

# The Book of Genesis

[Sun. Apr. 13, 2014] Genesis Series, Gen. 50.1-26 – Craig A. Thurman

## Genesis 50.1-26

We enter into the final chapter of the book of Genesis. In the beginning it revealed to us the creation of all life, but the last chapter closes with death. It began with man being placed in the beautiful garden of Eden, and it ends with the people of God descending into Egypt waiting for the day that they should be delivered and led into the land of promise. Here we are today facing the burial of Jacob and the death of Joseph. Jacob, after spending seventeen years in Egypt, died.

1 ¶ *And Joseph fell upon his father's face* פָּנִים, panim, *and wept*

This was a time of weeping. It is the *pain* of the heart. It is probably one of the most difficult pains we ever experience: the loss of our loved ones.

בָּכָה, bakah, Qal future, used 16 times in the book of Genesis; KJV *bewail* 5, *complain* 1, *make lamentation* 1, *mourn* 1, *weep* 97, et al.

As Hagar wept at the prospect of the death of her child, Ishmael. (Ge. 21.16) As Esau wept as he discovered that his twin brother, Jacob, had stolen the blessing. (Ge. 27.38) As Jacob wept when he kissed Rachel. (Ge. 29.11) As both Esau and Jacob wept when Jacob returned from Padenaram. (Ge. 33.4) As Jacob wept when his sons told him Joseph was killed by wild beasts. (Ge. 37.35) As Joseph wept as he concealed his identity from his brethren who had come down from Canaan to buy food during the famine. (Ge. 42.24; 43.30) As Joseph wept upon his younger brother's neck, and upon his brethren, and father when they came down to him into Egypt. (Ge. 45.14, 15; 46.29) Weeping is mostly an expression of the sorrow of the heart.

Who is it that is recorded in Genesis as having wept the most? The answer is Joseph. And as Joseph presents to us a type of our Lord Jesus Christ we considered His weeping. One of the most profound Scriptures we note on this point is also one of two of the shortest verses in Scripture ... *Joh 11:35 Jesus wept*. If you're wondering which is the other shortest verse, it is 1Thes. 5.16 *Rejoice evermore*. Interesting how contrasted the messages are in these two short verses. *Jesus Wept; Rejoice evermore*.

Our Lord wept because of the effects of sin upon his people whom He loved. (Jn.11.33) I believe he wept because of the unbelief of the masses. (Jn. 11.11.37)

## The Book of Genesis

*Isa 53:3 ... a man of sorrows ( מַכָּאֵב , makob, KJV grief, pain, sorrow), and acquainted ( יָדָע , yada, familiarized with it in a personal way; he knew what grief was) with grief ( חֹלִי , choli, KJV disease, sickness, grief) ...*

*Isa 53:4 Surely he hath borne our **griefs**, and carried our **sorrows**: yet we did esteem him stricken, smitten of God, and afflicted.*

*Heb 2:18 For in that he himself hath suffered being tempted, he is able to succour βοηθέω, help them that are tempted.*

We have seen why Joseph suffered and the grand purpose for it as directed by the Lord. *To save much people alive.* Joseph had his people in mind when he made that statement in verse 20 and we see that in our Lord Jesus Christ as well. Why did Christ suffer so? Why did the Son of the Father, the Son of glory choose to enter into this experience among fallen humanity? Why?

*Mt 1:21 And she shall bring forth a son, and thou shalt call his name JESUS: for he **shall save his people from their sins.***

Who these people are is as clearly stated in this text:

*1Co.18.9 Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:*

*10 For I am with thee, and no man shall set on thee to hurt thee: **for I have much people in this city.*** By this we know of a certainty that these had not believed as yet, but that He knows they shall come to faith in Christ.

Let us consider for the next few moments the specificity of this statement by using another term, **for us**.

Jesus Christ died **for us**. That is how we comprehend the love of God for His people: *Ro 5:8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died **for us.***

His Father treated His beloved Son as a sinner, **for us**, in order that we might be declared righteous in Christ: *2Co 5:21 For he hath made him to be sin **for us** [meaning that he was made a sin offering or the punishment for our sin], who knew no sin; that we might be made the righteousness of God in him.*

## The Book of Genesis

The Father declared, **for us**, that the Son was accursed when He hanged on the tree of crucifixion: *Ga 3:13 Christ hath redeemed us from the curse of the law, being made a curse **for us**: for it is written, Cursed is every one that hangeth on a tree:*

The Father, **for us**, gave over His Son to death: *Ro 8:32 He that spared not his own Son, but delivered him up **for us** all, how shall he not with him also freely give us all things? 1Th 5:10 Who died **for us** ... 1Jo 3:16 Hereby perceive we the love of God, because he laid down his life **for us** ...*

The Son, for us, gave Himself over to death: *Tit 2:14 Who gave himself **for us**, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.*

The Son in His death, was the offering, **for us**, that satisfied God for our sins forever: *Eph 5:2 ... Christ also hath loved us, and hath given himself **for us** an offering and a sacrifice to God for a sweetsmelling savour. Heb 9:12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption **for us**.*

Jesus our Lord entered into the Holiest of All, into the very presence of God, **for us**, so that we might stand eternally before Him: *Heb 6:20 Whither the forerunner is **for us** entered, even Jesus, made an high priest for ever after the order of Melchisedec. Heb 9:24 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**:*

And finally, God, on account of Jesus Christ's, has given **to us** eternal life: *1Jo 5:11 And this is the record, that God hath given **to us** eternal life, and this life is in his Son.*

No less than Jesus' shed blood was necessary to bring us from sin and to God. In His death He settled, once and for all, the matter of our sin against God. *Ro. 8.1 There is therefore now no condemnation;* His death delivers us from the dominion of sin in our lives at this present time. *Ro 6:14 For sin shall not have dominion over you ...* (as well as 1Pe.4.2); and His death will deliver us from the very presence of sin in our bodies and among the people. *Ro 8:21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God ...*

*23 And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to*

## The Book of Genesis

*wit, the redemption of our body.*

Joseph's mourning over his father's death was necessary. It is a part of this life. But for the people of God is it but a temporary parting. We shall be together once again.

*upon him, and kissed him* נִשָּׂק, nachaq.

*2 And Joseph commanded his servants the physicians*

רָפָא, rapha, as Qal, KJV *cure 1, heal 30, make whole 1, physician 5.*

*to embalm*

חָנַט, chanat, KJV *embalm 4, put forth 1* (Cant.2.13 *The fig tree putteth forth her green figs ...*). All four instances of the use of the word *embalm* are here in this chapter. (vss.2, 3, 26) Both Jacob and Joseph were embalmed. (vs. 26 Joseph) This is an Egyptian practice that the Israelites do not use. All through the O. T. Scriptures there is no more mention of such treatment of the bodies of the dead. In the N. T. we notice that at the death of Lazarus it is said that after 4 days he would stink. (Jn.11.39) If embalming had been practiced then, this would not have been the case. And that our Lord's body would be corrupted being in the tomb longer than 3 days would seem to indicate that they, especially of the Lord's day did not embalm.

*his father: and the physicians embalmed Israel.*

Knowing that his father's death was imminent he likely brought those servants who were thus skilled to perform the task of embalming.

*3 And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed:*

The embalming process evidently took some time to complete. This says 40 days. Some used techniques that took as long as 70 days. The length of time necessary sometimes depended on the amount of money one wanted to spend to preserve the bodies of the dead.

*and the Egyptians mourned*

## The Book of Genesis

בָּכָה, bakah, Qal future; that is, they wept as well.

*for him threescore and ten days (70 days)*

*4 And when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying,*

At the event of his father's death it sounds like Joseph wished to leave from Goshen to take his father's body up to its burial place.

*5 My father made me swear, saying, Lo, I die: in my grave*

This clearly references the burying place for the dead. The Hebrew word translated *grave*, *bury*, and *burying place* is used 9 times in this chapter. This is the fruit of sin.

*Ro 6:23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.*

It is not the place in the O. T. called in the Hebrew שְׂאוֹל, sheol, hell. Sheol refer to more than just being planted in the ground. Jacob said in Ge. 37.35, *I will go down into the grave unto my son ...*

קֶבֶר, qeber, KJV *burying place* 6, *grave* 35, *sepulchre* 26. קַבֵּר, qabar is the word used here for *bury*. (5-7, 13, 14)

The feminine noun קְבוּרָה, qeburah is used of Rachel's burial plot.

(Gen.35.20) The feminine noun is the first time in Scripture it is used. קֶבֶר, qeber, is used first here in this text. The next time will be when the Israelites complain against Moses, *Ex 14:11 And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt?*

*which I have digged*

כָּרָה, karah, KJV *dig* 11, *make* 2, *open* 1, *pierce* 1, *be digged*. First time used is in Gen. 26.25 when Isaac's servants digged a well. It could mean *preparing the site* of an already prepared place. The servants of Isaac had

## The Book of Genesis

*digged* the well that had been previously digged before.

*for me in the land of Canaan, there shalt thou bury קָבַר, qeber me.*

Jacob had made preparations for his burial before he ever left his homeland. He expected that he would die. He prepared for the day of his death. It is a good thing for us to do. I doubt that we are ready to live until we are truly ready to die. It is a part of the life that now is. As Christians, we shall have to bid one another a temporary farewell. To those without Christ it is a final farewell. It is to continue separated from the life of God. Receiving for your sins that which you are worthy: an eternal punishment.

*Ro.2.6 Who [God] will render to every man according to his deeds:  
7 To them who by patient continuance in well doing seek for glory  
and honour and immortality,[that is, these shall receive the blessing of  
the full experience of the life hoped for in Jesus Christ; this really  
touches on the subject of the coming final change for the saints from  
corruptible bodies to incorruptible ones. Immortality is the Gr.  
ἀφθαρσία] eternal life:*

*8 But unto them that are contentious, and do not obey the truth, but  
obey unrighteousness, indignation and wrath,*

*9 Tribulation and anguish, upon every soul of man that doeth evil, of  
the Jew first, and also of the Gentile;[that is, these shall awake to  
nothing but that for which they are due for time without end; the sum  
of this is that these receive no glorious change to immortality, but  
continue with tears, weeping pain, sorrow, and everlasting death.*

*Re.21.4]*

*10 But glory, honour, and peace, to every man that worketh good, to  
the Jew first, and also to the Gentile:*

*11 For there is no respect of persons with God.*

*Eph.2.4 ¶ **But** God, who is rich in mercy, for his great love wherewith  
he loved us,*

*5 Even when we were dead in sins, hath quickened us together with  
Christ, (by grace ye are saved;) {by ... : or, by whose grace}*

*6 And hath raised us up together, and made us sit together in  
heavenly places in Christ Jesus:*

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

## The Book of Genesis

*8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:*

*9 Not of works, lest any man should boast.*

*10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.*

*Mt 13:9 Who hath ears to hear, let him hear.*

Jesus Christ directed His saving Word to particular souls. This should not be overlooked. Personally, a number of those that are dear to me have chosen for these 30+ years to disfellowship with me because I preach the salvation of all of the elect of God in Jesus Christ. I cannot ignore the the Word of God on this, or any other matter. One of the greatest doctrines of Scripture, to me, is that God knows them that are His from eternity. Jesus Christ our Lord, himself, preached to bring some in particular to Himself that are called the lost sheep of the house of Israel. (And His death was just as specifically directed to those he loved. (Is.53; Mt. 1.21; Ro.5.8; Ro.8.28-30

*Mt 15:24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel.*

And he knew that were other sheep which were not of this Israeli fold.

*Joh 10:16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.*

What do these words of our Lord mean if He did not put forth His message to a select people that would come to Him. A sheep can be lost and it can be found, but it is never be a wolf, a swine, a snake, or anything else. Do you hear the words of Christ? Do you know Him? Do you have a desire to walk with Him according to His own Words? Do you love Him and His people? Do you now see what once you could not see?

*Ac 17:30 And the times of this ignorance God winked at; (as far as the gentiles were concerned; He left them to themselves, without hope, without God, under the dominion of the prince and power of the air) but now commandeth all men every where*

## The Book of Genesis

*to repent:*

*31 Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.*

Jacob had died in hope of eternal life. He doubted not that he would be gathered to his people in death. And he was immediately taken to that place awaiting the death, burial, and resurrection of Christ, who then would take him and all the O.T. saints into glory to await the grand day of the manifestation of the sons of God at His second coming.

Why were only Abraham, Isaac, and Jacob with their wives buried in this particular plot of land? Perhaps to provide the type of the gathering together again of the people of God. (see closing remarks at verse 50)

*Now therefore let me go up, I pray thee, and bury קָבַר, qeber my father, and I will come again. שׁוּב, shub, Qal future (vs. 14)*

*6 And Pharaoh said, Go up, and bury קָבַר, qeber thy father, according as he made thee swear.*

*7 ¶ And Joseph went up to bury קָבַר, qeber his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt,*

Quite an honorary procession.

*8 And all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen.*

*9 And there went up with him both chariots*

רֶכֶב, rekeb, KJV chariot 114, millstone 2, upper millstone 1, wagon 1.

*and horsemen פָּרָשׁ, parash: and it was a very great*

כָּבֵד, kabed, refers to an *heavy, impressive, thus honorable* company. The famine of Gen. 12.10; 41.31 was *grievous and sore*.

## The Book of Genesis

Here we see by the use of **כָּבֵד**, kated, that it was a *great* company, that made a great and very *sore* lamentation (vs.10), and a *grievous mourning*. (vs.11)

*company.*

10 *And they came to the threshingfloor of Atad, which is beyond Jordan, and there they mourned* **סָפַד**, saphad with a great **כָּבֵד**, kated and very *sore* lamentation **סָפַד**, saphad: *and he made* (Qal future **עָשָׂה**, asah) *a mourning*

**אָבֵל**, abel, always translated with variations of the word *mourn*.

*for his father seven days.*[there]

11 *And when the inhabitants of the land* **אֲרָץ**, the Canaanites, saw **רָאָה**, Qal future, vss. 15, 23 *the mourning* **אָבֵל**, abel *in the floor of Atad, they said, This is a grievous* **כָּבֵד**, kated *mourning* **אָבֵל**, abel *to the Egyptians: wherefore the name of it was called Abelmizraim, which is beyond Jordan. {Abelmizraim: that is, **The mourning of the Egyptians**}*

*1Th 4:13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.*

14 *For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.* And then the apostle Paul gives some of the most clear statements concerning the reality of the coming of the dear saints of God again to this earth when Jesus comes. Because He lives we live. Though our loved ones die, that is, our brothers and sisters in Christ (not flesh and blood), those to whom we have a bond with in Christ by the new birth, we shall meet again. Our sorrow is not like the worlds. The hopelessness in death, the sting of death has been taken away by Christ's death. But for those without Jesus Christ this is a bitter sorrow.

*2Co 7:10 For godly sorrow worketh repentance to salvation not to be repented of (that is, unregrettable; living like Christ is a life not to be regretted): but the sorrow of the world worketh death. (The world has no comfort and is so full of regrets.)*

12 *And his sons did* **עָשָׂה**, asah, Qal future *unto him according as he commanded them:*

## The Book of Genesis

13 For his sons carried him into the land אֶרֶץ of Canaan, and buried קָבַר, qeber him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a burying place

לְאַחֲזַת־קָבֵר, achaz-qeber, a portion for burial

of Ephron the Hittite, before Mamre.

14 And Joseph returned

שׁוּב, shub, Qal future, (vs. 5)

into Egypt, he, and his brethren, and all that went up

root עָלָה, alah, Qal participle, Pual, (Intensive passive); 28.12; 31.10, 12; 38.13; 41.2, 3, 5, 22, 27.

with him to bury קָבַר, qeber his father, after he had buried קָבַר, qeber his father.  
15 ¶ And when Joseph's brethren saw

רָאָה, Qal future, vss. 11, 23, when ... saw

that their father was dead, they said, Joseph will peradventure hate us, and **will certainly requite us all**

שָׂטַם, satam, KJV hate 5, oppose self against 1

שׁוּב, shub, Hiphil future (Causative active), will ... requite. This is duplicated which appears many time to give force to the expression: יָשִׁיב וְהָשִׁיב,

us all the evil רָע, ra, adjective which we did unto him.

J. P. Green Sr. Interlinear Bible, *What if Joseph bears against us a grudge, and should **fully repay** us all the evil which we did to him?*

16 And they sent a messenger

## The Book of Genesis

תִּצַּח, tsavah, Piel (Intensive active), Only this once translated *send a messenger*. KJV *appoint 6, bid 3, charge 24, command 422, set in order 2*, et al. The idea must be that because they are separated by some distance the *messenger brought Joseph their words*.

*unto Joseph, saying, Thy father did command תִּצַּח, tsavah before he died, saying, {sent: Heb. charged}*  
17 *So shall ye say unto Joseph, Forgive,*

Joseph's brethren are asking that Joseph lift from them his remembrance of their evil deeds that they did against him.

נָשָׂא, nasa, Qal imperative, twice in this verse. The root is translated in the KJV as *accept 11, arise 1, bear 156, carry 25, forgive 16, lift up 137, pluck up 1*, et al.

Ge.13.14 **Lift up** *now thine eyes, and look ...* The Lord to Abraham to view the land shortly after separating from Lot.

Ge. 21.18 *Arise, Lift up the lad ...* commanded the angel to Hagar.

Gen. 31.12 ... **lift up** *now thine eyes* to Jacob in his dream to win the cattle from Laban.

In Qal future the butler and bakers heads were lifted up in distinct ways.  
(Ge. 40)

*I pray thee now, the trespass*

פָּשַׁע, pesha, KJV *rebellion 1, sin 3, transgression 84, trespass 5*.

*of thy brethren, and their sin;*

Meaning put away from us the *punishment for our trespasses against you*.

חַטָּאת, chattath, KJV *sin 169, punishment 2, punishment of sin 1, purification of sin 2, purifying 1, sin offering 116, sinner 1*.

## The Book of Genesis

*Ge.4.7 ... if thou doest not well **sin** lieth at the door.*

*Ge.18.20 ... and because their **sin** is very grievous*

*Ge.31.36 ... What is my **sin**, that thou hast so hotly pursued after me?*

*for they did*

גָּמְלוּךְ, root , גָּמַל , KJV do 5, reward 8, bestow on 2.

*unto thee evil: (רָע, ra, adjective) and now, we pray thee, forgive the trespass*

פְּשָׁע, pasha, verse 17, rebellion

*of the servants of the God of thy father.*

Like them, We confess we did wrong. We transgressed the Holy law of God. And we see in Christ the lifting of our sin and its punishment upon Him. That is what Joseph pictures here. Sin cannot be just dismissed. When we speak of forgiveness it is not simply released and let go. The punishment **must** be served upon someone. Either the sinner bears the punishment for sin against God himself, or else it must have been punished upon the Holy Son of God. There is no other way. **Their sin was punished in Joseph in a type.**

*And Joseph wept (בָּכָה, bakah, Qal future) when they spake unto him.*

Joseph likely wept because of their unbelief.

This is a common hurt. How many times have we the need to ask forgiveness of others? How many times do the Scriptures teach us that Christ bore our sins in his body on the tree? Yet, we doubt it. We cannot walk in confidence when we walk in doubt and guilt.

*1Jn.3.18 My little children, let us not love in word, neither in tongue; but in deed and in truth.*

*19 And hereby we know that we are of the truth, and shall assure our hearts before him. {assure: Gr. persuade}*

*20 ¶ For if our heart condemn us, God is greater than our heart, and knoweth all things.*

*21 Beloved, if our heart condemn us not, then have we confidence*

## The Book of Genesis

*toward God.*

*18 And his brethren also went and fell down before his face; and they said, Behold, we be thy servants.*

*19 And Joseph said unto them, Fear not: for am I in the place of God?*

Meaning, God alone has the right to execute vengeance for evil.

*Ro.12.19 Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.*

*20 Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.*

*21 Be not overcome of evil, but overcome evil with good.*

*20 But as for you, ye thought evil (עַר, ra, adjective) against me;*

Now, there is no denying this truth. Say it as it is, but put it away. Don't say, brother or sister, That's Ok. It isn't Ok. But forgive it.

*but God meant it unto good, to bring to pass (עָשָׂה, asah, Qal infinitive),*

Even in that early day of history, Joseph claimed the same truth that we have clearly stated in Ro.8.28:

*Ro 8:28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.*

*as it is this day, to save much people alive.*

*21 Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them,*

Joseph truly released his brethren from the punishment that was due for the trespass against him.

נָחַם, nacham, Piel (Intensive active), His comfort had results to keep comforting them. KJV, this Piel verb is always translated *comfort* 41. As other conjugations it is translated as *ease* 1, *repent* 38, et al.

*and spake kindly unto them. {kindly ... : Heb. to their hearts}*

## The Book of Genesis

That is, the matters that he related with them touched to the very depths of their hearts לֵב, leb.

22 ¶ *And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years.*

23 *And Joseph saw* (רָאָה, Qal future, vss. 11,15)

*Ephraim's children of the third generation: the children also of Machir the son of Manasseh were brought up upon Joseph's knees. {brought ... : Heb. born}*

24 *And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob.*

25 *And Joseph took an oath of the children of Israel, saying, **God will surely visit you, and ye shall carry up my bones from hence.***

26 *So Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin*

אָרוֹן, aron, KJV *coffin 1, chest 6, ark 195*. Simply means a *box*. We know from the historical discoveries that the bodies were stored in 'body shaped' boxes.

*in Egypt.*

In closing, why will Joseph's bones, of all the brethren, be carried up when the children eventually leave the land of Egypt? (see Ex.13.19; Jos.24.32) Again, because Joseph poses for us such a type of our Lord Jesus Christ, that this allows our minds to be taken to the Scriptures which would teach us that one day Jesus Christ shall come again bring with all His saints and possess the land.

*Jude 1:14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints ...*

### **Closing Remarks to the Study of the Book of Genesis**

This closes our study for the time in the book of Genesis. Having begun in October 7, 2007 we end on Apr. 13, 2014. What a book! To me, this has supplied a treasure-house of blessings. I hope that it might have been the same for you, my

## The Book of Genesis

beloved brethren. What subjects could not be covered in the study of this book, I cannot say. But for the sheer lack of time, we had to move along overlooking things in our preaching and in our writing. Between the two we captured more, but even in those we have failed to reach the depths to which we would have wished for. But for the Spirit of God we would have altogether failed. Perhaps most of the material contained herein best fit the day in which it was spoken and met the needs of those saints to which it was addressed and for whom it was designed. But we would be immensely blessed if it could be found a blessing to other brethren along the way to that blessed day of Christ's return.

The scope of this book is so full, so comprehensive. We have found this as one man said, to be the Systematic Theology of Moses, as Romans is the Systematic Theology of Paul. We haven't enough lifetimes to study just this book, not to mention the whole Word of God. But in this, our Lord has given us access into infinite blessings until our labor is ended. Few joys reach to the heights of the heavenlies as when the Spirit of God opens to our hearts anew to more of His Word.

*Ps 147:5 Great is our Lord, and of great power: his understanding is infinite.*