the riches of the glory of **this mystery** among the Gentiles; which is **Christ in you, the hope of glory.**

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**VIDEO SESSION 12 STARTS HERE**

*The Blood and the Glory*, page 44

**2 Corinthians 4:3-10**

<sup>3</sup> But if our gospel be hid, it is hid to them that are lost:

<sup>4</sup> In whom the god of this world hath blinded the minds of them which believe not, lest **the light of the glorious gospel of Christ**, who is the image of God, should **shine** unto them.

<sup>5</sup> For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

<sup>6</sup> For God, who commanded the light to shine out of darkness, hath **shined in our hearts**, to give the **light of the knowledge of the glory of God** in the face of Jesus Christ.

<sup>7</sup> But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

<sup>8</sup> We are troubled on every side, yet not distressed; we are perplexed, but not in despair;

<sup>9</sup> Persecuted, but not forsaken; cast down, but not destroyed;

<sup>10</sup> Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

**Acts 2:1-5**

And when the day of Pentecost was fully come, they were all with one accord in one place.

<sup>2</sup> And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

<sup>3</sup> And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

<sup>4</sup> And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

<sup>5</sup> And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

God wasn't waiting for them to come into one accord in the Upper Room. He was waiting for the moed (the appointed time). That time would be Shavuot (the Day of Pentecost), which commemorates the anniversary of the day that God gave the Torah (the first five Books of the Old Testament). Jerusalem was filled with Jews from all over the world, there to celebrate the giving of the Word at Mt. Sinai. That became the very day God gave the outpouring of the Holy Spirit.

## 2 Corinthians 3:6-18

<sup>6</sup> Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

<sup>7</sup> But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away:

<sup>8</sup> How shall not the ministration of the spirit be rather glorious?

**Brim Note:** Paul's point was that if the ministry of the giving of the Law engraved in stone was glorious, how much more glorious is the giving of the ministry of the Holy Spirit.

<sup>9</sup> For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

<sup>10</sup> For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.

<sup>11</sup> For if that which is done away was glorious, much more that which remaineth is glorious.

<sup>12</sup> Seeing then that we have such hope, we use great plainness of speech:

<sup>13</sup> And not as Moses, which put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished:

<sup>14</sup> But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ.

**Brim Note:** When you come into Christ, that veil is gone.

<sup>15</sup> But even unto this day, when Moses is read, the vail is upon their heart.

<sup>16</sup> Nevertheless when it shall turn to the Lord, the vail shall be taken away.

<sup>17</sup> Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.

<sup>18</sup> But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

**Brim Note:** We who are in Christ don't have that veil over our face any more. Verse 15 talks about reading the Scriptures.

Some who read the Scriptures have a veil over their face. But those who are in Christ do not have a veil over their face.

When we look into the Scriptures, we are to look into them as we look into a mirror. We are supposed to be looking into the Word of God for the glory and the presence of the Lord. If we do so, we are changed “from glory to glory.”

We look into the mirror (the Word of God) and yield to the Holy Spirit — and He changes us.

## 2 Corinthians 3:18 AMPC

And all of us, as with unveiled face, [because we] continued to behold [in the Word of God] as in a mirror the glory of the Lord, are constantly being transfigured into His *very own* image in ever increasing splendor *and* from one degree of glory to another; [for this comes] from the Lord [Who is] the Spirit.

When you received Christ as Savior, you were given the “hope of glory” to the degree you could tolerate. But there are degrees of glory. As you get into the Word and yield yourself to the Spirit, the Lord will change you from glory to glory. That’s the Plan.

God’s Plan is for that to happen to all of us.

## Ephesians 5:25-32

<sup>25</sup> Husbands, love your wives, even as **Christ also loved the church, and gave himself for it;**

<sup>26</sup> That he might sanctify and cleanse it with the washing of water by the word,

**Brim Note:** The Bible is an Eastern work. Eastern brides are prepared for the wedding. See, for example, the Book of Esther. The picture here is that the Lord is preparing us, the Bride of Christ, by washing us with the Word.

<sup>27</sup> That he might present it to himself a **glorious** church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

**Brim Note:** The Church is not to be some ragtag harlot, half in bed with the world, when He comes for us. He will present himself a glorious Church.

<sup>28</sup> So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

<sup>29</sup> For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

<sup>30</sup> For we are members of his body, of his flesh, and of his bones.

<sup>31</sup> For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

<sup>32</sup> This is a great **mystery**: but I speak concerning Christ and the church.

**Brim Note:** After the rapture of the Church, we will appear at the Judgment Seat of Christ. There, we will be judged and rewarded for what we did after accepting Christ as Savior. Then Christ will present us (verses 25-27), the Church, to himself.

### **2 Corinthians 11:2**

For I am jealous over you with godly jealousy: for I have espoused you to one husband, **that I may present you** as a chaste virgin to Christ.

### **Colossians 1:22**

In the body of his flesh through death, **to present you** holy and unblameable and unproveable in his sight.

### **Colossians 1:22 ESV**

He has now reconciled in his body of flesh by his death, in order **to present you** holy and blameless and above reproach **before** him.

**Brim Note:** We are going to be presented before Him.

### **Jude 24**

Now unto him that is able to keep you from falling, and **to present you** faultless **before the presence of his glory** with exceeding joy

### **Ephesians 1:3-4**

<sup>3</sup> Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:

<sup>4</sup> According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame **before him** in love.

**Brim Note:** The period should be after “before him.” The Church, the Bride of Christ, has a place throughout eternity. That place is “before Him,” the Father. Our place is before the face of the Father.

Not everyone is going before the Father.

### **John 13:34-35**

<sup>34</sup> A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

<sup>35</sup> By this shall all men know that ye are my disciples, if ye have love one to another.

**Brim Note:** Jesus was introducing the disciples (minus Judas, who had already left) to a new dispensation. They would no longer have 600-plus laws; they would have one.

**John 14:1-3**

<sup>1</sup> Let not your heart be troubled: ye believe in God, believe also in me.

<sup>2</sup> In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

<sup>3</sup> And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

**Brim Note:** He has already told them He would be crucified and that He would rise again. And He told them He would go away and prepare a place for them.

**John 14:5-6**

<sup>5</sup> Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

<sup>6</sup> Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

**Brim Note:** Now He's going to tell them where He is going. He said He was going to the Father.

**John 16:16**

A little while, and ye shall not see me: and again, a little while, and ye shall see me, because **I go to the Father.**

**John 14:12, 28**

<sup>12</sup> Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because **I go unto my Father.**

<sup>28</sup> Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, **I go unto the Father:** for my Father is greater than I.

**Brim Note:** The "Circle Teaching" — I came from the Father. I came into the world. I now leave the world, and I go to the Father.

There are three people groups — the Jews, the Nations and the Church. Only one of those groups is going to the Father, at least during the Millennium. The Church is going to the face of the Father.

### **Ephesians 1:3-4**

<sup>3</sup> Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:

<sup>4</sup> According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame **before him** in love.

**Brim Note:** No one will go there (before the Father) except through Jesus Christ. He chose us “in Christ.” The place of the glorious Church for eternity is before the Father.

### **Philippians 3:20-21**

<sup>20</sup> For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

<sup>21</sup> Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

**Brim Note:** The word translated “conversation” in verse 20 is *politeuma* (πολίτευμα), which means “citizenship,” a term which implies both rights and responsibilities.

At the rapture of the Church our very bodies will be changed to be like His glorious body.

### **Revelation 21:1-2; 5-11**

<sup>1</sup> And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

<sup>2</sup> And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

<sup>5</sup> And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

<sup>6</sup> And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

<sup>7</sup> He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

<sup>8</sup> But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

<sup>9</sup> And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.



<sup>10</sup> And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

<sup>11</sup> Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal.

**Brim Note:** Some teach that the city isn't really a city; it is the Bride of Christ. Not so. This is a Hebraism. Other examples:

**Matthew 3:5**

Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan

**Matthew 23:37**

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

**Mark 1:5**

And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

**Acts 20:24**

But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.

**Colossians 1:5-6**

<sup>5</sup> For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel;

<sup>6</sup> Which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew **the grace of God** in truth.

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# BEREISHIT: IN THE BEGINNING

## LESSON 7

### Genesis 4 and 5

VIDEO SESSION 13 BEGINS HERE

#### Genesis 4

##### *Cain and Abel*

**Gen. 4:1** ¶ And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD.

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

**Gen. 4:3** ¶ And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD.

**Gen. 4:4** And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering:

**Gen. 4:5** But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.

Following are some sages' comments as to how they knew God accepted the offering of Abel.

##### **Rashi on Genesis 4:4**

AND HE HAD REGARD — Fire descended from heaven and consumed his offering.

##### **Sefer HaYashar (midrash) — on verses 3 and 4**

And Cain brought from the fruit of the ground and Abel brought from the fat firstlings of his sheep. And the Lord turned and had respect unto Abel and to his offering and fire came down from heaven and consumed it. And unto Cain and to his offering the Lord did not incline and had no respect; for he offered unto the Lord from the very worst of the fruits of the ground.

**Brim Note:** God sending fire to consume an offering was repeated in the Tabernacle (Leviticus 9:24) and on Mt. Carmel for the sacrifice offered by Elijah (1 Kings 18:38).

Abel offered his offering “by faith” we are told, and since “faith comes by hearing the Word of God” he must have received his faith by hearing God.

**Heb. 11:4** By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

### **Blood Speaks**

**Heb. 12:24** And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of Abel*.

## **Genesis Chapter 5**

### ***The Book of the Generations of Adam***

**Gen. 5:1** This *is* the book of the generations of Adam. In the day that God created man, in the likeness of God made he him;

**Gen. 5:2** Male and female created he them; and blessed them, and called **their name Adam**, in the day when they were created.

### **The Lineage Follows Through Seth**

**Gen. 5:3** And Adam lived an hundred and thirty years, and begat *a son* in his own likeness, after his image; and called his name Seth:

**Gen. 5:4** And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters:

**Gen. 5:5** And all the days that Adam lived were nine hundred and thirty years: and he died.

The Lord God told Adam that “in the day” you eat of the tree of the knowledge of good and evil you will die.

The man and the woman died spiritually immediately when they sinned.

Physically, Adam died in that day of 1,000 years as God sees time.

How long is a generation? See Matthew 1:1-16, the lineage of Jesus Christ.

### **Matthew 1:17**

So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.

How long is a generation? It’s not a specified number of years; it’s a lifetime. And over the centuries, the length of a lifetime has varied greatly.

**Luke 21:32**

Verily I say unto you, This generation shall not pass away, till all be fulfilled.

Israel became a nation in 1948. We are the generation who saw that happen.

**Genesis 5:21-24**

<sup>21</sup> And Enoch lived sixty and five years, and begat Methuselah:

<sup>22</sup> And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters:

<sup>23</sup> And all the days of Enoch were three hundred sixty and five years:

<sup>24</sup> And Enoch walked with God: and he *was* not; for God took him.

Enoch had a walk with God that might be described in Zechariah 3. The Jews have rebuilt the temple. The high priest is about to be ordained.

**Zechariah 3:1-7**

<sup>1</sup> And he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him.

<sup>2</sup> And the Lord said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?

<sup>3</sup> Now Joshua was clothed with filthy garments, and stood before the angel.

<sup>4</sup> And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.

<sup>5</sup> And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by.

<sup>6</sup> And the angel of the LORD protested unto [charged] Joshua, saying,

<sup>7</sup> Thus saith the LORD of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by.

**Brim Note:** "I will give you walks to walk among those that stand by." It was a walk on another dimension.

The New Testament speaks of Enoch.

**Jude 14** And **Enoch** also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,

**Heb. 11:5** 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.

**Rom. 10:17** So then faith *cometh* by hearing, and hearing by the word of God.

The next name in the lineage of Christ is Methuselah.

Methuselah = From two Hebrew root words: *muth*, meaning “death” and *shalach*, which means “to bring.” So, Methuselah means “his death shall bring *it*.” His name was prophetic. After his death, the Flood came. The fact that he lived longer than any other man shows God’s mercy.

**Gen. 5:25** And **Methuselah** lived an hundred eighty and seven years, and begat Lamech:

**Gen. 5:26** And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters:

**Gen. 5:27** And all the days of Methuselah were nine hundred sixty and nine years: and he died.

**Gen. 5:28** And **Lamech** lived an hundred eighty and two years, and begat a son:

**Gen. 5:29** 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.

**Gen. 5:30** And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters:

**Gen. 5:31** And all the days of Lamech were seven hundred seventy and seven years: and he died.

**Gen. 5:32** And **Noah** was five hundred years old: and Noah begat Shem, Ham, and Japheth.

Their birth was actually: first, Japheth; then Ham: and finally, Shem. But Shem will be the line through which the Hebrews come.

Noah = From the Hebrew word *nacham*, which means “rest, comfort, consolation.”

**VIDEO SESSION 13 CONTINUES INTO NEXT LESSON**

# BEREISHIT: IN THE BEGINNING

## LESSON 8

### Genesis 6 - 9: Parashat Noah

VIDEO SESSION 13 IS CONTINUED IN THIS LESSON

We have seen from Appendix 25 *The Companion Bible* that the eruption of the Nephilim and great wickedness necessitated Noah's flood.

#### Genesis 6

**Gen. 6:1** And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,

**Gen. 6:2** That the sons of God saw the daughters of men that they *were* fair; and they took them wives of all which they chose.

**Gen. 6:3** And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.

**Gen. 6:4** There were giants [*nephilim*] 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.

**Gen. 6:4** 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.



Appendix 13: Companion Bible Appendix 25

**Gen. 6:5** And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

**Gen. 6:6** And it repented the LORD that he had made man on the earth, and it grieved him at his heart.

**Gen. 6:7** And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

**Gen. 6:8** But Noah found grace in the eyes of the Lord.

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## Genesis 6

**Gen. 6:1** And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,

**Gen. 6:2** That the sons of God saw the daughters of men that they *were* fair; and they took them wives of all which they chose.

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**Gen. 6:4** There were giants [*nephilim*] 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.

**Gen. 6:5** And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

**Gen. 6:6** And it repented the LORD that he had made man on the earth, and it grieved him at his heart.

**Gen. 6:7** And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

**Gen. 6:8** But Noah found grace in the eyes of the LORD.

**Rabbeinu Chananel on Genesis 6:4:1**

The Torah informs us here that the people the spies reported seeing during their tour of the land of Canaan (Numbers 13,33) had been quite common in the period before the deluge. The words וגם אחרי כן [and also after that] mean that even after the deluge there continued to be such gigantic specimen of human beings. The verse speaks of different periods, commencing with a reference to the בני האלוהים [sons of God] who took as their wives from the בנות האדם [daughters of men]. These were the people who had originally made a name for themselves due to their size.

**Brim Note:** Love brought the flood. Only one man retained the knowledge of God — Noah. God's judgments are righteous. And necessary. But Noah found grace in the eyes of the Lord (Gen. 6:8).

**Gen. 6:13** ¶ And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.

**Gen. 6:14** Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

**Gen. 6:15** And this *is the fashion* which thou shalt make it *of*: The length of the ark *shall be* three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

#### **Rabbeinu Bahya, Bereshit 6:15:1-2**

“And this is how you shall construct it, etc.” G-d commanded Noach the measurements of the Ark. When one considers the many types of species Noach had been asked to bring into the Ark, these measurements appear to be totally insufficient. In fact, according to the number of species of animals and birds in our world today, even ten times as many Arks of that size would not be able to accommodate them all. There can therefore be no doubt that the entire operation was possible only by means of G-d’s miraculous intervention. G-d demonstrated to Noach and his family that even a physically small space can accommodate a great number of creatures when G-d so decrees it.

#### **Brim Note**

The dimensions of Noah’s ark were, in cubits (1 cubit = 15-22 inches), 300 x 50 x 30. At 18 inches per cubit, that makes the ark 450 feet long x 75 feet wide x 45 feet high.

**Gen. 6:22** Thus did Noah; according to all that God commanded him, so did he.

## **Genesis 7**

**Gen. 7:1** ¶ And the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation.

**Gen. 7:2** Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that *are* not clean by two, the male and his female.

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

**Gen. 7:4** For yet seven days, and I will cause it to rain upon the earth **forty days and forty nights**; and every living substance that I have made will I destroy from off the face of the earth.



**Gen. 7:5** And Noah did according unto all that the LORD commanded him.

### **Sanhedrin 108b**

Rabbi Abbahu says: Noah took onto the ark only from those animals that **came on their own**, as it appeared that they were sent from Heaven, and they were certainly fit for this purpose.

**Gen. 7:11** In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

**Brim Note:** In the time of the outpouring of the former and latter rains together, I believe that the outpouring will be like this from the heavens and from the great fountains within us.

### **James 5:7**

<sup>7</sup> Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

<sup>8</sup> Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

## ***"8" Number of New beginnings***

**Gen. 7:13** In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark.

**1 Pet. 3:20** Which sometime were disobedient, when once the longsuffering of God waited in the days of **Noah**, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

**2 Pet. 2:5** And spared not the old world, but saved **Noah** the eighth *person*, a preacher of righteousness, bringing in the flood upon the world of the ungodly.

## ***"40" Number of Testing***

**Gen. 7:17** And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth.

**Note:** The same waters that destroyed others lifted the ark.

## Genesis 8

**Gen. 8:3** And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated.

**Gen. 8:20** 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.

**Gen. 8:21** And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; 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.

**Gen. 8:22** While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

## Genesis 9

### *God's Plan for Noah's Family*

**Gen. 9:1** And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.

### *The Rainbow: God's Token*

**Gen. 9:11** And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.

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

**Gen. 9:13** I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

**Gen. 9:14** And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:

**Gen. 9:15** And I will remember my covenant, which *is* between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

**Gen. 9:16** And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that *is* upon the earth.

**Gen. 9:17** And God said unto Noah, This *is* the token of the covenant, which I have established between me and all flesh that *is* upon the earth.

**Brim Note:** A token is a sign placed to be seen. God keeps this token ever before Him at His very throne.

**Revelation 4:3**

And he that sat was to look upon like a jasper and a sardine stone: and *there was* a **rainbow** round about the throne, in sight like unto an emerald.

God tells us He is a covenant-keeping God.

**Psalms 105:6-11**

<sup>6</sup> O ye seed of Abraham his servant, ye children of Jacob [the “flesh” children] his chosen.

<sup>7</sup> He is the Lord our God: his judgments are in all the earth.

<sup>8</sup> He hath remembered his covenant for ever, the word which he commanded to a thousand generations.

<sup>9</sup> Which covenant he made with Abraham, and his oath unto Isaac;

<sup>10</sup> And confirmed the same unto Jacob for a law, and to Israel for an **everlasting covenant**:

<sup>11</sup> Saying, Unto thee will I give the land of Canaan, the lot of your inheritance.

**Isaiah 24:4-5**

<sup>4</sup> The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish.

<sup>5</sup> The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the **everlasting covenant**.

This covenant is with Israel for the land. Those who have broken this covenant will be judged.

**Isaiah 24:21-22**

<sup>21</sup> And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth.

<sup>22</sup> And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited.

Kings (rulers) on the Earth who have mistreated Israel will be judged.

**VIDEO SESSION 14 CONTINUES INTO LESSON 9**

# LESSON 9

## ORIGIN OF THE NATIONS

VIDEO SESSION 14 CONTINUES HERE

### Review: The Three Groups of People

**2 Tim. 2:15** Study to shew thyself approved unto God, a workman that needeth not to be ashamed, **rightly dividing the word of truth.**

One way to rightly divide the Word of truth is to know the different people groups that Scriptures can be written about and to.

**1 Cor. 10:32** Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God.

- |    |              |                              |
|----|--------------|------------------------------|
| 1. | The Jews     | God's Chosen Covenant People |
| 2. | The Gentiles | The Nations ( <i>goyim</i> ) |
| 3. | The Church   | The Body of Christ           |

In order of their appearance in Scripture: The Nations (*goyim*), the Jews, the Church

In the TaNaKH (Old Testament) there were ONLY TWO GROUPS:

### The Nations (Hebrew *Goyim*)

Nation	Goy	גוי
Nations	Goyim	גוים

**Gen. 9:1** And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.

The root meaning of the word translated "blessing" is "increase." The meaning of "cursing" is "decrease."

### Psalm 115:13-15

<sup>13</sup> He will bless them that fear the LORD, both small and great.

<sup>14</sup> The LORD shall increase you more and more, you and your children.

<sup>15</sup> Ye are blessed of the LORD which made heaven and earth.

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**1 Corinthians 10:32**

Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God.

I remember hearing the Lord tell me: "If you will remember this passage of Scripture, it will keep your end-time doctrine straight."

The New Testament letters are for the Church.

**Genesis 9:1**

And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.

**The Seventy Nations**

This is the first place where the nations are mentioned.

**Genesis 10:1**

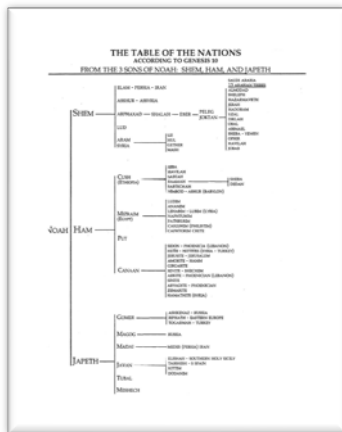
Now these are the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood.

Shem = Name

Ham = Warm/Hot

Japheth = Beautiful or Enlarged (not sure)

The birth order is Japheth, Ham and Shem.



Appendix 14: Table of Nations

The most common system for listing the nations:

14 nations to Japheth;

30 to Ham; and

26 to Shem, totaling 70.

Shem, Ham, and Japheth themselves are omitted, as are the Philistines who, are designated as a mixed race (verse 14).

The seventy bullocks sacrificed on the Feast of Tabernacles were offered to atone for the seventy nations.

God wants all nations to rise to their greatest spiritual potential.

**Brim Note:** The blessing of the nations is tied up in their blessing of Israel (Genesis 12:3).

**Genesis 12:3**

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.

### ***The Line of Japheth (14 Nations)***

#### **Genesis 10:2-4**

<sup>2</sup> The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

<sup>3</sup> And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah.

<sup>4</sup> And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.

#### **Genesis 9:27 Complete Jewish Bible (CJB)**

May God enlarge Yefet; he will live in the tents of Shem, but Kena'an will be their servant.

Bekhor Shor comments that Yefet (Japheth) will "expand his borders" and will "inherit many countries."

#### **Goyim: First Use**

#### **Genesis 10:5**

By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.

### ***The Line of Ham (30 Nations)***

#### **Genesis 10:6-20**

<sup>6</sup> And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan.

<sup>7</sup> And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtechah: and the sons of Raamah; Sheba, and Dedan.

<sup>8</sup> And Cush begat Nimrod: he began to be a mighty one in the earth.

<sup>9</sup> He was a mighty hunter before the Lord: wherefore it is said, Even as Nimrod the mighty hunter before the Lord.

<sup>10</sup> And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

<sup>11</sup> Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah,

<sup>12</sup> And Resen between Nineveh and Calah: the same is a great city.

<sup>13</sup> And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,

<sup>14</sup> And Pathrusim, and Casluhim, (out of whom came Philistim,) and Caphtorim.

<sup>15</sup> And Canaan begat Sidon his first born, and Heth,

<sup>16</sup> And the Jebusite, and the Amorite, and the Girgasite,

<sup>17</sup> And the Hivite, and the Arkite, and the Sinite,

<sup>18</sup> And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad.

<sup>19</sup> 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.

<sup>20</sup> These are the sons of Ham, after their families, after their tongues, in their countries, and in their nations.

Mitzraim = Egypt

Zidon = Capital of ancient Phoenicia. (Lebanon)

According to the *Midrash*, Shinar and Babylon are synonymous.

### ***The Line of Shem (26 Nations)***

#### **Genesis 10:21-31**

<sup>21</sup> Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were children born.

<sup>22</sup> The children of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram.

<sup>23</sup> And the children of Aram; Uz, and Hul, and Gether, and Mash.

<sup>24</sup> And Arphaxad begat Salah; and Salah begat Eber.

<sup>25</sup> 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.

<sup>26</sup> And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,

<sup>27</sup> And Hadoram, and Uzal, and Diklah,

<sup>28</sup> And Obal, and Abimael, and Sheba,

<sup>29</sup> And Ophir, and Havilah, and Jobab: all these were the sons of Joktan.

<sup>30</sup> And their dwelling was from Mesha, as thou goest unto Sephar a mount of the east.

<sup>31</sup> These are the sons of Shem, after their families, after their tongues, in their lands, after their nations.

#### **Targum Jonathan on Genesis 10:21**

And to Shem also was born a son. He is the father of all the sons of the Hebrews, the brother of Japheth, great in the fear of the Lord.

Elam: Present-day Iran

Asshur: Assyria

Arpachshad: the Chaldeans. Abraham was born in Ur of the Chaldees.

Aram: the Arameans lived mainly in the region of Syria.

Eber: considered righteous. With Shem, started a school of study (yeshiva).

Note: Eber can be pronounced E-ver. Hence: Evrit the name of the Hebrew language.

## ***The Nations Divided***

### **Genesis 10:32**

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.

## **The Nations Rebel Against God**

### ***God's Will***

#### **Genesis 9:1**

And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.

### ***Rebellion***

#### **Genesis 11:1-9**

And the whole earth was of one language, and of one speech.

<sup>2</sup> 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.

<sup>3</sup> 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.

<sup>4</sup> 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.

<sup>5</sup> And the Lord came down to see the city and the tower, which the children of men builded.

<sup>6</sup> 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.

<sup>7</sup> Go to, let us go down, and there confound their language, that they may not understand one another's speech.

<sup>8</sup> So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city.

<sup>9</sup> Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth.

The year is 1996, 340 years after the Flood (*Seder Olam*).

Shinar and Babylon are synonymous terms (Genesis 10:10).



***Nimrod led rebellion.***

**Genesis 10:8-9**

<sup>8</sup> And Cush begat Nimrod: he began to be a mighty one in the earth.

<sup>9</sup> He was a mighty hunter before the Lord: wherefore it is said, Even as Nimrod the mighty hunter before the Lord.

**Rashi on Genesis 10:8-9 (speaking of Nimrod)**

TO BE A MIGHTY ONE — Mighty in causing the whole world to rebel against the Holy One, blessed be He, by the plan he devised for the generation that witnessed the separation of the races to build the Tower of Babel (Genesis Rabbah 23:7).

A MIGHTY HUNTER — He ensnared the minds of people by his words, misleading them to rebel against the Omnipresent (Genesis Rabbah 37:2).

**Jer. 5:26** For among my people are found wicked *men*: they lay wait, as he that setteth snares; they set a trap, they catch men.

**Bullinger Note: *The Companion Bible Appendix 28***

Josephus (*Ant. Jud. i.c.4.2.*) says: “Nimrod persuaded mankind not to ascribe their happiness to God, but to think that his own excellency was the source of it. And he soon changed things into a tyranny, thinking there was no other way to wean men from the fear of God, than by making them rely upon his own power. “

The Targum of Jonathan says: “From the foundation of the world none was ever found like Nimrod, powerful in hunting, and in rebellions against the Lord.”

The Jerusalem Targum says: “He was powerful in hunting and in wickedness before the Lord, for he was a hunter of the sons of men, and he said to them, ‘Depart from the judgment of the Lord, and adhere to the judgment of Nimrod!’ Therefore it is said: ‘As Nimrod [is] the strong one, strong in hunting, and in wickedness before the Lord’”

The Chaldee paraphrase of 1 Chron. 1:10 says: “Cush begat Nimrod, who began to prevail in wickedness, for he shed innocent blood, and rebelled against Jehovah.”

Nimrod was the founder of Babylon, which partook of his character as being the great antagonist of God’s Truth and God’s People.

We cannot fail to see, in Nimrod, Satan’s first attempt to raise up a human universal ruler of men. There have been many subsequent attempts, such as Nebuchadnezzar, Alexander, Napoleon, and others. He will finally succeed in the person of the Antichrist.

***God confused language***

**Genesis 11:9 Complete Jewish Bible**

For this reason it is called **Bavel** [confusion] — because there *Adonai* confused the language of the whole earth, and from there *Adonai* scattered them all over the earth.

The place was called Babel (the actual transliteration would be Bavel). Genesis 11:9 says it was called Bavel (בָּבֶל) because God confused (בָּלַל = *balal*) their language.

This was the beginning of “The Babylonian System” in the Earth. Kenneth Copeland defined The Babylonian System as “man trying to meet his own needs without God.

**VIDEO SESSION 15 CONTINUES IN LESSON 9 SUPPLEMENT**



# LESSON 9 SUPPLEMENT

## GOYIM

גוים Goyim Nations

גוי Goy

First Mention: Genesis 10

### Judgment of:

**Jer. 25:12** And it shall come to pass, when seventy years are accomplished, *that* I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.

**Jer. 25:13** And I will bring upon that land all my words which I have pronounced against it, *even* all that is written in this book, which Jeremiah hath prophesied against all the nations.

**Jer. 25:14** For many nations and **great kings shall serve themselves of them also**; and **I will recompense them according to their deeds**, and according to the works of their own hands.

Jeremiah skips from speaking of the king of Babylon to prophesying that many nations will abuse and mistreat the nation of Israel.

**Jer. 25:15** For thus saith the LORD God of Israel unto me; Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it.

In the Bible there are cups of judgment.

**Jer. 25:16** And they shall drink, and be moved, and be mad, because of the sword that I will send among them.

**Jer. 25:17** Then took I the cup at the LORD's hand, and made all the nations to drink, unto whom the LORD had sent me:

**Jer. 25:31** A noise shall come *even* to the ends of the earth; for **the LORD hath a controversy with the nations**, he will plead with all flesh; he will give them *that are* wicked to the sword, saith the LORD.

**Jeremiah 25:17-32**

17 Then took I the cup at the LORD'S hand, and made all the nations to drink, unto whom the LORD had sent me:

18 To wit, **Jerusalem**, and the **cities of Judah**, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse; as it is this day;

19 Pharaoh king of **Egypt**, and his servants, and his princes, and all his people;

20 And all the mingled people, and all the kings of the land of **Uz**, and all the kings of the land of the **Philistines**, and **Ashkelon**, and **Azzah**, and **Ekron**, and the remnant of **Ashdod**,

21 **Edom**, and **Moab**, and the children of **Ammon**,

22 And all the kings of **Tyrus**, and all the kings of **Zidon**, and the kings of **the isles which are beyond the sea**,

23 **Dedan**, and **Tema**, and **Buz**, and **all that are in the utmost corners**,

24 And all the kings of **Arabia**, and all the kings of the **mingled people** that dwell in the desert,

25 And all the kings of **Zimri**, and all the kings of **Elam**, and all the kings of the **Medes**,

26 And all the **kings of the north**, far and near, one with another, and **all the kingdoms of the world**, which are upon the face of the earth: and the king of **Sheshach** [another name for Babylon] shall drink after them.

27 Therefore thou shalt say unto them, Thus saith the LORD of hosts, the God of Israel; Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you.

28 And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the LORD of hosts; Ye shall certainly drink.

29 For, lo, I begin to bring evil on the city which is called by my name, and **should ye be utterly unpunished**? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the LORD of hosts.

30 Therefore prophesy thou against them all these words, and say unto them, The LORD shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth.

<sup>31</sup> A noise shall come even to the ends of the earth; for the LORD hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the LORD.

<sup>32</sup> Thus saith the LORD of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth.

## Jesus and the Judgment of the Nations

**Matt. 25:31** When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

**Matt. 25:32** And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats.

United Nations Security Council Resolution 2334 was adopted December 23, 2016. The resolution declared that Israel's building of settlements in "Palestinian territories occupied since 1967" is a "flagrant violation" of international law and has "no legal validity." The resolution called for Israel to cease its settlement activity and accept its status as an "occupying power." The United States, a permanent member of the UN Security Council, abstained.

**VIDEO SESSION 15 ENDS HERE**

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## SESSIION 16 STARTS HERE

### **Genesis 12:1-3**

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:

<sup>2</sup> 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:

<sup>3</sup> 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.

God loves the nations. His plan was to bring into being a way for the nations to be saved and reconciled to himself. He wanted to bring in a nation that would reveal God to them.

### **Deuteronomy 32:8-10**

<sup>8</sup> When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.

<sup>9</sup> For the LORD'S portion is his people; Jacob is the lot of his inheritance.

<sup>10</sup> He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye.

### ***Nations Will Be Judged***

Nations will be judged as nations for how they treat the nation (Israel) God chose to be the "apple of His eye." See minibook "Judgment of the Nations for How They Treat Israel."

### **Matthew 25:31-34**

<sup>31</sup> When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

<sup>32</sup> And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

<sup>33</sup> And he shall set the sheep on his right hand, but the goats on the left.

<sup>34</sup> Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

This is a works judgment. There is no mention of a resurrection in this passage. These are the people who are on the Earth when Jesus returns and puts His feet on the Earth. The Church, the *ekklēsia*, is gone.

**Zechariah 14:3-4, 9**

<sup>3</sup> Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.

<sup>4</sup> 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.

<sup>9</sup> And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one.

**Zechariah 12:9-10**

<sup>9</sup> And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem.

<sup>10</sup> And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

**Zechariah 13:1**

In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.

This is when the Jews recognize Jesus.

**Matthew 25:32-40**

<sup>32</sup> And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

<sup>33</sup> And he shall set the sheep on his right hand, but the goats on the left.

<sup>34</sup> Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

<sup>35</sup> For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

<sup>36</sup> Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

<sup>37</sup> Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?

<sup>38</sup> When saw we thee a stranger, and took thee in? or naked, and clothed thee?

<sup>39</sup> Or when saw we thee sick, or in prison, and came unto thee?



<sup>40</sup> And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

**Micah 5:2-3**

<sup>2</sup> But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.

<sup>3</sup> Therefore will he give them up, until the time that she which travaileth hath brought forth: then the remnant of **his brethren** shall return unto the children of Israel.

**Matthew 25:41-46**

<sup>41</sup> Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

<sup>42</sup> For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

<sup>43</sup> I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

<sup>44</sup> Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

<sup>45</sup> Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

<sup>46</sup> And these shall go away into everlasting punishment: but the righteous into life eternal.

**Jeremiah 30:1-4, 16, 20-24**

The word that came to Jeremiah from the LORD, saying,

<sup>2</sup> Thus speaketh the LORD God of Israel, saying, Write thee all the words that I have spoken unto thee in a book.

<sup>3</sup> For, lo, the days come, saith the LORD, that I will bring again the captivity of my people Israel and Judah, saith the LORD: and I will cause them to return to the land that I gave to their fathers, and they shall possess it.

<sup>4</sup> And these are the words that the LORD spake concerning Israel and concerning Judah.

<sup>16</sup> Therefore all they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey.

<sup>20</sup> Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them.

<sup>21</sup> And their nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near,

and he shall approach unto me: for who is this that engaged his heart to approach unto me? saith the Lord.

<sup>22</sup> And ye shall be my people, and I will be your God.

<sup>23</sup> Behold, the whirlwind of the Lord goeth forth with fury, a continuing whirlwind: it shall fall with pain upon the head of the wicked.

<sup>24</sup> The fierce anger of the LORD shall not return, until he hath done it, and until he have performed the intents of his heart: in the latter days ye shall consider it.

**Jeremiah 31:10, 35-37, 40**

<sup>10</sup> Hear the word of the LORD, O ye nations, and declare it in the isles afar off, and say, **He that scattered Israel will gather him, and keep him,** as a shepherd doth his flock.

<sup>35</sup> Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is his name:

<sup>36</sup> If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me for ever.

<sup>37</sup> Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD.

<sup>40</sup> And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, shall be holy unto the LORD; **it shall not be plucked up, nor thrown down any more for ever.**

**VIDEO SESSION 16 ENDS HERE**

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# Bereishit

## The World That Then Was

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Truth: EMeT

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appendixes







From  
**THE SECRET OF HEBREW WORDS**

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אֵמֶת

EMeT

TRUTH

Truth requires for its essence the first letter א (alef), the “One” standing for the Almighty. Remove the initial letter in אֵמֶת (EMeT) and all that remains is מֵת (MT)\*.

Without God there can be no truth. In its place only death and destruction remain.

\*Brim Note: the word מֵת (MT) means “death” “died.”

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From  
**HOW THE HEBREW LANGUAGE GREW**

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**Chapter 3**  
**The Hebrew Root has Three Consonants—usually**

We now come to the central theme of all word building in Hebrew; it is the central rhythm of the whole, vast, far-flung structure of the Hebrew language.

This is it:

Practically all words in Hebrew go back to a root—and this root must have in it three consonants. You can do anything you want to the root: you can use it in any verb form or tense, you can turn it into any one of ten or twenty or more nouns. You can make it an adjective, adverb, preposition, or what you will.... *No matter what you do you will always see staring you in the face the three consonants of the root. You can never escape them.*

And equally important:

No matter what you do with the root, no matter into what word you turn it—that word must carry in it something of the meaning of the root. This is the irresistible logic of all word-building in Hebrew. It is by far the most important and most fundamental law of the Hebrew language.

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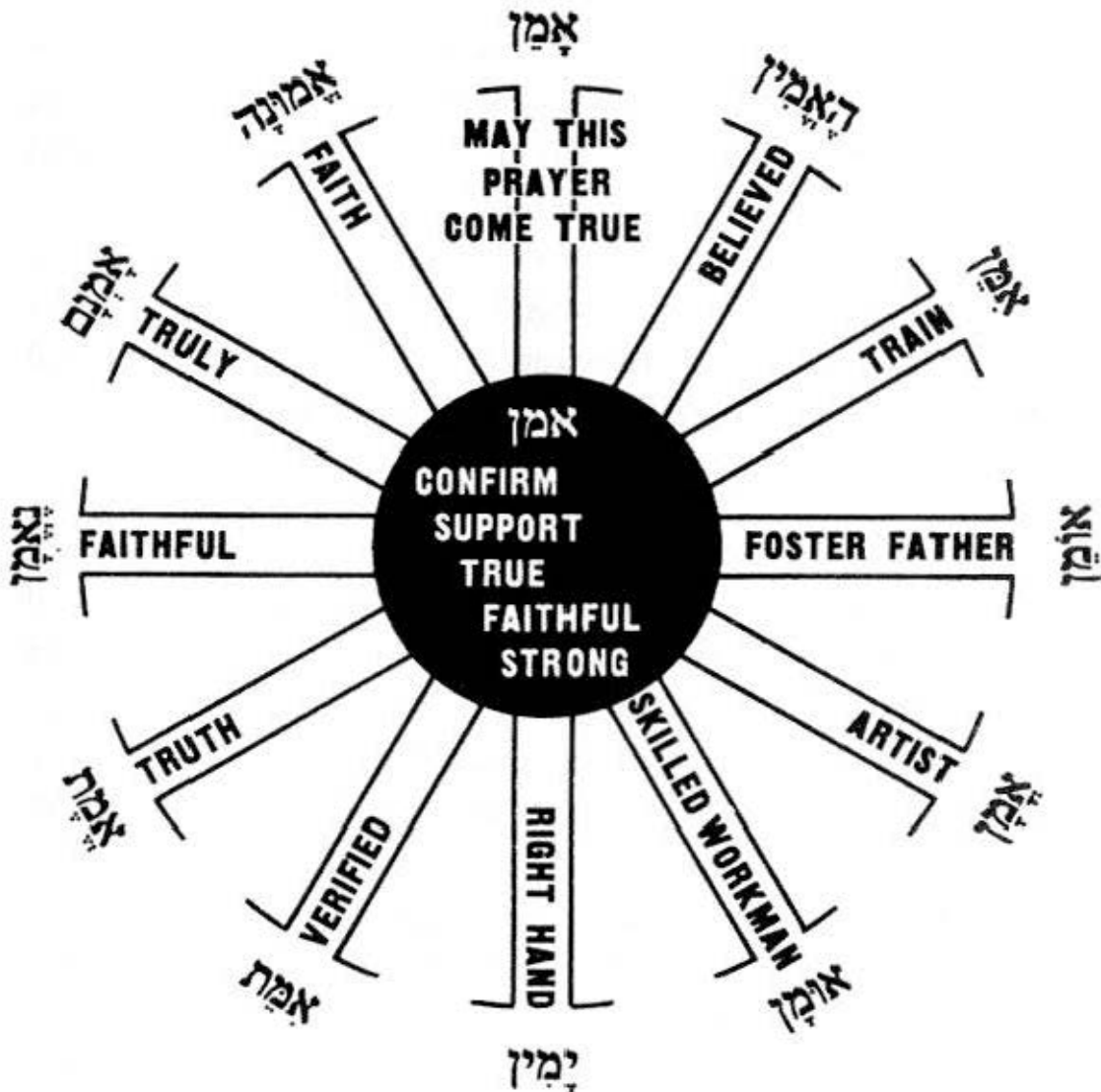
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From  
**HOW THE HEBREW LANGUAGE GREW**

by Edward Horowitz  
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**The Amen Wheel**

The following chart illustrates how the three-letter root אמן (amen) serves as the hub of a family of words (pictured as spokes on a wheel). All words in the אמן family have the root meaning confirm, support, true, faithful, or strong.



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From  
**HOW THE HEBREW LANGUAGE GREW**

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Chapter 4  
 Some Interesting Hebrew Roots  
**שְׁלֵם—BE WHOLE, COMPLETE**

It probably never occurred to you and it may faintly amuse you to know that when someone says to you inquiringly “שְׁלֵם לָּךְ”—he is actually asking you whether you are whole, complete, in one piece. They want assurance that no part of you—fingers, toes, legs, arms, etc.—is missing or broken. The root meaning of our familiar greeting word שְׁלֵם is שְׁלֵם whole, complete. If you’re whole, you’re probably well and at peace.

הִשְׁתַּלֵּם — the reflexive, means to perfect oneself.

שָׁלַם — to pay for something, carries the meaning, to restore or make whole again. By paying a person for what you took from him you fill the gap you created in his possessions when you first took it.

שְׁלֵמוֹת — entirety

תְּשֻׁלָּם — payment; שְׁלֵמוֹן — payment, may mean “bribe.”

הִשְׁלִים — the hifil causative pattern could mean either “made peace” or “made whole,” the word going back to either שְׁלֵם or שָׁלַם.

It is interesting to note that the English greeting “Hail” has the same meaning as שְׁלֵם, namely “being whole.” When someone says, “Hail,” he is wishing that you are whole. “Hale” in the expression “hale and hearty” is from the same word as “hail.” The Hebrew word שְׁלֵם has given rise to a number of English words. There is Salem, a town in Massachusetts. “Salaam” is the cry of greeting spoken to a ruler or prince; it is usually accompanied by deep bows. Scholars say the English word of farewell “so-long” comes from “salaam.”

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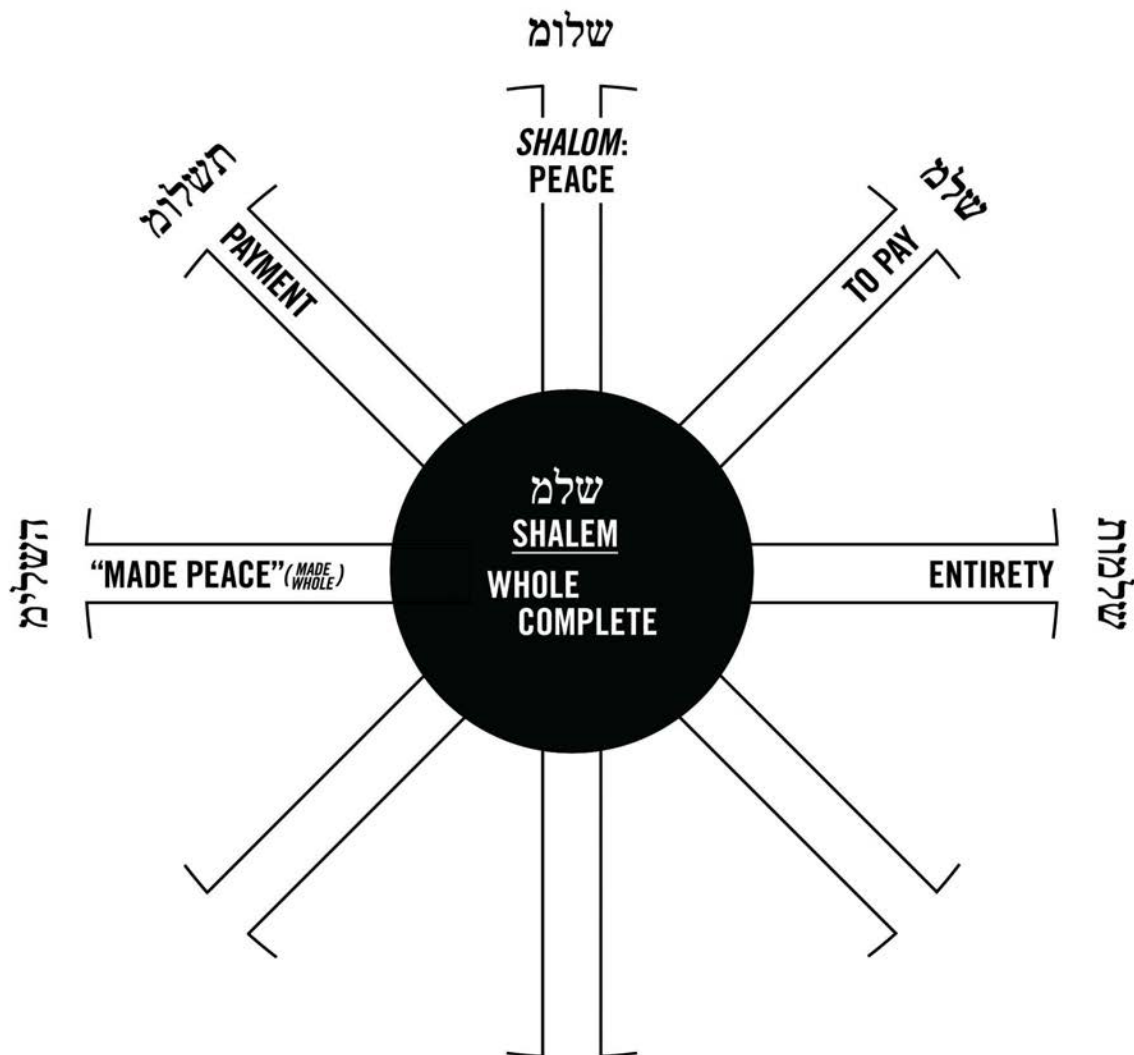
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From  
**SHALOM: THE PEACE THAT COMES  
 FROM BEING WHOLE**

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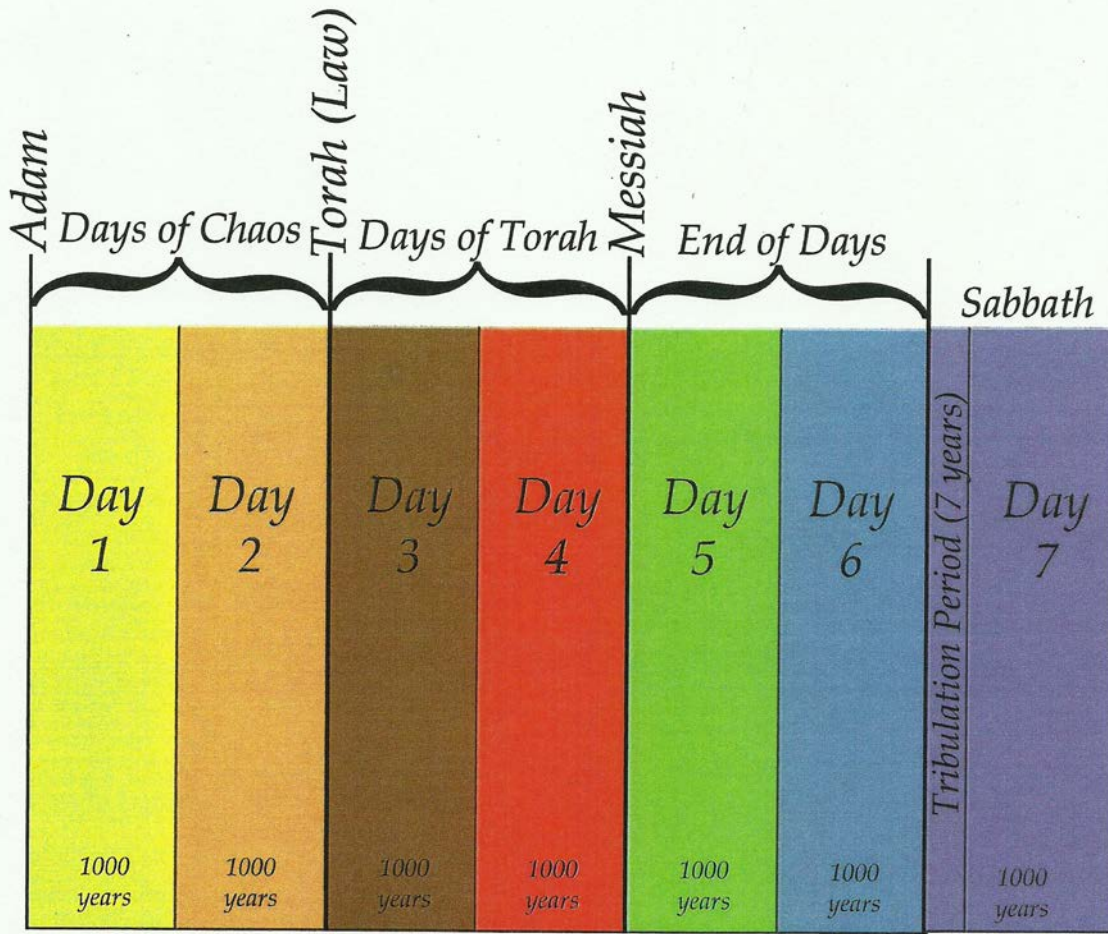
THE SHALOM WHEEL



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THE ° FIRST ° BOOK OF ° MOSES,  
CALLED  
° GENESIS.

A<sub>1</sub> A  
(p. 1)

**1** IN the beginning ° God ° created ° the heaven and the earth.

First Book. For its relation to the other books of the Pentateuch as well as to the Hebrew Canon of O.T., see Ap. 1. Book. See Ap. 47.

B

**2** ° And ° the earth ° was ° without form, and void; and darkness ° was upon the ° face of the deep.

Moses. Ascribed to him, Mark 10. 2-8, &c.; see Ap. 2. Genesis. No part of Hebrew Title, which is simply *B'rēshith*, "in [the] beginning", because the book of all beginnings. Genesis is Greek=generation, creation. For its being complementary to the Apocalypse, see Ap. 3.

A a  
(p. 3)  
4004

And ° the Spirit of God moved upon the ° face of the waters.

**3** And ° God ° said, "Let there ° be light :°" and there ° was light.

**4** And ° God ° saw the light, that *it was* ° good: and ° God ° divided the light from the darkness.

**5** And ° God ° called the light Day, and the darkness He ° called Night. And the ° evening and the morning were the ° first ° day.

**1** "THE WORLD THAT THEN WAS" (2 Pet. 3. 5, 6). See Structure, p. 1. Creation in eternity past, to which all Fossils and "Remains" belong.

God. Heb. *Elohim*, pl. First occurrence connects it with creation, and denotes, by usage, the Creator in relation to His creatures. See Ap. 4. The Heb. accent *Athnach* places the emphasis, and gives pause, on "God" as being Himself the great worker, separating the Worker from His work.

created (sing.). Occurs 6 times in this Introduction. Other acts 46 times. See Ap. 5. Perfection implied. Deut. 32. 4. 2 Sam. 22. 31. Job 38. 7. Ps. 111; 147. 3-5. Prov. 3. 19. Ecc. 3. 11-14. [Even the Greek *Cosmos* = ornament. Ex. 33. 4-6. Isa. 49. 18. Jer. 4. 30. Eze. 7. 20. 1 Pet. 3. 3.]

the heaven and the earth. With Heb. Particle 'eth before each, emphasising the Article "the", and thus distinguishing both from 2. 1. "Heavens" in Heb. always in pl. See note on Deut. 4. 26.

**2-And.** Note the Fig. *Polysyndeton* (Ap. 6), by which, in the 34 verses of this Introduction, each one of 102 separate acts are emphasised; and the important word "God" in v. 1 is carried like a lamp through the whole of this Introduction (1. 1-2. 3).

**was=became.** See Gen. 2. 7; 4. 3; 9. 15; 19. 26. Ex. 32. 1. Deut. 27. 9. 2 Sam. 7. 24, &c. Also rendered *came to pass*, Gen. 4. 14; 22. 1; 23. 1; 27. 1. Josh. 4. 1; 5. 1. 1 Kings 13. 32. Isa. 14. 24, &c. Also rendered *be* (in the sense of *become*), v. 3, &c., and where the verb "to be" is not in italic type. Hence, Ex. 3. 1, kept = *became* keeper, quit = *become* men, &c. See Ap. 7.

**without form = waste.** Heb. *tohū vā bohū*. Fig. *Paronomasia*. Ap. 6. Not created *tohū* (Isa. 45. 18), but became *tohū* (Gen. 1. 2. 2 Pet. 3. 5, 6). "An enemy hath done this" (Matt. 13. 25, 28, 39. Cp. 1 Cor. 14. 33). See Ap. 8. **was.** This is in italic type, because no verb "to be" in Heb. (see Ap. 7). In like manner man became a ruin (Gen. 3. Ps. 14. 1-3; 51. 5; 53. 1-3. Ecc. 7. 20. Rom. 7. 18). **face.** Fig. *Pleonasm*. Ap. 6.

**1.-2-31 (A, p. 1).** "THE HEAVENS AND EARTH WHICH ARE NOW" (*Extended Alternation*).

A	a		-2-5. Darkness and Light. Night and Day	1st Day.	
			b	6-8. Waters. Division between them.	2nd Day.
			c	9-13. Earth. Fruit from it.	3rd Day.
a		14-19. Day and Night. Sun and Moon.	4th Day.		
		b	20-23. Waters. Life from them.	5th Day.	
		c	24-31. Earth. Life from it.	6th Day.	

**-2 the Spirit of God moved** (see Ap. 9) = The beginning of "the heavens and earth which are now" (2 Pet. 3. 7). It is even so in the New Creation. The Spirit moves (John 3. 3-8. Rom. 8. 5, 9, 14. Gal. 4. 29. 2 Cor. 5. 17, 18).

**3 God said** (occurs 10 times in Introduction). This begins each day: 3rd day twice; 6th day four times. The second act is also of God (1 Pet. 1. 23-25). Ap. 5. **be light** = become light (as in v. 2), not the verb "to be". Light not located till 4th day. **was** = became, as in v. 2. It is even so in the New Creation: His Word enters and gives light (Ps. 119. 130. 2 Cor. 4. 6).

**4 saw.** Occurs 7 times in Introduction. Ap. 5. **good** = beautiful (Ecc. 3. 11). **divided.** Occurs twice. Ap. 5. Each day's work called "good", except the 2nd, because nothing created on that day: only division made.

**5 called.** Occurs 5 times. Ap. 5. **evening . . . morning.** Fig. *Synecdoche* (of the Part), Ap. 6. Put for a full day. The beginning and end of anything is put for the whole of it. Cp. Ecc. 3. 11; 10. 13; 11. 6. Ps. 92. 2. Isa. 41. 4; 44. 6; 48. 12. Rev. 1. 8, 11, 17; 2. 8; 21. 6; 22. 13. **first.** For spiritual significance see Ap. 10. **first day** = day one. The word "day" may refer to a prolonged period when used without any qualifying words. But when qualified with a numeral (cardinal or ordinal) it is defined and limited by it to a day of 24 hours. It is further limited here by its boundaries "evening and morning", as well as by the 7th day. Cp. Ex. 20. 9, 11. See Ap. 11. **6 firmament** = expanse. Something spread out.

**7 made.** Occurs 7 times. Ap. 5. **8 Heaven** = Heb. high, lofty.



2. 21.	II. PETER.	3. 9.	
<p>21 For it had been better for them °not to have °known the way of °righteousness, than, after they have °known it, to °turn °from the holy commandment °delivered °unto them.</p> <p>22 But °it is happened °unto them °according to the °true °proverb, "The dog is °turned °to his own °vomit °again"; and the °sow that was °washed °to her °wallowing in the °mire.</p>	<p>21 not. Ap. 105. II. known. Ap. 132. I. iii. turn = turn back. from. Ap. 104. vii. unto = to.</p> <p>22 it is = there hath. according to = the (fulfilment) of. true. Ap. 175. 1. proverb. Gr. <i>paroiimia</i>. See John 10. 6. turned = turned back. to. Ap. 104. ix. 3. vomit. Gr. <i>exerama</i>. Only here. again. Omit. Quoted from Prov. 26. 11. sow. Gr. <i>hus</i>. Only here. washed. Ap. 136. iii. to. Ap. 104. vi. wallowing. Gr. <i>kulisma</i>. Only here. Cp. Mark 9. 20. mire. Gr. <i>borboros</i>. Only here.</p>		
<p><b>C A</b> 3 This °second epistle, °beloved, I now write °unto you; °in both °which I °stir up your °pure °minds °by way of °remembrance;</p>	<p>3. 1. second. This shows that the epistle is addressed to the same readers as is the first. beloved. Ap. 135. III. unto = to. in. Ap. 104. viii. which. Pl. Hence the insertion of <i>both</i>. stir up. Ap. 178. I. 5. See 1. 13. pure. See Phil. 1. 10 (sincere). minds = mind. by way of = in, as above. remembrance. See 1. 13.</p>		
<p><b>B</b> 2 °That ye may °be mindful of the °words which were spoken before °by the holy °prophets, and of the commandment of °us the °apostles of the °Lord and Saviour:</p>	<p>2 That ye may = To. be mindful. See 2 Tim. 1. 4. words. Gr. <i>rhēma</i>. See Mark 9. 32. by. Ap. 104. xviii. 1. prophets. Ap. 189. us the. The texts read "your". apostles. Ap. 189. Lord. Ap. 98. VI. i. β. 2. A.</p>		
<p><b>C N</b> 3 °Knowing this first, that there shall come °in the °last days °scoffers, °walking °after their own lusts,</p>	<p>3 Knowing. Ap. 132. I. ii. in. Ap. 104. ix. 1. last days. See Acts 2. 17. 2 Tim. 3. 1. scoffers = mockers. Gr. <i>empaiktēs</i>. Only here and Jude 18. walking. All the texts add after walking, "in (Ap. 104. viii) mockery". Gr. <i>empaigonē</i>. Only here. Cp. Heb. 11. 36.</p>		
<p><b>O</b> 4 And saying, "Where is the promise of His °coming?"</p>	<p>4 coming. See Matt. 24. 3. since = from (Ap. 104. iv) the (day). fell asleep. Ap. 171. 2. continue. Gr. <i>diamenō</i>. See Gal. 2. 5. from. Ap. 104. iv.</p>		
<p><b>O</b> for °since the fathers °fell asleep, all things °continue as they were °from the beginning of the creation."</p>			
<p><b>P I</b> 5 For °this they willingly are ignorant of,</p>	<p>5 For this, &amp;c. Lit. this is hid from (Gr. <i>lanthanō</i>. See Acts 26. 26) them willing (Ap. 102. 1) it. word. Ap. 121. 10. God. Ap. 98. I. i. 1. heavens. Pl. See Matt. 6. 9, 10. of old. Gr. <i>ekpalai</i>. See 2. 3. earth. Ap. 129. 4. standing = consisting. Gr. <i>sunistēmi</i>. See Col. 1. 17. out of = of. Ap. 104. vii. the. Omit. in = through. Ap. 104. v. 1. The reference is to Pss. 24. 2; 136. 5, 6. Cp. Gen. 1. 6, 7. 6 Whereby = By (Ap. 104. v. 1) which (means). the world, &amp;c. Lit. the then world (Ap. 129. 1). overflowed. Gr. <i>kataklyzō</i>. Only here. Cp. 2. 5. perished. See John 17. 12. 7 kept in store = treasured up. unto = for. against = unto. Ap. 104. vi. the = a. judgment. Ap. 177. 7. perdition. See John 17. 12. ungodly. See 1 Pet. 4. 18. men. Ap. 123. 1. 8 be not, &amp;c. Lit. let not this one thing be hidden (as v. 5) from you. not. Ap. 105. II. with. Ap. 104. xii. 2. LORD. Ap. 98. VI. i. β. 1. B. b. 9 is not slack = does not delay. See 1 Tim. 3. 15. not. Ap. 105. I. concerning. Ap. 17. 5. some men. Ap. 124. 4. count = reckon. Same word "account", v. 15. slackness. Gr. <i>bradutēs</i>. Only here. to us-ward = toward (Ap. 104. vi) us, but the texts read "you" willing. Ap. 102. 3. any. Ap. 123. 3. to. Ap. 104. vi. repentance. Ap. 111. II.</p>		
<p><b>P I</b> 5 For °this they willingly are ignorant of,</p>	<p>5 For °this they willingly are ignorant of,</p>		
<p><b>m</b> that by the °word of °God the °heavens were °of old, and the °earth °standing °out of °the water and °in °the water:</p>	<p>that by the °word of °God the °heavens were °of old, and the °earth °standing °out of °the water and °in °the water:</p>		
<p>6 °Whereby °the world that then was, being °overflowed with water, °perished:</p>	<p>6 °Whereby °the world that then was, being °overflowed with water, °perished:</p>		
<p>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 °judgment and °perdition of °ungodly °men.</p>	<p>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 °judgment and °perdition of °ungodly °men.</p>		
<p><b>l</b> 8 But, °beloved, °be °not ignorant of this one thing,</p>	<p>8 But, °beloved, °be °not ignorant of this one thing,</p>		
<p><b>m</b> that one day is °with the °LORD as a thousand years, and a thousand years as one day.</p>	<p>that one day is °with the °LORD as a thousand years, and a thousand years as one day.</p>		
<p><b>N</b> 9 The °LORD °is °not slack °concerning His promise, as °some men °count °slackness;</p>	<p>9 The °LORD °is °not slack °concerning His promise, as °some men °count °slackness;</p>		
<p><b>O</b> but is longsuffering °to us-ward, °not °willing that °any should °perish, but that all should come °to °repentance.</p>	<p>but is longsuffering °to us-ward, °not °willing that °any should °perish, but that all should come °to °repentance.</p>		
<p><b>3. 3-13 (C, p. 1868). THE WICKED. (Extended Alternation.)</b></p>			
<p><b>C</b>   N   3, 4-. The Coming. Scoffed at.          O   -4. Reason.          P   5-8. Day of judgment.</p>	<p><b>N</b>   9-. The Coming. Delayed.          O   -9. Reason.          P   10-13. Day of the Lord.</p>		
<p><b>3. 5-8 (P, above). DAY OF JUDGMENT. (Alternation.)</b></p>			
<p><b>P</b>   1   5-. Wilful ignorance.          m   -5-7. Past and future judgment.          l   8-. Warning against ignorance.          m   -8. Divine periods.</p>			
<p>after. Ap. 104. x. 2. 4 coming. See Matt. 24. 3. since = from (Ap. 104. iv) the (day). fell asleep. Ap. 171. 2. continue. Gr. <i>diamenō</i>. See Gal. 2. 5. from. Ap. 104. iv.</p>			

3. 10.		II. PETER.	3. 18.
P n	10 But the day of the <sup>8</sup> LORD will come as a thief <sup>o</sup> in the night ;		<b>3. 10-13</b> (P, p. 1868). THE DAY OF THE LORD. (Extended Alternation.)
o	<sup>1</sup> in the which the <sup>5</sup> heavens shall pass away <sup>o</sup> with a great noise, and the <sup>o</sup> elements shall <sup>o</sup> melt <sup>o</sup> with fervent heat, the <sup>5</sup> earth also and the works that are <sup>o</sup> therein shall be <sup>o</sup> burned up.		P n   10-. The Day certain though unexpected. o   -10. Heavens and earth destroyed. p   11-. Dissolved. q   -11. Holiness. n   12-. The Day desired. o   -12. Heavens and earth destroyed. p   13-. Re-Creation. q   -13. Righteousness.
p	11 Seeing then that all these things shall be <sup>o</sup> dissolved,		10 in the night. The texts omit. Cp. 1 Thess. 5, 2, 4.
q	what manner of persons ought ye to <sup>o</sup> be <sup>1</sup> in all holy <sup>o</sup> conversation and <sup>o</sup> godliness,		with a great noise=with a rushing sound. Gr. <i>phoizodon</i> . Only here.
n	12 Looking for and <sup>o</sup> hastening unto the <sup>4</sup> coming of the day of <sup>5</sup> God,		elements. See Gal. 4. 3.
o	<sup>o</sup> wherein the <sup>5</sup> heavens <sup>o</sup> being on fire shall be <sup>11</sup> dissolved, and the <sup>10</sup> elements shall <sup>o</sup> melt <sup>10</sup> with fervent heat?		melt=be dissolved. Gr. <i>luō</i> , to loose. Cp. Ap. 174. 11. with fervent heat=being burnt up. Gr. <i>kausōō</i> . Only here and v. 12.
p	13 Nevertheless we, <sup>o</sup> according to His <sup>o</sup> promise, <sup>12</sup> look for <sup>o</sup> new <sup>5</sup> heavens and a new <sup>5</sup> earth,		therein=in (Ap. 104. viii) it. burned up. See 1 Cor. 3. 15.
q	<sup>o</sup> wherein <sup>o</sup> dwelleth <sup>o</sup> righteousness.		11 dissolved. See "melt", v. 10. be. See Luke 9. 48.
B Q r	14 Wherefore, <sup>1</sup> beloved,		conversation. See 1 Pet. 1. 15. godliness. See 1 Tim. 2. 2.
s	seeing that ye <sup>12</sup> look for <sup>o</sup> such things,		12 Looking for. Ap. 133. III. 3. See Luke 3. 15 (be in expectation).
t	<sup>o</sup> be diligent that ye may be found <sup>o</sup> of Him <sup>1</sup> in peace, <sup>o</sup> without spot, and <sup>o</sup> blameless.		hasting unto=hastening. Gr. <i>speudō</i> . Elsewhere intransitive. Luke 19. 5. Acts 22. 18; &c. Man can neither hinder nor advance the kingdom of God. But here the meaning is "Looking for, yes and earnestly looking for, the coming of the day of God".
u	15 And <sup>o</sup> account that the longsuffering of our <sup>2</sup> Lord is salvation ;		wherein=on account of (Ap. 104. v. 2) which (pl.). being on fire. See Eph. 6. 16 (fiery). melt. Gr. <i>tēkomaī</i> . Only here.
R	even as our <sup>1</sup> beloved brother Paul also, <sup>13</sup> according to the wisdom given <sup>1</sup> unto him, <sup>o</sup> hath written <sup>1</sup> unto you ;		13 according to. Ap. 104. x. 2. promise. See 1. 4. Is. 65. 17; 66. 22. new. Gr. <i>kainos</i> . See Matt. 9. 17. wherein=in (Ap. 104. viii) which. dwelleth. See Acts 2. 5. righteousness. Ap. 191. 3.
Q	16 As <sup>o</sup> also <sup>1</sup> in all his epistles, <sup>o</sup> speaking <sup>1</sup> in them <sup>o</sup> of these things ; <sup>1</sup> in which are <sup>o</sup> some things <sup>o</sup> hard to be understood, which they that are <sup>o</sup> unlearned and <sup>o</sup> unstable <sup>o</sup> wrest, as they <sup>do</sup> <sup>o</sup> also the other Scriptures, <sup>o</sup> unto their own <sup>o</sup> destruction.		<b>3. 14-18-</b> (B, p. 1868). EXHORTATION. (Introversion and Extended Alternation.)
Q r	17 ¶ therefore, <sup>1</sup> beloved,		B Q r   14-. Address.
s	seeing ye <sup>o</sup> know these things before,		s   -14-. Reason.
t	<sup>o</sup> beware lest ye also, being <sup>o</sup> led away with the error of the <sup>o</sup> wicked, <sup>o</sup> fall from your own <sup>o</sup> steadfastness.		t   -14. Warning as to conduct. u   15-. The Lord's longsuffering. R   -15, 16. Confirmation by Paul.
u	18 But grow <sup>1</sup> in <sup>o</sup> grace, and in the <sup>o</sup> knowledge of our <sup>2</sup> Lord and Saviour <sup>o</sup> Jesus Christ.		Q r   17-. Address.
A	To Him <sup>be</sup> <sup>o</sup> glory both now and <sup>o</sup> for ever. Amen.		s   -17-. Reason. t   -17. Warning as to falling away. u   18-. Knowledge of the Lord.
			14 such=these. be diligent. See 1. 10.
			of. Dat. case. No prep. without spot. See 1 Tim. 6. 14. blameless. Gr. <i>amōmētos</i> . See Phil. 2. 15. 15 hath written=wrote. Some think this refers to the Epistle to the Hebrews. 16 also, &c.=in all his epistles also. speaking. Ap. 121. 7. of. Ap. 104. xiii, 1. some. Ap. 124. 4 (neut.). hard, &c. Gr. <i>dusnoōtos</i> . Only here. unlearned. Gr. <i>amathēs</i> . Only here. Cp. Acts 4. 13. 1 Cor. 14. 16. 2 Tim. 2. 25. unstable. See 2. 14. wrest. Gr. <i>strebloō</i> . Only here and in Sept. of 2 Sam. 22. 27 (m. wrestle). It means to strain or twist, and so to torture. Occ. in Apocrypha. also, &c.=the other (Ap. 124. 3) Scriptures also. Note that St. Paul's epistles are called "Scripture". unto. Ap. 104. xv. 3. destruction. Same as "perdition", v. 7. 17 know. . . before. Gr. <i>proginōskō</i> . Ap. 132. I. iv. beware=be on your guard. lest=in order that (Gr. <i>hina</i> ) not (Gr. <i>mē</i> , as in v. 8). led away. Gr. <i>sunapagomai</i> . See Rom. 12. 16. Gal. 2. 13. wicked. See 2. 7. fall. Gr. <i>ekpiptō</i> . Occ. Gal. 5. 4. steadfastness. Gr. <i>stērigmos</i> . Only here. The verb in 1. 12. 18 grace. Ap. 184. I. 1. knowledge. Ap. 132. II. i. Jesus Christ. Ap. 98. XI. glory. See p. 1511. for ever. Ap. 151. II. A. ii. 5.



## The Synonymous Words for "World" , "Earth" , etc.

This Is Appendix 129 From The Companion Bible.

There are four Greek words which are thus translated ; and it is important that they should be, in each occurrence, carefully distinguished. They are as follows :-

1. *Kosmos* = the world as created, ordered, and arranged. Hence it is used in the LXX (Septaugint) for the Hebrew word rendered "ornament". See Exodus 33:5,6. Isaiah 49:18. Jeremiah 4:30. Ezekiel 7:20, etc. It denotes' the opposite of what man has called "choas", which God never created. See notes on Isaiah 45:18 and Genesis 1:2: for the Hebrew *bara'* means not only to create, but that what was created was beautiful. The root, meaning to carve, plane, polish, implies both order and beauty. Compare Appendix 146.

2. *aion* = an age, or age-time, the duration of which is indefinite, and may be limited or extended as the context of each occurrence may demand.

The root meaning of *aion* is expressed by the Hebrew '*olam* (see Appendix 151. I.A and II.A) which denotes indefinite, unknown or concealed duration : just as we speak of "the patriarchal age", or "the golden age", etc. Hence, it has come to denote any given period of time, characterized by a special form of Divine administration or dispensation.

In the plural we have the Hebrew '*olamim* and Greek '*aiones* used of ages, or of a succession of age-times, and of an abiding from age to age. From this comes the adjective, *aionios* (Appendix 151. II.B), used of an unrestricted duration, as distinct from a particular or limited age-time. These age-times must be distinct or they could not be added to, or multiplied, as in the expression *aions* of *aions*.

These ages or age-times were all prepared and arranged by God (see Hebrews 1:2; 11:3); and there is a constant distinction in the New Testament between "this age", and the "coming age" (see

Matthew 12:32. Hebrews 1:2. Ephesians 1:21).

"This age" is characterized by such passages as Matthew 13:24-30, 36-43. Mark 4:19; 10:30. Romans 12:2. 1Corinthians 2:8. 2Corinthians 4:4. Galatians 1:4. Ephesians 2:2. (transl. "course"). 2Timothy 4:10. Titus 2:12.

The "coming age" is characterized in such passages as Matthew 13:39,40,49; 24:3; 28:20. Mark 10:30. Luke 18:30; 20:35. 1Corinthians 15:23. Titus 2:13.

The conjunction of these ages is spoken of as the *sunteleia*, marking the end of one age and the beginning of another.

Other indefinite duration are mentioned, but they always refer to some unknown and prolonged continuance, the end of which cannot be seen; such as the end of life (Exodus 21:6). Hence the Hebrew Priesthood was so characterized because its end could not be foreseen (see Exodus 40:15. 1Samuel 1:22. Hebrews 7:12). It is used in the same way in other connections (see Matthew 21:19. John 8:35). For further information see Appendix 151. II.A.

3. *oikoumene* = the world as inhabited. It is from the verb *oikeo* = to dwell. It is used of the habitable world, as distinct from the *kosmos* (number 1 above, which = the world as *created*). Hence, it is used in a more limited and special sense of the Roman Empire, which was then predominant. See Luke 2:1; 4:5; 21:26. It is sometimes put by the Figure of Speech *Metonymy* (of the *Adjunct*), Appendix 6, for the inhabitants (Acts 17:6,31. Hebrews 2:5, etc.).

4. *ge* = land, as distinct from water; or earth as distinct from heaven; or region or territory, used of one special land, or country, as distinct from other countries, in which peoples dwell, each on its own soil.

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## Foundation of the World

This Is Appendix 146 From The Companion Bible.

To arrive at the true meaning of this expression, we must note that there are two words translated "foundation" in the New Testament: (1) *themelios*, and (2) *katabolē*.

The Noun, *themelios*, occurs in Luke 6:48-49, 14:29, Acts 16:26, Romans 15:20, 1Corinthians 3:10-12, Ephesians 2:20, 1Timothy 6:19, 2Timothy 2:19, Hebrews 6:1, 11:10, Revelation 21:14,19. It is never used of the world (*kosmos*) or the earth (*gē*). The corresponding Verb (*themelioō*) occurs in Matthew 7:25, Luke 6:48, Ephesians 3:17, Colossians 1:23, Hebrews 1:10 and 1Peter 5:10. The verb is only once used of the earth (*gē*). Hebrews 1:10.

A comparison of all these passages will show that these are proper and regular terms for the English words "to found", and "foundation".

The Noun, *katabolē*, occurs in Matthew 13:35, 25:34, Luke 11:50, John 17:24, Ephesians 1:4, Hebrews 4:3, 9:26, 11:11, 1Peter 1:20, Revelation 13:8, 17:8 and the corresponding Verb (*kataballō*) occurs in 2Corinthians 4:9, Hebrews 6:1 and Revelation 12:10.

A comparison of all these passages (especially 2Corinthians 4:9 and Revelation 12:10) will show that *kataballō* and *katabolē* are not the proper terms for founding and foundation, but the correct meaning is *casting down*, or *overthrow*.

Consistency, therefore, calls for the same translation in Hebrews 6:1, where, instead of "not laying again", the rendering should be "not casting down". That is to say, the foundation already laid, of repentance, etc., was not to be cast down or overthrown, but was to be *left* and progress made unto the perfection.

Accordingly, the Noun *katabolē*, derived from, and cognate with the Verb, ought to be translated "disruption", or "ruin".

The remarkable thing is that in all occurrences (except Hebrews

11:11) the word is connected with "the world" (Greek *kosmos*. Appendix 129.1), and therefore the expression should be rendered "the disruption (or ruin) of the world", clearly referring to the condition indicated in Genesis 1:2, and described in 2Peter 3:5-6. For the earth was not created *tohu* (Isaiah 45:18) but *became* so, as stated in the Hebrew of Genesis 1:2 and confirmed by 2Peter 3:6, where "the world that then was by the word of God" (Genesis 1:1), perished and "the heavens and the earth which are now, by the same word" were created (Genesis 2:4), and are "kept in store, reserved unto fire against the day of judgment" (2Peter 3:7) which shall usher in the "new heavens and the new earth" of 2Peter 3:13.

"The disruption of the world" is an event forming a great dividing line in the dispensations of the ages. In Genesis 1:1 we have the *founding* of the world (Hebrews 1:10 = themelioō), but in Genesis 1:2 we have its *overthrow*.

This is confirmed by a further remarkable fact, that the phrase, which occurs ten times, is associated with the Preposition *apo* = from (Appendix 104. iv) seven times, and with *pro* = before (Appendix 104. xiv) three times. The former refers to the *kingdom*, and is connected with the "counsels" of God; the latter refers to the *Mystery (or Secret; See Appendix 193)* and is connected with the "purpose" of God (see John 17:24, Ephesians 1:4, 1Peter 1:20).

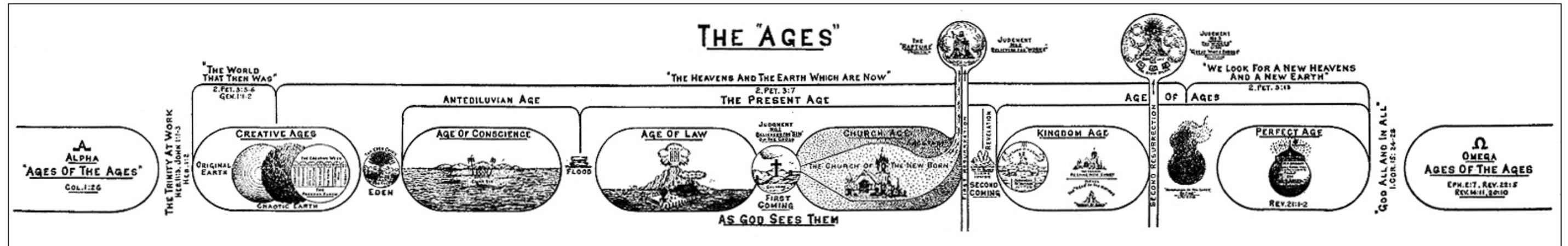
Ample New Testament testimony is thus given to the profoundly significant fact recorded in Genesis 1:2, that "the earth became *tohu* and *bohū* (i.e. waste and desolate); and darkness was on the face of the deep", before the creation of "the heavens and the earth which are now" (2Peter 3:7).

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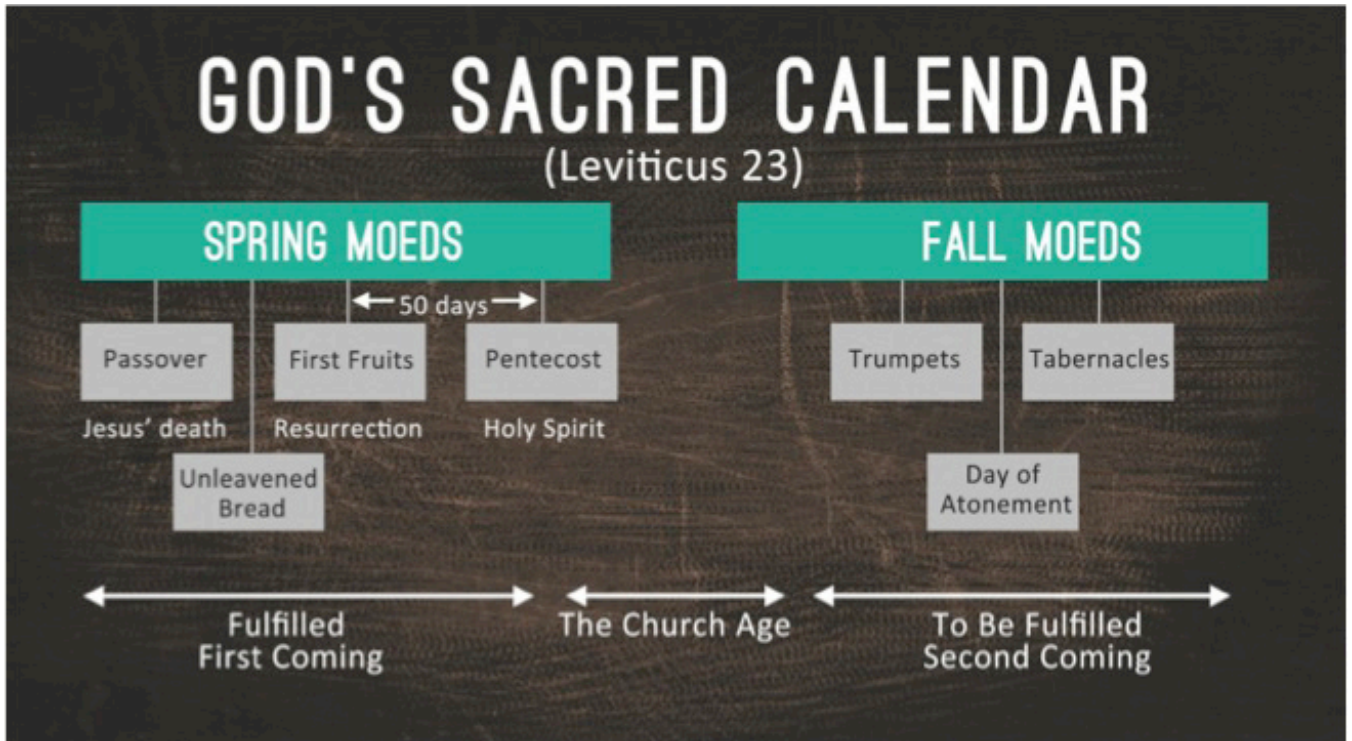






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## The *N<sup>e</sup>philim*, or "Giants" of Genesis 6, etc.

This Is Appendix 25 From The Companion Bible.

The progeny of the fallen angels with the daughters of Adam (see notes on Genesis 6, and [Appendix 23](#) are called in Genesis 6, *N<sup>e</sup>-phil'-im*, which means *fallen ones* (from *naphal, to fall*). What these beings were can be gathered only from Scripture. They were evidently great in size, as well as great in wickedness. They were superhuman, abnormal beings; and their destruction was necessary for the preservation of the human race, and for the faithfulness of Jehovah's Word (Genesis 3:15).

This was why the Flood was brought "upon the world of the ungodly" (2Peter 2:5) as prophesied by Enoch (Jude 14).

But we read of the *N<sup>e</sup>philim* again in Numbers 13:33 : "there we saw the *N<sup>e</sup>philim*, the sons of Anak, which come of the *N<sup>e</sup>philim*". How, it may be asked, could this be, if they were all destroyed in the Flood ? The answer is contained in Genesis 6:4, where we read:

"There were *N<sup>e</sup>philim* in the earth in those days (that is to say, in the days of Noah); 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 [the] mighty men (Hebrew *gibbor*, the heroes) which were of old, men of renown" (literally, *men of the name*, that is to say, who got a name and were renowned for their ungodliness).

So that "after that", that is to say, after the Flood, there was a *second* irruption of these fallen angels, evidently smaller in number and more limited in area, for they were for the most part confined to Canaan, and were in fact known as "the nations of Canaan". It was for the destruction of these, that the sword of Israel was necessary, as the Flood had been before.

As to the date of this second irruption, it was evidently soon after it became known that the seed was to come through Abraham; for, when he came out from Haran (Genesis 12:6) and entered Canaan, the significant fact is stated: "The Canaanite was then (that is to say, *already*) in the land." And in Genesis 14:5 they were already known as "Rephaim" and "Emim", and had established themselves as Ashteroth Karnaim and Shaveh Kiriathaim.

In chapter 15:18-21 they are enumerated and named among

Canaanite Peoples: "Kenites, and the Kenizzites, and the Kadmonites, and the Hittites, and the Perizzites, and the Rephaims, and the Amorites, and the Girgashites, and the Jebusites" (Genesis 15:19-21; compare Exodus 3:8,17, 23:23. Deuteronomy 7; 20:17. Joshua 12:8).

These were to be cut off, and driven out, and utterly destroyed (Deuteronomy 20:17. Joshua 3:10). But Israel failed in this (Joshua 13:13; 15:63; 16:10; 17:18. Judges 1:19,20,28,29,30-36; 2:1-5; 3:1-7); and we know not how many got away to other countries to escape the general destruction. If this were recognized it would go far to solve many problems connected with Anthropology.

As to their other names, they were called *Anakim*, from one Anak which came of the *N<sup>e</sup>philim* (Numbers 13:22,33), and *R<sup>e</sup>phaim*, from Rapha, another notable one among them.

From Deuteronomy 2:10, they were known by some as *Emim*, and *Horim*, and *Zamzummim* (verse 20,21) and *Avim*, etc.

As *R<sup>e</sup>phaim* they were well known, and are often mentioned: but, unfortunately, instead of this, their proper name, being preserved, it is variously translated as "dead", "deceased", or "giants". These *R<sup>e</sup>phaim* are to have no resurrection. This fact is stated in Isaiah 26:14 (where the proper name is rendered "deceased", and verse 19, where it is rendered "the dead").

It is rendered "dead" seven times (Job 26:5. Psalm 88:10. Proverbs 2:18; 9:18; 21:16. Isaiah 14:8; 26:19).

It is rendered "deceased" in Isaiah 26:14.

It is retained as proper name "*R<sup>e</sup>phaim*" ten times (two being in the margin). Genesis 14:5; 15:20. Joshua 12:15 (margin). 2Samuel 5:18,22; 23:13. 1Chronicles 11:15; 14:9; 20:4 (margin). Isaiah 17:5.

In all other places it is rendered "giants", Genesis 6:4, Numbers 23:33, where it is *N<sup>e</sup>philim*; and Job 16:14, where it is *gibbor* (Appendix 14. iv).

By reading all these passages the Bible student may know all that can be known about these beings.

It is certain that the second irruption took place before Genesis 14, for there the *R<sup>e</sup>phaim* were mixed up with the five nations or peoples, which included Sodom and Gomorrha, and were defeated by the four kings under Chedorlaomer. Their principal locality was evidently "Ashtarothe Karnaim"; while the *Emim* were in the plain of Kiriathaim (Genesis 14:5).

*Anak* was a noted descendant of the *N<sup>e</sup>philim*; and *Rapha* was another, giving their names respectively to different clans. Anak's

father was *Arba*, the original builder of Hebron (Genesis 35:27. Joshau 15:13; 21:11); and this Palestine branch of the *Anakim* was not called *Abraham* after him, but *Anakim* after Anak. They were great, mighty, and tall (Deuteronomy 2:10,11,21,22,23; 9:2), evidently inspiring the ten spies with great fear (Numbers 12:33). Og king of Bashan is described in Deuteronomy 3:11).

Their strength is seen in "the giant cities of Bashan" to-day; and we know not how far they may have been utilized by Egypt in the construction of buildings, which is still an unsolved problem.

Arba was rebuilt by the *Khabiri* or confederates seven years before Zoan was built by Egyptian Pharaohs of the nineteenth dynasty. See note on Numbers 13:22.

If these *Nephilim*, and their branch of *Rephaim*, were associated with Egypt, we have an explanation of the problem which has for ages perplexed all engineers, as to how those huge stones and monuments were brought together. Why not in Egypt as well as in "the giant cities of Bashan" which exist, as such, to this day?

Moreover, we have in these mighty men, the "men of renown," the explanation of the origin of the Greek mythology. That mythology was no mere *invention* of the human brain, but it grew out of the traditions, and memories, and legends of the doings of that mighty race of beings; and was gradually evolved out of the "heroes" of Genesis 6:4. The fact that they were supernatural in their origin formed an easy step to their being regarded as the demi-gods of the Greeks.

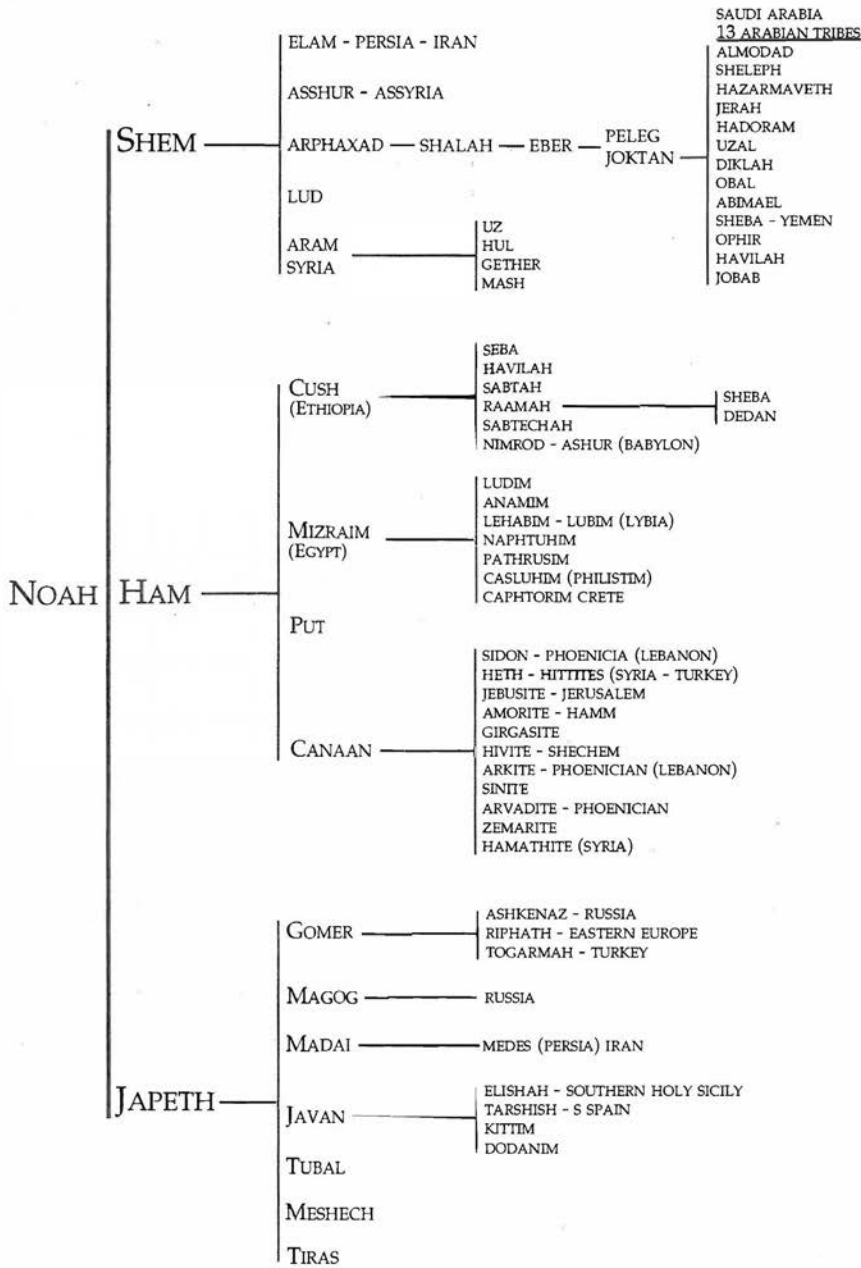
Thus the Babylonian "Creation Tablets", the Egyptian "Book of the dead", the Greek mythology, and heathen Comogonies, which by some are set on an equality with Scripture, or by others adduced in support of it, are all the corruption and perversion of primitive truths, distorted in proportion as their origin was forgotten, and their memories faded away.

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**THE TABLE OF THE NATIONS  
ACCORDING TO GENESIS 10**

FROM THE 3 SONS OF NOAH: SHEM, HAM, AND JAPETH



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# השפה העברית

## The Hebrew Language

A Compilation by  
Dr. Billye Brim





**TEACH YOURSELF THE HEBREW ALPHABET — consonants**

Orthography — few principles:

באבא אבאבא אבאבא  
←

- from right to left.
- round letters — mostly clockwise.
- separate letters — not joined.
- in hebrew writing we use only "script".
- in hebrew there are no letters for vowels.
- You will learn the vocalization system in class.
- "final" letter — at the end of a word only.

SCRIPT FORM	NAME OF LETTER	PRINT FORM	SOUND
	Aleph	א	A . 1
	Bet	ב	B . 2
	Gimel	ג	G . 3
	Dalet	ד	D . 4
	Hay	ה	H . 5
	Vav	ו	V . 6
	Zayin	ז	Z . 7
	Chet	ח	CH . 8
	Tet	ט	T . 9
	Yod	י	Y . 10
	Kaf	כ	K . 11
	Final Kaf	ך	
	Lamed	ל	L . 12



THE HEBREW LANGUAGE COMPILATION

It would be to the advantage of any "beginner" to learn to write the Hebrew Alphabet (script) before starting a course at Ulpan Akiva.

"A LETTER A DAY TAKES YOU A LONG WAY"

	SCRIPT FORM	NAME OF LETTER	PRINT FORM	SOUND
	מ מ	Mem	מ	M .13
	ם ם	Final Mem	ם	
	נ נ	Nun	נ	N .14
	ן ן	Final Nun	ן	
	ס ס	Sameh	ס	S .15
	ע ע	Ayin	ע	A .16
	פ פ	Pay	פ	P .17
	ף ף	Final Pay	ף	
	צ צ	Tzadee	צ	TS .18
	ץ ץ	Final Tzadee	ץ	
	ק ק	Kof	ק	K,Q .19
	ר ר	Resh	ר	R .20
	ש ש	Shin	ש	SH .21
	ת ת	Tav	ת	T .22

THE HEBREW LANGUAGE COMPILATION

**Teach Yourself the Hebrew Alphabet**

\*from right to left

\* separate letters- not joined

\*in Hebrew writing, we use only "script"

	Letter Name	Book Print	Pronunciation	Block	Script	Number Represented
1	Aleph	א	Silent Letter	א	א	1
2	Bet	ב	<b>B</b> as in <b>B</b> all	ב	ב	2
	Vet	ב	<b>V</b> as in <b>V</b> eil	ב	ב	
3	Gimel	ג	<b>G</b> as in <b>G</b> ate	ג	ג	3
4	Dalet	ד	<b>D</b> as in <b>D</b> og	ד	ד	4
5	Heh	ה	<b>H</b> as in <b>H</b> eart	ה	ה	5
6	Vav	ו	<b>V</b> as in <b>V</b> eil	ו	ו	6
7	Zayin	ז	<b>Z</b> as in <b>Z</b> oo	ז	ז	7
8	Chet	ח	<b>CH</b> as in <b>BaCH</b>	ח	ח	8
9	Tet	ט	<b>T</b> as in <b>T</b> oy	ט	ט	9
10	Yod	י	<b>Y</b> as in <b>Y</b> olk	י	י	10
11	Kaf	כ	<b>K</b> as in <b>K</b> ite	כ	כ	20
	Khaf	כ	<b>CH</b> as in <b>BaCH</b>	כ	כ	
	Khaf sofit	ך	<b>CH</b> as in <b>BaCH</b>	ך	ך	
12	Lamed	ל	<b>L</b> as in <b>L</b> eg	ל	ל	30
13	Mem	מ	<b>M</b> as in <b>M</b> ap	מ	מ	40
	Mem sofit	ם	<b>M</b> as in <b>M</b> ap	ם	ם	
14	Nun	נ	<b>N</b> as in <b>N</b> ose	נ	נ	50
	Nun sofit	ן	<b>N</b> as in <b>N</b> ose	ן	ן	
15	Samech	ס	<b>S</b> as in <b>S</b> un	ס	ס	60
16	Ayin	ע	Silent Letter	ע	ע	70
17	Pay	פ	<b>P</b> as in <b>P</b> an	פ	פ	80
	Fay	פ	<b>F</b> as in <b>F</b> lag	פ	פ	
	Fay sofit	ף	<b>F</b> as in <b>F</b> lag	ף	ף	
18	Tsade	צ	<b>TS</b> as in <b>caTS</b>	צ	צ	90
	Tsade sofit	ץ	<b>TS</b> as in <b>caTS</b>	ץ	ץ	
19	Koof	ק	<b>K</b> as in <b>K</b> ite	ק	ק	100
20	Resh	ר	<b>R</b> as in <b>R</b> ouge	ר	ר	200
21	Shin	ש	<b>SH</b> as in <b>SH</b> ip	ש	ש	300
	Sin	ש	<b>S</b> as in <b>S</b> un	ש	ש	
22	Tav	ת	<b>T</b> as in <b>T</b> oy	ת	ת	400

Counting in Hebrew		
1	achat	אחת
2	shtayim	שת"מ
3	shalosh	שלוש
4	arba	ארבא
5	chamesh	חמש
6	shesh	שש
7	sheva	שבא
8	shmoneh	שמונה
9	tesha	תשא
10	eser	אשר

ספר בראשית

THE BOOK OF GENESIS

—CHAPTER 1—

**NASB**

<sup>1</sup> In the beginning God created the heavens and the earth.

<sup>2</sup> The earth was formless and void, and darkness was over the surface of the deep, and the Spirit of God was moving over the surface of the waters.

<sup>3</sup> Then God said, “Let there be light”; and there was light.

<sup>4</sup> God saw that the light was good; and God separated the light from the darkness.

<sup>5</sup> God called the light day, and the darkness He called night. And there was evening and there was morning, one day.

<sup>6</sup> Then God said, “Let there be an expanse in the midst of the waters, and let it separate the waters from the waters.”

<sup>7</sup> God made the expanse, and separated the waters which were below the expanse from the waters which were above the expanse; and it was so.

<sup>8</sup> God called the expanse heaven. And there was evening and there was morning, a second day.

<sup>9</sup> Then God said, “Let the waters below the heavens be gathered into one place, and let the dry land appear”; and it was so.

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת  
הָאָרֶץ:

וְהָאָרֶץ הִיְתָה תֵהוֹ וְנָהוּ וְחָשֶׁךְ עַל־פְּנֵי  
תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמַּיִם:

וַיֹּאמֶר אֱלֹהִים יְהִי אֹר וַיְהִי־אֹר:

וַיַּרְא אֱלֹהִים אֶת־הָאֹר כִּי־טוֹב וַיַּבְדֵּל  
אֱלֹהִים בֵּין הָאֹר וּבֵין הַחָשֶׁךְ:

וַיִּקְרָא אֱלֹהִים לְאֹר יוֹם וְלַחָשֶׁךְ לַיְלָה  
לַיְלָה וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם אֶחָד: פ

וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ בְּתוֹךְ הַמַּיִם וַיְהִי  
מַבְדִּיל בֵּין מַיִם לְמַיִם:

וַיַּעַשׂ אֱלֹהִים אֶת־הַרְקִיעַ וַיַּבְדֵּל בֵּין הַמַּיִם  
אֲשֶׁר מִתַּחַת לַרָקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל  
לַרָקִיעַ וַיְהִי־כֵן:

וַיִּקְרָא אֱלֹהִים לַרָקִיעַ שָׁמַיִם וַיְהִי־עֶרֶב  
וַיְהִי־בֹקֶר יוֹם שֵׁנִי: פ

וַיֹּאמֶר אֱלֹהִים יִקְוּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם  
אֶל־מְקוֹם אֶחָד וַתֵּרָאֵה הַיַּבְשָׁה וַיְהִי־כֵן:

From

# HOW THE HEBREW LANGUAGE GREW

by Edward Horowitz

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## Chapter 3

### The Hebrew Root has Three Consonants—usually

We now come to the central theme of all word building in Hebrew; it is the central rhythm of the whole, vast, far-flung structure of the Hebrew language.

This is it:

Practically all words in Hebrew go back to a root—and this root must have in it three consonants. You can do anything you want to the root: you can use it in any verb form or tense, you can turn it into any one of ten or twenty or more nouns. You can make it an adjective, adverb, preposition, or what you will.... *No matter what you do you will always see staring you in the face the three consonants of the root. You can never escape them.*

And equally important:

No matter what you do with the root, no matter into what word you turn it—that word must carry in it something of the meaning of the root. This is the irresistible logic of all word-building in Hebrew. It is by far the most important and most fundamental law of the Hebrew language.

From

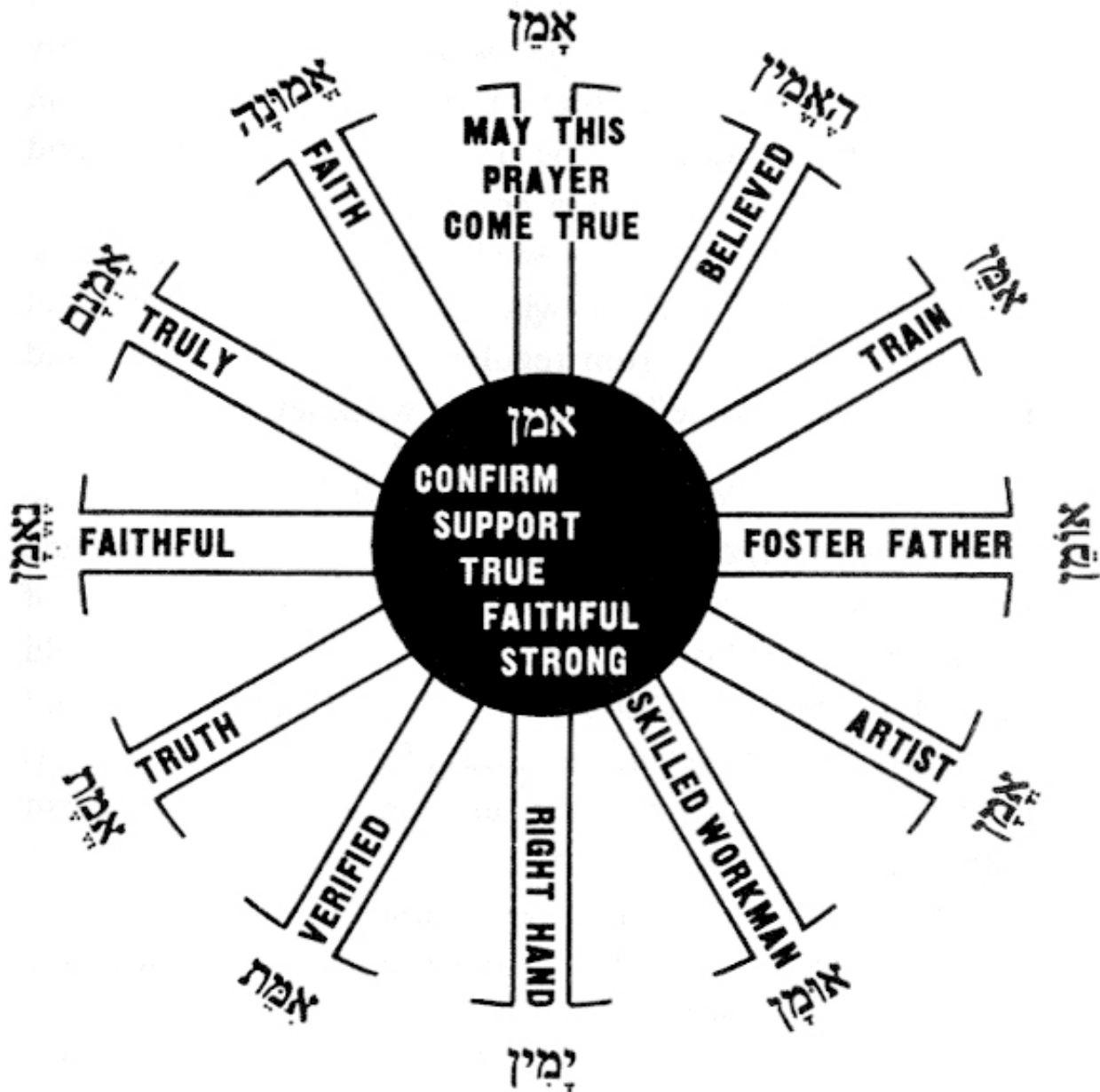
# HOW THE HEBREW LANGUAGE GREW

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## The Amen Wheel

The following chart illustrates how the three-letter root אמן (amen) serves as the hub of a family of words (pictured as spokes on a wheel). All words in the אמן family have the root meaning confirm, support, true, faithful, or strong.





From

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by Edward Horowitz

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## Chapter 4

### Some Interesting Hebrew Roots

#### שָׁלֵם—BE WHOLE, COMPLETE

It probably never occurred to you and it may faintly amuse you to know that when someone says to you inquiringly “שָׁלוֹם לָךְ”—he is actually asking you whether you are whole, complete, in one piece. They want assurance that no part of you—fingers, toes, legs, arms, etc.—is missing or broken. The root meaning of our familiar greeting word שָׁלוֹם is שָׁלֵם whole, complete. If you’re whole, you’re probably well and at peace.

הִשְׁתַּלֵּם — the reflexive, means to perfect oneself.

שָׁלַם — to pay for something, carries the meaning, to restore or make whole again. By paying a person for what you took from him you fill the gap you created in his possessions when you first took it.

שְׁלֵמוֹת — entirety

תְּשֻׁלֹּם — payment; שְׁלֵמוֹן — payment, may mean “bribe.”

הִשְׁלִים — the hifil causative pattern could mean either “made peace” or “made whole,” the word going back to either שָׁלוֹם or שָׁלֵם.

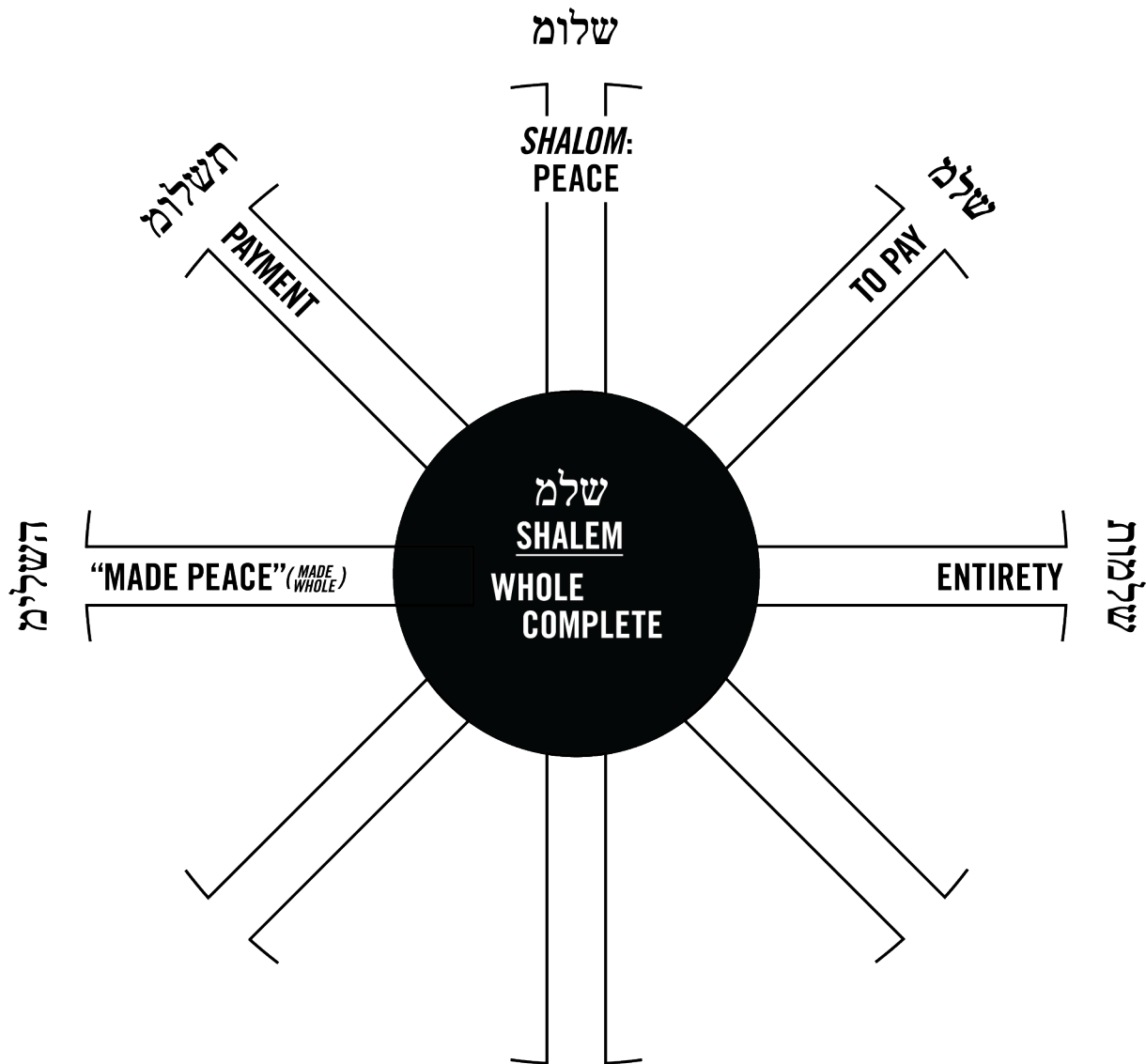
It is interesting to note that the English greeting “Hail” has the same meaning as שָׁלוֹם, namely “being whole.” When someone says, “Hail,” he is wishing that you are whole. “Hale” in the expression “hale and hearty” is from the same word as “hail.” The Hebrew word שָׁלוֹם has given rise to a number of English words. There is Salem, a town in Massachusetts. “Salaam” is the cry of greeting spoken to a ruler or prince; it is usually accompanied by deep bows. Scholars say the English word of farewell “so-long” comes from “salaam.”

From  
**SHALOM: THE PEACE THAT COMES  
FROM BEING WHOLE**

by Dr. Billye Brim  
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**THE SHALOM WHEEL**





## ISAIAH 53:1-10

The Jerusalem Bible Edition of the Koren Tanakh

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<sup>1</sup> Who would have believed our report? and to whom is the arm of the LORD revealed?

<sup>2</sup> For he grew up before Him as a tender plant, and as a root out of a dry ground: he had no form nor comeliness, that we should look at him, and no countenance, that we should desire him.

<sup>3</sup> He was despised and rejected of men; a man of **pains**, and acquainted with **sickness** and we hid as it were our faces from him; he was despised, and we esteemed him not.

<sup>4</sup> But in truth he has **borne our sicknesses** and **endured out pains**; yet we did esteem him stricken, smitten of God, and afflicted.

<sup>5</sup> But he was wounded because of our transgressions, bruised because of our iniquities: his sufferings were that we might have **peace**, and **by his injury we are healed**.

<sup>6</sup> All we like sheep have gone astray; we have turned every one to his own way; and the LORD has caused the iniquity of us all to fall upon him.

<sup>7</sup> He was oppressed, but he humbled himself and opened not his mouth: as a lamb which is brought to the slaughter, and as a sheep before her shearers is dumb, so he did not open his mouth.

<sup>8</sup> By oppression and false judgement was he taken away; and of his generation who considered? For he was cut off out of the land of the living, for the transgression of the people to whom the stroke was due.

<sup>9</sup> For they made his grave among the wicked, and his tomb among the rich; because he had done no violence, neither was any deceit in his mouth.

<sup>10</sup> But **it pleased the LORD to crush him by disease**: if his soul shall consider it a recompense for guilt, he shall see his seed, he shall prolong his days, and the purpose of the Lord shall prosper in his hand.

From

# THE SECRET OF HEBREW WORDS

by Benjamin Blech

Rowan & Littlefield Publishers, Inc. Copyright 2001.

אֵמֶת

EMeT

# TRUTH

Truth requires for its essence the first letter א (alef), the “One” standing for the Almighty. Remove the initial letter in אֵמֶת (EMeT) and all that remains is מֵת (MT)\*.

Without God there can be no truth. In its place only death and destruction remain.

\*Brim Note: the word מֵת (MT) means “death” “died.”



# Bereishit

## The World That Then Was

### Supplement 1

The Migration of Abraham

### Supplement 2

The Deportation of the Israelites

### Supplement 3

Jewish Exiles in Babylon

### Supplement 4

The Persian Empire

### Supplement 5

Alexander the Great's Empire

### Supplement 6

The Roman Empire

### Supplement 7

The Middle East

### Supplement 8

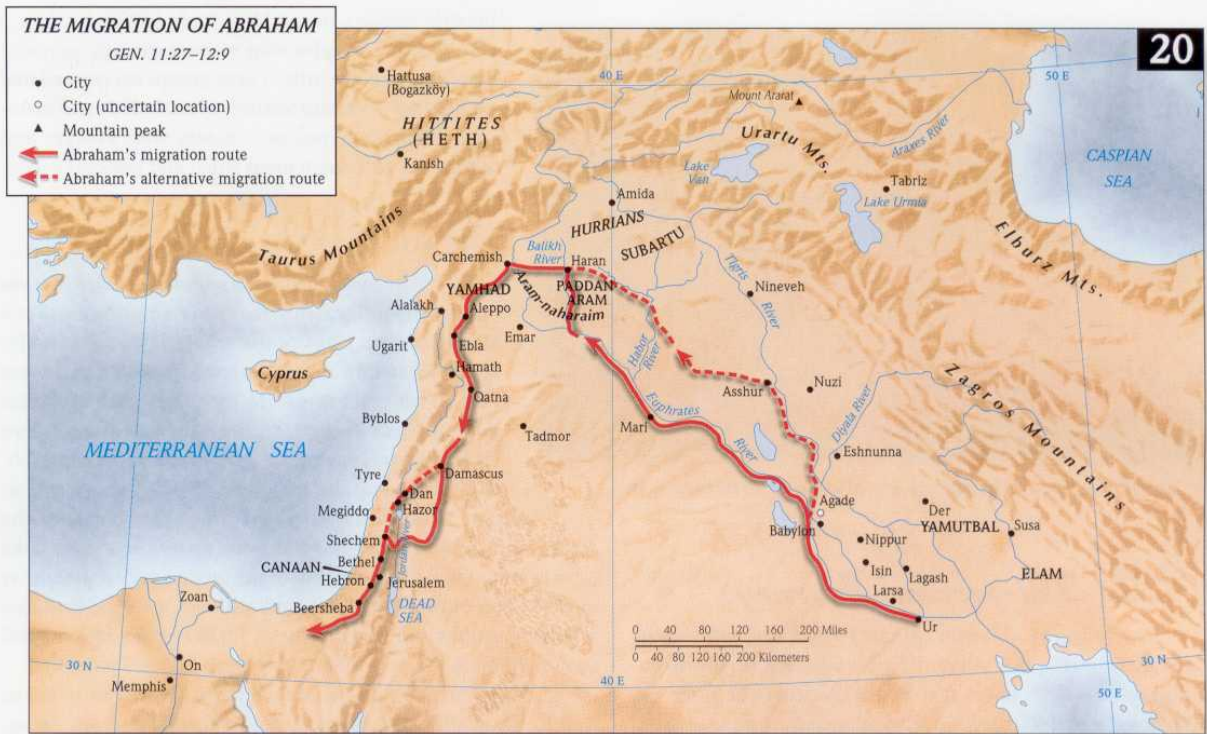
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### Supplement 9

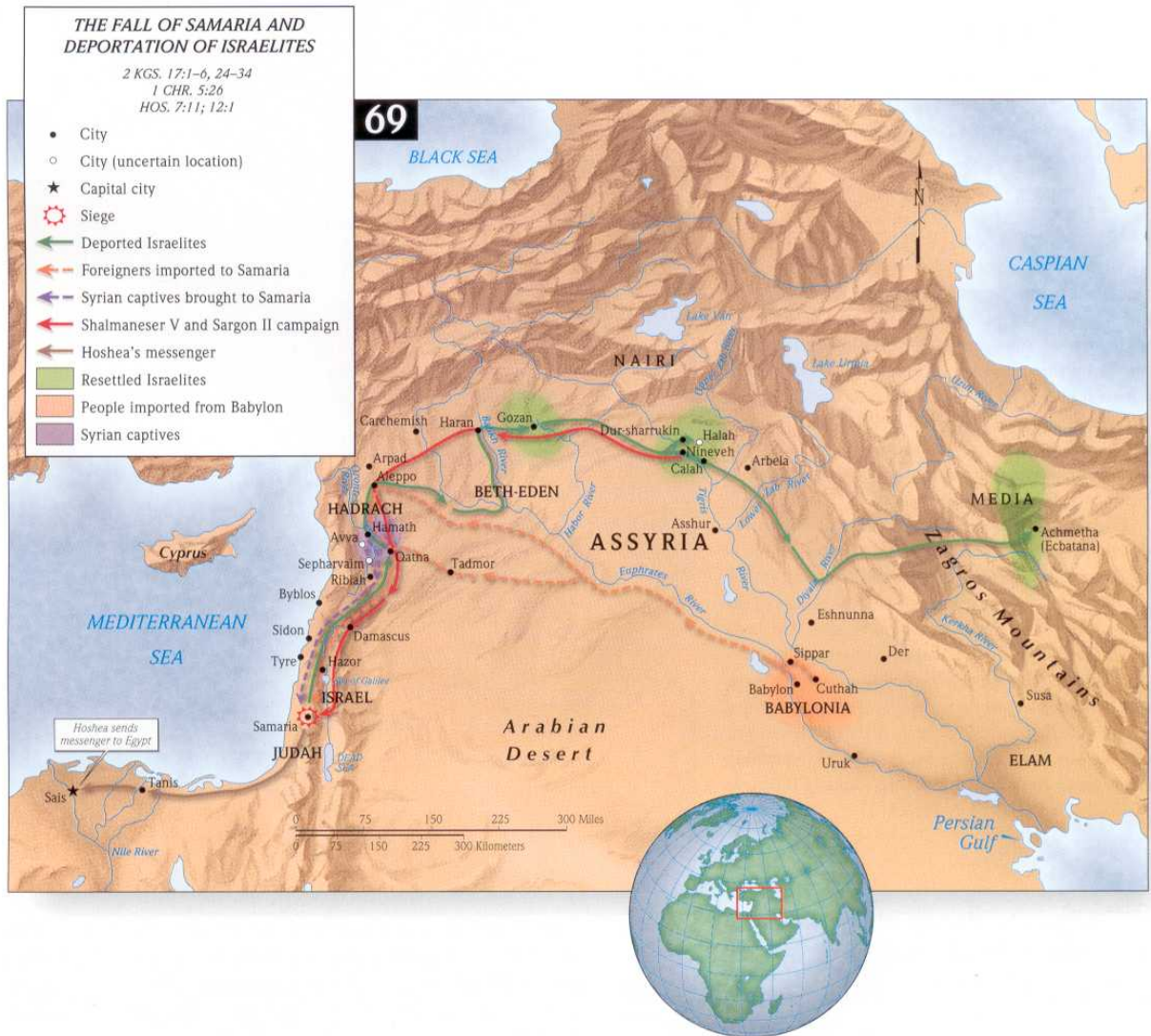
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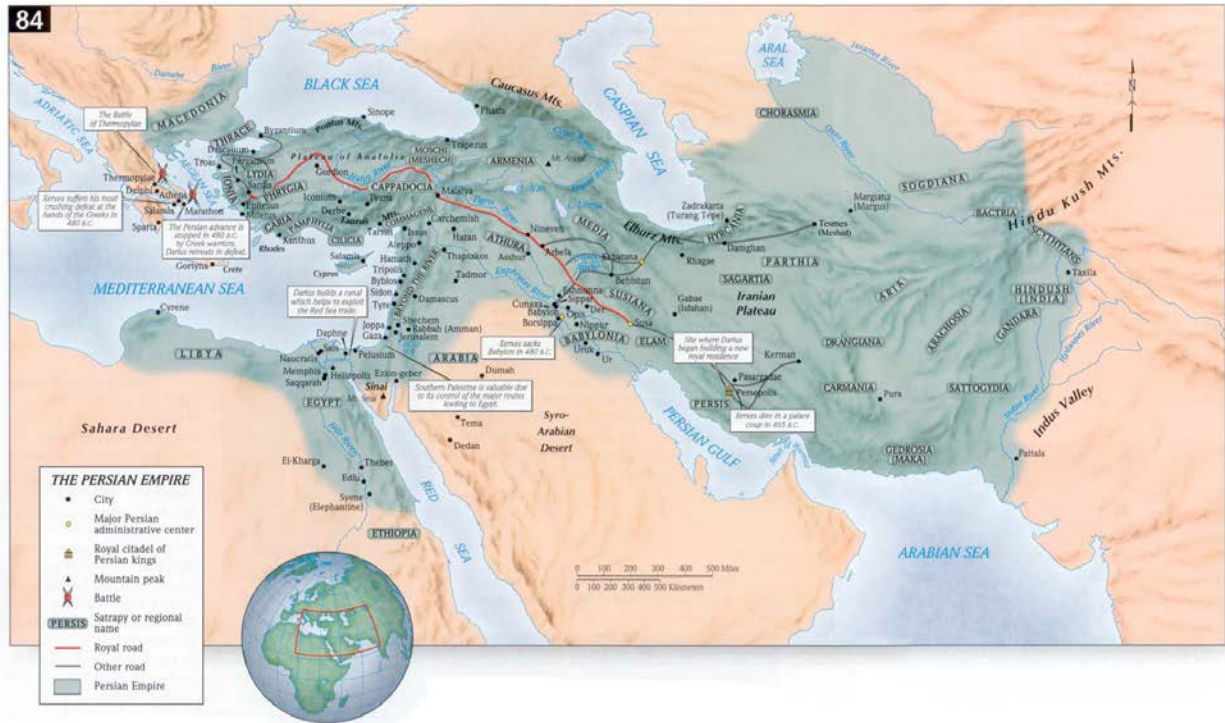
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God's Promises  
of the Land  
to **Israel**

Compiled by  
***Dr. Billye Brim***

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to the People of Israel.

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The Judgment of Nations  
for How They Treat Israel

The Scattering and  
Ingathering of Israel.

## THE PROMISED LAND THE ETERNAL COVENANT

### GENESIS

Genesis 12:1-7

<sup>1</sup> Now Jehovah said unto **Abram**, Get thee out of thy country, and from thy kindred, and from thy father's house, **unto the land that I will show thee:** <sup>2</sup> and I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing: <sup>3</sup> and I will bless them that bless thee, and him that curseth thee will I curse: and in thee shall all the families of the earth be blessed. <sup>4</sup> So Abram went, as Jehovah had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran. <sup>5</sup> 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. <sup>6</sup> And Abram passed

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through the land unto the place of Shechem, unto the oak of Moreh. And the Canaanite was then in the land. <sup>7</sup> **And Jehovah appeared unto Abram, and said, Unto thy seed will I give this land:** and there builded he an altar unto Jehovah, who appeared unto him.

Genesis 13:14-15

<sup>14</sup> And Jehovah 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: <sup>15</sup> **for all the land which thou seest, to thee will I give it, and to thy seed for ever.**

Genesis 13:17

Arise, walk through the land in the length of it and in the breadth of it; **for unto thee will I give it.**

Genesis 15:7-10 NASB

<sup>7</sup> And He said to him, "I am the LORD who brought you out of Ur of the Chaldeans, **to give you this land to possess it.**" <sup>8</sup> He said, "O Lord GOD, how may I know that I

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will possess it?" <sup>9</sup> So He said to him, "Bring Me a three year old heifer, and a three year old female goat, and a three year old ram, and a turtledove, and a young pigeon." <sup>10</sup> Then he brought all these to Him and cut them in two, and laid each half opposite the other; but he did not cut the birds.

Genesis 15:17-21 NASB

<sup>17</sup> It came about when the sun had set, that it was very dark, and behold, there appeared a smoking oven and a flaming torch which passed between these pieces. <sup>18</sup> On that day the Lord made a covenant with Abram, saying,

**"To your descendants I have given this land,** From the river of Egypt as far as the great river, the river Euphrates:

<sup>19</sup> the Kenite and the Kenizzite and the Kadmonite <sup>20</sup> and the Hittite and the Perizzite and the Rephaim <sup>21</sup> and the Amorite and the Canaanite and the Girgashite and the Jebusite."

Genesis 25:5-6

<sup>5</sup> And Abraham gave all that he had unto Isaac. <sup>6</sup> But unto the sons of the concubines, that Abraham had, Abraham gave gifts; and he sent them away from Isaac his son, while he

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yet lived, eastward, unto the east country.

Genesis 26:1-6 NASB

<sup>1</sup> Now there was a famine in the land, besides the previous famine that had occurred in the days of Abraham. So Isaac went to Gerar, [Gaza]. . . .

<sup>2</sup> The LORD appeared to him and said, "Do not go down to Egypt; stay in the land of which I shall tell you. <sup>3</sup> Sojourn in this land and I will be with you and bless you, for to you and to your descendants I will give all these lands, and I will establish the oath which I swore to your father Abraham. <sup>4</sup> I will multiply your descendants as the stars of heaven, and will give your descendants all these lands; and by your descendants all the nations of the earth shall be blessed; <sup>5</sup> because Abraham obeyed Me and kept My charge, My commandments, My statutes and My laws."

<sup>6</sup> So Isaac lived in Gerar [Gaza].

Genesis 28:10-13 NASB

<sup>10</sup> Then Jacob departed from Beersheba and went toward Haran. <sup>11</sup> He came to a certain place and spent the night there, because the

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sun had set; and he took one of the stones of the place and put it under his head, and lay down in that place. <sup>12</sup> He had a dream, and behold, a ladder was set on the earth with its top reaching to heaven; and behold, the angels of God were ascending and descending on it. <sup>13</sup> And behold, the LORD stood above it and said, "I am the LORD, the God of your father Abraham and the God of Isaac; the land on which you lie, I will give it to you and to your descendants."

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**EXODUS**

Exodus 3:8

And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite.

Exodus 3:17

And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite, unto a land flowing with milk and honey.

Exodus 6:2-4

<sup>2</sup> And God spake unto Moses, and said unto him, I am Jehovah: <sup>3</sup> and I appeared unto Abraham, unto Isaac, and unto Jacob, as God Almighty; but by my name Jehovah I was not known to them. <sup>4</sup> And I have also

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established my covenant with them, to give them the land of Canaan, the land of their sojournings, wherein they sojourned.

Exodus 6:6-8 NASB

<sup>6</sup> "Say, therefore, to the sons of Israel, 'I am the LORD, and I will bring you out from under the burdens of the Egyptians....' <sup>7</sup> Then I will take you for My people, and I will be your God; and you shall know that I am the LORD your God, who brought you out from under the burdens of the Egyptians. <sup>8</sup> I will bring you to the land which I swore to give to Abraham, Isaac, and Jacob, and I will give it to you for a possession; I am the LORD.'"

Exodus 13:3, 5

<sup>3</sup> And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand Jehovah brought you out from this place: there shall no leavened bread be eaten.

<sup>5</sup> And it shall be, when Jehovah shall bring thee into the land of the Canaanite, and

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the Hittite, and the Amorite, and the Hivite, and the Jebusite, **which he swore unto thy fathers to give thee**, a land flowing with milk and honey, that thou shalt keep this service in this month.

Exodus 13:11

**And it shall be, when Jehovah shall bring thee into the land of the Canaanite, as he swore unto thee and to thy fathers, and shall give it thee.**

Exodus 20:12

Honor thy father and thy mother, that thy days may be long **in the land which Jehovah thy God giveth thee.**

Exodus 23:23 NASB

For My angel will go before you and **bring you in to the land** of the Amorites, the Hittites, the Perizzites, the Canaanites, the Hivites and the Jebusites; and I will completely destroy them.

Exodus 23:30-31 NASB

"I will drive them out before you little by little, until you become fruitful **and take possession of the land. I will fix your**

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**boundary** from the Red Sea to the sea of the Philistines, and from the wilderness to the River *Euphrates*; for I will deliver the inhabitants of the land into your hand, and you will drive them out before you."

Exodus 23:33

They shall not dwell in **thy land**, lest they make thee sin against me; for *if* thou serve their gods, it will surely be a snare unto thee.

Exodus 32:11, 13

<sup>11</sup> And Moses besought Jehovah his God, and said.... <sup>13</sup> Remember Abraham, Isaac, and Israel, thy servants, **to whom thou swarest by thine own self**, and saidst unto them, I will multiply your seed as the stars of heaven, **and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever.**

Exodus 33:1 NASB

Then the LORD spoke to Moses, "Depart, go up from here, you and the people whom you have brought up from the land of Egypt, **to the land of which I swore to Abraham, Isaac, and Jacob, saying, 'To your descendants I will give it.'**"

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## LEVITICUS

Leviticus 14:34

When ye are come into **the land of Canaan, which I give to you for a possession....**

Leviticus 20:24 NASB

Hence I have said to you, "**You are to possess their land, and I Myself will give it to you to possess it**, a land flowing with milk and honey." I am the LORD your God, who has separated you from the peoples.

Leviticus 25:2

Speak unto the children of Israel, and say unto them, When ye come **into the land which I give you**, then shall the land keep a sabbath unto Jehovah.

Leviticus 25:23 NASB

The land, moreover, shall not be sold permanently, **for the land is Mine**; for you are but aliens and sojourners with Me.

Leviticus 25:38

I am Jehovah your God, **who brought you forth out of the land of Egypt, to give**

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**you the land of Canaan, and to be your God.**

Leviticus 26:42

**Then will I remember my covenant with Jacob; and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.**

Leviticus 26:44-45

<sup>44</sup> And yet for all that, when they are in the land of their enemies, **I will not reject them**, neither will I abhor them, to destroy them utterly, and to break my covenant with them; for I am Jehovah their God; <sup>45</sup> **but I will for their sakes remember the covenant of their ancestors**, whom I brought forth out of the land of Egypt in the sight of the nations, that I might be their God: I am Jehovah.

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**NUMBERS**

Numbers 13:2 NASB

Send out for yourself men so that they may **spy out the land of Canaan, which I am going to give to the sons of Israel**; you shall send a man from each of their fathers' tribes, every one a leader among them.

Numbers 14:23-24

<sup>23</sup> Surely they shall not see **the land which I swear unto their fathers**, neither shall any of them that despised me see it: <sup>24</sup> but my servant Caleb, because he had another spirit with him, and hath followed me fully, **him will I bring into the land** whereinto he went; and **his seed shall possess it**.

Numbers 14:30-31

<sup>30</sup> Surely ye shall not come into **the land, concerning which I swear that I would make you dwell therein**, save Caleb the son of Jephunneh, and Joshua the son of Nun. <sup>31</sup> But your little ones, that ye said should be a prey, **them will I bring in, and they shall know the land** which ye have rejected.

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Numbers 15:2

Speak unto the children of Israel, and say unto them, **When ye are come into the land of your habitations, which I give unto you**.

Numbers 26:53

Unto these **the land shall be divided for an inheritance** according to the number of names.

Numbers 26:55 NASB

But the land shall be divided by lot. **They shall receive their inheritance** according to the names of the tribes of their fathers.

Numbers 27:12

And Jehovah said unto Moses, Get thee up into this mountain of Abarim, and behold **the land which I have given unto the children of Israel**.

Numbers 32:11

Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see **the land which I swear unto Abraham, unto Isaac, and unto Jacob**; because they have not wholly followed me.

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Numbers 33:51

Speak unto **the children of Israel**, and say unto them, When ye pass over the Jordan into the land of Canaan,

Numbers 33:53-54

<sup>53</sup> And ye shall take possession of the land, and dwell therein; for unto you have I given the land to possess it. <sup>54</sup> And ye shall inherit the land by lot according to your families.

Numbers 34:2

Command the children of Israel, and say unto them, When ye come into **the land of Canaan (this is the land that shall fall unto you for an inheritance**, even the land of Canaan according to the borders thereof).

Numbers 34:12-13

<sup>12</sup> And the border shall go down to the Jordan, and the goings out thereof shall be at the Salt Sea. **This shall be your land according to the borders thereof round about.**

<sup>13</sup> And Moses commanded the children of Israel, saying, **This is the land which ye shall inherit by lot.**

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Numbers 34:17

These are the names of the men that shall **divide the land unto you for inheritance**: Eleazar the priest, and Joshua the son of Nun.

Numbers 34:29 NASB

These are those whom the LORD commanded to **apportion the inheritance to the sons of Israel in the land of Canaan.**

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## DEUTERONOMY

Deuteronomy 1:8

Behold, I have set the land before you: **go in and possess the land which Jehovah sware unto your fathers, to Abraham, to Isaac, and to Jacob, to give unto them and to their seed after them.**

Deuteronomy 1:21

Behold, Jehovah thy God hath set the land before thee: go up, **take possession, as Jehovah, the God of thy fathers, hath spoken unto thee.**

Deuteronomy 1:35-36

<sup>35</sup> Surely there shall not one of these men of this evil generation see **the good land, which I sware to give unto your fathers,** <sup>36</sup> save Caleb the son of Jephunneh; he shall see it; and **to him will I give the land that he hath trodden upon,** and to his children, because he hath wholly followed Jehovah.

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Deuteronomy 2:31 NASB

The LORD said to me, "**See, I have begun to deliver Sihon and his land over to you. Begin to occupy, that you may possess his land.**"

Deuteronomy 3:18

And I commanded you at that time, saying, **Jehovah your God hath given you this land to possess it:** ye shall pass over armed before your brethren the children of Israel, all the men of valor.

Deuteronomy 3:20

Until Jehovah give rest unto your brethren, as unto you, and **they also possess the land which Jehovah your God giveth them beyond the Jordan:** then shall ye return every man unto his possession, which I have given you.

Deuteronomy 3:28

But charge **Joshua**, and encourage him, and strengthen him; for he shall go over before this people, and **he shall cause them to inherit the land which thou shalt see.**

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Deuteronomy 4:1

And now, O **Israel**, hearken unto the statutes and unto the ordinances, which I teach you, to do them; that ye may live, and **go in and possess the land which Jehovah, the God of your fathers, giveth you.**

Deuteronomy 4:5

Behold, I have taught you statutes and ordinances, even as Jehovah my God commanded me, that ye should do so **in the midst of the land whither ye go in to possess it.**

Deuteronomy 4:14

And Jehovah commanded me at that time to teach you statutes and ordinances, that ye might do them **in the land whither ye go over to possess it.**

Deuteronomy 4:21

Furthermore Jehovah was angry with me for your sakes, and swore that I should not go over the Jordan, and that I should not go in unto **that good land, which Jehovah thy God giveth thee for an inheritance.**

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Deuteronomy 4:38

To drive out nations from before thee greater and mightier than thou, to bring thee in, **to give thee their land for an inheritance,** as at this day.

Deuteronomy 4:40

And thou shalt keep his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days in **the land, which Jehovah thy God giveth thee, for ever.**

Deuteronomy 6:10 NASB

Then it shall come about when the Lord your God brings you into **the land which He swore to your fathers**, Abraham, Isaac and Jacob, to give you, great and splendid cities which you did not build.

Deuteronomy 6:18

And thou shalt do that which is right and good in the sight of Jehovah; that it may be well with thee, and that thou mayest **go in and possess the good land which Jehovah sware unto thy fathers.**

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Deuteronomy 6:23

And he brought us out from thence, that he might bring us in, **to give us the land which he swore unto our fathers.'**

Deuteronomy 7:1

**When Jehovah thy God shall bring thee into the land whither thou goest to possess it, and shall cast out many nations before thee, the Hittite, and the Girgashite, and the Amorite, and the Canaanite, and the Perizzite, and the Hivite, and the Jebusite, seven nations greater and mightier than thou.**

Deuteronomy 7:13

And he will love thee, and bless thee, and multiply thee ... in the land which he swore unto thy fathers to give thee.

Deuteronomy 8:1

All the commandment which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and **possess the land which Jehovah swore unto your fathers.**

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Deuteronomy 8:10

And thou shalt eat and be full, and thou shalt bless Jehovah thy God **for the good land which he hath given thee.**

Deuteronomy 9:5 NASB

It is not for your righteousness or for the uprightness of your heart that you are going to possess their land, but it is because of the wickedness of these nations that the **LORD your God is driving them out before you, in order to confirm the oath which the LORD swore to your fathers, to Abraham, Isaac and Jacob.**

Deuteronomy 9:23

And when Jehovah sent you from Kadesh-barnea, saying, **Go up and possess the land which I have given you;** then ye rebelled....

Deuteronomy 9:28

Lest the land whence thou broughtest us out say, **Because Jehovah was not able to bring them into the land which he promised unto them....**

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Deuteronomy 10:11

And Jehovah said unto me, Arise, take thy journey before the people; and they shall go in and possess the land, which I swear unto their fathers to give unto them.

Deuteronomy 11:8-9

<sup>8</sup> Therefore shall ye keep all the commandment which I command thee this day, that ye may be strong, and go in and possess the land, whither ye go over to possess it; <sup>9</sup> and that ye may prolong your days in the land, which Jehovah swore unto your fathers to give unto them and to their seed, a land flowing with milk and honey.

Deuteronomy 11:21

That your days may be multiplied, and the days of your children, in the land which Jehovah swore unto your fathers to give them, as the days of the heavens above the earth.

Deuteronomy 11:31

For you are about to cross the Jordan to go in to possess the land which the LORD your God is giving you, and you shall possess it and live in it.

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Deuteronomy 12:1

These are the statutes and the ordinances which ye shall observe to do in the land which Jehovah, the God of thy fathers, hath given thee to possess it, all the days that ye live upon the earth.

Deuteronomy 12:10

But when ye go over the Jordan, and dwell in the land which Jehovah your God causeth you to inherit....

Deuteronomy 16:20

Justice, and only justice, you shall pursue, that you may live and possess the land which the LORD your God is giving you.

Deuteronomy 17:14

When thou art come unto the land which Jehovah thy God giveth thee, and shalt possess it....

Deuteronomy 18:9

When thou art come into the land which Jehovah thy God giveth thee....

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Deuteronomy 19:1-3

<sup>1</sup> When the LORD your God cuts off the nations, **whose land the LORD your God gives you, and you dispossess them and settle in their cities and in their houses,** <sup>2</sup> you shall set aside three cities for yourself in the midst of **your land, which the LORD your God gives you to possess.** <sup>3</sup> You shall prepare the roads for yourself, and divide into three parts the territory of **your land which the LORD your God will give you as a possession,** so that any manslayer may flee there.

Deuteronomy 19:14 NASB

You shall not move your neighbor's boundary mark, which the ancestors have set, **in your inheritance which you will inherit in the land that the LORD your God gives you to possess.**

Deuteronomy 21:1

If one be found slain **in the land which Jehovah thy God giveth thee to possess** it, lying in the field, and it be not known who hath smitten him.

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Deuteronomy 21:23

His body shall not remain all night upon the tree, but thou shalt surely bury him the same day; for he that is hanged is accursed of God; that thou defile not **thy land which Jehovah thy God giveth thee for an inheritance.**

Deuteronomy 24:4 NASB

And you shall not bring sin on **the land which the LORD your God gives you as an inheritance.**

Deuteronomy 25:15

A perfect and just weight shalt thou have; a perfect and just measure shalt thou have: that thy days may be long **in the land which Jehovah thy God giveth thee.**

Deuteronomy 25:19

Therefore it shall be, when Jehovah thy God hath given thee rest from all thine enemies round about, **in the land which Jehovah thy God giveth thee for an inheritance to possess it,** that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget.

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Deuteronomy 26:1-3

<sup>1</sup> And it shall be, **when thou art come in unto the land which Jehovah thy God giveth thee for an inheritance**, and possessest it, and dwellest therein, <sup>2</sup> that thou shalt take of the first of all the fruit of the ground, which thou shalt bring in from **thy land that Jehovah thy God giveth thee**; and thou shalt put it in a basket, and shalt go unto the place which Jehovah thy God shall choose, to cause his name to dwell there. <sup>3</sup> And thou shalt come unto the priest that shall be in those days, and say unto him, I profess this day unto Jehovah thy God, that **I am come unto the land which Jehovah sware unto our fathers to give us**.

Deuteronomy 26:9-10

<sup>9</sup> and **he hath brought us into this place, and hath given us this land**, a land flowing with milk and honey. <sup>10</sup> And now, behold, I have brought the first of the fruit of the ground, which thou, O Jehovah, hast given me. And thou shalt set it down before Jehovah thy God, and worship before Jehovah thy God.

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Deuteronomy 26:15

Look down from thy holy habitation, from heaven, and bless thy people Israel, and the ground which thou hast given us, as thou swarest unto our fathers.

Deuteronomy 27:2-3

<sup>2</sup> And it shall be on the day when ye shall pass over the Jordan **unto the land which Jehovah thy God giveth thee**, that thou shalt set thee up great stones, and plaster them with plaster: <sup>3</sup> and thou shalt write upon them all the words of this law, when thou art passed over; that thou mayest **go in unto the land which Jehovah thy God giveth thee, a land flowing with milk and honey, as Jehovah, the God of thy fathers, hath promised thee**.

Deuteronomy 28:11

And Jehovah will make thee plenteous for good, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, **in the land which Jehovah sware unto thy fathers to give thee**.

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Deuteronomy 28:52

And they shall besiege thee in all thy gates throughout all thy land, which Jehovah thy God hath given thee.

Deuteronomy 30:3-9

<sup>3</sup> then the LORD your God will restore you from captivity, and have compassion on you, and will gather you again from all the peoples where the LORD your God has scattered you. <sup>4</sup> If your outcasts are at the ends of the earth, from there the LORD your God will gather you, and from there He will bring you back. <sup>5</sup> The LORD your God will bring you into the land which your fathers possessed, and you shall possess it; and He will prosper you and multiply you more than your fathers.

<sup>6</sup> Moreover the LORD your God will circumcise your heart and the heart of your descendants, to love the LORD your God with all your heart and with all your soul, so that you may live. <sup>7</sup> The LORD your God will inflict all these curses on your enemies and on those who hate you, who persecuted you. <sup>8</sup> And you shall again obey the LORD, and observe all His commandments which I com-

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mand you today. <sup>9</sup> Then the LORD your God will prosper you abundantly in all the work of your hand, in the offspring of your body and in the offspring of your cattle and in the produce of your ground, for the LORD will again rejoice over you for good, just as He rejoiced over your fathers.

Deuteronomy 30:20

To love Jehovah thy God, to obey his voice, and to cleave unto him; for he is thy life, and the length of thy days; that thou mayest dwell in **the land which Jehovah sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.**

Deuteronomy 31:21

That this song shall testify before them as a witness; for it shall not be forgotten out of the mouths of their seed: for I know their imagination which they frame this day, **before I have brought them into the land which I sware.**

Deuteronomy 31:23

And he gave Joshua the son of Nun a charge, and said, Be strong and of good courage; for

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thou shalt bring the children of Israel into **the land which I swore unto them**; and I will be with thee.

Deuteronomy 32:43 NASB

Rejoice, O nations, *with* His people;  
For He will avenge the blood of His servants,  
And will render vengeance on His adversaries,  
And will atone for His land and His people.

Deuteronomy 32:49

Get thee up into this mountain of Abarim, unto mount Nebo, which is in the land of Moab, that is over against Jericho; and behold **the land of Canaan, which I give unto the children of Israel for a possession.**

Deuteronomy 32:52

For thou shalt see the land before thee; but thou shalt not go thither into **the land which I give the children of Israel.**

Deuteronomy 34:1-2

<sup>1</sup> And Moses went up from the plains of Moab unto mount Nebo, to the top of Pisgah, that is over against Jericho. And Jehovah showed him all the land of Gilead, unto Dan, <sup>2</sup> and

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all Naphtali, and the land of Ephraim and Manasseh, and all the land of Judah, unto the hinder sea.

Deuteronomy 34:4

And Jehovah said unto him, **This is the land which I swore unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed:** I have caused thee to see it with thine eyes, but thou shalt not go over thither.

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## JOSHUA

Joshua 1:2-4

<sup>2</sup> Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, **unto the land which I do give to them, even to the children of Israel.**

<sup>3</sup> Every place that the sole of your foot shall tread upon, **to you have I given it**, as I spake unto Moses. <sup>4</sup> **From the wilderness, and this Lebanon, even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your border.**

Joshua 1:6

Be strong and of good courage; for thou shalt cause this people to inherit **the land which I swear unto their fathers to give them.**

Joshua 1:11

Pass through the midst of the camp, and command the people, saying, Prepare you victuals; for within three days ye are to pass over this Jordan, **to go in to possess the land,**

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**which Jehovah your God giveth you to possess it.**

Joshua 1:15 NASB

Until the LORD gives your brothers rest, as He gives you, and they also possess **the land which the LORD your God is giving them....**

Joshua 2:9

And she [Rahab] said unto the men, **I know that Jehovah hath given you the land**, and that the fear of you is fallen upon us, and that all the inhabitants of the land melt away before you.

Joshua 2:14

And the men said unto her, Our life for yours, if ye utter not this our business; and it shall be, **when Jehovah giveth us the land**, that we will deal kindly and truly with thee.

Joshua 2:24

And they said unto Joshua, Truly **Jehovah hath delivered into our hands all the land**; and moreover all the inhabitants of the land do melt away before us.

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Joshua 13:1

Now Joshua was old and well stricken in years; and **Jehovah said unto him**, Thou art old and well stricken in years, and **there remaineth yet very much land to be possessed.**

Joshua 14:9 NASB

So Moses swore on that day, saying, "Surely the land on which your foot has trodden will be an inheritance to you [Caleb] and to your children forever, because you have followed the LORD my God fully."

(Brim note: This land promised to Caleb forever is now on what the world calls the West Bank.)

Joshua 18:1-3

<sup>1</sup> And the whole congregation of the children of Israel assembled themselves together at Shiloh, and set up the tent of meeting there: and the land was subdued before them. <sup>2</sup> And there remained among the children of Israel seven tribes, which had not yet divided their inheritance. <sup>3</sup> And Joshua said unto the children of Israel, How long are ye slack to go in to possess the land, which Jehovah, the

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God's Promises of the Land to Israel

**God of your fathers, hath given you?**

Joshua 18:10

And Joshua cast lots for them in Shiloh before Jehovah: and there Joshua divided the land unto the children of Israel according to their divisions.

Joshua 19:51 NASB

These are the inheritances which Eleazar the priest, and Joshua the son of Nun, and the heads of the households of the tribes of the sons of Israel distributed by lot in Shiloh before the LORD at the doorway of the tent of meeting. So they finished dividing the land.

Joshua 21:43 NASB

**So the LORD gave Israel all the land which He had sworn to give to their fathers, and they possessed it and lived in it.**

Joshua 23:5

And Jehovah your God, he will thrust them out from before you, and drive them from out of your sight; and ye shall possess their land, as Jehovah your God spake unto you.

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God's Promises of the Land to Israel

Joshua 24:3

And I took your father Abraham from beyond the River, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac.

Joshua 24:8

And I brought you into the land of the Amorites, that dwelt beyond the Jordan: and they fought with you; and I gave them into your hand, and ye possessed their land; and I destroyed them from before you.

Joshua 24:13 NASB

**I gave you a land on which you had not labored**, and cities which you had not built, and you have lived in them; you are eating of vineyards and olive groves which you did not plant.

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God's Promises of the Land to Israel

## JUDGES

Judges 2:1

And the angel of Jehovah came up from Gilgal to Bochim. And he said, I made you to go up out of Egypt, and **have brought you unto the land which I swore unto your fathers; and I said, I will never break my covenant with you.**

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God's Promises of the Land to Israel

## FIRST KINGS

1 Kings 8:22

And Solomon stood before the altar of Jehovah in the presence of all the assembly of Israel, and spread forth his hands toward heaven.

1 Kings 8:33-34 NASB

<sup>33</sup> When Your people Israel are defeated before an enemy, because they have sinned against You, if they turn to You again and confess Your name and pray and make supplication to You in this house, <sup>34</sup> then hear in heaven, and forgive the sin of Your people Israel, and **bring them back to the land which You gave to their fathers.**

1 Kings 8:36

Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, when thou teachest them the good way wherein they should walk; and send rain upon **thy land, which thou hast given to thy people for an inheritance.**

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God's Promises of the Land to Israel

1 Kings 8:40

That they may fear thee all the days that they live in **the land which thou gavest unto our fathers.**

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God's Promises of the Land to Israel

**SECOND KINGS**

2 Kings 21:8 NASB

And I will not make the feet of Israel wander anymore from **the land which I gave their fathers**, if only they will observe to do according to all that I have commanded them, and according to all the law that My servant Moses commanded them.

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God's Promises of the Land to Israel

**FIRST CHRONICLES**

1 Chronicles 16:13-18

<sup>13</sup> O seed of Israel His servant,  
Sons of Jacob, His chosen ones!  
<sup>14</sup> He is the Lord our God;  
His judgments are in all the earth.  
<sup>15</sup> **Remember His covenant forever,**  
The word which He commanded to a  
thousand generations,  
<sup>16</sup> **The covenant which He made with  
Abraham,**  
**And His oath to Isaac.**  
<sup>17</sup> **He also confirmed it to Jacob for a  
statute,**  
**To Israel as an everlasting covenant,**  
<sup>18</sup> **Saying, "To you I will give the land of  
Canaan,**  
**As the portion of your inheritance;"**

(Brim note: This is "The Everlasting Covenant." In part, it is because they broke "The Everlasting Covenant," that earth will know judgment. See Isaiah 24:5.)

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God's Promises of the Land to Israel

## SECOND CHRONICLES

2 Chronicles 6:25

then hear thou from heaven, and forgive the sin of thy people Israel, and **bring them again unto the land which thou gavest to them and to their fathers.**

2 Chronicles 6:27

Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, when thou teachest them the good way wherein they should walk; and send rain upon **thy land, which thou hast given to thy people for an inheritance.**

2 Chronicles 6:38

If they return unto thee with all their heart and with all their soul in the land of their captivity, whither they have carried them captive, and pray toward **their land, which thou gavest unto their fathers**, and the city which thou hast chosen, and toward the house which I have built for thy name.

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God's Promises of the Land to Israel

2 Chronicles 7:20

Then will I pluck them up by the roots out of **my land which I have given them....**

2 Chronicles 33:8

Neither will I any more remove the foot of Israel from off **the land which I have appointed for your fathers**, if only they will observe to do all that I have commanded them, even all the law and the statutes and the ordinances given by Moses.

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God's Promises of the Land to Israel

## NEHEMIAH

Nehemiah 9:5 NASB

Then the Levites...said, "Arise, bless the LORD your God forever and ever!..."

Nehemiah 9:7-8 NASB

<sup>7</sup> "You are the Lord God,  
Who chose Abram  
And brought him out from Ur of the  
Chaldees,  
And gave him the name Abraham.  
<sup>8</sup> "You found his heart faithful before You,  
**And made a covenant with him**  
To give him the land of the  
Canaanite,  
Of the Hittite and the Amorite,  
Of the Perizzite, the Jebusite and  
the Girgashite—  
To give it to his descendants.  
And You have fulfilled Your  
promise,  
For You are righteous.

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Nehemiah 9:15 NASB

You provided bread from heaven for them for  
their hunger,  
You brought forth water from a rock for them  
for their thirst,  
And You told them to enter in order to  
possess,

**The land which You swore to give them.**

Nehemiah 9:36

Behold, we are servants this day, and as for  
the land that thou gavest unto our  
fathers to eat the fruit thereof and the good  
thereof, behold, we are servants in it.

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God's Promises of the Land to Israel

**PSALMS**

Psalm 44:1-3 NASB

- <sup>1</sup> O God, we have heard with our ears,  
Our fathers have told us  
The work that You did in their days,  
In the days of old.
- <sup>2</sup> You with Your own hand drove out the  
nations;  
Then **You planted them**;...
- <sup>3</sup> For by their own sword they did not possess  
**the land**,  
And their own arm did not save them,  
But Your right hand and Your arm and  
the light of Your presence,  
For **You favored them**.

Psalm 105:8-11

- <sup>8</sup> **He hath remembered his covenant for  
ever,  
The word which he commanded to  
a thousand generations,**
- <sup>9</sup> **The covenant** which he made with  
**Abraham,**  
**And his oath unto Isaac,**
- <sup>10</sup> And confirmed the same unto Jacob for a

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God's Promises of the Land to Israel

statute,

**To Israel for an everlasting  
covenant,**

- <sup>11</sup> **Saying, Unto thee will I give the land  
of Canaan,  
The lot of your inheritance.**

(Brim note: This is "The Everlasting  
Covenant." In part, it is because they broke  
"The Everlasting Covenant," that earth will  
know judgment. See Isaiah 24:5.)

Psalm 135:10

Who smote many nations,  
And slew mighty kings.

Psalm 135:12

**And gave their land for a heritage,  
A heritage unto Israel his people.**

Psalm 136:21-22

- <sup>21</sup> **And gave their land for a heritage;**  
For his lovingkindness endureth for ever;
- <sup>22</sup> **Even a heritage unto Israel his servant;**  
For his lovingkindness endureth for ever.

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God's Promises of the Land to Israel

## ISAIAH

Isaiah 14:1-2 NASB

<sup>1</sup> When the LORD will have compassion on Jacob and again choose Israel, and settle them in their own land, then strangers will join them and attach themselves to the house of Jacob. <sup>2</sup> The peoples will take them along and bring them to their place, and the house of Israel will possess them as an inheritance in the land of the LORD as male servants and female servants; and they will take their captors captive and will rule over their oppressors.

Isaiah 49:8 NASB

Thus says the LORD,  
 "In a favorable time I have answered You,  
 And in a day of salvation I have helped You;  
 And I will keep You and give You for a covenant of the people,  
**To restore the land, to make them inherit the desolate heritages."**

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Isaiah 49:12 NASB

Behold, these will come from afar;  
 And lo, these *will come* from the north and from the west,  
 And these from the land of Sinim [China].

Isaiah 60:18 NASB

Violence will not be heard again in your land,  
 Nor devastation or destruction within your borders;  
 But you will call your walls salvation, and your gates praise."

Isaiah 60:21 NASB

Then all your people *will be* righteous;  
**They will possess the land forever,  
 The branch of My planting,  
 The work of My hands,  
 That I may be glorified.**

Isaiah 61:4 NASB

Then they will rebuild the ancient ruins,  
 They will raise up the former devastations;  
 And they will repair the ruined cities,  
 The desolations of many generations.

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**Isaiah 61:7 NASB**

Instead of your shame *you will have* a double  
portion,  
And *instead* of humiliation they will shout for  
joy over their portion.  
**Therefore they will possess a double  
portion in their land,**  
Everlasting joy will be theirs.

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**JEREMIAH**

**Jeremiah 3:16-19 NASB**

<sup>16</sup> "It shall be in those days **when you are multiplied and increased in the land,**" declares the LORD, "they will no longer say, 'The ark of the covenant of the LORD.' And it will not come to mind, nor will they remember it, nor will they miss it, nor will it be made again. <sup>17</sup> "At that time they will call Jerusalem 'The Throne of the LORD,' and all the nations will be gathered to it, to Jerusalem, for the name of the LORD; nor will they walk anymore after the stubbornness of their evil heart. <sup>18</sup> "In those days the house of Judah will walk with the house of Israel, and they will come together from the land of the **north to the land that I gave your fathers as an inheritance.**

<sup>19</sup> "Then I said,  
'How I would set you among My sons  
And give you a pleasant land,  
The most beautiful inheritance of the  
nations!'  
And I said, 'You shall call Me, My Father,  
And not turn away from following Me.'"

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Jeremiah 11:5

That I may establish **the oath which I swore unto your fathers, to give them a land** flowing with milk and honey, as at this day. Then answered I, and said, Amen, O Jehovah.

Jeremiah 12:14 NASB

Thus says the LORD concerning all My wicked neighbors who strike at **the inheritance with which I have endowed My people Israel....**

Jeremiah 16:14-15 NASB

<sup>14</sup> "Therefore behold, days are coming," declares the LORD, "when it will no longer be said, 'As the LORD lives, who brought up the sons of Israel out of the land of Egypt,' <sup>15</sup> but, 'As the LORD lives, who brought up the sons of Israel from the land of the north and from all the countries where He had banished them.' **For I will restore them to their own land which I gave to their fathers.**"

Jeremiah 23:7-8 NASB

<sup>7</sup> "Therefore behold, *the* days are coming," declares the LORD, "when they will no longer say, 'As the LORD lives, who brought up

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the sons of Israel from the land of Egypt,' <sup>8</sup> but, 'As the LORD lives, who brought up and led back the descendants of the household of Israel from the north land and from all the countries where I had driven them.' Then they will live on **their own soil [land].**"

Jeremiah 24:6 NASB

For I will set My eyes on them for good, and **I will bring them again to this land;** and I will build them up and not overthrow them, and I will plant them and not pluck them up.

Jeremiah 25:5 NASB

Saying, "Turn now everyone from his evil way and from the evil of your deeds, and dwell on **the land which the LORD has given to you and your forefathers forever and ever.**"

Jeremiah 30:3 NASB

"For behold, days are coming," declares the LORD, "when I will restore the fortunes of My people Israel and Judah." The LORD says, "**I will also bring them back to the land that I gave to their forefathers and they shall possess it.**"

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Jeremiah 32:22 NASB

**And gave them this land, which You swore to their forefathers to give them, a land flowing with milk and honey.**

Jeremiah 32:41

Yea, I will rejoice over them to do them good, and **I will plant them in this land** assuredly with my whole heart and with my whole soul.

Jeremiah 32:44 NASB

"Men will buy fields for money, sign and seal deeds, and call in witnesses in the land of Benjamin, in the environs of Jerusalem, in the cities of Judah, in the cities of the hill country, in the cities of the lowland and in the cities of the Negev; for **I will restore their fortunes,**" declares the LORD.

Jeremiah 33:11 NASB

The voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of those who say,

"Give thanks to the LORD of hosts,  
For the LORD is good,  
For His lovingkindness is everlasting;"

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*and of those who bring a thank offering into the house of the LORD. For I will restore the fortunes of the land as they were at first,' says the LORD.*

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**EZEKIEL**

Ezekiel 20:39-42 NASB

"As for you, O house of Israel," thus says the Lord GOD, "Go, serve everyone his idols; but later you will surely listen to Me, and My holy name you will profane no longer with your gifts and with your idols. For on My holy mountain, on the high mountain of Israel," declares the Lord GOD, "there the whole house of Israel [Northern and Southern Kingdoms], all of them, will serve Me in the land; there I will accept them and there I will seek your contributions and the choicest of your gifts, with all your holy things. As a soothing aroma I will accept you **when I bring you out from the peoples and gather you from the lands where you are scattered**; and I will prove Myself holy among you in the sight of the nations.

"And you will know that I am the LORD, **when I bring you into the land of Israel, into the land which I swore to give to your forefathers.**

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Ezekiel 28:25 NASB

Thus says the Lord GOD, "When I gather the house of Israel from the peoples among whom they are scattered, and will manifest My holiness in them in the sight of the nations, then **they will live in their land which I gave to My servant Jacob.**

Ezekiel 34:13

And I will bring them out from the peoples, and gather them from the countries, and **will bring them into their own land**; and I will feed them upon the mountains of Israel, by the watercourses, and in all the inhabited places of the country.

(Read from Ezekiel 34:11-31.)

Ezekiel 36:6-12 NASB

<sup>6</sup> Therefore **prophesy concerning the land of Israel** and say to the mountains and to the hills, to the ravines and to the valleys, "Thus says the Lord GOD, 'Behold, I have spoken in My jealousy and in My wrath because you have endured the insults of the nations.'  
<sup>7</sup> Therefore thus says the Lord GOD, 'I have sworn that surely the nations which are around you will themselves endure their insults.'  
<sup>8</sup> But

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you, **O mountains of Israel**, you will put forth your branches and bear your fruit for **My people Israel; for they will soon come.** <sup>9</sup> For, behold, I am for you, and I will turn to you, and you will be cultivated and sown. <sup>10</sup> I will multiply men on you, all the house of Israel, [Northern and Southern kingdoms] all of it; and the cities will be inhabited and the waste places will be rebuilt. <sup>11</sup> I will multiply on you man and beast; and they will increase and be fruitful; and I will cause you to be inhabited as you were formerly and will treat you better than at the first. Thus you will know that I am the LORD. <sup>12</sup> Yes, I will cause men—**My people Israel—to walk on you and possess you**, so that you will become their inheritance and never again bereave them of children.'

Ezekiel 36:24

For I will take you from among the nations, and gather you out of all the countries, and will **bring you into your own land.**

Ezekiel 36:28

And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

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Ezekiel 37:3-4

<sup>3</sup> And he said unto me, Son of man, can these bones live? And I answered, O Lord Jehovah, thou knowest. <sup>4</sup> Again he said unto me, Prophecy over these bones, and say unto them, O ye dry bones, hear the word of Jehovah.

Ezekiel 37:10-14

<sup>10</sup> So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

<sup>11</sup> Then he said unto me, Son of man, **these bones are the whole house of Israel**: behold, they say, Our bones are dried up, and our hope is lost; we are clean cut off. <sup>12</sup> Therefore prophesy, and say unto them, Thus saith the Lord Jehovah: Behold, I will open your graves, and cause you to come up out of your graves, **O my people; and I will bring you into the land of Israel.** <sup>13</sup> And ye shall know that I am Jehovah, when I have opened your graves, and caused you to come up out of your graves, **O my people.** <sup>14</sup> And I will put my Spirit in you, and ye shall live, and I will place you in your own land: and ye shall know that I, Jehovah, have spoken it and performed it, saith Jehovah.

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Ezekiel 37:21-22

<sup>21</sup> And say unto them, Thus saith the Lord Jehovah: Behold, I will take the children of Israel from among the nations, whither they are gone, **and will gather them on every side, and bring them into their own land:** <sup>22</sup> **and I will make them one nation in the land, upon the mountains of Israel;** and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.

Ezekiel 37:25

**And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers dwelt; and they shall dwell therein, they, and their children, and their children's children, for ever: and David my servant shall be their prince for ever.**

Ezekiel 39:26 NASB

They will forget their disgrace and all their treachery which they perpetrated against Me, **when they live securely on their own land** with no one to make *them* afraid.

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Ezekiel 39:28

And they shall know that I am Jehovah their God, in that I caused them to go into captivity among the nations, **and have gathered them unto their own land;** and I will leave none of them any more there.

[Brim note: Millennial Division of Israel]

Ezekiel 45:1

Moreover, **when ye shall divide by lot the land for inheritance,** ye shall offer an oblation unto Jehovah, a holy portion of the land; the length shall be the length of five and twenty thousand reeds, and the breadth shall be ten thousand: it shall be holy in all the border thereof round about.

Ezekiel 47:13-14 NASB

<sup>13</sup> Thus says the Lord GOD, "This *shall be* the boundary by which you shall divide the land for an inheritance among the twelve tribes of Israel; Joseph *shall have* two portions. <sup>14</sup> You shall divide it for an inheritance, each one equally with the other; for I swore to give it to your forefathers, and this land shall fall to you as an inheritance.

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Ezekiel 47:21

So shall ye divide this land unto you according to the tribes of Israel.

Ezekiel 48:29

**This is the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these are their several portions, saith the Lord Jehovah.**

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## HOSEA

Hosea 2:15 NASB

Then I will give her her vineyards from there,  
And the valley of Achor as a door of hope.  
And she will sing there as in the days of her youth,  
As in the day when she came up from the land of Egypt.

Hosea 2:20

I will even betroth thee unto me in faithfulness; and thou shalt know Jehovah.

Hosea 2:23 NASB

**I will sow her for Myself in the land.**  
I will also have compassion on her who had not obtained compassion,  
And I will say to those who were not My people,  
"You are My people!"  
And they will say, "You are my God!"

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**JOEL**

Joel 3:2 NASB

I will gather all the nations  
 And bring them down to the valley of  
 Jehoshaphat.  
 Then I will enter into judgment with them  
 there  
 On behalf of **My people and My inheri-  
 tance, Israel,**  
 Whom they have scattered among the nations;  
 And they **have divided up My land.**

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**AMOS**

Amos 9:14 NASB

Also I will restore the captivity of **My  
 people Israel,**  
 And they will rebuild the ruined cities and live  
*in them;*  
 They will also plant vineyards and drink  
 their wine,  
 And make gardens and eat their fruit.

Amos 9:15 NASB

**"I will also plant them on their land,  
 And they will not again be rooted out  
 from their land  
 Which I have given them,"**  
 Says the LORD your God.

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[RETURN TO SUPPLEMENT LIST](#)





**Judgment**  
of the  
**Nations**  
for how they treat  
**Israel**

Compiled by  
Dr. Billye Brim

[RETURN TO SUPPLEMENT LIST](#)

## FOREWORD

These Scriptures are provided as a quick reference guide regarding only one particular subject in God's Word regarding Israel.

***The Nations of the earth are judged as to how they treat the chosen nation of Israel.***

We are preparing quick reference Scripture guides to other subjects as well, such as:

*God's Promises of the Land to Israel*

*The Scattering and  
Ingathering of Israel*

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## JUDGMENT OF THE NATIONS FOR HOW THEY TREAT ISRAEL

The first mention of the nations (Heb: *goyim*) is in Genesis 10. After the flood, the chapter lists the sons of Noah's three sons: Shem, Ham, and Yapheth. Seventy foundational nations are listed. The Lord's will for them was, "Be fruitful, and multiply, and replenish the earth" (Gen. 9:1). Under Nimrod (Gen. 10:8-11), the nations rebelled at Babel (Gen. 11). Three hundred and forty years after the flood, they had not scattered, but were bunched up on the plain of Shinar (Babylon). The Babylonian System began with this rebellion.

The LORD judged them, confused their language, and scattered them throughout the earth. In Genesis 12, He introduced His separated nation, Israel. Israel was separated *from* the nations and *unto* God with the call of *revealing God to the nations*. In God's

Judgment of the Nations for How They Treat Israel

revelation to the church regarding Israel in Romans chapters 9, 10, and 11, He avers that He does not change His mind regarding this calling. “For the gifts and calling of God are without repentance” (Rom. 11:29). Nations, as nations, are judged, therefore, as to how they treat the chosen nation with the call to reveal God to them.

**Deuteronomy 32:4**

*He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he.*

Quoting David Baron’s book *Israel in the Plan of God*, page 36:

Another glorious characteristic of the ‘Rock of Israel’ is that: ‘*All His ways are judgment.*’ This word *mish-pat* (judgment) stands in the Hebrew Bible not only for God’s acts of judgment, but for His just and righteous decisions, as the Judge and Moral Governor of the Universe.

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## THE SCRIPTURES

Remember to rightly divide the Word to see to whom a Scripture speaks: the Jews, the Nations, or the Church. (See 2 Tim. 2:15; 1 Cor. 10:32.)

This list of Scriptures regarding the judgment of nations as nations is by no means exhaustive.

**Genesis 12:1-3**

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: 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.

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Judgment of the Nations for How They Treat Israel

**Isaiah 49:25-26**

But thus saith the LORD, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children. And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the LORD am thy Saviour and thy Redeemer, the mighty One of Jacob.

**Brim Note:**

The Scriptures often refer to the physical offspring of Abraham as Jacob. Why not Abraham or Isaac? Abraham had other sons. Isaac had another son. But all 12 of Jacob's sons constituted the nation of Israel.

**Brim Note:**

Most people know half the following verse, but it is important to know all of it as evidence that many nations who persecuted Israel [Jacob] are even now gone, but Jacob is still here and is back home just as God said they would be.

**Malachi 3:6**

For I am the LORD, I change not; therefore ye sons of Jacob are not consumed.

## CUP OF JUDGMENT

Quoting David Baron's book, *Zechariah: A Commentary on His Visions and Prophecies*, page 426:

The cup of reeling, or giddiness, is frequently used in Scripture as a symbol of the judgment of God which brings man into a condition of helplessness and misery like unto that of the staggering, intoxicated man who is unable to walk.

In Isaiah 51:17, 21-23 it is used of the cup drunk by Jerusalem and Israel, and then it will be given to those who mistreated His people.

**Isaiah 51:17, 21-23**

Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the LORD the cup of his fury; thou hast drunken the dregs of the cup of trembling, and wrung them out.

Therefore hear now this, thou afflicted, and drunken, but not with wine: Thus saith thy Lord the LORD, and thy God that pleadeth the

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cause of his people, **Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again: But I will put it into the hand of them that afflict thee;** which have said to thy soul, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over.

\*\*\*

**Psalm 75:8**

For in the hand of the LORD *there* is a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring *them* out, and drink *them*.

**Baron, Zechariah, page 426**

In those passages, it is the *kos* (cup) that is spoken of; but in Zechariah 12 it is the *soph*, the *bowl*, or basin of reeling; the thought expressed in this instance is that of a vessel large enough for all nations to drink out of it, either together, or one after another in succession. And they shall all drink of this intoxicating cup of God's judgment and stagger and fall, not to rise again."

**Zechariah 12:1-3**

The burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within

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him. **Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem.** And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

11

## JEREMIAH

### Jeremiah 10:25

Pour out thy fury upon the heathen [*goyim* = *nations*] that know thee not, and upon the families that call not on thy name: for they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate.

\*\*\*

### Brim Note

God's Plan A for Israel was to live in the Land He promised them—which is a land bridge between three continents, Europe, Asia, and Africa—exhibiting to caravans and armies that would march through that Jehovah is the real God. (See Deuteronomy 28:1-14, note verses 9 and 10.)

Plan B was, if they did not obey Him, they would be scattered to the four corners of the earth. Then in the end of days He would bring them back to their Promised Land and this would be a **sign to the nations**, thereby



Israel would still be operating in their call, *revealing God to the nations*. [Many Scriptures speak of this Ingathering. For example, see Isaiah 11:10-12; Isaiah 43:1, 5-12.]

God's will for their treatment in the dispersion was Jeremiah 29:4-7. When the nations mistreated them, the LORD was *sore displeased*. See Zechariah 1:15. And the word translated "heathen" here is *goyim*, nations.

**Jeremiah 29:4-7**

Thus saith the LORD of hosts, the God of Israel, unto all that are carried away captives, whom I have caused to be carried away from Jerusalem unto Babylon; Build ye houses, and dwell *in them*; and plant gardens, and eat the fruit of them; Take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased there, and not diminished. And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the LORD for it: for in the peace thereof shall ye have peace.

**Brim Note**

I've wondered, how could the prophet Jeremiah have done what the Lord commanded in verse 15? For it involved taking the cup "to all the kingdoms of the world, which are upon the face of the earth"? The ancient sages say that when he spoke it, it was done.

**Jeremiah 25:15-17**

For thus saith the LORD God of Israel unto me; Take the wine cup of this fury at my hand, and cause all **the nations**, to whom I send thee, to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them. Then took I the cup at the LORD's hand, and made all **the nations** to drink, unto whom the LORD had sent me:

**Jeremiah 25:26-27**

And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which *are* upon the face of the earth: and the king of Sheshach shall drink after them. [*Sheshach is Babylon.*] Therefore thou shalt say unto them, Thus saith the LORD of hosts, the God of Israel; Drink ye, and be drunken, and spew, and fall, and rise no more, because of the sword which I will send among you.

**Jeremiah 25:31-32**

A noise shall come *even* to the ends of the earth; for **the LORD hath a controversy with the nations**, he will plead with all flesh; he will give them *that are* wicked to the sword, saith the LORD. Thus saith the LORD of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth.

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**Brim Note**

Jeremiah 30 and 31 is a Book within a Book, revealing God's Plan for Israel. You should read both chapters together. Following are some select verses according to our subject.

**Jeremiah 30:3-4**

For, lo, the days come, saith the LORD, that I will bring again the captivity of my people \*Israel and Judah, saith the LORD: and I will cause them to return to the land that I gave to their fathers, and they shall possess it.

And these *are* the words that the LORD spake concerning Israel and concerning Judah.

**Jeremiah 30:10-11**

Therefore fear thou not, O my servant Jacob, saith the LORD; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make *him* afraid. For I *am* with thee, saith the LORD, to save thee: **though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee:** but I will correct thee in measure, and will not leave thee altogether unpunished.

**Jeremiah 30:16**

**Therefore all they that devour thee shall be devoured;** and all thine adversaries, every one of them, shall go into captivity; and they

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that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey.

**Jeremiah 30:20**

Their children also shall be as aforetime, and their congregation shall be established before me, **and I will punish all that oppress them.**

**Jeremiah 50:4-7**

In those days, and in that time, saith the LORD, the children of Israel\* shall come, they and the children of Judah together, going and weeping: they shall go, and seek the LORD their God. They shall ask the way to Zion with their faces thitherward, *saying*, Come, and let us join ourselves to the LORD in a perpetual covenant that shall not be forgotten. My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away on the mountains: they have gone from mountain to hill, they have forgotten their restingplace. **All that found them have devoured them; and their adversaries said, We offend not, because they have sinned against the LORD,** the habitation of justice, even the LORD, the hope of their fathers.

*\*Israel here refers to the northern kingdom (the ten tribes); Judah refers to the southern kingdom (two tribes).*

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**Jeremiah 50:10-11**

And Chaldea shall be a spoil: all that spoil her shall be satisfied, saith the LORD. Because ye were glad, because ye rejoiced, O ye destroyers of **\*\*mine heritage**, because ye are grown fat as the heifer at grass, and bellow as bulls.

**\*\*Deut. 32:9** For the LORD's portion is his people; Jacob is the lot of his inheritance.

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**Joel 3:1-2**

For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land.

**Joel 3:1-2 AMPC**

FOR BEHOLD, in those days and at that time when I shall reverse the captivity and restore the fortunes of Judah and Jerusalem, I will gather all nations and will bring them down into the Valley of Jehoshaphat, and there will I deal with and execute judgment upon them for [their treatment of] My people and of My heritage Israel, whom they have scattered among the nations and [because] they have divided My land.

\*\*\*

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**Brim Note**

Judgments are pronounced against various nations because of their treatment of Israel. See Ezekiel 25, for instance, noting verses 6 and 7, 10, 12, 14, 15.

Ezekiel 28:24-26 is inclusive of all around them who despised them.

**Ezekiel 28:24-26**

And there shall be no more a pricking brier unto the house of Israel, nor *any* grieving thorn of all **that are round about them, that despised them**; and they shall know that I *am* the Lord GOD. Thus saith the Lord GOD; When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob. And they shall dwell safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence, **when I have executed judgments upon all those that despise them round about them**; and they shall know that I *am* the LORD their God.

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**Brim Note**

For an in-depth study of Zechariah and its place in prophecy of the end of days, see David Baron's excellent commentary, *Zechariah: A Commentary on His Visions and Prophecies*, as mentioned earlier.

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**Zechariah 1:15**

And I am very sore displeased with the heathen *that are* at ease; for I was but a little displeased, and they helped forward the affliction.

**Zechariah 2:8-9**

For thus saith the LORD of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye. For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the LORD of hosts hath sent me.

**Zechariah 12:3**

And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

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**Zechariah 14:2-3**

For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.

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**Zechariah 14:12**

And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.

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## JESUS AND THE JUDGMENT OF THE NATIONS AT THE END OF THE TRIBULATION PERIOD

### **Brim Note**

Following the Marriage Supper of the Lamb, the Master leaves to go to earth and fight against those nations. Led by the Antichrist, they will make one last attempt to destroy Israel.

### **Zechariah 14:3-4**

Then shall the LORD go forth, **and fight against those nations, as when he fought in the day of battle.** 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.

### **Brim Note**

Then comes the judgment of the nations. This is when the Son of man comes in His glory. It is

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the nations, not the Jews and not the Church, that are before Him for judgment. These are the nations who were on earth during the tribulation. There is no mention of a resurrection of the dead here. This is a works judgment based on how they treated "His brethren," the Jews. Micah 5:2, 3, shown at the end of the Matthew portion below, calls Israel "His brethren."

**Matthew 25:31-46**

**When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:** And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed *thee?* or thirsty, and gave *thee* drink? When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee?* Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as

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ye have done it unto one of the least of these my brethren, ye have done *it* unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me. And these shall go away into everlasting punishment: but the righteous into life eternal.

\*\*\*

**Micah 5:2-3**

But thou, Bethlehem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me *that is* to be ruler in Israel; whose goings forth *have been* from of old, from everlasting. Therefore will he give them up, until the time that she which travaileth hath brought forth: then the remnant of **his brethren** shall return unto the children of Israel.

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## JUDGMENT OF THE EARTH

Isaiah 24 prophesies of the judgment of the earth. Verse 5 gives three reasons why earth and *the haughty people of the earth* meet judgments as spoken of in the Book of Revelation.

### Isaiah 24:4-6 ASV

The earth mourneth *and* fadeth away, the world languisheth *and* fadeth away, the lofty people of the earth do languish. The earth also is *polluted* under the inhabitants thereof; [1] because they have transgressed the laws, [2] violated the statutes, [3] **broken the everlasting covenant**. Therefore hath the curse devoured the earth, and they that dwell therein are found guilty.

The Bible defines “the everlasting covenant.”

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