



The Book of Genesis

Lesson Number 18



A MINISTRY INITIATED IN MAY 1993, AND DEDICATED TO STRENGTHENING THOSE WHO ARE IN CHRIST, BY BUILDING THEIR FAITH, ENHANCING THEIR JOY, AND STABILIZING THEIR HOPE, ENABLING THEM TO WORK OUT THEIR SALVATION WITH FEAR AND TREMBLING.

TRANSLATION LEGEND: ABP=Apostolic Bible Polygot m(1992); ALT=Analytical-Literal Translation (2005), AMPLIFIED =Amplified Bible (1965), ABP=Apostolic Bible Polygot with Greek Interlinear (2003); ASV=American Standard Version (1901), BBE=Bible in Basic English (1949), CEV=Contemporary English Version (1995); DRA=Douay-Rheims (1899), ERV =English Revised Version (1885), ESV=English Stand Version (2001), GENEVA=Geneva Bible (1599), GNB=Good News (1966), GWN=God's Word (1995), IE= International English (1973), ISV=International Standard Version (1967), JPS=Jewish Publication Society (1917), KJV=King James Version (1611), LITV= Literal Translation of the Bible (1976), LIVING=Living Bible (1971), MESSAGE=The Message (1993), MKJV= Modern KJV (1962), MONTGOMERY=Montgomery's New Testament (2001), MRD=Peshitta-James Murdock Translation (1852), NAB=New American Bible (2002), NASB=New American Standard Bible (1977), NAU=New American Standard Bible (1995), NIB=New International Bible, NIV=New International Version (1984), NJB=New Jerusalem Bible (1985), NKJV=New King James Version (1979), NLT=New Living Translation (1996), NRSV=New Revised Standard Version (1989), PHILLIPS=J B Phillips New Testament (1962), PNT=Bishop's New Testament (1595), RSV=Revised Standard Version (1952), TNK=JPS Tanakj (1985), WEB=Webster Bible (1833), WEYMOUTH=Weymouth's New Testament (1903), WILLIAMS=William's New Testament (1937), TYNDALE=Tyndale's Bible (1526), WYCLIFFE=Wycliffe New Testament (1382), YLT =Young's Literal Translation (1862).

GREEK LEXICON LEGEND

LEXICON LEGEND: FRIEBERG = Friberg Lexicon, UBS = UBS Lexicon, LOUW-NIDA = Louw-Nida Lexicon, LIDDELL SCOTT = Liddell Scott Lexicon, THAYER = Thayer's Greek Lexicon, LEH = LEH Lexicon, GINGRICH = Gingrich Lexicon

THE INSPIRED RECORD OF THE BEGINNING OF ALL THINGS: THE HEAVENS AND THE EARTH, MANKIND, SIN, THE FIRST CHOSEN AND BLESSED NATION, THE FIRST CURSE, THE FIRST PROMISE, AND THE FIRST FAITH.

DISCLAIMER: The quoting of other translations is not to be taken as a condoning of them. My purpose is rather to show the remarkable diversity, and sometimes outright contradictions that exist among these various versions of Scripture. Our understanding of the Word of God ultimately depends upon our comprehension of the Lord Himself and His eternal purpose. Where this understanding is not present, we are shut up to scholasticism and conjecture, both of which are of the world, not of God.

THE GENERATIONS OF SETH

Gen 11:10 "These are the generations of Shem: Shem was an hundred years old, and begat Arphaxad two years after the flood: ¹¹ And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters. ¹² And Arphaxad lived five and thirty years, and begat Salah: ¹³ And Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters. ¹⁴ And Salah lived thirty years, and begat Eber: ¹⁵ And Salah lived after he begat Eber four hundred and three years, and begat sons and daughters. ¹⁶ And Eber lived four and thirty years, and begat Peleg: ¹⁷ And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters. ¹⁸ And Peleg lived thirty years, and begat Reu: ¹⁹ And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters. ²⁰ And Reu lived two and thirty years, and begat Serug: ²¹ And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters. ²² And Serug lived thirty years, and begat Nahor: ²³ And Serug lived after he begat Nahor two hundred years, and begat sons and daughters. ²⁴ And Nahor lived nine and twenty years, and begat Terah: ²⁵ And Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters. ²⁶ And Terah lived seventy years, and begat Abram, Nahor, and Haran. ²⁷ Now these are the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot. ²⁸ And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees. ²⁹ And Abram and Nahor took them wives: the name of Abram's wife was Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah. ³⁰ But Sarai was barren; she had no child. ³¹ And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there. ³² And the days of Terah were two hundred and five years: and Terah died in Haran."

Before commencing the record of Abraham, his calling, and his position in the purpose of God, the chosen lineage is given – Given O. Blakely

INTRODUCTION

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A BRIEF SUMMARY OF THE TEXT

In a single statement, the revelation concerning the attempt to build a city and a tower, and God’s response to it, is terminated.

A Divine Manner

In this text we are being exposed to a certain Divine manner, and it is important that we perceive it. **Although things may occur on earth that have great weight, they are nothing when they are compared with what the Lord is doing.** Those who are unduly enamored with worldly circumstances and events must take the time to comprehend the nature of this text.

No Apparent Connection

There is no apparent intellectual bridge from Genesis 11:9 to Genesis 11:10. Suddenly the text takes us back to Shem and his generation. For the modern church-goer, the latter subject is boring, while the former one is tantalizes the intellect. Such people can easily ignore revealed genealogies, while they indulge in speculations and interpretations of the works of men.

There Is A Divine Logic

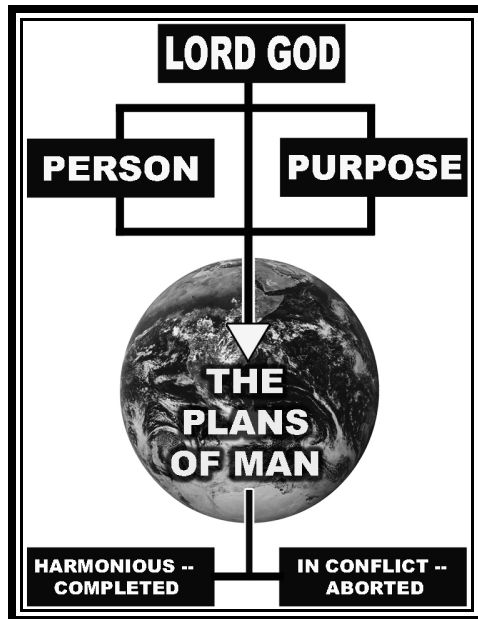
However, there is Divine logic here that perfectly comports with both the

character and purpose of God. What will now be developed is simply this: **while the plans of men have been suddenly aborted, the purpose of God marches forward.** It has not been impacted by the strategies of men. It has not been altered or delayed because of what men attempted. What men do is always, at the very best, secondary. What God does is always primary.

A Sound Theology

A sound theology thinks more of God than of man. **It perceives that what God is doing is more important than what men are doing.** It knows that the progress of God’s work is more critical than what men are doing. When faced with two perspectives that appear to clash – the will of man and the will of God – the person with faith says, *“The will of the Lord be done!”* (Acts 21:14). If that means that personal plans are blasted, so be it.

Jesus Himself led the way in this type of thinking. When facing the staggering experience of having the iniquities of the world laid upon Him, and the abandonment of God during the process, He cried out, *“Father, if Thou be willing, remove this cup from me: nevertheless not My will, but Thine, be done”* (Luke 22:42).



The bottom line is that the plans of men are weighed by God to determine if they are in harmony with what He is doing or not. The Psalmist stated the case well when he wrote, *“The LORD brings the counsel of the nations to nothing; He makes the plans of the peoples of no effect. The counsel of the LORD stands forever, The plans of His heart to all generations”*^{NKJV} (Psa 33:10-11). Solomon wrote, *“There are many plans in a man’s heart, Nevertheless the LORD’s counsel; that will stand”*^{NKJV} (Prov 19:21). Isaiah said, *“Woe to the rebellious children,” says the LORD, “Who take counsel, but not of Me, And who devise plans, but not of My Spirit, That they may add sin to sin”* (Isa 30:1). Through Isaiah the Lord also said that the plans of reference were an exhibit of rebellion against God. *“I say you speak of having plans and power for war; but they are mere words. Now in whom do you trust, that you rebel against me?”*^{NKJV} (Isa 36:5).

This is a rather simplistic way of stating the case, realizing that God knows all things. However, it is stated this way to confirm that **God’s dealings with men are always after a rational order** – not rationale as defined by men, but as defined by His Person and purpose. God is not merely moved by feelings, so to speak, even though His feelings and reactions are in perfect accord with His Person and purpose. **It is a monumental lesson when men learn that God is moved by what He beholds** – and it is all in strict accord with His nature and His objectives.

What Has Been Shown

What has been shown, and that in a most arresting way, is that **once God moves against them, men cannot complete what they start.** Once again, that initiative is in perfect accord with who God is and what He has purposed before the foundation of the world.

In a very definite way, whatever man begins is destined to pass away – either within the framework of time, or when time will yield to eternity. The discernment of this circumstance, brought by faith, significantly alters the way men live.

Correctly seen, the account of the attempt to make a name by building a city and a tower should compel men to carefully evaluate their plans. Although the purpose of God is seen in the matter, it is never right for men to plan and conduct their lives in a manner that must be overthrown by the Lord in order

that His will be done. When, for example, the Lord Jesus was delivered up to Pilate by the people, their will was to get rid of Jesus. While the dying of Jesus was integral to God's plan, getting rid of Jesus was not. Therefore, in raising Jesus from the dead, He continued with His purpose, and

overthrew the purpose of the Jews, thoroughly frustrating their effort.

In Christ the nature and the state of men is changed so that they become workers and laborers together with God. Therefore not only is God's will done, but their way is also established.

DIVINE SELECTION – THE GENERATIONS OF SHEM

Gen 11:10 *“These are the generations of Shem: Shem was an hundred years old, and begat Arphaxad two years after the flood: ¹¹ And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters.”*

THE NECESSITY OF DIVINE SELECTION

Here again Divine selection is seen. To this point, this is made quite clear throughout the record. In the Genesis record, and so far as the genealogy of Christ is concerned, God chose Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Methuselah, Lamech, Noah, and now Shem. **Each father had many other children, but a specific one was chosen by God for the holy lineage.**

In this section, the generations of Shem will be proclaimed, continuing the revelation of Divine selection: Arphaxad, Salah, Eber, Peleg, Reu, Serug, Nahor, and Terah. **In all of these selections, no other reason is given for the choice, other than the fact that God made it.** It might be countered that Enoch and Noah were cited as holy men who walked with God, and that is why He chose them. However, it will be difficult to support the postulate that they were holy without any involvement with God, which would be necessary if their holiness was the reason for their choice.

Actually, Divine selection is a necessity, because the objective for the world and for humanity had already been established – before the foundation of the world (Matt 13:35; Matt 25:34; John 17:24; Eph 1:4; 1 Pet 1:20; Rev 13:8; 17:8).

In the Divine economy, nothing is commenced until the outcome is determined. Even men work in this

manner, and therefore should not be confused by the fact that God works in the same manner. **With men, however, projects often are experiments. But this is never the case with God.**

As well as the redemption itself, the specific means of redemption was determined before world was created. It would be by means of the Lamb of God being slain. Through Him there would be a new creation of humanity in which the people would be readied to be the habitat of God Himself, and be joint heirs with the risen and exalted Son.

Who could establish that all this would be implemented through the will of men, with them being the dominant choosers? If such was the case, how often would the plan have to be

likely is it that God would have an “eternal purpose” that would be placed within the control of the will of fallen men for fulfillment?

If it is countered that God causes His will to override man's will, so that their purposes are not fulfilled, the dilemma still exists. **A Divine will that supercedes or overrides the will of man is essentially the same thing as predestination and election.** The only difference is that such a view it looks at things from the underside.

Thus I will affirm that in order for God to carry out His eternal purpose, election and predestination are a necessity. This is sufficiently demonstrated in the genealogy leading to the entrance of Jesus into the world.

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changed, or postponed, or perhaps a new one adopted.

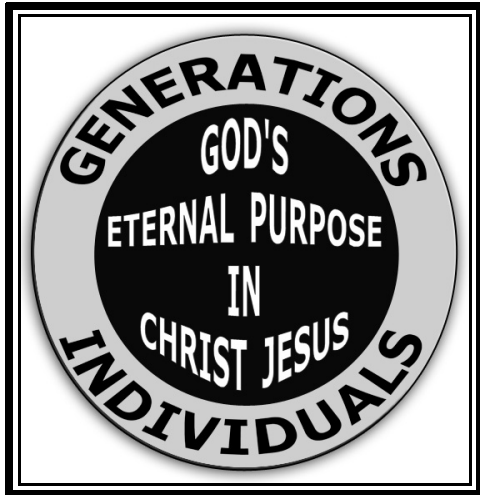
The question that must be answered by those who have developed a teaching concerning man's inherent and natural free will, is **how this predetermined purpose will be brought to completion without God strictly managing it.** Precisely what kind of purpose is managed by the will of those who did not create the purpose? How

It is pointless to argue about whether or not God elects or predestinates. The fact that He does is categorically stated in doctrine. Further, the genealogies confirm this to be the case, as well as particular promises regarding the ones through whom the Savior would come.

- Abraham (Gen 22:18).
- Isaac (Gen 21:12).
- Jacob ().
- Jesse (Isa 11:1).

➔ David (2 Sam 7:10-15; Psa 89:3-4; 132:11,17; Isa 9:7; Jer 23:5Matt 1:1).

A lot of people lived between Abraham and David, and not all of them



were wicked. **Abraham**, himself one of three brothers (Abram, Nahor, Haran) had eight sons (Ishmael, Isaac, Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah – Gen 25:1-2). **Isaac** had two sons: Jacob and Esau. **Jacob** had twelve sons (Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Joseph, Benjamin, Dan, Naphtali, Gad, Asher).

Who made the distinctions in these people – man or God? Who was on the initiative to choose – man or God? So far as I am concerned, the very existence of a thorough and traceable genealogy confirms that the whole process was of the Lord. Otherwise we have order coming out of chaos, with salvation being the result of Divine manipulation rather than according to a pre-determined purpose.

THESE ARE THE GENERATION OF SHEM

“These are the generations of Shem” Other versions read, *“the genealogy of Shem,”* ^{NKJV} *“the records of the generations of Shem,”* ^{NASB} *“the account of Shem,”* ^{NIV} *“the descendants of Shem,”* ^{NRSV} *“the family records of Shem,”* ^{CSB} *“these are Shem’s descendants,”* ^{NJB} *“This is the line of Shem,”* ^{TNK} *“these are the births of Shem,”* ^{YLT} *“Shem’s line of descendants,”* ^{LIVING} *“This is a list of his descendants,”* ^{GNB} *“This is the story of Shem,”* ^{MESSAGE} and *“this is the history of*

the generations of Shem.” ^{AMPLIFIED}

A Unique Kind of Reckoning

This genealogy, as the others which preceded it, shows a different kind of reckoning. **No one on earth calculates a family tree like this!**

Taking myself as an example, I have ten natural children, and one that we raised from a boy: Pamela, Michelle, Rochelle, Michael, Leah, Mark, Adah, Benjamin, Jonathan, Eva, and Richard Sankowski. If I were to publish a family tree that listed only Michael, with only one of his children being listed, etc., who would not quarrel with me? I would be charged with everything from favoritism to spite and hatred. **Yet, this is precisely the kind of genealogy that is now set before us.**

According to the record, the offspring of Shem include the following (Gen 10:22; 11:10):

- ➔ Elam
- ➔ Asshur
- ➔ Arphaxad
- ➔ Lud
- ➔ Aram
- ➔ Unnamed *“sons and daughters”*

Yet, in itemizing *“the generations of Shem,”* only Arphaxad is listed. Elam, Asshur, Lud, Aram, and other sons and daughters, are passed over just as if they did not exist.

Here a perspective is being delivered that will be reflected throughout the entirety of Scripture. It will be found in both covenants, and particularly in Christ Jesus. That perspective can be summarized in two foundational points.

- ➔ First, both people and events are viewed according to their relationship to God’s *“eternal purpose.”* Their significance and favor will be directly proportionate to that relationship.
- ➔ Second, the choices and preferences of God supercede all other considerations. Further, those choices are directly related to His *“eternal purpose.”*

The Priority of the People of God

In all of this it is quite clear that the people of God, according to His own

estimation, have the priority among the sons of men. Prior to Christ this is seen in the choice of the generations leading up to Christ. **After Christ, the people of God are defined as those who are in Christ Jesus.**

The fact that this contradicts a lot of contemporary theology and religious persuasions confirms how unlike God man is by nature. **A theology that denies Divine choice and preference is flawed at the root. Nothing that comes from it can be essentially true or good.**

This has some rather alarming ramifications, but the conclusion is inevitable, if the Word of God is seen as having been *“magnified”* above all of His name (Psa 138:2). Any other persuasion, regardless of how much it is cherished, is the result of the exalting of man’s thoughts above what God has said.

When, therefore, the text states that this is the *“generations of Shem,”* it is reviewing his offspring with the purpose of God and the coming of the Christ in mind. This is not intended to be a thorough historical record after the manner of men, or according to the flesh.

Our Times

This is particularly important in view of the times in which we live. **Viewed spiritually, they are times characterized by apostasy, which vaunts personal fleshly desires above godly ones.** As it is written, *“For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears”* (2 Tim 4:3). In an environment like this, the emphasis is placed upon man, not God – his own assessment of his needs, not God’s. **In such a view, the will of man is exalted above the will of God.**

However, throughout the book of Genesis, and particularly to this point, it is obvious that man is not the center of Divine emphasis.

- ➔ When Adam and Eve chose their will over God’s will, they were expelled from the Garden – **but the Divine purpose moved forward.**
- ➔ When Cain vaunted his will above God’s will, he was cursed – **and**

God’s purpose moved forward.

- ➔ When the whole world became absorbed with its own will, it was destroyed with a flood – **but God’s purpose continued to move forward.**
- ➔ When Ham viewed Noah in an uncomely state, and allowed his own assessment of the case to be what he related to his brothers, his grandson was cursed – **and the purpose of God moved forwards.**
- ➔ When the people sought to make a name for themselves in the plain of Shinar, and build a city and a tower whose top reached into the heavens, they had their language confounded by God, and were scattered – **and the purpose of God moved forward.**
- ➔ In the genealogy of Adam, **Seth was chosen** to be the one through whom a nation would be formed through whom, the promised Seed would come – **and the purpose of God moved forward.**
- ➔ Following the flood, **Shem was chosen** to be the one through whom a people would be developed, through whom the Messiah would come – **and the purpose of God moved forward.**

Now, after the record has been given of the scattering of the people, the Holy Spirit readjusts our concentration. The Bible is not to be considered a post-Babel-scattering revelation, no more than it was a post-flood perspective. **It is rather a record of “the wonderful works of God” which brought about the coming of the Messiah, the accomplishment of the foundations upon which salvation would be built, and the means through which that salvation would be implemented and completed.**

TWO YEARS AFTER THE FLOOD

“ . . . Shem was an hundred years old, and begat Arphaxad two years after the flood . . . ” Other versions read, “became the father,” ^{NASB} and “he fathered.” ^{CJB}

The term “*begat*” refers to the actual birth of a child not the conception. The mother conceives, the

father begets. A new generation does not commence until the child is born.

This means that Arphaxad was conceived no less than 15 months after the flood.

Shem being one hundred years old two years after the flood compares to Noah being 603 years old at that time. This makes Shem ninety-seven years old when the flood commenced, and ninety-eight years old when it concluded. Noah would have been 503, then, when Shem was born. He was born after Japheth, who is called “*the elder*” (Gen 5:21).

The Point of Reference

In this text, the point from which time was reckoned was the flood – **a Divine epoch which constituted a new beginning.**

This, as I have mentioned previously, is the Divine manner. **An appointed epoch, or new beginning, constitutes a change in the manner of reckoning.** For example, when Israel was delivered from Egypt, the time of their deliverance constituted the

The more we think in terms of when newness of life in Christ began, or when we were added to the Lord, of when the eyes of our understanding were opened, the least apt we are to depart from the way to lesser and temporal things.

SHEM ALSO BEGAT SONS AND DAUGHTERS

“ . . . And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters.”

Although Shem and the others in his generations had other sons and daughters, the genealogy is reckoned from only one of the sons. All Scriptural genealogies are reckoned in this manner. Further, the offspring is chosen by God, not man.

There are numerous examples of the priority of Divine choice.

- ➔ When Cain was born, the Scriptures suggest that Eve thought this was the promised seed that would crush the serpents head. However, he was not. The promised Seed was Christ, and He came through the lineage of Seth.

Thus time is calculated according to the working of the Lord, which means that He is to be the center of our thinking.

beginning of their year. This is also the manner of reckoning time since the birth of Jesus, with the common calendar being bent around the general period when “*the Word was made flesh*” (John 1:14).

It is also the way those in Christ reckon time and experience. The past is before they were in Christ, and the now is reckoned from the time of their new birth. **Thus time is calculated according to the working of the Lord, which means that He is to be the center of our thinking.**

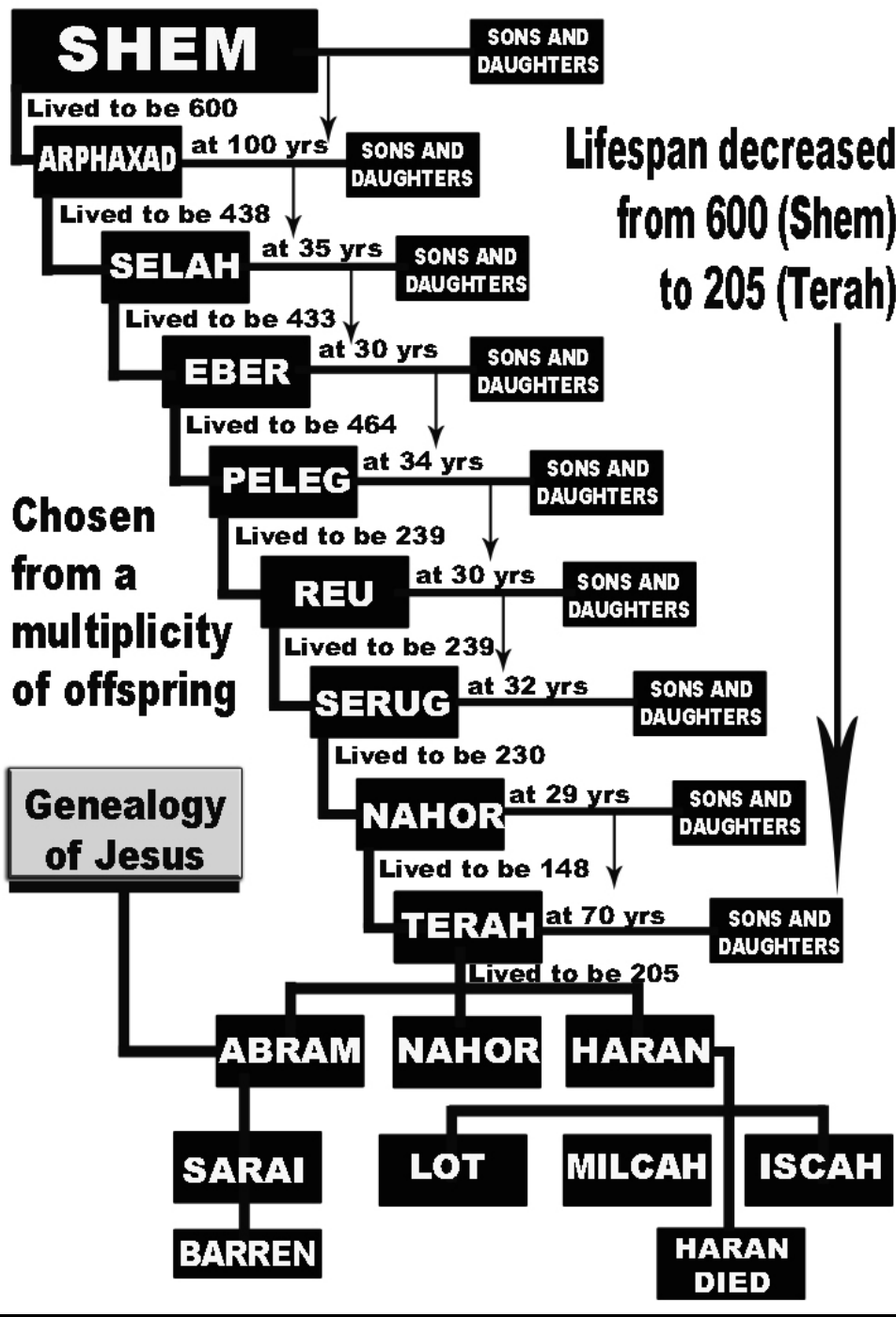
While it is not necessarily wrong to think of yourself in terms of when and where you were born in the flesh, or where you once lived, or when your career began, etc., **this kind of thinking weakens the spiritual reasoning process.**

- ➔ Japheth was the elder son of Noah, thus qualifying him for the priority in the family tree. Instead, however, God reckoned Shem, the second son, to be the one through whom the Messianic lineage would be reckoned.

- ➔ When God promised Abraham a seed through whom he would bless the world, the patriarch first reasoned it should be his servant Eliezer, seeing he could not father a child through Sarah. Later he thought it should be Ishmael, because Sarah could not bare children. But in the end, the promised Seed was Christ, who would come through the lineage of Isaac.

- ➔ When Jacob and Esau were born as

ARBITRARY DIVINE SELECTION



qualification. No person of real understanding has ever continued to contest the choice of God in preference of the choice of men. Further, Scripture never suggests that, in the working out of Divine purpose, human choice plays a critical part. In fulfilling His own determinations, God always chooses, plans, and works "all things" after "the counsel of His own will" (Eph 1:11).

It will also be noticeable in this listing that the life-span of men perceptibly decreases. The age of the progenitor at the time of the specified son is clearly less than the ages reflected in the genealogies of both Adam and Seth. The number of years lived after the specified begetting also is significantly less, as well as the total life span of the individuals.

MORTALITY WAS BECOMING MORE EVIDENT

The mortality of man was becoming more evident – and that was throughout the entirety of the race. There was not a group of people exempt from the diminishment of man's life span.

The final average, or normal, life span was specified by Moses. "The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away" (Psa 90:10). There will always be people who significantly exceed those parameters – like Methuselah did in his time (969 – Gen 5:27), and Anna in her time (well over 100: Married for seven years and a widow for 80 years [Lk 2:36]. If she was married at the extremely young age of 13, she would have been 100 at the time Jesus was born. If she was married at he age of 18, she would have been 105. At any rate, that was not the normal life span of a woman. Even so, today there are frequently people who live past eight years of age, or three-score and ten.

twins. Esau was born first, and thus the official family tree should have been traced through him. However, God's choice was Jacob, and Esau was rejected.

➔ When Jacob had twelve sons, the first was Reuben, who, according to nature, should have had the priority. However, the Messianic

lineage came through Judah, who was the fourth son. In these generations of Shem, only one child per progenitor is listed by name. This reflects a Divine decision, not a human one – the choice of God, not the choice of man.

Of course, for those who live by faith, they eventually come to accept the choice of God willingly and without

THINKING WITH MORTALITY IN MIND

Man's mortality, or the brevity of life, is one of the pillars of sound reasoning. A few Scriptural examples will suffice to buttress this point.

➔ **ABRAHAM'S THINKING:** "And Abraham answered and said, Behold now, I have taken upon me to speak unto

the Lord, **which am but dust and ashes**" (Gen 18:27).

➔ JACOB'S COMMENTS: "And Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years: **few and evil have the days of the years of my life been**, and have not attained unto the days of the years of the life of my fathers in the days of t h e i r pilgrimage" (Gen 47:9).

➔ DAVID'S EVALUATION: "And David sware moreover, and said, Thy father certainly knoweth that I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved: but truly as the LORD liveth, and as thy soul liveth, **there is but a step between me and death**" (1 Sam 20:3).

"For we must needs die, and are as water spilled on the ground, which cannot be gathered up again; neither doth God respect any person: yet doth he devise means, that his banished be not expelled from him" (2 Sam 14:14).

➔ JOB'S ASSESSMENT: "How much less in them that dwell in houses of clay, **whose foundation is in the dust, which are crushed before the moth?**" (Job 4:19).

➔ THE OBSERVATION OF THE WOMAN FROM TEKOAH: "For we must needs die, and are as water spilled on the ground, which cannot be gathered up again; neither doth God respect any person: yet doth he devise means, that his banished be not expelled from him" (2 Sam 14:14).

➔ ISAIAH'S ASSESSMENT: "Cease ye from man, **whose breath is in his nostrils**: for wherein is he to be accounted of?" (Isa 2:22).

➔ JAMES' WORD: "Whereas ye know not what shall be on the morrow. For what is your life? **It is even a vapor, that appeareth for a little time, and then vanisheth away**" (James 4:14).

➔ PETER'S POINT: "For all flesh is as grass, and all the glory of man as

himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. **And as it is appointed unto men once to die, but after this the judgment**: So Christ was once offered to bear the sins

The necessity of salvation is being underscored in the book of Genesis - particularly in the genealogies, which are a testimony to the temporality of life in this world.

the flower of grass. The grass withereth, and the flower thereof falleth away" (1 Pet 1:24).

➔ THE REASON FOR DIFFERING HIGH PRIESTS. When expounding the office of the high priest under the Law, the Spirit makes a point of their mortality. This He compares with Jesus, our Great High Priest "By so much was Jesus made a surety of a better testament. **And they truly were many priests, because they were not suffered to continue by reason of death**: But this man, because he continueth ever, hath an unchangeable priesthood" (Heb 7:22-24).

Salvation is set within the context of the certainty of death, and the judgment that follows it. "It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer

of many; and unto them that look for him shall he appear the second time without sin unto salvation" (Heb 9:24-28).

The necessity of salvation is being underscored in the book of Genesis - particularly in the genealogies, which are a testimony to the temporality of life in this world. Yet, man was not made to be temporal, and there is a part of him that does not pass away. It is in view of this that salvation has been purposed, planned, and perfectly executed.

It is apparent, therefore, that godly thinking men have pondered mortality, and their cogitations have had a bearing on how they conducted their lives. On the other hand, sinners do not think soundly or deeply about their mortality. They plan their lives as though life was endless, and there is always going to be time to fulfill their own will. This, however, is not the case.

Invariably, the person who is led to live only for self pushes the fact of death into the background of their thinking. That is something that cannot be avoided by the natural man.

THE GENERATIONS OF ARPHAXAD

"¹² And Arphaxad lived five and thirty years, and begat Salah: ¹³ And Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters."

The children of Shem included Elam, Asshur, Arphaxad, Lud, Aram (Gen 10:22), and "sons and daughters" (Gen 11:11). Yet, out of them all, only one was chosen to be in the Messianic

lineage – Arphaxad, born two years after the flood (Gen 11:10). He is also mentioned in the duplication of his genealogy found in 1 Chronicles 1:17-24). He is also mentioned in the

genealogy of Jesus (Lk 3:26).

There is not a single work of Arphaxad cited, or any revealed sense in the flesh in which he was esteemed greater than his brother and sisters. The only way for this record of Arphaxad to have been included in the revelation is the will and choice of the Lord.

Nothing else is known of Arphaxad. Where he lived, where he migrated to, who he married – none of these things are known. Only that this was the one through whom the Messianic lineage was established – not by men, but by God. Here is a classic example of “not of works, lest any man should boast.”

When the Scriptures say Jesus was would spring up “as a root out of dry ground” (Isa 53:2), it surely comprehends this kind of dry ground – a lineage that gave no evidence of producing the Savior of all men. **Were you to have analyzed the sons of Shem you would not have found anything that would lead you to believe the Messiah would come through his progeny—particularly through Arphaxad.**

A Divine Manner

Those who are born of God, particularly the “only begotten Son of God” are not said to have come through fleshly lines, or through the will of man. John associates this with the coming of the Christ into the world. “Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. **And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten**

ADAM'S GENERATIONS				SHEM'S GENERATIONS			
BEGETTING			TOTAL	BEGETTING			TOTAL
SEED	AGE WHEN BEGAT	LIVED AFTER BEGAT	TOTAL AGE	SEED	AGE WHEN BEGAT	LIVED AFTER BEGAT	TOTAL AGE
ADAM	130	800	930	SHEM	100	500	600
SETH	105	807	912	ARPHAXAD	35	403	438
ENOS	90	815	905	SALAH	30	403	433
CAINAN	70	840	910	EBER	34	430	464
MAHALALEEL	65	830	895	PELEG	30	209	239
JARED	162	800	962	REU	32	207	239
ENOCH	65	300	365	SERUG	30	200	230
METHUSELAH	187	782	969	NAHOR	29	119	248
LAMECH	182	595	777	TERAH	70	135	205
NOAH	500	350	950	ABRAHAM	75	100	175

of the Father,) full of grace and truth” (John 1:13-14). **God is the one who determined the lineage of Jesus, from the beginning to the end.**

ARPHAXAD BEGAT SALAH
“And Arphaxad lived five and thirty years, and begat Salah.”

Salah is mentioned four times in Scripture. The first is in Genesis 10:24 in the listing of the sons of Noah and their generations. The second is the

genealogy given in the Chronicles, where he is identified as “*Shelah*” (1 Chron 1:18). The third is the text we are considering, and the fourth is in Luke’s genealogy leading up to Jesus (Lk 3:35), where he is referred to as “*Sala*.”

This is the only offspring of Arphaxad that is listed by name in Scripture. We learn from this text that he also begat “*sons and daughters*,” but none of them is named.

THE GENERATIONS OF SALAH

“¹⁴ And Salah lived thirty years, and begat Eber: ¹⁵ And Salah lived after he begat Eber four hundred and three years, and begat sons and daughters.”

Again, we are provided no information concerning Salah other than the identity of his father, and the name of his son, through whom the genealogy leading to Jesus continued. He is mentioned as the son of Arphaxad (Gen 10:24; 11:12-13; 1 Chron 1:18,24), and referred to as “*Sala*” in the genealogy of

Jesus (Lk 3:35). He is also referred to as “*Shelah*” (1 Chron 1:18,24).

The only other thing we know about Salah is that he begat Eber, and also “*sons and daughters*.” Here again a selection is made of one above many other “*sons and daughters*.” As far as populating the world was concerned, those other offspring were important. **However, when it comes to lineage leading up the birth of the Messiah, they are incidental.**

In this we again see the priority of what the Lord is doing, as compared to what men are doing. This is the reason why we are to come to a point where we “*understand what the will of the Lord is*” (Eph 5:17). This is not to be understood as “the will of the Lord for my life,” but the will of the Lord regarding the salvation of God and its impact on the ages to come.

If salvation was through works, such works would have been included in

the preparation for the coming of Jesus as well as in the receiving of Him as Savior. It would be unreasonable for men to become involved in salvation

only after Jesus had come. Salvation by the works of men would have necessarily involved them from Adam unto the entrance of Jesus into the

world. For human works to be valid in God's eternal purpose, they must be resident at the foundational level as well as at the implementation level.

THE GENERATIONS OF EBER

“¹⁶ And Eber lived four and thirty years, and begat Peleg: ¹⁷ And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters.”

It is said of Eber, *“And unto Eber were born two sons: the name of one was Peleg; for in his days was the earth divided; and his brother's name was Joktan”* (Gen 10:25). One son was incidental, and one was significant. **So far as the genealogy leading up to Israel and the eventual birth of the Messiah, the attention is focused upon Peleg.**

In the tenth chapter of Genesis, a significant statement is made about *“the children of Eber.”* It is made in view of the fact that the Hebrews, out of whom the Messiah came (Rom 9:5), were the key people in the earth. *“Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were children born”* (Gen 10:21).

Shem is sited as being a brother to Japheth, who was the oldest son of Noah. Yet, the blessed nation, and the Messianic Seed, did not come through the eldest son, as one might expect.

This is not the first, nor was it the last, time the ordinary protocol of birth was ignored.

- ➔ Adam's son Seth was not his oldest son, yet the Seed came through his generations.
- ➔ Shem was not the oldest son of Noah, yet the Seed came through his lineage.
- ➔ Arphaxad was not the oldest son of Shem, yet the promised Savior came through his lineage.
- ➔ Isaac was not the first son begotten by Abraham, but he was the one through whom the Promise

ACADEMIC INFORMATION ON EBER

EBER (HEB. *E'BER*, עֵבֶר, ONE OF THE OTHER SIDE, I.E. OF THE RIVER, Q. D. IMMIGRANT; SEPT. "Ἐβερ AND "Ἐβερ, VULG. *HEBER*), SON OF SALAH, WHO BECAME THE FATHER OF PELEG AT THE AGE OF 34 YEARS, AND DIED AT THE AGE OF 464 (GENESIS 10:24; 11:14; 1 CHRONICLES 1:25). HIS NAME OCCURS IN THE GENEALOGY OF CHRIST (LUKE 3:35, Ἐβέρ, "HEBER"). B.C. 2448-1984. THERE IS A DEGREE OF INTEREST CONNECTED WITH HIM FROM THE NOTION, WHICH THE JEWS THEMSELVES ENTERTAIN, THAT THE NAME OF HEBREWS, APPLIED TO THEM, WAS DERIVED FROM THIS ALLEGED ANCESTOR OF ABRAHAM. NO HISTORICAL GROUND APPEARS WHY THIS NAME SHOULD BE DERIVED FROM HIM RATHER THAN FROM ANY OTHER PERSONAGE THAT OCCURS IN THE CATALOGUE OF SHEM'S DESCENDANTS; BUT THERE ARE SO MUCH STRONGER OBJECTIONS TO EVERY OTHER HYPOTHESIS, THAT THIS, PERHAPS, IS STILL THE MOST PROBABLE OF ANY WHICH HAVE YET BEEN STARTED. (SEE GESENIUS, *GESCHICHTE DER HEB. SPRACHE UND SCHRIFT*, P. 11.) HENCE "THE CHILDREN OF EBER" (בְּנֵי עֵבֶר, GENESIS 10:21), AND SIMPLY IN POETRY *EBER* (עֵבֶר, NUMBERS 24:24; SEPT. Ἑβραῖοι, VULG. *HEBRAEI*), I.Q. HEBREWS (עִבְרָאִים). SEVERAL OTHER PERSONS OF THIS (HEB.) NAME OCCUR, BUT NO OTHERS ARE ANYWHERE ANGLICIZED "HEBER." McCLINTOK & STRONGS

EBER BEYOND. (1.). THE THIRD POST-DULUVIAN PATRIARCH AFTER SHEM (GENESIS 10:24; 11:14). HE IS REGARDED AS THE FOUNDER OF THE HEBREW RACE (GEN 10:21; NUMBERS 24:24). IN LUKE 3:35 HE IS CALLED HEBER. FAUSSET'S DICTIONARY

OCCURS IN THE GENEALOGIES (GENESIS 10:21,25; 11:14 FF) AS THE GREAT-GRANDSON OF SHEM AND FATHER OF PELEG AND JOKTAN. THE WORD MEANS "THE OTHER SIDE," "ACROSS," AND THE FORM "HEBREW," WHICH IS DERIVED FROM IT, IS INTENDED TO DENOTE THE PEOPLE OR TRIBE WHO CAME "FROM THE OTHER, SIDE OF THE RIVER" (I.E. THE EUPHRATES), FROM HARAN (GENESIS 11:31), WHENCE ABRAHAM AND HIS DEPENDENTS MIGRATED TO CANAAN. ISBE

came.

- ➔ Jacob was not the oldest son of

Isaac, yet he was the progenitor of the blessed generation.

- ➔ Judah was not the oldest son of Jacob, yet he was the one through whom the Savior would come.

In God's working among men, and the fulfilling of the revelation He gave in the Garden, He did not confine Himself to the ordinary rules of inheritance. In the genealogy of Jesus, the Lord made specific choices that contradicted the way men thought.

The statement of Genesis 10:21 reveals that God was causing His purpose to be fulfilled. **The one who sanctified the pre-flood generations was Seth. The one who sanctified the post-flood generations was Shem – not Ham or Japheth.** This why precisely why God moved Noah to say, *“Blessed be the LORD God of Shem; and Canaan shall be his servant”* (Gen 9:26).

This is why both Matthew and Luke list the confirming genealogies that led up to Christ (Matt 1:1-16; Luke 3:23-38). Both of those genealogies are traced from Joseph, *“the husband of Mary, of whom was born Jesus, which is called Christ”* (Matt 1:16). Luke writes of this on this wise: *“And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph”* (Luke 3:23). Both of these genealogies were provided in order to show that, even from a human point of view, nothing about the genealogy of Jesus was flawed. From the spiritual point of view, flesh-and-blood genealogy was inconsequential, for Jesus was conceived in Mary by the Holy Spirit (Matt 1:20). **There was no fleshly genealogy that could be traced to the actual birth of Christ.**

THE SOURCE IS CRITICAL

In the various workings and involvements of the coming of the Messiah, the Source of them is critical.

That is why these genealogies are given – to confirm that God did not abandon the human race following the fall. **When God delivers a promise, it is to be understood that He Himself will bring it to pass.**

This fact applies not only to the entrance of Jesus into the world, but to

everything that is involved in a person being called, justified, and glorified. From beginning to end, and from foundation to participation, the whole of salvation is “of the Lord.”

In the end, all of the redeemed will insightfully acknowledge this fact: “After this I beheld, and, lo, a great

multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb” (Rev 7:9-10).

THE GENERATIONS OF PELEG

“¹⁸ **And Peleg lived thirty years, and begat Reu: ¹⁹ And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters.”**

Peleg is mentioned three times in Scripture.

- ➔ Genesis 10:25 – one of two sons begotten by Eber.
- ➔ Genesis 11:16-19 – Our text.
- ➔ 1 Chronicles 1:19,25 – Another genealogy.
- ➔ Luke 3:35 – The genealogy of Jesus where the name in Greek is “Phalec.”

Genesis 10:25 reveals the reason for the name “Peleg” (which means “division”). It is written, “in his days was the earth divided.”

I gather that this is a reference to the scattering that occurred at Babel, which is also recorded in this chapter. That being the case, and if his name was given to him at birth, it was like a prophecy of what was to come – similar to the naming of Noah in prospect of the future (Gen 5:29). This was the carrying out of a Divine determination, made in the beginning, and of which Moses spake: “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**” (Deut 32:8) – which “children” came from Eber and Peleg.

This foretelling also comports with a later revelation concerning how God works: “Surely the Lord GOD will do nothing, but he revealeth His secret

unto His servants the prophets” (Amos 3:7).

THE RELEVANCE OF THIS IN OUR DAY

The fact that God will do nothing without revealing it through His servants the prophets bears on a modern day circumstance. Things are being done among those professing to be in Christ that are said to be “new things” – things that have not been prophesied of old. **This contradicts the manner in which Paul preached, who appeared to have received more enlightenment than others** (Eph 3:2-4). He said of his preaching and teaching, “Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come” (Acts 26:22).

This, then, is one of the acid tests of an authentic message from God: Did

➔ “They shall all know Me” (Jer 31:34).

➔ The heart will be circumcised “to love the Lord with all thine heart, and with all thy soul” (Deut 30:6).

➔ The people of God will “see eye to eye” (Isa 52:8).

➔ The people will be caused to walk in God’s statutes, keep His judgments, and do them (Ezek 36:26-37).

➔ “Therefore with joy shall ye draw water out of the wells of salvation” (Isa 12:3).

➔ “They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine” (Isa 29:24).

➔ “The heart also of the rash shall understand knowledge, and the

That being the case, and if Peleg’s name was given to him at birth, it was like a prophecy of what was to come – similar to the naming of Noah in prospect of the future

Moses and the Prophets foretell such a thing?

Also, if what the prophets said would take place among the people of God is absent, then the people lacking those qualities are not the people of God. Here are some of the relevant statements made by the prophets.

tongue of the stammerers shall be ready to speak plainly” (Isa 32:4).

➔ “And an highway shall be there, and a way, and it shall be called *The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein”*

(Isa 35:8).

➔ *“And it shall come to pass afterward, that I will pour out My spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days*

will I pour out My Spirit” (Joel 2:28-29).

Just as surely as the meaning of Peleg’s name came to pass – *“divided”* – **so every word God has spoken about the nature and conduct of those living under the administration of Jesus will be brought to pass.** The words of the prophets are the texts that confirm the

validity of any profession of identity with the Lord Jesus. This principle is introduced in Genesis, and expounded in the *“apostles doctrine.”*

Peleg beget Reu, a man that is, by this name, only mentioned one other place in Scripture – First Chronicles 1:25). In the genealogy of Jesus, he is mentioned as *“Ragau”* (Lk 3:35).

THE GENERATIONS OF REU

“²⁰ And Reu lived two and thirty years, and begat Serug: ²¹ And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters.”

As I have already said, there are only two other places in Scripture where this *“Reu”* is mentioned – the chronology of First Chronicles, and the chronology of Jesus’ genealogy (Lk 3:35).

As in other cases, Reu is an excellent example of the fact that Divine

choices are not made according to the flesh. Peleg lived two hundred and nine years after he beget Reu, and *“begat sons and daughters”* (Gen 11:19). Yet, Reu is the one who was chosen to carry on the special lineage leading to the Jewish nation initially, and the birth of the Messiah particularly. All of this was strictly according to Divine purpose.

Now, at the relatively young age of thirty-two, Reu begets Serug. We have no idea how many children may have preceded Serug, of how many followed him, for the point is the lineage, not the

person.

For some, this is a quantum spiritual leap, but the only person who is of primary importance to God is His only begotten Son – the exalted Christ. The value of every person is judged by their association with Christ Jesus. If they were in the Messianic lineage, they were important by virtue of that fact – whether it was Seth, Noah, or Reu. If, in later generations, they are related to Christ by being joined o Him (1 Cor 6:17), they are significant in heaven. All other people are, at the best, incidental.

THE GENERATIONS OF SERUG

“²² And Serug lived thirty years, and begat Nahor: ²³ And Serug lived after he begat Nahor two hundred years, and begat sons and daughters.”

You will notice in this genealogy that as time elapsed, key people were born earlier in the lifetime of their father. Following the records thus far,. Here is what we ave.

- ➔ Adam begat Seth at 130 (Gen 5:3).
- ➔ Seth begat Enos at 105 (Gen 5:6).
- ➔ Enos begat Cainan at 90 (Gen 5:9).
- ➔ Cainan begat Mahalaleel at 70 (Gen 5:12).
- ➔ Mahalaleel begat Jared at 65 (Gen 5:15).
- ➔ Jared begat Enoch at 162 (Gen 5:a8).

- ➔ Enoch begat Methuselah at 65 (Gen 5:21).
- ➔ Methuselah begat Lamech at 187 (Gen 5: 25).
- ➔ Lamech begat Noah at 182 (Gen 5:28).
- ➔ Noah beget Japheth, Ham, and Shem at 500 (Gen 5:32).
- ➔ Shem beget Arphaxad at 100 (Gen 11:10).
- ➔ Arphaxad begat Salah at 35 (Gen 11:12).
- ➔ Salah begat Eber at 30 (Gen 11:14).
- ➔ Eber begat Peleg at 34 (Gen 11:16).

- ➔ Peleg begat Reu at 30 (Gen 11:18).
- ➔ Reu begat Serug at 32 (Gen 11:20).
- ➔ Serug begat Nahor at 30 (Gen 11:22).
- ➔ Nahor began Terah at 29 (Gen 11:23).
- ➔ Terah beget Abram, Nahor, and Haran at 70 (Gen 11:26).

As a general rule, with the exception of Noah, those in the lineage of Jesus were born toward the end of the first third of their father’s life. **This meant that the father’s were characterized by maturity, and were able to spend sufficient time with their appointed offspring to acquaint them with the known ways of the Lord.**

This was particularly important

because God was developing the seed for a nation who would be the environment into which His Son would be born. **In that environment, He would grow in wisdom, and in stature, and in favor with God and man.**

As we will find, the circumstances were certainly anything but ideal, for idolatry will be found in some of these people. However, enough was known of Deity among these people for The direction of God to be detected. There probably were seasons of special sensitivity – like the time of Enos, Seth’s son. It was during his days that men began *“to call upon the name of*

the Lord” (Gen 4:26). Then, there were the days of Enoch, when he *“walked with God”* (Gen 5:22-24), and prophesied to his generation (Jude 1:14-15). Some years later, Noah also *“walked with God”* (Gen 6:9), during whose lifetime the flood occurred (Gen 7:6).

Now, we are moving toward another epoch among men, when a key figure will be called and blessed by God.

A DIVINE MANNER

This is a Divine manner. **As the Lord moves into a period of greater illumination, and more concentrated**

working, He will raise up men who are capable of discerning and participating in the work. This manner is also seen in the sending of John the Baptist to prepare the way of the Lord Isa 40:3; Matt 3:1-3), and the peaking of interest and expectation among sensitive hearts in Israel (Lk 3:15).

It is my persuasion that this same circumstance will precede the fall of Babylon the great, and the coming of the Lord. God will alert the people, and those who have lived by faith and walked in the Spirit will know it. Those who walk after the flesh will not be ready for the working of the Lord.

THE GENERATIONS OF NAHOR

“²⁴ And Nahor lived nine and twenty years, and begat Terah: ²⁵ And Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters.”

This is the first record of a man named *“Nahor.”* The second is Abraham’s brother (Gen 22:20,23; 24:15), and grandson to this Nahor. There is also a city named *“Nahor”* (Gen

24:10). He is mentioned in the chronology of First Chronicles (1:26), and identified in Christ’s genealogy as *“Nachor”* (Lk 3:35), which is the Greek form of the name.

This is all that we know of this man, which confirms that what we know of a person is not the main thing. **The fundamental thing is how that person is viewed in heaven, and how**

they are favorably involved in the Lord’s working. This is what it means to know no man after the flesh (2 Cor 5:16).

TERAH IS BORN

As we move closer to the Divine development of an eternal purpose, Terah is begotten by Nahor. He is the father of Abraham, and obtains importance because of that fact. He will be more widely known than his father.

THE GENERATIONS OF TERAH

“²⁶ And Terah lived seventy years, and begat Abram, Nahor, and Haran. ²⁷ Now these are the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot. ²⁸ And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees.”

ABRAM IS BORN

“And Terah lived seventy years, and begat Abram, Nahor, and Haran. ²⁷ Now these are the generations of Terah: Terah begat Abram, Nahor, and Haran . . .”

At seventy years of age, Terah begets three sons, even as Noah did AT five hundred years of age (Gen 5:32). I gather that the language means the begetting of these sons began when Terah was seventy years of age.

There is not a lot in the Scriptures about Terah, but there is enough to give us some clue as to the degeneration that continued in the human race. Joshua declared that there was a time when Terah and his sons served other gods. *“And Joshua said unto all the people, Thus saith the LORD God of Israel, Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor [Nahor]: and **they served other gods”** (Josh 24:2).*

Terah is *“THE ANCESTOR OF THE GREAT FAMILIES OF THE ISRAELITES, ISHMAELITES, MIDIANITES, MOABITES, AND AMMONITES (GENESIS 11:24-32).”* McCLINTOCK & STRONG’S

The funnel of revelation is now narrowing down to the point of Divine concentration. Just as Adam, Abel,

Seth, Enoch, and Noah were key people, so we will be introduced to another such person – Abram.

With the introduction of each of these people, there is an obvious advancement in both the amount of revelation from God, and the amount of involvement of the people.

A Kingdom Principle

With religious men, restoring is often a key point – getting back to a certain condition that existed in a previous state or an a previous time. There have been occasions in Scriptural history when a revival occurred – a restoration of more favorable conditions.

➔ **JOSHUA.** Circumcision restored (Josh 5:2-9)

- ➔ **SAMUEL.** Strange gods put away (1 Sam 7:1-6).
- ➔ **ELIJAH.** Return to serving Jehovah (1 Kgs 18:17-39).
- ➔ **HEZEKIAH.** Removed idols, opened the house of the Lord, repaired its doors, removed the filth, and brought in the priesthood (2 Chron 29:1-9).
- ➔ **JOSIAH.** Repaired the breaches of the house of the Lord, and renewed the covenant of the people with God (2 Kgs 22:1-23"3).
- ➔ **ASA.** Removed the things associated with idolatry, and led Israel in an oath to God (2 Chron 15:1-14).
- ➔ **MANASSEH.** Took away the strange gods and all their altars, repaired the altar of the Lord, and commanded Judah to serve the Lord (2 Chron 33:12-16).

None of these revivals involved spiritual advancement. All of them were getting back to the basic – restoring practices that were ordained by God, and eliminating idolatry. While these are commendable, they are not the ideal. **They do not represent the manner of growth or the content of increased revelation.** In Christ, a valid renewal or restoration must be accompanied greater discernment and understanding than was attained previously. There must be a great involvement of the individual: a stronger faith, a greater zeal, and a more thorough commitment. **Merely getting back to a condition from which one fell is not sufficient, nor will it guarantee that another fall will not occur.**

In the Divine economy advance is attended by greater revelation, both in amount and content. For example, consider the epochs thus far in the book of Genesis, and what was revealed during those times.

ADAM. In a word that was not addressed to him, Adam heard that a Seed was coming who would bruise the serpent's head (Gen 3:15). There is no record of any other word concerning the future being delivered to Adam. He was also introduced to the idea of sacrifice, but in a vague manner.

SETH/ENOS. During the days of Enos, men began to call upon the name of the Lord – an advance from the things that were made known to Adam (Gen 4:26).

ENOCH. God revealed global judgment to Enoch, informing him that He would visit the thoughtless words and deeds of godless men upon them (Jude 1:14-15). This was more than was revealed in the days of Enos.

NOAH. God revealed a global judgment to Noah, and the reason for it. He specified time periods, and an impressive number of details. Again, it was more than was revealed to his predecessors.

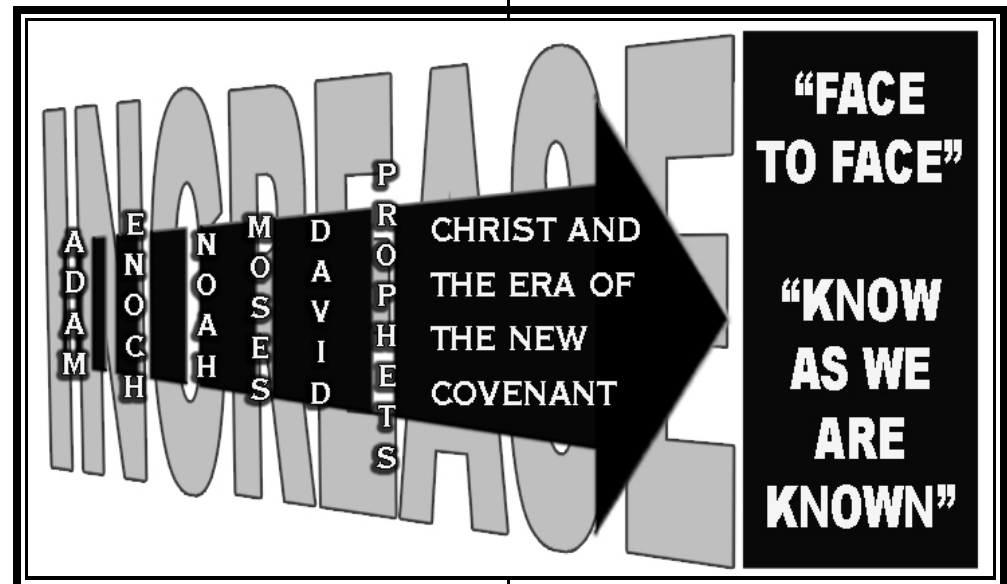
To this point in Genesis, increased revelation has been minimal, to say the least. **But it has increased with each epoch, even though the increase was relatively small.**

However, commencing with

the devil (2 Tim 2:24-26), that is good – but it is not progress. It rather is a re-entry into the race to glory and the good fight of faith – and the re-entry is not at the point they veered off course, but at the starting line. True progress is realized when a person has more understanding than he ever had before, and is in closer proximity to the Lord than he ever had been before. It is when his capacity has been increased and employed to an extent never before realized.

The Implications of This

There are some implications in this circumstance that are important to know. **Wherever there is a person identified with the Kingdom of God – one who has entered it (John 3:5; Acts 14:22) – who is not growing, or advancing in his knowledge and understanding of the things of God – we gave a contradiction to this principle of increase.** One simply cannot walk



Abraham, the amount of revelation will increase at a staggering rate.

Advancement Is the Point

During a time of falling away, recovery is rated too highly. Although it is necessary, it does not represent spiritual advancement. If those in a race run half of the course, veer off the course, and return to the starting line, they have made no progress in the race. They have only entered it again.

So it is with spiritual; life. When someone is recovered from the snare of

with God without an appropriate increase in knowledge, understanding, and familiarity with God and the ways of God.

This is why it is such a matter of concern when professing Christian preachers and teachers run out of material, or are not able to produce a fresh flow of understanding. There is no small number of recognized Christian teachers who appear to have not had a fresh thought in decades. Although this is common, it is a reproach to God, and ought not to be!

HARAN BEGAT LOT

“ . . . and Haran begat Lot . . . ” To this point no grandsons have been mentioned in the genealogy of Shem – only sons: Arphaxad, Salah, Eber, Peleg, Reu, Serug, Nahor, and Terah. However, one of Terah’s grandsons is now mentioned – “Lot.” **The reason is that Lot will play a significant role in the life of Abram [later named Abraham]. He also will be set forth as an example of someone who was vexed with the filthy conversation of the wicked** (2 Pet 2:7-8).

The same kind of thing took place when Noah cursed the grandson of his own son Ham, even though Ham was the transgressor at that time (Gen 9:25).

Once again, this confirms that **the ultimate purpose of Scripture is to make known what God is doing** – particularly as it relates to the salvation that is in

Christ Jesus – purposed before the world began (2 Tim 1:9; Tit 1:2).

AND HARAN DIED

“ . . . And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees.”

This is the first record of a man dying before his father. We are not told why the death occurred, whether it was natural, or imposed. **The Jews have a tradition that says:** “TERAH, AT THIS TIME AN IDOLATER, ACCUSED HIS SONS TO NIMROD, WHO CAST THEM INTO A FURNACE FOR REFUSING TO WORSHIP THE FIRE-GOD, AND THAT HARAN PERISHED IN THE FLAMES IN HIS FATHER S SIGHT.” ALBERT BARNES That, in my judgment, is an example of the “*Jewish fables*” to which Paul alluded in his letter to Titus (Tit 1:14). **Again, men must not attempt to mix their traditions and fables with Scripture, or attempt to explain Scripture by referenced to them.** This is not a wise practice.

Haran died in the land in the land of his birth – Ur of the Chaldees. By comparison Abram, by the call of God, will leave that land in quest of another unspecified land (Gen 15:7). The reason for his departure is stated by the priests of Nehemiah’s day: “*Thou art the LORD the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham*” (Neh 9:7). What appeared to be Abraham leaving was God bringing.

The Parallel Among Men

There are two kinds of men in the world. Those who die in the land of their nativity – a state in which they are “*dead in trespasses and sins.*” The other kind of men are those who leave that land of nativity to dwell with Christ Jesus in heavenly places. All men eventually pass from this world in one of these categories. The objective of God’s “*so great salvation*” is to accomplish the move to the latter state.

ABRAM AND NAHOR

“ ²⁹ **And Abram and Nahor took them wives: the name of Abram’s wife was Sarai; and the name of Nahor’s wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah. ³⁰ But Sarai was barren; she had no child.**”

ABRAM AND NAHOR TAKE WIVES

“*And Abram and Nahor took them wives: the name of Abram’s wife was Sarai; and the name of Nahor’s wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah . . .*”

These men “*took wives,*” an expression denoting some kind of formality. They did not simply have a woman move in with them. As used here, the word “*took*” means, “TO TAKE TO OR FOR A PERSON, PROCURE, GET, TAKE POSSESSION OF, SELECT, CHOOSE, TAKE IN MARRIAGE, RECEIVE, ACCEPT.” STRONG’S

Here again is something that **the theory of evolution, or origin of the species, does not provide: a perspective or definition of marriage.** Adam, the first man, said this of marriage: “*Therefore shall a man leave his father and his*

mother, and shall cleave unto his wife: and they shall be one flesh” (Gen 2:24). Marriage, then, trumps the relationship between an offspring and their parent. This by no means sanctions a lack of respect for ones parents, or the neglect of them. **However a married man’s first allegiance is to his wife.**

I want to again emphasize that the body of knowledge called “*evolution*” does not account for this critical aspect

Abram’s wife was “*Sarai.*” Later in Genesis we learn that she was the daughter of his own mother (Gen 20:12). The record of Sarai’s birth is not found in Scripture. Jewish tradition, as stated by Eba Batrik, says, “TERAH FIRST MARRIED YONA, BY WHOM SHE HAD ABRAHAM: SFTERWARDS HE MARRIED TEHEVITA, BY WHOM HE HAD SARAH.” TSK Others feel that Sarai and Iscah are the same person. However, this cannot be because she was the daughter of Haran, not of Terah,

If Abraham explained that Sarah was, in fact, his sister, having the same mother, and if the Spirit does not edit that remark, we simply take it as it is stated.

of human life. It has no satisfactory explanation for marriage, intellectual aptitude, creativity, etc. Yet, it pretends to account for the origin of mankind. No dignity should be given to such an absurdity. It is a body of knowledge “*falsely so called*” (1 Tim 6:20).

Abram’s father.

We do not need human explanations for Scripture. **If Abraham explained that Sarah was, in fact, his sister, having the same mother, and if the Spirit does not edit that remark, we**

Thus a situation existed that had two insurmountable conditions. First, Sarah was “barren” from the beginning of her marriage to Isaac. Second, at the time she conceived Issac, she was “past age,” so her physical constitution was totally incapable of any capacity to give birth to children.

simply take it as it is stated. That is an aspect of faith that trusts in God when matters are beyond our understanding.

There are other examples of remarks that were made, yet, because they were not accurate, the Holy Spirit edited them.

➔ “And Samson went down to Timnath, and saw a woman in Timnath of the daughters of the Philistines. And he came up, and told his father and his mother, and said, I have seen a woman in Timnath of the daughters of the Philistines: now therefore get her for me to wife. Then his father and his mother said unto him, Is there never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines? And Samson said unto his father, Get her for me; for she pleaseth me well. **But his father and his mother knew not that it was of the LORD, that he sought an occasion against the Philistines: for at that time the Philistines had dominion over Israel**” (Judg 14:1-4).

➔ “And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias. **For he wist not what to say; for they were sore afraid**” (Mark 9:5-6).

➔ “Nor consider that it is expedient

*for us, that one man should die for the people, and that the whole nation perish not. **And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation***” (John 11:51).

➔ “Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: **yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?**” (John 21:21-23).

BUT SARAH WAS BARREN

“... But Sarai was barren; she had no child.”

The word “barren” means “sterile.” In other words, **Sarah had no natural capacity to have children.** This is something that Abram did not know, and was no doubt unknown at the time to Sarah herself.

Of course, this was known unto God, **who was actually the One who orchestrated this marriage.** This sets the stage for the promised Seed, who would come from Abraham, being born of his wife Sarah.

In writing up this event centuries later, the Spirit states Sarai’s condition at time of her marriage to Abram. He states, “Through faith also Sara herself

received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised” (Heb 11:11). Also, we are told that at the time Abraham received the promise that Sarah would give birth to Isaac, he “considered not . . . the deadness of Sarah’s womb” (Rom 4:20).

Thus a situation existed that had two insurmountable conditions. First, Sarah was “barren” from the beginning of her marriage to Isaac. Second, at the time she conceived Issac, she was “past age,” so her physical constitution was totally incapable of any capacity to give birth to children. The fact that Sarah really was “barren” is seen in the fact that she had no children for the first ninety years of her life.

This will confirm that Sarah never did have the capacity to bare children. It was not merely that she was too old when the promise came, or that Abraham never really cared to have children through Sarai.

The stage was being set for the ultimate entrance of the Word into the world – when He “became flesh, and dwelt among us” (John 1:14). The **preparation** for His entrance was miraculous, with God working with, what appeared to be, impossible circumstances. Not only was Abraham’s wife “barren,” this was also the case with Isaac’s wife Rebekah (Gen 25:21), and Jacob’s wife Rachel (Gen 29:31).

I do not doubt that Satan had an assigned role in this matter. From his view, this was an attempt to stop the Seed of the woman from entering into the world – something depicted in Revelation 12:1-4).

From the higher vantage point, God was showing that salvation is not, nor was it ever so in any of its aspects, the result of human works. This text prepares us to comprehend that indispensable fact.

HEADED FOR THE LAND OF CANAAN

“³¹ And Terah took Abram his son, and Lot the son of Haran his son’s son, and Sarai his daughter in law, his son Abram’s wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came

unto Haran, and dwelt there. ³² And the days of Terah were two hundred and five years: and Terah died in Haran.”

No specific time frame is given for this migration. We assume that the following had all taken place prior to their exit from Ur.

- ➔ The birth and maturity of Abram, Nahor, and Haran.
- ➔ The death of Haran.
- ➔ The marriage of Abram and Nahor.

THEY WENT FORTH

“And Terah took Abram his son, and Lot the son of Haran his son’s son, and Sarai his daughter in law, his son Abram’s wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan . . .”

This trip was initiated by Terah, Abram’s father. The presence of Lot was apparently his choice.

The Absence of Nahor

There is no record that he took Nahor, Abram’s brother. However, even though Nahor did not apparently join the group in the journey to Canaan, he is frequently mentioned in the Genesis record.

- ➔ After Abraham had passed the test of offering up Isaac as a burnt offering to God (Gen 22:1-19), “that it was told Abraham, saying, Behold, Milcah, she hath also born children unto **thy brother Nahor**; Huz his firstborn, and Buz his brother, and Kemuel the father of Aram, And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel. And Bethuel begat Rebekah: these eight Milcah did bear to **Nahor, Abraham’s brother**” (Gen 22:23).
- ➔ In his quest to find a wife for Isaac, Abraham’s servant encountered one of the daughters of Nahor. “And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of **Nahor, Abraham’s brother**, with her pitcher upon her shoulder” (Gen 24:15).
- ➔ When the servant inquired who she was, Rebekah replied, “I am the

daughter of Bethuel the son of Milcah, which she bare unto **Nahor**” (Gen 24:24).

- ➔ Laban, who encountered Jacob, and from whom he obtained his wives Leah and Rachel, was the son of Nahor. “And he said unto

Looking at the whole matter from the standpoint of the events that followed strongly suggests that God was in all of this, orchestrating the events for the fulfilling of His purpose.

THEY DWELT IN HARAN, AND TERAH DIED THERE

Thus, the chapter concludes with our attention focused on two men and one woman – Abraham, Lot, and Sarah. Of the multitude of people in the world, these are now the center of Divine attention. The rest of the Bible will be about Abraham and his Seed and seed.

them, Know ye Laban **the son of Nahor**? And they said, We know him” (Gen 29:5).

- ➔ One time, in speaking to Jacob, Laban said, “The God of Abraham, and **the God of Nahor**, the God of their father, judge betwixt us. And Jacob sware by the fear of his father Isaac” (Gen 31:53).

These accounts suggest that, although Nahor did not accompany Abram to Canaan, Abram must have shared his calling (referenced in Genesis 12:1), with his family.

I assume that this verse records events that preceded those that will be mentioned in the next chapter. **Stephen said that the call of Abraham preceded the time that he dwelt in Haran** (the next clause): “And he said, “Brethren and fathers, listen: The God of glory appeared to our father Abraham when he was in Mesopotamia, before he dwelt in Haran” (Acts 7:2, NKJV). “Charren”^{KJV} is the Greek form of the word.

Although this would be difficult to substantiate, it appears as though Abraham shared his call with his family, and Terah was turned from idolatry, desiring to go to Canaan with Abram. Perhaps there was some delay on the part of Abram – we do not know. **If there was, the fact that Terah initiated the trip suggests that this is the method God used to get Abram on his way.**

“ . . . and they came unto Haran, and dwelt there. ³² And the days of Terah were two hundred and five years: and Terah died in Haran.”

When the group arrived in Haran, they stayed there for a while – how long, we do not know. It was long enough for Terah to die at the age of two hundred and five.

The Scriptures tell us that Abram was seventy-five years of when he departed out of Haran (Gen 12:4), associating that event with the calling of God. It also states that Abram’s wealth increased greatly while they were in Haran (Gen 12:5).

Terah was seventy years old he begat “*begat Abram, Nahor, and Haran.*” Precisely where Abram fits into that period beginning at Terah’s seventieth year, we do not know. The sense of the text is that the begetting of these sons took place after Terah was seventy years old – even as Noah beget three sons after he was five hundred years old. This subject will be addressed more fully in the next chapter.

Thus, the chapter concludes with our attention focused on two men and one woman – Abraham, Lot, and Sarah. Of the multitude of people in the world, these are now the center of Divine attention. The rest of the Bible will be about Abraham and his seed, and the ultimate Seed, and His generation.

CONCLUSION

The Holy Spirit has taken great care to outline the arrangements of the lineage leading to the promised **“Seed” of the woman**. On the surface, it appeared as though chaos reigned. The dominating wickedness of man appeared to be working against the purpose of God. According to the flesh, it appeared highly unlikely that anything truly good would occur in the human race. Ponder the following.

- ➔ The successful deception perpetrated by the devil.
- ➔ The almost immediate fall of Adam and Eve.
- ➔ The expulsion of Adam and Eve from the Garden,
- ➔ The murder of Abel.
- ➔ The cursing of Cain.
- ➔ The spread of wickedness throughout the earth, which moved God to destroy all but eight souls with a flood.
- ➔ The sin of Ham, and the consequent cursing of Canaan.
- ➔ The rise of Nimrod to dominancy.
- ➔ The judgment in Shinar, the confusion of languages, and the scattering of the people throughout the earth.
- ➔ The barrenness of Sarai.

Add to this the sparsity of revelation, and the nature of it.

- ➔ The Seed of the woman would crush the serpent’s head, and the serpent would bruise His heel.
- ➔ The statement to Cain that is he did well, he would be accepted.
- ➔ The vague prophecy that Noah would bring comfort.
- ➔ The promise that Noah, his wife, sons, and their wives, together with all creatures with him would be saved from the flood.

This represented the totality of the good things promised to the human race, from the first chapter of Genesis until the last verse of its eleventh chapter. **Only one of those promises extended beyond the generation to whom God spoke** – the promise of a coming conquering Seed of the woman.

There was no revelation of what the Seed of the woman would do for humanity – if anything. There was no exposure of men to the idea of eternity, a resurrection of the dead, or the possibility of man being re-created. A means for remitting sins was not made known, and there was no communication about a way through which men could be made righteous. Nothing was said about man being with God, and the concept of **“for ever”** was not introduced.

There was no possibility that men would think of these things on their own – and yet they were all an integral part of God’s **“eternal purpose.”**

From this point on, the rest of the Scriptures focus the attention on Abraham, the people who came from him through Isaac and Jacob, and the Messiah who would come through the people who were his seed.

At every point, we will see that the world was now ready for these thoughts to be developed. God had demonstrated enough of His character for men to reason upon what He would now tell them. The need for righteousness was established by the expulsion of Adam and Eve from the Garden, the flood, and the scattering at Babel. God could not, and would not, accept humanity as it was – in a fallen state.

Now the plan, conceived by God in eternity past, will be revealed in stages that can, at the time of the revelation, be comprehended by those who have faith.

The power of these revelations will be seen in the faithfulness of those to whom they were made, and the retention of them in their succeeding generations. This will be a most marvelous unfolding of an **“eternal purpose.”** God will be seen as the primary Worker, and men will be set forth as the primary recipients of a great and exceedingly wise salvation.

Our next Hungry Saints Meeting will be held on Friday, 10/7/11. We will continue our series of lessons on the book of Genesis. The nineteenth lesson will cover verses 1-9 of chapter Twelve: “THE CALLING OF ABRAM AND HIS ENTRANCE INTO CANAAN.” Commencing with this text, the emphasis and message of the rest of Scripture is established. Initially, the main people will be the ones through whom the promised “Seed” would come (Gen 3:15) – Israel. The means of appropriating the benefits that come solely from this Seed will also be established – faith. The means through which every facet leading to the implementation of the purpose of God will be presented as being initiated and carried forward to its intended completion by God Himself. There will be no variation of this methodology in any aspect of God’s working. Our meeting will begin at 7:00 P.M. You are invited to bring your family and friends for fellowship around the Word of God. Refreshments are served afterward, with a time of extended fellowship for everyone.

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THE WORD OF TRUTH FELLOWSHIP

WORD OF TRUTH FELLOWSHIP Website: <http://wotruth.com/wotf/wotindex.htm>

A place where believers can meet, fellowship, be edified, and express themselves.

Additional Website for Word of Truth Fellowship: <http://www.forministry.com/USMOINDPTWOTFW>

WORD OF TRUTH Website: <http://wotruth.com>

BROTHER BLAKEY'S ON-LINE COMMENTARIES

COMMENTARY on Nehemiah: <http://wotruth.com/nehindex.htm>

COMMENTARY on Daniel: <http://wotruth.com/Daniel.htm>

COMMENTARY on Hosea: <http://wotruth.com/hoseaindex.htm>

COMMENTARY on Romans: <http://wotruth.com/Romans.htm>

COMMENTARY on Second Corinthians: <http://wotruth.com/2Corinthians.htm>

COMMENTARY on Philippians: <http://wotruth.com/philippiansindex.htm>

COMMENTARY on Colossians: <http://wotruth.com/Colossians.htm>

COMMENTARY on First Thessalonians: <http://wotruth.com/1sthessindex.htm>

COMMENTARY on Second Thessalonians: <http://wotruth.com/2ndthessindex.htm>

COMMENTARY on Hebrews: <http://wotruth.com/hebindex.htm>

COMMENTARY on First Peter: <http://wotruth.com/1stpetindex.htm>

COMMENTARY on First John: <http://wotruth.com/1stjohnindex.htm>

COMMENTARY on Revelation: <http://wotruth.com/revelationindex.htm>

COMMENTARY on Mark: <http://wotruth.com/Mark.htm>

COMMENTARY on Titus: <http://wotruth.com/Titus.htm>

COMMENTARY on Acts: <http://wotruth.com/Acts.htm>

COMMENTARY on Malachi: <http://wotruth.com/Malachi.htm>

COMMENTARY on Galatians: <http://wotruth.com/Galatiansindex-new.htm>

COMMENTARY on Genesis: <http://wotruth.com/Genesis.htm>

COMMENTARY on Ephesians: <http://wotruth.com/Ephesians.htm>

PARTICIPATING BROTHERS AND SISTERS

A DESCRIPTION OF THE VARIOUS MINISTRIES DURING OUR GATHERINGS

“Openings and Introductions” = 7-10 minute exposition of truth to promote spiritual focus; “Lead Singing” – AM Songs selected by Leader, PM Songs Lead in favorites by the brethren; “Calling” = 7-10 minute exposition of truth designed to provoke disciplined thought; “Sermon” = 45 minute exposition of the things of God as revealed in Scripture; “Exhortation” = 5-8 minute challenge to act upon the truth we have heard; “Table Meditation” = 8-12 minute exposition of matters relating to Christ’s role in salvation; “Lead Scripture shower” = Leading of the quoting/reading of Scripture without comment; “Lead prayer session” = Presentation of three matters for prayer that are taken from the Word of God; “Lead Intercessory Prayer” = A time of focused prayers for personal needs; “Closing Scripture/Benediction” – Closing of the AM Gathering

SPEAKING/LEADING/MINISTERING IN THE ASSEMBLY

The Word of Truth Fellowship, Joplin, MO
DURING AUGUST, 2010

1. *Blakely, Given O.* (PM Sermon, PM Sermon).
2. *Blakely, Jonathan* (AM Exhortation, PM Introduction, PM Table Meditation, PM Introduction).
3. *Blakely, June* (Lead PM Prayer Session, Teach AM Class).
4. *Blakely, Michael* (Teach AM Class, AM Sermon, AM Table Meditation).
5. *Blakely, Michele* (Play Piano, AM Opening Word).
6. *Cobb, Matthew* (AM Table Meditation).
7. *Cobb, Nicole* (Lead AM Singing, Lead PM Singing, PM Introduction).
8. *Cobb, Robert* (Teach AM Class, AM Table Meditation, PM Exhortation, PM Exhortation, PM Sermon).
9. *Hutchcraft, Aaron* (AM Sermon, AM Exhortation, PM Table Meditation, PM Table Meditation).
10. *Hutchcraft, Barbara* (AM Opening Word, AM Calling, Read AM Sermon Text, Closing Scripture/Benediction, Lead PM Singing).
11. *Hutchcraft, Debbie* (Lead Scripture Shower, AM Opening).
12. *Hutchcraft, Gene* (Lead PM Intercessory Prayer, AM Calling, AM Sermon, AM Table Meditation, Teach AM Class, PM Sermon).
13. *Hutchcraft, Judah* (Lead AM Singing, Read AM Sermon Text, Introduction to PM Sermon, PM Piano Solo).
14. *Hutchcraft, Silas* (Read AM Sermon Text).
15. *Murphy, Mariah* (Lead AM Singing,).
16. *Parker, Melissa* (AM Opening Word, AM Opening Word).
17. *Parker, Tony* (AM Calling, AM Sermon).
18. *Sims, Annie* (Lead Scripture Shower, Lead PM Singing, Read PM Sermon Text).
19. *Sims, Baylie* (Lead Singing, Read AM Sermon Text. Read PM Sermon Text, Read PM Sermon Text).
20. *Sims, Ricky* (AM Exhortation, AM Exhortation, PM Table Meditation, PM Exhortation).
21. *Stuhlman, Laura* (Lead Scripture Shower).
22. *Williams, Emma* (Closing Scripture/Benediction).
23. *Williams, Jeremy* (PM Sermon).
24. *Williams, Logan* (Play AM/PM Lord’s Table Interlude, Closing Scripture/Benediction, Lead PM Singing, Introduction to PM Sermon).
25. *Williams, Sydney* (Closing Scripture/Benediction, Read PM Sermon Text).
26. *Preparing Lord’s Supper* (Various sisters).

“THE WHOLE BODY FITLY JOINED TOGETHER AND COMPACTED BY THAT WHICH EVERY JOINT SUPPLIETH” – EPHESIANS

THE BODY OF CHRIST

It is a fact: “*But now hath God set the members every one of them in the body, as it hath pleased Him*” (1 Cor 12:18). He did not set them in the home, but “*in the body.*” He did not place them in society, but “*in the body.*” They are functioning members of the body who fill necessary functions – edifying roles in the solemn assembly (1 Cor 12:19-27). The functioning value and ministry of “*the body*” is realized when it is “*together,*” not when the people are separated. The ministry of each member is determined by their faith – “*a measure of faith*” that has been given to them in order to the “*profit*” of the entire body (Rom 12:6-8; 1 Cor 12:7). This is how the Lord has put together “*the church, which is His body*” (Eph 1:22-23). We make no apologies for the ministry of the entire body – publicly, in the assembly, and in order to the edification of the saints. This is all done in an orderly manner, with due thoughtfulness and regard for those who are in Christ Jesus, and who, in faithfulness to God who gave these various abilities. Our assemblies are designed to allow for the various expressions and insightful responses of all who are of honest and good heart, have faith, and are in, and living for, the Lord Jesus.

SPECIAL THANKSGIVING FOR RECENT ASSEMBLY BLESSINGS

During the past few weeks God has especially blessed our assembly. This has been on an individual, family, and collective basis. Here are some of the things associated with the recent, and now famous, “Joplin tornado.”

1. As the tornado advanced through Joplin, those of our fellowship who were in its path were alerted by Divine providence, and thereby enabled to seek safety.
2. During the “Joplin tornado,” all of our brethren were spared, being delivered from death and serious injury.
3. Although the Jeremy/Nichole William’s home was utterly destroyed, yet they were preserved by a feeble piece of dry wall. Every member of the family, including family pets, lived through the ordeal, with no serious injury.
4. Although the Ricky/Tasha Sims home was irreparably damaged, and moved from its foundation, they were all preserved while remaining in the house where they were given time to prepare for the tornado’s passing through their area, which they visibly saw approaching.
5. The Matthew/Nicole Cobb home was also damaged beyond repair, being moved considerably from its foundation, while a large tree also fell upon it. The family was alerted and sensed something was about to happen. Taking refuge in their basement, they survived the tornado strike. Outside people came to remove all of the post-tornado debris, and what remained of the house.
6. Brother Aaron was able to locate the Williams’ family who were walking out of the zone of destruction.
7. Brother Robert and sister Anita were able to locate Matthew, Nicole, and Seth, who needed a way out of the area.
8. The Williams family moved in with brother Aaron and sister Barbara until they were able to obtain temporary housing.
9. The Sims family moved in with brother Ricky’s parents, Jack and Charlene Sims, until they could obtain permanent housing.
10. The Cobb family moved in with Robert/Anita Cobb, taking up residence in the apartment they formerly occupied there.
11. The Williams family also obtained temporary housing until permanent housing could be obtained.
12. All three families are now located in their new homes.
13. All three families were able to obtain better housing than they had before.
14. None of the families have been put at a financial disadvantage because of this tornado.
15. All of the families have recognized the working of the Lord in all of this, and are thankful.
16. In all of this, none of the families have interrupted their service for the Lord, and benefit to the assembly.

“In every thing give thanks: for this is the will of God in Christ Jesus concerning you.” (1 Thess5:18)