

***“The Foundations of Our Faith Revealed, Theme by Theme in Genesis —
Divine Election Operates in the Sphere of Divine Judgment — Part 5”
MOTHER’S DAY, 2022***

Review: The Divine Principle of Division Proves the Doctrine of Election

- ***“What hath God Wrought” is one of the greatest questions ever asked by sinful man!***

Remember Our Theme: Sin, the Announcement of Coming Judgment, A Promise of Deliverance, and the Judgment Itself. In All of God’s Dealings with Mankind, His Work of Divine Election Operates in the Sphere of Divine Judgment. The Divine Principle of Division Proves the Doctrine of Election.

We saw that with Abraham’s call out of Ur of the Chaldees:

Gen. 11:27, 31-32

27 Now these are the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot.

...

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.

Then, in chapter 12 the divine account continues where we see the Principle of Division so clearly revealed — God calls some out from the rest with promises attached to his commands:

Gen. 12:1-5

1 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. *[this was promised in Ur as Acts 7:2ff indicates]*

4 So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.

5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

- *So the promise was given and Abraham (and Terah, clearly) obeyed. In effect this brought judgment upon all other nations and peoples in the world. But those that left and relocated to Haran (so renamed after Terah's son, Lot's father). But some were delivered!*
- *Judgment had fallen on Babel with its idolatrous tower, but some were delivered. So the judgment and the deliverance go hand in hand. God's selective hand (or may we call it "elective" and sovereign hand divides the people according to his sovereign will.*
- ***The Lord Promises to Abraham a Vast Land and an Even Greater Nation in Opposition to Egypt's Dominance — Chapter 15***
 - *Sin, the Announcement of Coming Judgment, A Promise of Deliverance, and the Judgment Itself — In All These Works Divine Election Operates in the Sphere of Divine Judgment. In the case of Noah and the Worldwide Flood the judgment was ordained but out of it all God delivered some. Now we will look at a different situation, that there will be by the ordination of Almighty God a new nation as opposed to the old nations, and also a GREAT land grant as part of that divine will and purpose.*
 - *It all focuses here now on Abraham. He had believed God and obeyed according to the terms of the promise. God is about to do a new thing with Abraham and satan is not unaware of what he might be doing, perhaps because for many generations there has been that witness in the creation and in the stars and constellations themselves that held all men accountable to their creator.*

Gen. 15:1-8

1 After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward.

2 And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?

3 And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir.

But the Lord of Glory reveals again his purpose and plan to a man now clearly doubting the Lord God:

4 And, behold, the word of the LORD came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.

5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.

6 And he believed in the LORD; and he counted it to him for righteousness.

7 And he said unto him, I am the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.

8 And he said, Lord GOD, whereby shall I know that I shall inherit it?

...

Gen. 15:13-16

13 And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years;

14 And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.

15 And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.

16 But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.

- ***There are some very interesting things here to be noted. In both verse 14 and also in verse 16 we see promised judgment on nations. Two are singled out, the Egyptians AND the Amorites. The Amorites are not Egyptians. So this is about BOTH of those nations and in each case there is a significant delay predicted before the judgment will fall. Why? In the first case, with Egypt, it is because Egypt will be harboring for good Jacob's offspring and their descendants for many generations, even for 400 years.***
- ***In the other case, "for the iniquity of the Amorites is not yet full". There are applications here. From the Lord's perspective the judgment is just and is ready and waiting. But for reasons of his own, it cannot fall before everything is ready. This provides more evidence of our current Theme in the book of Genesis. And, this***

should affect our own evaluation of the times in which we are living. Does it?

- *Again, according to the Principle of Division, our Theme is confirmed: Sin, the Announcement of Coming Judgment, A Promise of Deliverance, and the Judgment Itself — In All These Works Divine Election Operates in the Sphere of Divine Judgment.*
- *The Lord Confirms His Promises to Abraham of A Son in His Perfect Timing — Chapter 17:*
- *The Lord Reveals His Promise to Abraham in the Safe Deliverance of Lot — Chapter 19*
- *The Lord Provides the Promised Son After A Long Barrenness of Sarah — Chapter 21:*
 - *So Isaac, the Son of the Promise was born in God's own good timing, not man's. So the blessings would fall there according to God's plan of selection and election. But other sons, in this case Ishmael, would also be blessed since the Lord had promised that far before. That is confirmed here also in Gen. 21:9-21. But further divisions are yet to come, for Abraham will have other sons as well late in life...*

But for Isaac, the transforming event of his life was about to occur...

- *The Lord Preserves His Promise to Abraham in the Deliverance of Isaac — Chapter 22:)*

Gen. 22:11-14

11 And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here *am* I.

12 And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only *son* from me.

13 And Abraham lifted up his eyes, and looked, and behold behind *him* a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

14 And Abraham called the name of that place Jehovahjireh: as it is said to this day, In the mount of the LORD it shall be seen.

- ***Once again, our Theme is underscored here in Genesis: God's judgments provide the very context for his selective and elective work of redemption! Amen.***

- ***The Lord Protects Isaac from Compromise in Marriage — Chapter 24***

Gen. 24:6-7

6 And Abraham said unto him, Beware thou that thou bring not my son thither again.

7 The LORD God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land; he shall send his angel before thee, and thou shalt take a wife unto my son from thence.

- ***God's protection is indeed needed, isn't it? For it is often through the wife that the enemy finds his a way of entry into the husbands heart and mid and soul. Sarah knew that and therefore sought a wife for her son Isaac just outside the Promised Land in Haran with Abraham's family still residing there. Yes, they were idolaters and sinners, but apparently not on the level of the Canaanites in whose land they now dwelt.***
- ***The Lord Divides Isaac from His Other Sons by Blessing him through his father with all he had — Chapter 25a***

Gen. 25:1, 5-8, 11

1 Then again Abraham took a wife, and her name was Keturah.

...

5 And Abraham gave all that he had unto Isaac.

6 But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country.

7 And these are the days of the years of Abraham's life which he lived, an hundred threescore and fifteen years.

8 Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people.

...

11 And it came to pass after the death of Abraham, that God blessed his son Isaac; and Isaac dwelt by the well Lahairoi.

- ***The Principle of Division is clearly seen here. God separates. Some may be blessed, but in the end when the time is "full" along with its sin and rebellion, only the chosen ones as we see here will be clearly***

blessed as God had intended. But until then the blessings will flow from the hand of God as appropriate. There is also a lesson here for our understanding and application to daily life. Do you grasp it?

Our Outline Today: God's Selective Work Focuses on Isaac's Son Jacob: The Lord Reigns Over Man!

- *Isaac's Sons are Born But the Younger Shall Serve the Elder – Chapter 25a*
- *But Due to the Weaknesses of the Flesh, the Elder Barter His Inheritance – Chapter 25b*
- *Even Esau's Father's Blessing Also Goes To Jacob By God's Choice – Chapter 27*
- *Jacob Seeks and Finds a Wife in Haran – Chapter 28*
- *Through Two Marriages, Many Sons, and Trials on every side, A Nation of Twelve Tribes Is Created – Chapters 29-36*
- *Jacob Comes Face to Face with His Own Doubts and The Lord Blesses with a New Name, Israel*
- **NEXT TIME: The Account of Israel's Deliverance Through Joseph Begins – Chapter 37**

- *Chapters 37-50 focus on Joseph and how the Lord God delivered Israel and blessed them through him ... But all is about how this is all accomplished by Almighty God seeing that all of these are mere sinners! And, besides, sinners of the Gentiles since there is no "chosen people" yet as that is now in process of formation ... Isaac does not die until end of chapter 35. Jacob does not die until the end of Genesis, chapter 49. So the work of God is revealed in these families one step at a time... as satan in every way sought to destroy the work of the Lord. But God's elective hand was clearly seen and written here in this sacred history.*

- *So chapters 25 - 36 establish Isaac and reveal his successor while much of the time the focus is about how God worked in Jacob's life:*

An overview: Let us not "miss the forest for the trees" here, for God is working with sinners and he will accomplish his great purpose even with satan's constant opposition.

- *Isaac's Sons are Born But the Younger Shall Serve the Elder – Chapter 25a. There is much focus here on the women the Lord selected to be the mothers that would make the difference. Are they barren so long because of satan's work? One might wonder:*

Gen. 25:21-26

21 And Isaac intreated the LORD for his wife, because she was barren; and the LORD was intreated of him, and Rebekah his wife conceived.

22 And the children struggled together within her; and she said, If *it* be so, why *am* I thus? And she went to enquire of the LORD.

23 And the LORD said unto her, Two nations *are* in thy womb, and two manner of people shall be separated from thy bowels; and *the one* people shall be stronger than *the other* people; and the elder shall serve the younger.

24 And when her days to be delivered were fulfilled, behold, *there* were twins in her womb.

25 And the first came out red, all over like an hairy garment; and they called his name Esau (meaning “rough”).

26 And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob (meaning “supplanter” or “thief”): and Isaac was threescore years old when she bare them.

- ***The dramatic effect here at Jacob's birth highlights what is to come in Jacob's life where we will see miracle upon miracle and God's abundant mercy towards him and his family allow them to multiply greatly. But there is judgment all around them. Our principle is clearly revealed: Through Division the blessings are given. That is how God works out his plan of redemption. SOME ARE CALLED OUT AND THE REST ARE LEFT BEHIND! ALTHOUGH BLESSINGS SOMETIMES DO FLOW TO BOTH, ON MANY OCCASIONS THEY FLOW ONLY TO THE CALLED OUT ONES.***
 - ***One might wonder whether it was satan's work to delay the bringing forth of children in these several cases. PRAISE GOD FOR MOTHER'S. WE HAVE A SPECIAL DAY TODAY, DON'T WE? MOTHER'S DAY!!!***
 - ***We now see how God's choice here between the elder son and the younger son as recipient of the promised blessing of the seed promise is worked out. There will be much more to the story, however, as this all develops over considerable time.***
- ***But Due to the Weaknesses of the Flesh, the Elder Barthers His Inheritance — Chapter 25b***

[READ] Gen. 25:27-34

27 And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents.

28 And Isaac loved Esau, because he did eat of *his* venison: but Rebekah loved Jacob.

29 And Jacob sod pottage: and Esau came from the field, and he was faint:

30 And Esau said to Jacob, Feed me, I pray thee, with that same red *pottage*; for I *am* faint: therefore was his name called Edom.

31 And Jacob said, Sell me this day thy birthright.

32 And Esau said, Behold, I *am* at the point to die: and what profit shall this birthright do to me?

33 And Jacob said, Swear to me this day; and he sware unto him: and he sold his birthright unto Jacob.

34 Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised *his* birthright.

as an hundred years old, when his son Isaac was born unto him.

- ***So Esau was willing to give up even his birthright for a bowl of soup! There was nothing at all sacred to him, not even his inheritance. He was willing to dishonor his own father and his heritage for personal pleasure and enjoyment for the moment. Jacob, in this case among many, seems to be accomplishing the purposes of God perhaps beyond his knowledge at the time since it is through weakness of the human heart that God worked and often does work, most amazingly.***
- ***Isaac is preserved despite his sin and his heritage is blessed — twice — Chapter 26. God's has clearly called him apart from his works. The divine Principle of Division is revealed again here!***
- ***Even Esau's Father's Blessing Also Goes To Jacob By God's Choice — Chapter 27. Jacob gains the blessing also from Esau through the lies and deceit of both his mother Rebecca and himself — but the choice of Isaac stands true (see verse 27:33). But more: chapter 26 ends with Esau marrying a Hittite woman, but chapter 27 ends with Rebecca sending off Jacob to the land of their extended family for a wife — to preserve the purity of the family line. God sent Abraham into this land but intended for him to remain separate — and his offspring too, generation by generation. Praise God for the mother's heart here again revealed as it has been so many times in Genesis (with Sarah, for example, and now Rebecca):***

Gen. 27:26-29

26 And his father Isaac said unto him, Come near now, and kiss me, my son.

27 And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son *is* as the smell of a field which the LORD hath blessed:

28 Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine:

29 Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed *be* every one that curseth thee, and blessed *be* he that blesseth thee.

- *What can we say in respect to these verses here? The Lord is victorious even in the face of every form of opposition. The elder shall serve the younger.*
- *Jacob Seeks and Finds a Wife in Haran — Chapter 28. The decision of Isaac and Rebecca (with Rebecca's heart first responding, it seems) to send Jacob away, whether to protect him or the promised line of God's blessings through his called out nation, evoked even more rebellion in Esau as he takes more wives of the canaanites!*

So the division by God's calling becomes even more pronounced than before as this proceeds in the course of history one generation to the next. The choice of Jacob is established further as the Lord deals with him directly regarding his doubts with the ladder to heaven dream leaving Beersheba and coming to Bethel. This event begins the transformation in Jacob that the Lord so desires:

Gen. 28:16-22

16 And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place; and I knew *it* not.

17 And he was afraid, and said, How dreadful *is* this place! this *is* none other but the house of God, and this *is* the gate of heaven.

18 And Jacob rose up early in the morning, and took the stone that he had put *for* his pillows, and set it up *for* a pillar, and poured oil upon the top of it.

19 And he called the name of that place Bethel: but the name of that city *was called* Luz at the first.

20 And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

21 So that I come again to my father's house in peace; then shall the LORD be my God:

22 And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

- *Immediately after this revelation of the coming Seed of the Woman, Jacob falls short by making a promise to Almighty God based on a pivotal and rather arrogant “IF”: “And Jacob vowed a vow, saying, IF God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, So that I come again to my father's house in peace; THEN shall the LORD be my God”.*
- *But the Lord’s plan will be carried out, even by sinners such as these. The divine principle of Division with in this case again, Jacob selected, shall be carried out. But there will be many trials along the way. Amen.*
- *We enter the next section of the divine narrative now beginning with chapter 29. Through Two Marriages, Many Sons, and Trials on every side, A Nation of Twelve Tribes Is Created — Chapters 29-36.*
- *Chapter 29 - Jacob gains two wives, Leah and Rachel, and four sons through Leah — A Nation of Many Tribes (Eventually Twelve) Is Created, One Step at a Time — Chapter 29*

[READ] Gen. 29:30-31

30 And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years.

31 And when the LORD saw that Leah was hated, he opened her womb: but Rachel was barren.

32 And Leah conceived, and bare a son, and she called his name Reuben: for she said, Surely the LORD hath looked upon my affliction; now therefore my husband will love me.

33 And she conceived again, and bare a son; and said, Because the LORD hath heard that I was hated, he hath therefore given me this son also: and she called his name Simeon.

34 And she conceived again, and bare a son; and said, Now this time will my husband be joined unto me, because I have born him three sons: therefore was his name called Levi.

35 And she conceived again, and bare a son: and she said, Now will I praise the LORD: therefore she called his name Judah; and left bearing.

- *So we read here that it was the Lord that opened Rachel's womb after he had opened Leah's firstly. Again here the desires of the flesh and of the mind dominate. But the Lord nevertheless works to accomplish his purposes through these women.*
- *Chapter 30 - Naturally and by servants, seven more sons are born including Joseph. First Rachel and then Leah give their maids to Jacob with a number of sons being the result. Then, finally, in the Lord's good timing the Lord opens Rachel's womb with the birth of Joseph. Through miracles God blesses Jacob greatly and so he then determines to leave the employ of Laban, against Laban's will, of course. 20 years of servitude are enough, it seems. Amazing.*
- *Chapter 31 — Jacob leaves secretly but is challenged by Laban and a covenant is finally agreed upon.*
- *Jacob Comes Face to Face with His Own Doubts and The Lord Blesses with a New Name, Israel - Chapter 32. Jacob is blessed by the Lord through angels, but in fear of Esau he separates himself and offers great array of gifts to placate his evil desires... But sovereignly, the Lord appears to him and wrestles with him all night allowing him to "win" the fight — and he changes Jacob's name significantly to Israel or "prince" from "supplanter" or "thief"!!*

Gen. 32:24-31

24 And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

25 And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.

26 And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.

27 And he said unto him, What *is* thy name? And he said, Jacob.

28 And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.

29 And Jacob asked *him*, and said, Tell *me*, I pray thee, thy name. And he said, Wherefore *is* it *that* thou dost ask after my name? And he blessed him there.

30 And Jacob called the name of the place Peniel [*Lit. "The face of God"*]: for I have seen God face to face, and my life is preserved.

31 And as he passed over Penuel the sun rose upon him, and he halted upon his thigh.

- *Here we see even more evidence of God's elective plan to call out sinners for himself. Jacob = Israel will be God's chosen vessel. Jacob is marked in life forward, however, with a limp, with the mark of Almighty God upon him. You might remember the Apostle Paul was also marked by the Lord: "From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus." — Gal. 6:17.*

- *Chapter 33 - Jacob and Esau now separate and Jacob builds an altar called "Elohe-Israel" or "the God, the God of Israel" indicating that contrary to the earlier doubts expressed in 28:20-22, the God of his fathers was now also his own:*

Gen. 33:18-20

18 And Jacob came to Shalem, a city of Shechem, which *is* in the land of Canaan, when he came from Padanaram; and pitched his tent before the city.

19 And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money.

20 And he erected there an altar, and called it Elohe-Israel.

- *Now, finally, Jacob / Israel builds a new altar in Shechem, calling it "Elohe-Israel", or, "the God, the God of Israel" . Hereby Israel, a Prince with God, names the God of Abraham and Isaac also HIS GOD. Amen and amen.*
 - *Such testimony is powerful and pleases the Lord so greatly. We should be testifying as Jacob / Israel did on that day, but apart from sacrifices and offerings since our perfect sacrifice has already been made, even our Lord Jesus Christ.*
 - *These are the turning points in Genesis that reveal so clearly that the Lord selects, even elects, those that he would have as the recipients and the vehicles of his grace and blessing. Amen.*
- *Chapter 34 - The evils of the flesh described here provide a stain on the work of the Lord through Israel's sons that he never, I am sure, fully recovered from them. Yes, satan knows well of the Lord's*

workings through observation and a vast collection of experimental data going all the way back to the the beginning. So he knows a significant amount about the Lord's intents and always works against that work as he understands it.

Here, the sins of the flesh both within the chosen family and outside it work to cause tribulation and confusion contrary to the will of Jacob and his God. The trouble Jacob saw raised in him a great fear concerning their future in the land.

Dinah, Jacob's daughter, is compromised by a Hittite man and Jacob's sons conspire carnally to kill him with many of his brethren and children, destroying even their city and stealing everything of value, even their idols.

But God responds by sending them to his preserved safe place, Bethel, and he gave the tribes living along their path to Bethel a fear of them so that they allowed them to safely pass. Praise God for his work in overwhelming the sins and rebellion of mankind with his own transforming mercy and grace. Amen.

- ***Chapter 35 expresses this so powerfully as we read here of the trials that came to this dear one of God's own choosing, Jacob, now Israel, the Prince with God (and Man!):***

[READ] Gen. 35:9-12

9 And God appeared unto Jacob again, when he came out of Padanaram, and blessed him.

10 And God said unto him, Thy name *is* Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel.

11 And God said unto him, I *am* God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins;

12 And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.

Gen. 35:13-20

13 And God went up from him in the place where he talked with him.

14 And Jacob set up a pillar in the place where he talked with him, even a pillar of stone: and he poured a drink offering thereon, and he poured oil thereon.

15 And Jacob called the name of the place where God spake with him, Bethel.

16 And they journeyed from Bethel; and there was but a little way to come to Ephrath: and Rachel travailed, and she had hard labour.

17 And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; thou shalt have this son also.

18 And it came to pass, as her soul was in departing, (for she died) that she called his name Benoni: but his father called him Benjamin.

19 And Rachel died, and was buried in the way to Ephrath, which *is* Bethlehem.

20 And Jacob set a pillar upon her grave: that *is* the pillar of Rachel's grave unto this day.

- *Our theme has here been revealed again, God's Principle of Division was at work and any attempt to minimize that work failed as the Lord did his work to accomplish his plan however the enemy interfered. They were indeed "strangers and sojourners" on the "pilgrimage" of the Lord, what a special and indeed personal way to put it (using the words selected by the Lord God himself). Without seeing the calling and intention of the Lord in all of this, we miss much of the meaning of this essential first book of God's revelation to man, the Bible.*
- *Let's summarize by reading ahead, first in Genesis:*

[READ] Gen. 47:7-10

7 And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh.

8 And Pharaoh said unto Jacob, How old *art* thou?

9 And Jacob said unto Pharaoh, The days of the years of my pilgrimage *are* an hundred and thirty years: few and evil [*or, sorrowful*] have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.

10 And Jacob blessed Pharaoh, and went out from before Pharaoh.

- *This theme is indelibly written on the generations following as Jacob / Israel passed it down to the next generation through Joseph and he onwards down to Moses, to David, and others.*

Also, we are also, of course, reminded of the Song of Hanna:

1 Sam. 2:1-9

1 And Hannah prayed, and said, My heart rejoiceth in the LORD, mine horn is exalted in the LORD: my mouth is enlarged over mine enemies; because I rejoice in thy salvation.

2 *There is* none holy as the LORD: for *there is* none beside thee: neither *is there* any rock like our God.

3 Talk no more so exceeding proudly; let *not* arrogancy come out of your mouth: for the LORD *is* a God of knowledge, and by him actions are weighed.

4 The bows of the mighty men *are* broken, and they that stumbled are girded with strength.

5 *They that were* full have hired out themselves for bread; and *they that were* hungry ceased: so that the barren hath born seven; and she that hath many children is waxed feeble.

6 The LORD killeth, and maketh alive: he bringeth down to the grave, and bringeth up.

7 The LORD maketh poor, and maketh rich: he bringeth low, and lifteth up.

8 He raiseth up the poor out of the dust, *and* lifteth up the beggar from the dunghill, to set *them* among princes, and to make them inherit the throne of glory: for the pillars of the earth *are* the LORD'S, and he hath set the world upon them.

9 He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail.

- *And then many generations, even centuries later, when David was near death and the preparations for the building of the temple had all been made, he spoke these words, surely some of the most significant words ever stated by sinners that the Lord had called:*

[READ] 1 Chron. 29:10-15

10 Wherefore David blessed the LORD before all the congregation: and David said, Blessed *be* thou, LORD God of Israel our father, for ever and ever.

11 Thine, O LORD, *is* the greatness, and the power, and the glory, and the victory, and the majesty: for all *that is* in the heaven and in the earth *is thine*; thine *is* the kingdom, O LORD, and thou art exalted as head above all.

12 Both riches and honour *come* of thee, and thou reignest over all; and in thine hand *is* power and might; and in thine hand *it is* to make great, and to give strength unto all.

13 Now therefore, our God, we thank thee, and praise thy glorious name.

14 But who *am* I, and what *is* my people, that we should be able to offer so willingly after this sort? for all things *come* of thee, and of thine own have we given thee.

15 For we *are* strangers before thee, and sojourners, as were all our fathers: our days on the earth *are* as a shadow, and *there is* none abiding.

- *This ends our study today as Chapter 36 , the entire chapter, is devoted to Esau's descendants and to the twelve nations promised to come of him, together constituting the Edomites. This is the divine separation point here in Genesis between the revealed history of Jacob and then his dearly beloved son Joseph, the eldest son of his believed wife Rachel.*
- *Chapter 37 - The focus returns to Joseph and his dreams leading to his capture and enslavement at the hand of his brethren and the other tribes dwelling in the land*

Conclusions / Application:

- *What hath God wrought? The Lord answers that question fully in Genesis, nearly line upon line and chapter by chapter: Remember Our Theme: Sin, the Announcement of Coming Judgment, A Promise of Deliverance, and the Judgment Itself. In All of God's Dealings with Mankind, His Work of Divine Election Operates in the Sphere of Divine Judgment. The Divine Principle of Division Proves the Doctrine of Election.*
 - *Many, many blessings to all and today, to the mother's above all, for their sacrifices, their heart of love, mercy, and grace, and their hope that endures through many generations. We are so blessed!*
 - *So again and again our theme is magnified and the Principle of Division is shown clearly here in Genesis. Paul expresses this larger teaching from the perspective of his abundant grace in First Corinthians. We will close today with these words:*

[READ] 1 Cor. 1:18-25

18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

20 Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?

21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

22 For the Jews require a sign, and the Greeks seek after wisdom:

23 But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;

24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

[READ] 1 Cor. 1:26-31

26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:

27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

28 And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:

29 That no flesh should glory in his presence.

30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

31 That, according as it is written, He that glorieth, let him glory in the Lord.