

# A Brief Study on the First Book of Moses, commonly called Genesis

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# The Holy Scriptures: The Word of God

- The Bible is the Source and Norm of Christian Doctrine – the inspired Word of God, without error
  - 2 Timothy 3:16

"All Scripture is given by inspiration of God (pa/sa grafh. qeo,pneustoj), and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work."
  - 1 Thessalonians 2:13

"For this reason we also thank God without ceasing, because when you received the word of God which you heard from us, you welcomed it not as the word of men, but as it is in truth, the word of God, which also effectively works in you who believe."



# The Holy Scriptures: The Word of God

- The Bible is the Source and Norm of Christian Doctrine – the inspired Word of God, without error
  - 2 Peter 1:20-21
    - “...knowing this first, that no prophecy of Scripture is of any private interpretation, for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit.”

# The Holy Scriptures: The Word of God

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- **Jeremiah 30:2:** "Thus speaks the LORD God of Israel, saying: 'Write in a book for yourself all the words that I have spoken to you.'"
- **Revelation 3:14:** "And to the angel of the church of the Laodiceans write, 'These things says the Amen, the Faithful and True Witness, the Beginning of the creation of God:'"
- **Revelation 21:5:** "Then He who sat on the throne said, 'Behold, I make all things new.' And He said to me, 'Write, for these words are true and faithful.'"

# The Holy Scriptures: The Word of God

- The Bible is the Source and Norm of Christian Doctrine – the inspired Word of God, without error
  - “We believe, teach, and confess that the sole rule and standard according to which all dogmas together with [all] teachers should be estimated and judged are the prophetic and apostolic Scriptures of the Old and of the New Testament alone .” F.C., Epit, Summary, Rule & Norm

# The Holy Scriptures: The Word of God

- ***Norma Normans:*** The Bible is the Source and Norm of Christian Doctrine – the inspired Word of God, without error
- ***Norma Normata:*** The Lutheran Confessions, as written in the Book of Concord of 1580 A.✠ D., are a correct exposition of the Holy Bible.



# The Holy Scriptures: The Word of God

- As both Testaments of Scripture teach, the chief article of the Christian faith is: "Also they teach that men cannot be justified before God (Iustitia coram Deo) by their own strength, merits, or works, but are freely justified for Christ's sake, through faith, when they believe that they are received into favor, and that their sins are forgiven for Christ's sake, who, by His death, has made satisfaction for our sins. This faith God imputes for righteousness in His sight. Rom. 3 and 4." *Augustana IV*

# The Original Languages

- "...it was not in vain that God caused His Scriptures to be written in these two languages only – the Old Testament in Hebrew, the New Testament in Greek... and we can be very sure of this: we will not preserve the Gospel for very long without the languages. The languages are the sheath in which the Sword of the Spirit is protected... The Apostles themselves considered it necessary to put the New Testament in Greek and to bind it to this language, without doubt in order to preserve it for us secure as if in a sacred ark. (Rev. Dr. Martin Luther, *To the Men of the Councils of All the Cities in Germany, that They Establish and Maintain Christian Schools*, S.L. IV, 114)

Study Questions on  
Holy Scripture –  
See “An Introduction to the  
Book of Genesis



# What is a “testament”?

- Testament: *διαθήκη* and *tyrib..* – A central theme of the O.T.
- In Hebrew 266 times in OT – 76x in Pentateuch
- 33 times in Greek NT (17x in Hebrews, never in John)
- Exodus 24:1-11; Jeremiah 31:31-34; Matthew 26:26-8; Hebrews 8:6-13
- “The New is in the Old concealed, the Old is in the New revealed.” (Handouts)
  - Augustine (*de Doctrina Cristiana*)



# What is a “testament”?

- “Let this stand, therefore, as our first and infallible proposition – the mass or Sacrament of the Altar is Christ’s testament, which he left behind him at his death to be distributed among his believers. For that is the meaning of His Words, “This cup is the new testament in my blood” [Luke 22:20, 1 Cor. 11:25]. Let this truth stand, I say, as the immovable foundation on which we shall base all that we have to say. For, as you will see, we are going to overthrow all the godless opinions of men which have been imported into this most precious sacrament. Christ, who is the truth, truly says that this is the new testament in his blood, poured out for us [Luke 22:20]. Not without reason do I dwell on this sentence; the matter is of no small moment, and must be most deeply impressed on our minds.

Thus, if we enquire what a testament is, we shall learn at the same time what the mass is, what its right use and blessing, and what its wrong use.

A testament, as everyone knows, is a promise made by one about to die, in which he designates his bequest and appoints his heirs. A testament, therefore, involves first, the death of the testator, and second, the promise of an inheritance and the naming of the heir.” *The Babylonian Captivity of the Church*, 1520 A.✱ D.

AE 36:37-8.



בְּרֹאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ׃ וְהָאָרֶץ א 2  
הָיְתָה תֵּהוֹ וּבְחוּ וְהַשָּׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים  
מְרַחֶפֶת עַל־פְּנֵי הַמַּיִם׃ וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהִי 3  
אוֹר׃ וַיֵּרָא אֱלֹהִים אֶת־הָאֹר כִּי־טוֹב וַיְבָרֶךְ אֱלֹהִים בֵּין 4  
הָאוֹר וּבֵין הַחֹשֶׁךְ׃ וַיִּקְרָא אֱלֹהִים לְאוֹר יוֹם וְלַחֹשֶׁךְ ה 5  
קֶרָא לַיְלָה וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם אֶחָד׃ פ

וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ בְּתוֹךְ הַמַּיִם וַיְהִי מַבְדִּיל בֵּין 6  
מַיִם לַמַּיִם׃ וַיַּעַשׂ אֱלֹהִים אֶת־הָרָקִיעַ וַיְבָרֶךְ בֵּין הַמַּיִם 7  
אֲשֶׁר מִתַּחַת לָרָקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לָרָקִיעַ וַיְהִי־ 8  
כֵּן׃ וַיִּקְרָא אֱלֹהִים לָרָקִיעַ שָׁמַיִם וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר 9  
יוֹם שֵׁנִי׃ פ

וַיֹּאמֶר אֱלֹהִים יִקְווּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל־מָקוֹם אֶחָד 9  
וַתֵּרָא הַנִּבְשָׁה וַיְהִי־כֵן׃ וַיִּקְרָא אֱלֹהִים לַיִבְשָׁה אֶרֶץ 10  
וּלַמָּקוֹנָה הַמַּיִם קָרָא יָמִים וַיֵּרָא אֱלֹהִים כִּי־טוֹב׃ וַיֹּאמֶר 11  
אֱלֹהִים תְּדַשֵּׂא הָאָרֶץ דָּשָׂא עֵשֶׂב מִזֶּרַע וְרֹעַ עֵץ פָּרִי־  
עֵשֶׂה פָּרִי לְמִינֹו אֲשֶׁר וְרֹעוּ־בֹו עַל־הָאָרֶץ וַיְהִי־כֵן׃  
וַתֵּצֵא הָאָרֶץ דָּשָׂא עֵשֶׂב מִזֶּרַע וְרֹעַ לְמִינֵהוּ וְעֵץ עֹשֶׂה־ 12  
פֶּרִי אֲשֶׁר וְרֹעוּ־בֹו לְמִינֵהוּ וַיֵּרָא אֱלֹהִים כִּי־טוֹב׃ וַיְהִי־ 13  
עֶרֶב וַיְהִי־בֹקֶר יוֹם שְׁלִישִׁי׃ פ

וַיֹּאמֶר אֱלֹהִים יְהִי מְאֹדֶת בְּרָקִיעַ הַשָּׁמַיִם לְהַבְדִּיל בֵּין 14  
הַיּוֹם וּבֵין הַלַּיְלָה וַהֲיוּ לְאֹתוֹת וּלְמוֹעֲדִים וּלְיָמִים וּשְׁנָיִם׃



# ΓΕΝΕΣΙΣ

Ἐν ἀρχῇ ἐποίησεν ὁ θεὸς τὸν οὐρανὸν καὶ τὴν γῆν. <sup>2</sup> ἡ δὲ γῆ ἦν <sup>1</sup>  
 ἄορατος καὶ ἀκατασκεύαστος, καὶ σκότος ἐπάνω τῆς ἀβύσσου, καὶ  
 πνεῦμα θεοῦ ἐπεφέρετο ἐπάνω τοῦ ὕδατος. <sup>3</sup> καὶ εἶπεν ὁ θεός <sup>3</sup>  
 Γενηθήτω φῶς. καὶ ἐγένετο φῶς. <sup>4</sup> καὶ εἶδεν ὁ θεὸς τὸ φῶς ὅτι <sup>4</sup>  
 καλόν. καὶ διεχώρισεν ὁ θεὸς ἀνὰ μέσον τοῦ φωτὸς καὶ ἀνὰ μέσον  
 τοῦ σκότους. <sup>5</sup> καὶ ἐκάλεσεν ὁ θεὸς τὸ φῶς ἡμέραν καὶ τὸ σκότος <sup>5</sup>  
 ἐκάλεσεν νύκτα. καὶ ἐγένετο ἑσπέρα καὶ ἐγένετο πρωί, ἡμέρα μία.  
<sup>6</sup> Καὶ εἶπεν ὁ θεὸς Γενηθήτω στερέωμα ἐν μέσῳ τοῦ ὕδατος <sup>6</sup>  
 καὶ ἔστω διαχωρίζον ἀνὰ μέσον ὕδατος καὶ ὕδατος. καὶ ἐγένετο  
 οὕτως. <sup>7</sup> καὶ ἐποίησεν ὁ θεὸς τὸ στερέωμα, καὶ διεχώρισεν ὁ θεός <sup>7</sup>  
 ἀνὰ μέσον τοῦ ὕδατος, ὃ ἦν ὑποκάτω τοῦ στερεώματος, καὶ ἀνὰ  
 μέσον τοῦ ὕδατος τοῦ ἐπάνω τοῦ στερεώματος. <sup>8</sup> καὶ ἐκάλεσεν <sup>8</sup>  
 ὁ θεὸς τὸ στερέωμα οὐρανόν. καὶ εἶδεν ὁ θεὸς ὅτι καλόν. καὶ  
 ἐγένετο ἑσπέρα καὶ ἐγένετο πρωί, ἡμέρα δευτέρα.

<sup>9</sup> Καὶ εἶπεν ὁ θεὸς Συναχθήτω τὸ ὕδωρ τὸ ὑποκάτω τοῦ οὐρανοῦ <sup>9</sup>  
 εἰς συναγωγὴν μίαν, καὶ ὀφθῇ τῇ ξηρᾷ. καὶ ἐγένετο οὕτως. καὶ  
 συνήχθη τὸ ὕδωρ τὸ ὑποκάτω τοῦ οὐρανοῦ εἰς τὰς συναγωγὰς  
 αὐτῶν, καὶ ὤφθη ἡ ξηρά. <sup>10</sup> καὶ ἐκάλεσεν ὁ θεὸς τὴν ξηρὰν γῆν <sup>10</sup>  
 καὶ τὰ συστήματα τῶν ὑδάτων ἐκάλεσεν θαλάσσας. καὶ εἶδεν ὁ  
 θεὸς ὅτι καλόν. — <sup>11</sup> καὶ εἶπεν ὁ θεὸς Βλαστησάτω ἡ γῆ βοτάνην <sup>11</sup>  
 χόρτου, σπείρον σπέρμα κατὰ γένος καὶ καθ' ὁμοιότητα, καὶ ξύλον <sup>11</sup>  
 κάρπιμον ποιοῦν καρπόν, οὗ τὸ σπέρμα αὐτοῦ ἐν αὐτῷ κατὰ γένος <sup>11</sup>  
 ἐπὶ τῆς γῆς. καὶ ἐγένετο οὕτως. <sup>12</sup> καὶ ἐξήνεγκεν ἡ γῆ βοτάνην <sup>12</sup>  
 χόρτου, σπείρον σπέρμα κατὰ γένος καὶ καθ' ὁμοιότητα, καὶ ξύλον <sup>12</sup>  
 κάρπιμον ποιοῦν καρπόν, οὗ τὸ σπέρμα αὐτοῦ ἐν αὐτῷ κατὰ γένος <sup>12</sup>  
 ἐπὶ τῆς γῆς. καὶ εἶδεν ὁ θεὸς ὅτι καλόν. <sup>13</sup> καὶ ἐγένετο ἑσπέρα <sup>13</sup>  
 καὶ ἐγένετο πρωί, ἡμέρα τρίτη.

<sup>14</sup> Καὶ εἶπεν ὁ θεὸς Γενηθήτωσαν φωστῆρες ἐν τῷ στερεώματι <sup>14</sup>  
 τοῦ οὐρανοῦ εἰς φαῦσιν τῆς γῆς τοῦ διαχωρίζειν ἀνὰ μέσον τῆς  
 ἡμέρας καὶ ἀνὰ μέσον τῆς νυκτὸς καὶ ἔστωσαν εἰς σημεῖα καὶ εἰς  
 καιροὺς καὶ εἰς ἡμέρας καὶ εἰς ἑνιαυτοὺς <sup>15</sup> καὶ ἔστωσαν εἰς φαῦσιν <sup>15</sup>

Gen.: 1—4628 ηρωων A, 4628 πολιν—50 BA, 2319—2446 (mutila) etiam S.  
 Inscr.] + κοσμου A†

11 κατὰ γένος 20 mu.] εἰς ὁμοιοτητα A (A<sup>c</sup> pr. κατὰ γένος) || 14 του διαχ.  
 mu.] και αρχειν της ημερας και της νυκτος και διαχ. A



# INCIPIT LIBER BRESITH ID EST GENESIS

1—30:  
IV Esr 6,38—54  
2,4; 14,19;  
Ex 20,11!  
Idt 13,24!  
Est 13,10!  
Ps 101,26!  
120,2! 133,3!  
Ier 4,23

**I**n principio creavit Deus caelum et  
terram

<sup>2</sup>terra autem erat inanis et vacua  
et tenebrae super faciem abyssi

et spiritus Dei ferebatur super aquas

<sup>3</sup>dixitque Deus  
fiat lux et facta est lux

<sup>4</sup>et vidit Deus lucem quod esset bona  
et divisit lucem ac tenebras

<sup>5</sup>appellavitque lucem diem et tenebras  
noctem

factumque est vespere et mane dies  
unus

<sup>6</sup>dixit quoque Deus  
fiat firmamentum in medio aquarum

et dividat aquas ab aquis

<sup>7</sup>et fecit Deus firmamentum  
divisitque aquas quae erant sub fir-

mamento ab his quae erant super  
firmamentum

et factum est ita

<sup>8</sup>vocavitque Deus firmamentum caelum

et factum est vespere et mane dies  
secundus

<sup>9</sup>dixit vero Deus  
congregentur aquae quae sub caelo

sunt in locum unum et appareat  
arida

factumque est ita

<sup>10</sup>et vocavit Deus aridam terram  
congregationesque aquarum appel-

lavit maria

et vidit Deus quod esset bonum <sup>11</sup>et  
ait

germinet terra herbam virentem et  
facientem semen

et lignum pomiferum faciens fructum  
iuxta genus suum

6.9.14.20.24.29

II Cor 4,6

10.12.18.21.25.  
311

8.13.19.23.31

31

AATMΦ

cr

31 pythagoram ATMΦ | 32 pro thesifonte ATΦ; pro thesifontem M; + orationem c *adv.*  
*Ruf.* | eisdem Mr; isdem T | 34 sunt TMΦ | 43 ~ in translatione tibi c | 46 hebraica c |  
47 qui] quia TMΦ c | ~ me quia tantum opus c ||

AOC

ATMΦ

crb

*Genesis. Citantur GAOC et ΣATMΦ ac crb. Tit. liber genesis hebraice beresith c || 1,1 [desunt*  
*G (usque ad 3,11) et Σ (usque ad 1,22)] | 2 tenebrae + erant Ac | 4 a tenebras C; a teneb-*  
*ris TΦ c | 9 et factum est c. |*

9.11.15

51

31

71

41



# Die heilige Schrift.

## Altes Testament.

### Das erste Buch Mose.

#### Das 1. Kapitel.

Schöpfung der Welt.

1. Am \*Anfang schuf Gott †Himmel und Erde. \*Joh. 1, 1. 3. Col. 1, 16. Ebr. 11, 3. †Ps. 33, 6. Ps. 102, 26.

2. Und die Erde war wüste und leer, und es war finster auf der Tiefe; und \*der Geist Gottes schwebete auf dem Wasser. \*Ps. 33, 6.

3. Und Gott sprach: \*Es werde Licht. Und es ward Licht. \*2 Cor. 4, 6.

4. Und Gott sahe, daß das Licht gut war. Da \*schied Gott das Licht von der Finsterniß, \*Jes. 45, 7.

5. Und nannte das Licht Tag, und die Finsterniß Nacht. Da ward aus Abend und Morgen der erste Tag.

6. Und Gott sprach: \*Es werde eine Feste zwischen den Wassern; und die sey ein Unterschied zwischen den Wassern. \*Ps. 33, 6. Ps. 136, 5.

7. Da machte Gott die Feste und schied \*das Wasser unter der Feste von dem Wasser über der Feste. Und es geschah also. \*Ps. 104, 3. Ps. 148, 4. Jer. 10, 12. c. 51, 15.

8. Und Gott nannte die Feste Himmel. Da ward aus Abend und Morgen der andere Tag.

9. Und Gott sprach: Es sammle sich \*das Wasser unter dem Himmel an sonderbare Dexter, daß man das Trockene sehe. Und es geschah also. \*Jes. 40, 7. Ps. 33, 7. Ps. 104, 7. 9. Ps. 136, 6.

10. Und Gott nannte das Trockene Erde, und die Sammlung der Wasser nannte er Meer. Und Gott sahe, daß es gut war.

11. Und Gott sprach: Es lasse die Erde aufgehen Gras und Kraut, das sich besame; und fruchtbare Bäume, da ein jeglicher nach seiner Art Frucht trage, und habe seinen eigenen Samen bei ihm selbst auf Erden. Und es geschah also.

12. Und die Erde ließ aufgehen Gras und

Kraut, das sich besamete, ein jegliches nach seiner Art; und Bäume, die da Frucht trugen, und ihren eigenen Samen bei sich selbst hatten, ein jeglicher nach seiner Art. Und Gott sahe, daß es gut war.

13. Da ward aus Abend und Morgen der dritte Tag.

14. Und Gott sprach: Es werden \*Lichter an der Feste des Himmels, die da scheiden Tag und Nacht, und geben Zeichen, Zeiten, Tage und Jahre; \*Ps. 136, 7. Ebr. 1, 3, 4.

15. Und seien Lichter an der Feste des Himmels, daß sie scheinen auf Erden. Und es geschah also.

16. Und Gott machte zwei große Lichter; ein groß Licht, das \*den Tag regiere, und ein klein Licht, das die Nacht regiere, dazu auch †Sterne. \*5 Mos. 4, 19. †Jes. 40, 9.

17. Und Gott setzte sie an die Feste des Himmels, daß sie schienen auf die Erde.

18. Und den Tag und die Nacht regierten, und \*schieden Licht und Finsterniß. Und Gott sahe, daß es gut war. \*Ps. 104, 20.

19. Da ward aus Abend und Morgen der vierte Tag.

20. Und Gott sprach: Es erzeuge sich das Wasser mit webenden und lebendigen Thieren, und mit \*Gevögel, das auf Erden unter der Feste des Himmels fliege. \*c. 2, 19.

21. Und Gott schuf große \*Wallfische, und allerlei Thier, das da lebet und webet, und vom Wasser erregt ward, ein jegliches nach seiner Art; und allerlei gefiedertes Gevögel, ein jegliches nach seiner Art. Und Gott sahe, daß es gut war. \*Ps. 104, 26. Jes. 40, 10.

22. Und Gott segnete sie, und sprach: \*Seid fruchtbar und mehret euch, und erfüllet das Wasser im Meer; und das Gevögel mehre sich auf Erden. \*v. 28. c. 8, 17. c. 9, 1. 7.

\$nt

hr'AT

~yaiybin>

~ybiWtK.



# The Pentateuch

- **The Pentaeteuch** – Greek *Pentateucoi* = Five Books/Scrolls
  - Authorship – Moses – *Mandatum Scribendi*
  - The Amelikite Battle – Exodus 17:8-16:
  - The Book of the Berith – Exodus 34:27-8
  - Stages of Israel's journey in the wilderness - Numbers 33:2
  - Song of Moses – Deuteronomy 31:19-26
  - Also many direct references to God speaking to Moses in Penteteuch (Lev 14:1)
- **Jesus attributing Pentateuch to Moses** –
  - Matthew 8:4, 19:8
  - Mark 1:44, 7:10, 10:3-5, 12:26
  - Luke 5:14, 16:29-31, 20:37, 24:27,
  - John 1:17, 1:45, 5:45-7, 7:19, 7:22-23 , 8:5,

# Genesis: Structure

1. Creation 1:1-2:25
2. Fall/Promise 3:1-3:24
3. Cain, Abel and Seth – the Flood  
4:1-7:24
4. The Flood to Babel 8:1-11:9
5. Genealogy/Call of Abraham to death of  
Joseph 11:10-50:26

Handout – Old Testament Dates



# Genesis: Structure

tAdl.At —dly he bore, brought forth

- Gen. 2:4
- First used as verb in Gen 3:16 – “In pain shall you bear...”
- Gen. 5:1 – of Adam
- Gen. 6:9 – of Noah
- Gen. 10:1 – of Shem, Ham and Japheth
  - Gen. 10:32 – closes section of 10:1-32
- Gen. 11:10 – of Shem
- Gen. 11:27 – of Terah, father of Abram
- Gen. 25:12 – Ishmael, son of Abraham
- Gen. 25:19 – Isaac, son of Abraham
- Gen. 36:1 – of Esau
  - Gen. 36:9
- Gen. 37:2 – of Jacob
- See Matthew 1:1-17, Luke 3:23-38

# The Perspicuity of Scripture

- The important thing about the Bible, and about the Genesis account of the creation, is that it is written in “literal, plain words.”
- God intended it to be understood by us.



בְּרֹאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ׃ וְהָאָרֶץ א 2  
הָיְתָה תֵהוֹ וּבְחוּ וְהַשָּׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים  
מְרַחֶפֶת עַל־פְּנֵי הַמַּיִם׃ וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהִי 3  
אוֹר׃ וַיֵּרָא אֱלֹהִים אֶת־הָאֹר כִּי־טוֹב וַיְבָרֶךְ אֱלֹהִים בֵּין 4  
הָאוֹר וּבֵין הַחֹשֶׁךְ׃ וַיִּקְרָא אֱלֹהִים לְאוֹר יוֹם וְלַחֹשֶׁךְ ה 5  
קֶרָא לַיְלָה וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם אֶחָד׃ פ

וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ בְּתוֹךְ הַמַּיִם וַיְהִי מַבְדִּיל בֵּין 6  
מַיִם לַמַּיִם׃ וַיַּעַשׂ אֱלֹהִים אֶת־הָרָקִיעַ וַיְבָרֶךְ בֵּין הַמַּיִם 7  
אֲשֶׁר מִתַּחַת לָרָקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לָרָקִיעַ וַיְהִי־ 8  
כֵּן׃ וַיִּקְרָא אֱלֹהִים לָרָקִיעַ שָׁמַיִם וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר 9  
יוֹם שֵׁנִי׃ פ

וַיֹּאמֶר אֱלֹהִים יִקְווּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל־מָקוֹם אֶחָד 9  
וַתֵּרָא הַנִּבְשָׁה וַיְהִי־כֵן׃ וַיִּקְרָא אֱלֹהִים לַיִבְשָׁה אֶרֶץ 10  
וּלַמָּקוֹנָה הַמַּיִם קָרָא יַמִּים וַיֵּרָא אֱלֹהִים כִּי־טוֹב׃ וַיֹּאמֶר 11  
אֱלֹהִים תְּדַשֵּׂא הָאָרֶץ דָּשָׂא עֵשֶׂב מִזֵּרַע וְרֹעַ עֵץ פָּרִי־  
עֵשֶׂה פָּרִי לְמִינֹו אֲשֶׁר וְרֹעוּ־בֹו עַל־הָאָרֶץ וַיְהִי־כֵן׃  
וַתֵּצֵא הָאָרֶץ דָּשָׂא עֵשֶׂב מִזֵּרַע וְרֹעַ לְמִינָהוּ וְעֵץ עֹשֶׂה־ 12  
פֶּרִי אֲשֶׁר וְרֹעוּ־בֹו לְמִינָהוּ וַיֵּרָא אֱלֹהִים כִּי־טוֹב׃ וַיְהִי־ 13  
עֶרֶב וַיְהִי־בֹקֶר יוֹם שְׁלִישִׁי׃ פ

וַיֹּאמֶר אֱלֹהִים יְהִי מְאֹדֶת בְּרָקִיעַ הַשָּׁמַיִם לְהַבְדִּיל בֵּין 14  
הַיּוֹם וּבֵין הַלַּיְלָה וַהֲיוּ לְאֹתוֹת וּלְמוֹעֲדִים וּלְיָמִים וּשְׁנָיִם׃

## Psalm 19:1

“The heavens declare the glory of God; And the firmament shows His handiwork.”



## Proverbs 8:22-31

The LORD possessed me at the beginning of His way,  
Before His works of old. I have been established from  
everlasting, From the beginning, before there was ever  
an earth. When *there were* no depths I was brought  
forth, When *there were* no fountains abounding with  
water. Before the mountains were settled, Before the  
hills, I was brought forth; While as yet He had not made  
the earth or the fields, Or the primeval dust of the world.  
When He prepared the heavens, I *was* there, When He  
drew a circle on the face of the deep, When He  
established the clouds above, When He strengthened the  
fountains of the deep, When He assigned to the sea its  
limit, So that the waters would not transgress His  
command, When He marked out the foundations of the  
earth, Then I was beside Him *as* a master craftsman;  
And I was daily *His* delight, Rejoicing always before Him,  
Rejoicing in His inhabited world, And my delight *was*  
with the sons of men.

## Isaiah 66:22

"For as the new heavens and the new earth Which I will make shall remain before Me," says the LORD, "So shall your descendants and your name remain..."

## Matthew 19:3-4

The Pharisees also came to Him, testing Him, and saying to Him, "Is it lawful for a man to divorce his wife for *just* any reason?" And He answered and said to them, "Have you not read that He who made *them* at the beginning 'made them male and female,'

## Rev 21:1-5

Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was no more sea. Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from heaven saying, "Behold, the tabernacle of God *is* with men, and He will dwell with them, and they shall be His people. God Himself will be with them *and be* their God. And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away." Then He who sat on the throne said, "Behold, I make all things new." And He said to me, "Write, for these words are true and faithful."



The first dayes worke.



The seconde dayes worke.



The thirde dayes worke.



The fourth dayes worke.



The fifth dayes worke.



The sixte dayes worke.





# "One Day"

Genesis 1:5

hl'y>l' ar'q' %v,xol;w> ~Ay rAal ~yhil{a/  
ar'q.YIw:

`dx'a, ~Ay rq,bo-yhiy>w: br,[,-yhiy>w: '

Deuteronomy 6:4

dx'a, hw"hy> Wnyhel{a/ hw"hy> laer'f.yI [m;v



The first dayes worke.



The seconde dayes worke.



The thirde dayes worke.



The fourth dayes worke.



The fifth dayes worke.



The sixte dayes worke.









# The Six Days of Creation

Day 1: Formless mass of heaven and earth created- ar'B' - (matter), light added.

In AE 1.22 Luther assigns the creation of angels, and their fall, to this day. See Job 38:7; Isaiah 14:12-15, John 8:44; Revelation 12:7-10





# The Six Days of Creation

Day 2: The firmament created (heavens),  
Hebrew verb changes to  $h\tilde{f}$

See Genesis 7:11





# The Six Days of Creation

Day 3: Gathering of the waters/dry land  
Green herbage that yields seed  
Trees bearing fruit with seed  
Order and kind





# The Six Days of Creation

Day 4:

Heavenly luminaria set in the firmament

Division of day and night

For signs and seasons

For days and years





# The Six Days of Creation

Day 5:      Living creatures in the water  
             Birds above the earth across  
                         the face of the firmament  
             Blessing & Command





# The Six Days of Creation

Day 6: Living creatures of the earth  
each according to its kind

Man – by Trinitarian Council  
to rule (dominion) over the earth  
1:26, 28 hdr (Lev 25:43)

male and female  
In the image and likeness of God

Green herb for food  
Blessing and command

Very good

# Luther on “likeness” and “image”

- “I understand this image of God to be ... that Adam not only knew God and believed in Him that He was gracious; but also that he led an entirely godly life.”



# Apology II.17-22

- “Therefore, original righteousness includes not only physical health in all ways, as they contend (such as pure blood and unimpaired physical ability), but also these gifts: a sure and certain knowledge of God, fear of God, confidence in God, and the desire and ability to give God these things... What else was this image and likeness other than that man was created with wisdom and righteousness so that he could apprehend God and reflect God? Mankind was given the gift of knowing God, fearing God, and being confident in God.”

# Imago Dei

- Man has a soul
- Man knows God, lives in perfect conformity with His will, and in Communion with Him in joy and bliss
- Man rules over the other creatures, and the earth, as God's representative (Pieper 1.523)
- Judisch: Righteousness, Holiness, Knowledge of Truth (Col 3:9-10; Eph 4:23-24)



# Imago Dei

- Adam's intellect was the clearest, his memory best, he had perfect tranquility of mind, his will was in perfect accord with God's will. Therefore the image of God was something most excellent, in which are included eternal life, everlasting freedom from fear, and everything that is good. (AE 1.60)





# The Seventh Day

Thus the heavens and the earth, and all the host of them, were finished. And on the seventh day God ended His work which He had done, and He rested on the seventh day from all His work which He had done. Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.

# The Seventh Day

y[iybiV.h – Seventh

y[iybiV.h; ~AYB; tBov.YIw:

He rested on the Seventh day

Atao vDeq;y>w: y[iybiV.h; ~Ay-ta, ~yhil{a/  
%r,b'y>w

And God blessed the seventh day and sanctified it

hw"hyl; vd,qo-tB;v; !AtB'v; hw"hy> rB,DI

a Sabbath rest, a holy Sabbath to the LORD

(Exodus 16:23 – the first use of “Sabbath”)



The first dayes worke.



The seconde dayes worke.



The thirde dayes worke.



The fourth dayes worke.



The fifth dayes worke.



The sixte dayes worke.











# tAdl.At - *Toledoth*

Genesis 2:4 tAdl.At is from dly - “he begat”

In noun form it literally means “descendants”

- Genesis 5:1 – of Adam
- Genesis 6:9 – of Noah
- Genesis 10:1 – of Shem, Ham and Japheth
  - 10:32 closes the section of 10:1-32
- Genesis 11:10 – of Shem
- Genesis 11:27 – of Terah, father of Abraham
- Genesis 25:12 – of Ishmael, son of Abraham
- Genesis 25:19 – of Isaac
- Genesis 36:1 – of Esau
  - Genesis 36:9 – of Esau/Edom
- Genesis 37:2 – of Jacob

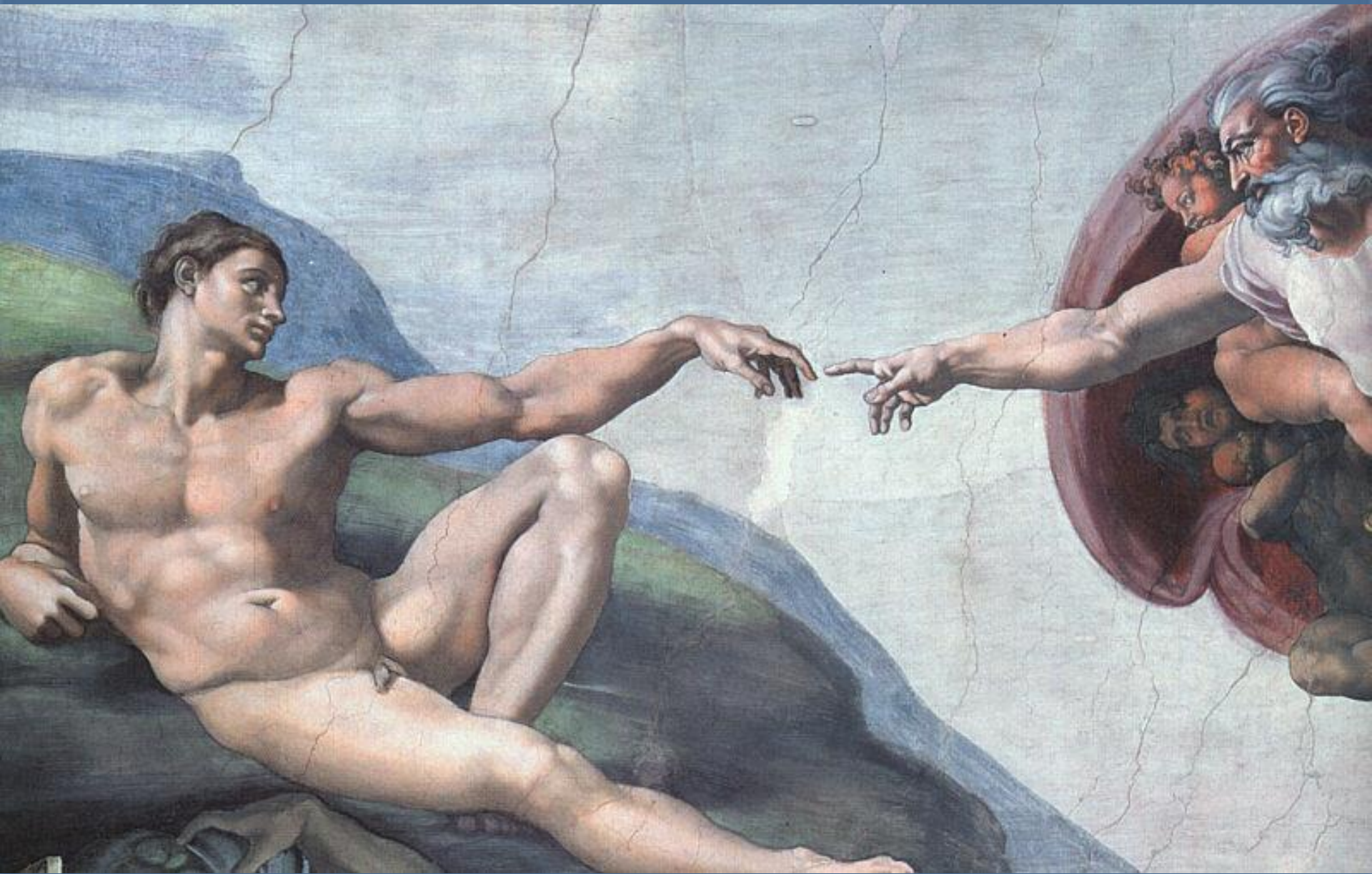


Adam, the “dust of the earth man”

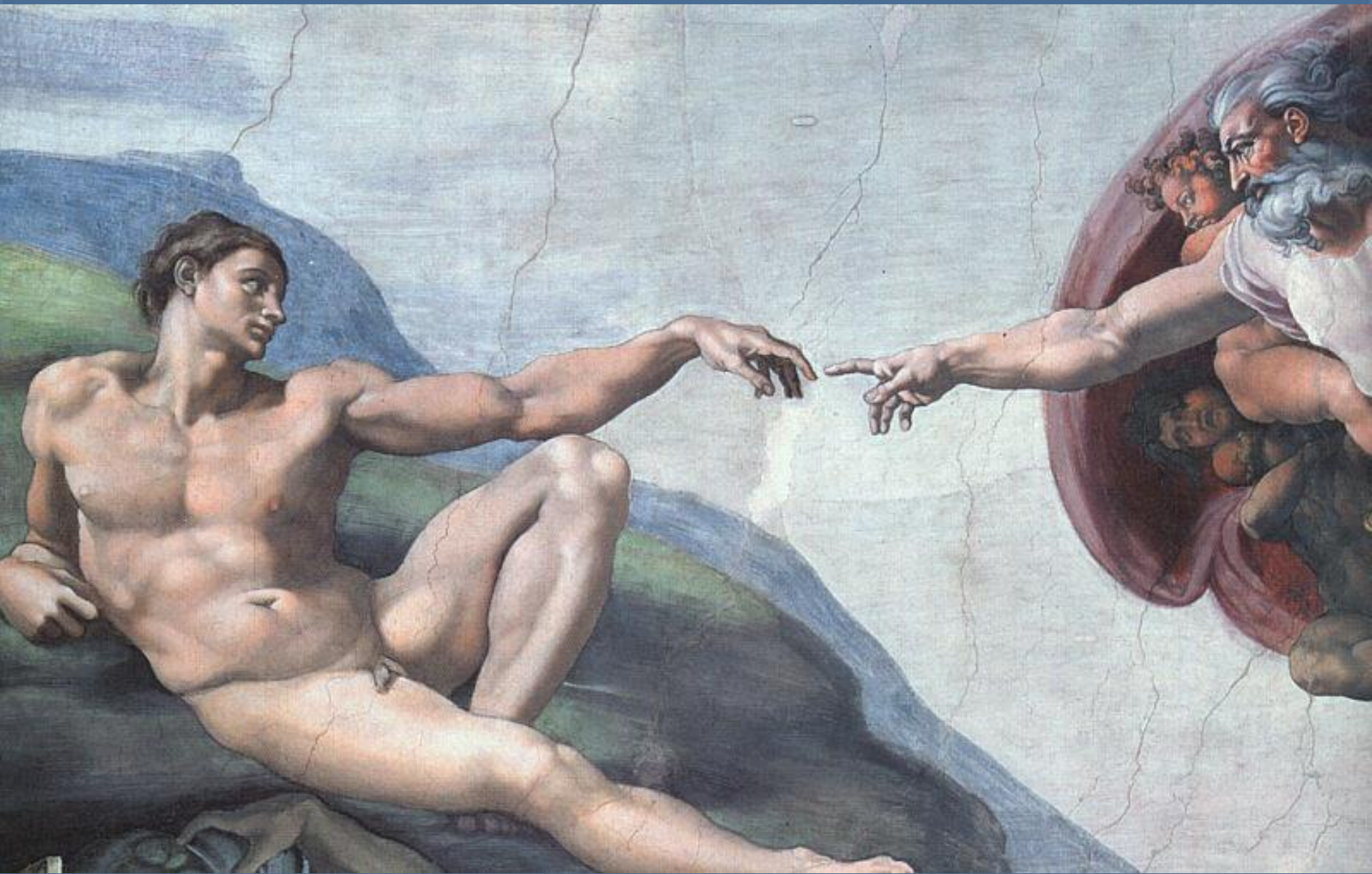
hm'd'a]h'-!mi rp '[' ~d'a'h'-ta, ~yhil{a/ hw"hy>

rc,yYlw:

And the LORD God formed man  
*of* the dust of the ground







# The Tree of Life

- “Moses describes Paradise in such a way that he makes of God a gardener, who, after planting his garden with great care according to his design, chooses one or more trees which he tends and loves more than the rest. One of these was the tree of life, created that man, by eating of it, might be preserved in full bodily vigor, free from diseases and free from weariness.” AE 1.92



# The Tree of the Knowledge of Good and Evil

- “God finally demands from Adam that at this tree of the knowledge of good and evil he demonstrate his reverence and obedience toward God and that he maintain this practice, as it were, of worshipping God by not eating anything from it...” AE 1.94

# The Tree of the Knowledge of Good and Evil

- “But this is a matter of theology that here this statement about the tree is put before Adam in order that he may also have some outward physical way of indicating his worship of God and of demonstrating his obedience by an outward work. In a similar way the Sabbath, of which we spoke above, has to do chiefly with demonstrating inner and spiritual worship, with faith , love, prayer, etc...” AE 1.94



# The Tree of the Knowledge of Good and Evil

- “But this tree of the knowledge of good and evil was Adam’s church, altar, and pulpit. Here he was to yield to God the obedience he owed, give recognition to the Word and will of God, give thanks to God, and call upon God for aid against temptation.” AE 1.95





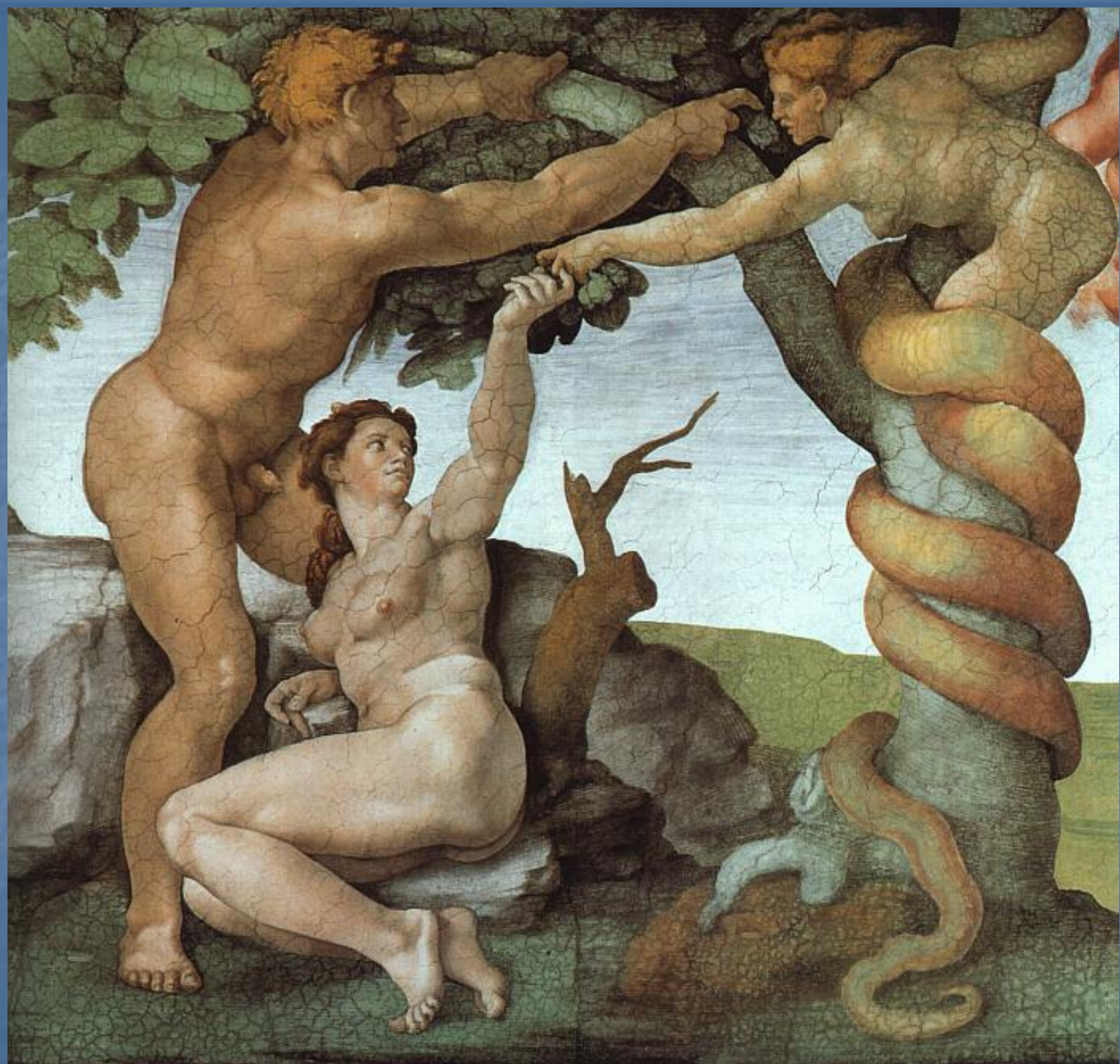




# Luther on the Fall

- "...this temptation appears to me to have occurred on the Sabbath; thus Adam and Eve were created on the sixth day, Adam earlier and Eve toward evening. Early on the following Sabbath Adam preached to Eve concerning God's will: that the most gracious Lord had created the entire Paradise for the use and enjoyment of people; that, also as a result of His extraordinary goodness, He had created the tree of life, through the use of which the powers of the body would be refreshed and perpetual youth would be maintained; that one tree – the tree of the knowledge of good and evil, from which it was not permitted to eat – was forbidden; and that in this respect they should obey so gracious a Creator. Perhaps he led Eve about in paradise and showed her the forbidden tree when he said this." (AE 1.144)





# Luther on Genesis 3:1-5

- "In the first place, Satan imitates God. Just as God had preached to Adam, so he himself also preaches to Eve... Satan spoke in order to lead them away from what God had said; and after he had taken away the Word, he made corrupt the perfect will which man had previously had, so that he became a rebel."



# God's Word or another word?

2:16 And the LORD God commanded the man, saying, "Of every tree of the garden you may freely eat; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die."

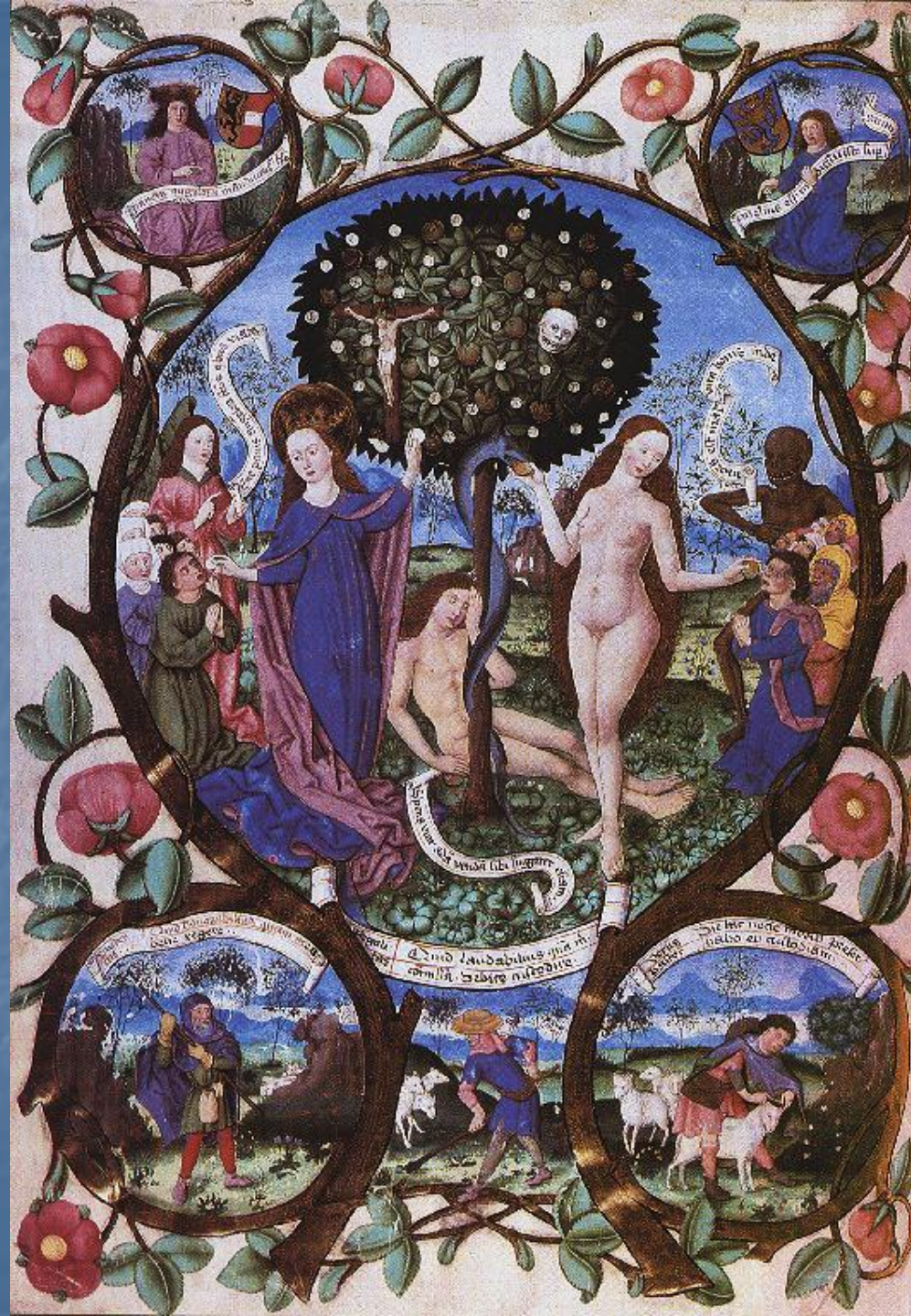
3:1 "Has God indeed said, 'You shall not eat of every tree of the garden'?"

# God's Word or another word?

2:16 And the LORD God commanded the man, saying, "Of every tree of the garden you may freely eat; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die."

3:2-3 "We may eat the fruit of the trees of the garden; but of the fruit of the tree which *is* in the midst of the garden, God has said, 'You shall not eat it, nor shall you touch it, lest you die.' "







# Luther on Genesis 3:7

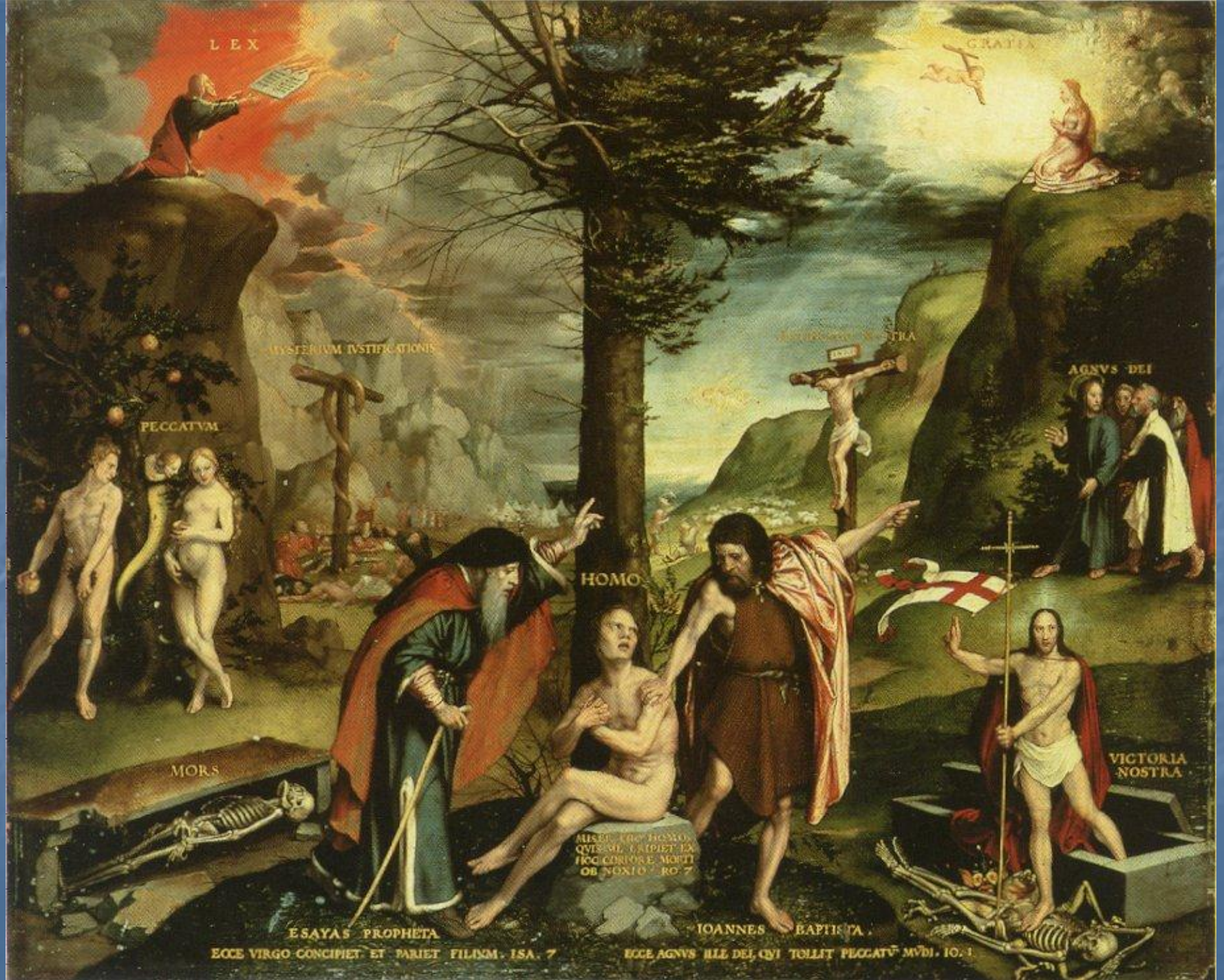
- “These experiences are alike in all temptations and sins, whether of lust or of anger or of greed. While sin is active, it is not felt. It does not frighten, and it does not bite; but it flatters and delights... It is the nature of sin that it is not felt for some time. But when later on sin is revealed through the Law, then it weighs too heavily on man.”



# Luther on Genesis 3:11

- Luther places these words in God's mouth: "You know that you are naked, and for this reason you hid. But your nakedness is my creation. You are not condemning it as something shameful, are you? Therefore it was not the nakedness that perplexed you, it was not My voice that frightened you; but your conscience convicted you of sin because you ate the fruit from the forbidden tree."



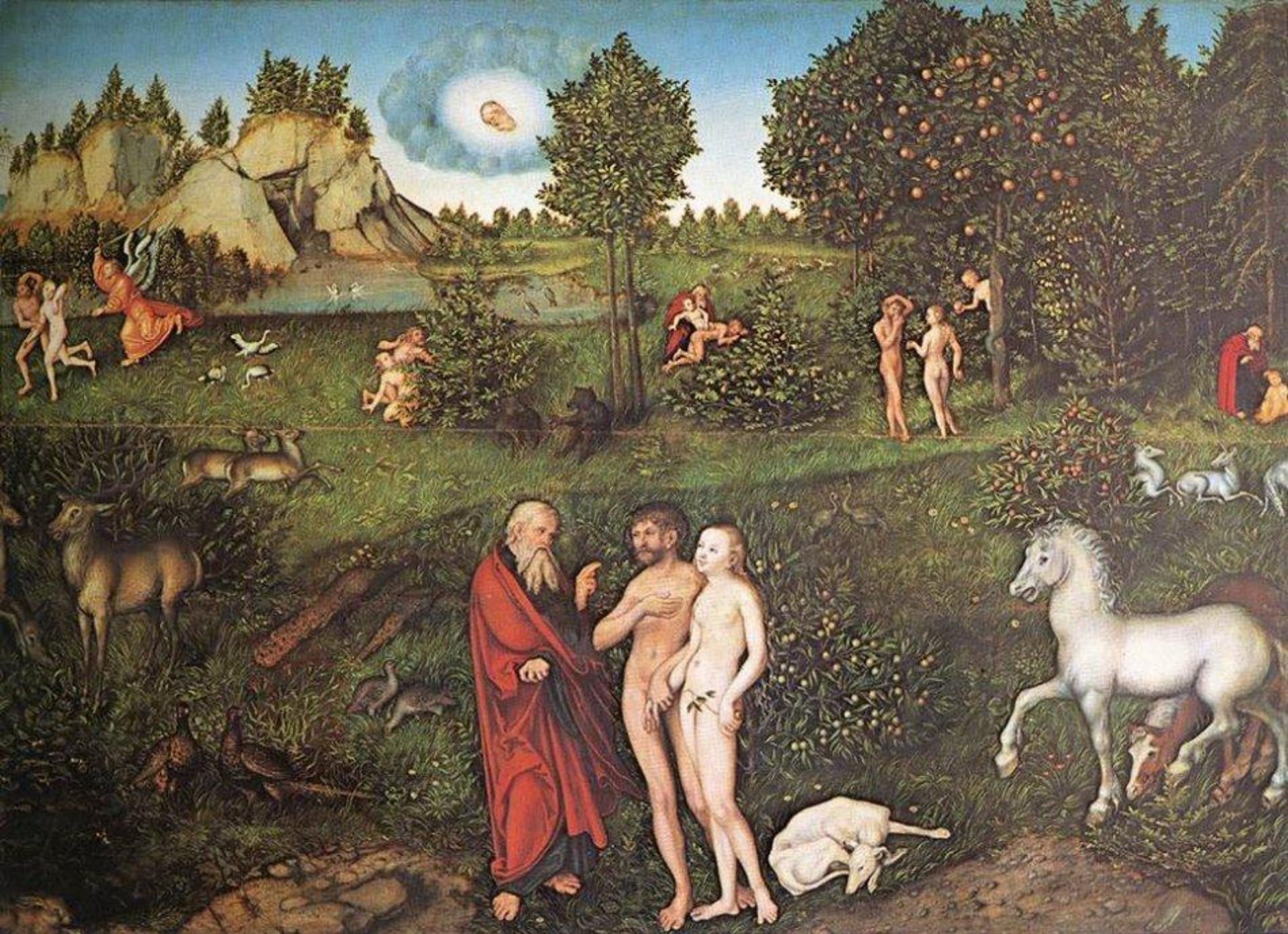




# The First Gospel – Genesis 3:15

“And I will put enmity between you and the  
woman,  
And between your seed and her Seed;  
He shall bruise your head,  
And you shall bruise His heel.”



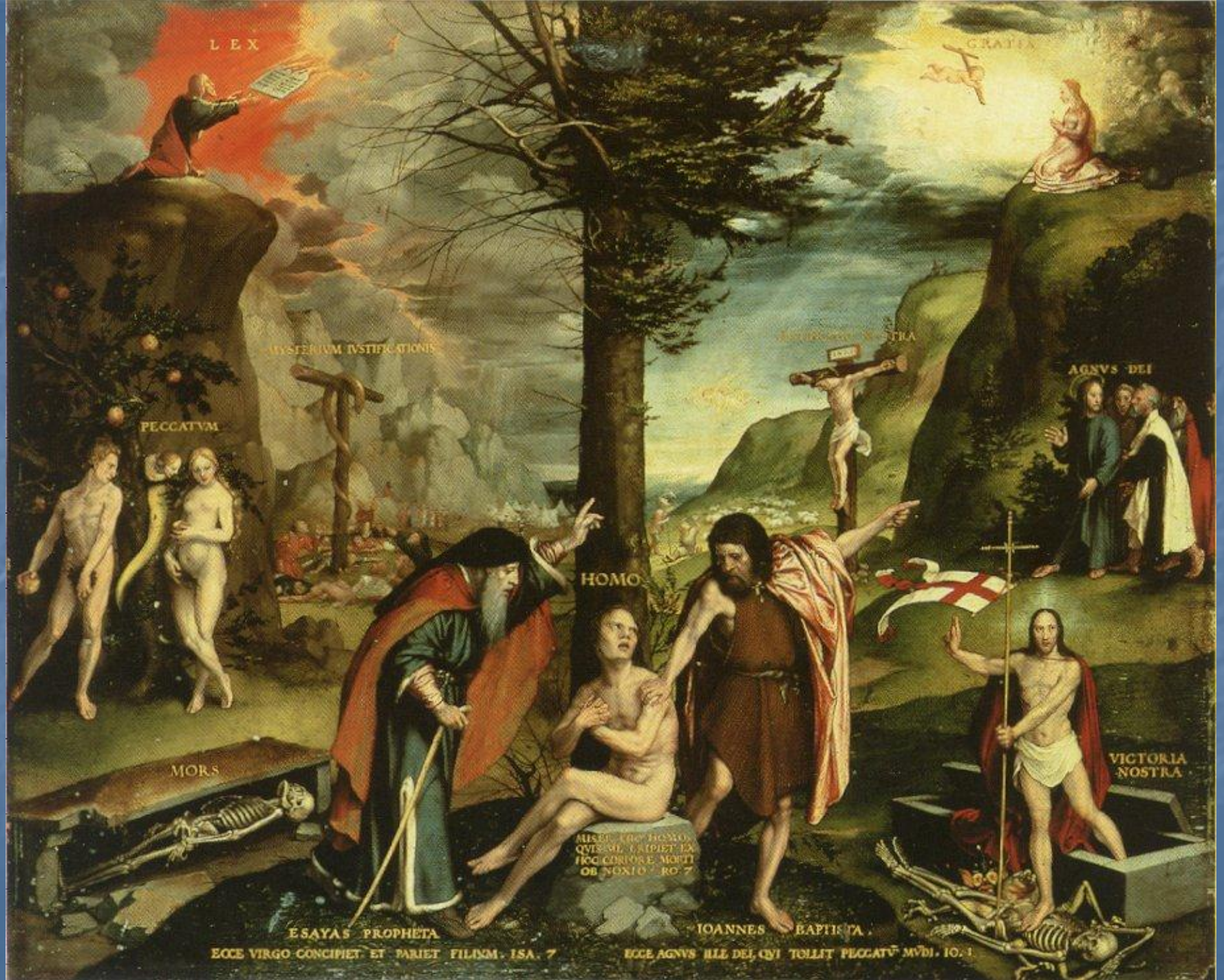




# Luther on Genesis 3:18

- “This is a new misfortune. Earlier the Lord had given man the most beautiful and delightful gifts, namely, that he was to live on all the trees of Paradise except two. He gave him rule over the fish and over all the fruits and animals on the entire earth. Now all these are taken away from him because he ate the fruit and nothing is left to him except the herbs...” (*AE* 1.209-210)

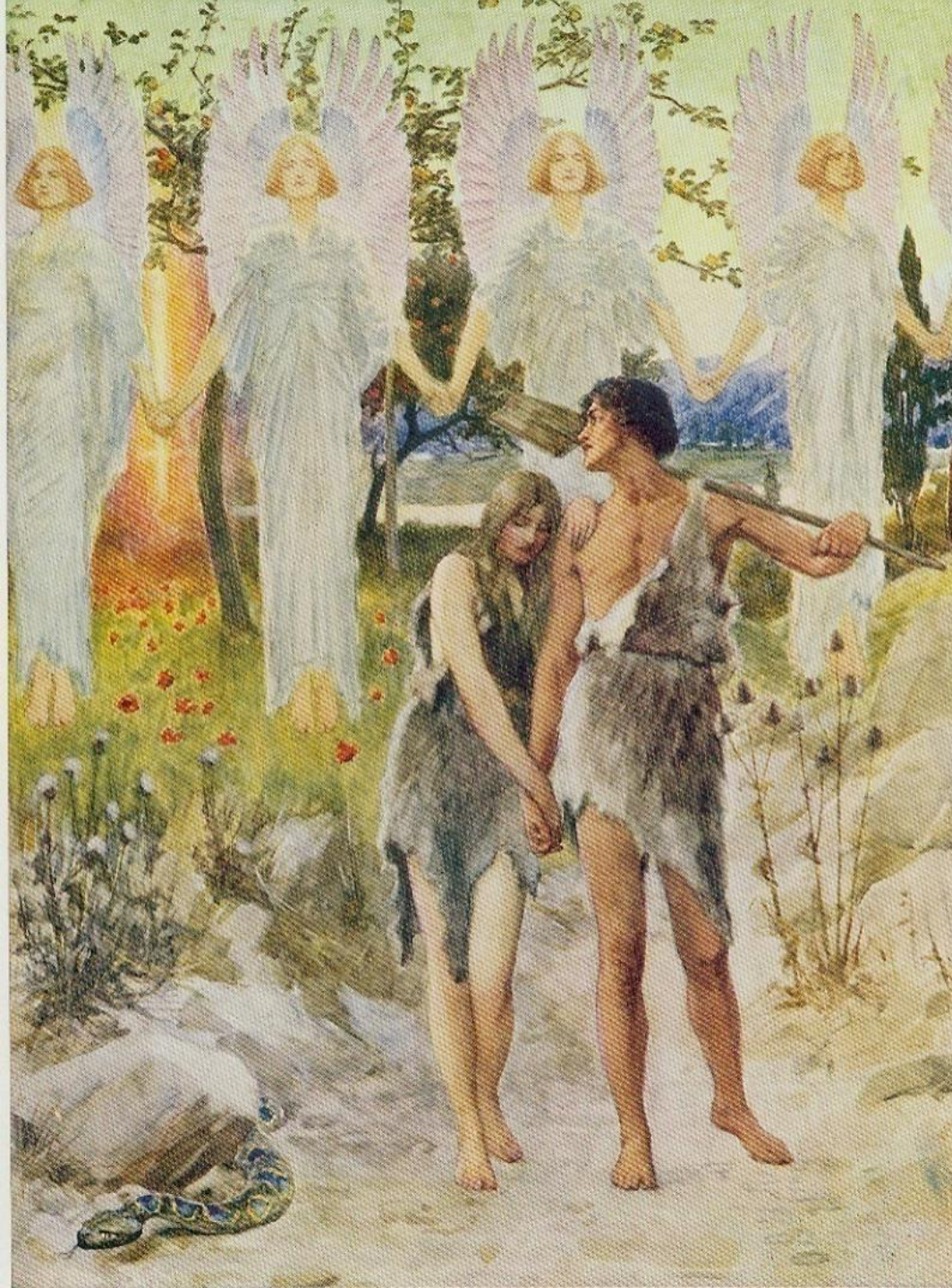
















# Genesis 4:1

rh;T;w: ATv.ai hW"x;-ta, [d;y" ~d'a'h'w

`hw"hy>-ta, vyai ytiynlq' rm,aTow: !ylq;-ta,  
dl,Tew:









# Luepold on Genesis 4:13-14

- “Cain recognizes that the fruitful portion of the earth, ‘the ground’, is barred from him. He feels that in such favored portions of the earth God can be thought of as being present in a more intimate sense. To be barred from this portion of the earth is, therefore, to him synonymous with being hidden from God. So he exclaims, still by way of complaint, ‘I must stay hidden from Thee.’”

# The Sons of Cain

**Cain** - possession

**Enoch** – he initiated, dedicated

**Irad** – a heap that comes down – that he might be prosperous

**Mehujael** – he dared to destroy - the Canaanites were strong enough to destroy Adam's sons.

**Methusael** – Saul, the "one asked for", comes from the same root – "meth" is death.

**Lamech** – God had punished them, from the word "he humbled, diminished, suppressed". Or, in an active sense, the children of Cain had come to such power they would be able to suppress the church. Lamech took two wives: Adah and Zillah.

**Jabal & Jubal** are from the same Hebrew root, "brought or raised." Jabal is the "father" of those who dwell in tents and have livestock. Jubal is the "father" of harpists and flautists.

**Tubal Cain** – "produce wealth". He taught bronze and iron work. Naamah means "beauty".



# Sevenfold punishment

- Genesis 4:15 – “And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him.”

# Sinful Pride

- Genesis 4:23, 24 – “Then Lamech said to his wives: ‘Adah and Zillah, hear my voice; Wives of Lamech, listen to my speech! For I have killed a man for wounding me, Even a young man for hurting me. If Cain shall be avenged sevenfold, Then Lamech seventy-sevenfold.’”



# Boundless Grace

- Matthew 18:21, 22 – “Then Peter came to Him and said, ‘Lord, how often shall my brother sin against me, and I forgive him? Up to seven times?’ Jesus said to him, ‘I do not say to you, up to seven times, but up to seventy times seven.’”

...“men began to call on the Name of the Lord.”

- Luther writes “Here a most excellent definition is given of what it means to worship God, namely, to call upon the Name of the Lord, a work or act of worship in the First Table, which contains the commandments about the true worship of God. But calling upon the Name of the Lord include the preaching of the Word, faith or trust in God, confession, etc. In like manner St. Paul aptly associates these in Romans 10:13-15. The works of the Second Table also have to do with the worship of God, but they are not brought into direct relation to God.” (AE 1.327)



# Romans 10:4-17

For Christ *is* the end of the law for righteousness to everyone who believes. For Moses writes about the righteousness which is of the law, "The man who does those things shall live by them." But the righteousness of faith speaks in this way, "Do not say in your heart, 'Who will ascend into heaven?' " (that is, to bring Christ down *from above*) or, " 'Who will descend into the abyss?' " (that is, to bring Christ up from the dead). But what does it say? "The word is near you, in your mouth and in your heart" (that is, the word of faith which we preach): that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation. For the Scripture says, "Whoever believes on Him will not be put to shame." For there is no distinction between Jew and Greek, for the same Lord over all is rich to all who call upon Him. For "whoever calls on the name of the LORD shall be saved." How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless they are sent? As it is written: "How beautiful are the feet of those who preach the gospel of peace, Who bring glad tidings of good things!" But they have not all obeyed the gospel. For Isaiah says, "Lord, who has believed our report?" So then faith *comes* by hearing, and hearing by the word of God."

# Joel 2:32 & Acts 2:21

- “And it shall come to pass that whoever calls on the Name of the LORD Shall be saved.”
- “And it shall come to pass that whoever calls on the Name of the LORD Shall be saved.”



# Luther on Genesis 1-4

- The burden of these first four chapters is that we should believe that after this life there is a resurrection of the dead and eternal life through the Seed of the woman. this is the lot of the godly and of those who believe, who in this present life endure hardships and are exposed to violence at the hands of men. (*AE 1.330*)

# Luther on Genesis 1-2

- In the first chapter it is pointed out that man was created for immortality inasmuch as he was created according to the image of God.
- The command in the second chapter... points out the same fact. It follows that the first human beings would not have died if they had not eaten. Through their sin, therefore, they fell from a state of immortality into a state of mortality; and out of their bodies they beget descendants who are like themselves. (*AE 1.330*)



# Luther on Genesis 3-4

- But in the third chapter immortality is restored through the promise about the Seed.
- In the fourth there is a clear example of this immortality; for after Abel has been slain by his brother, he lives, after being received into the bosom of God, who bears witness that his blood is crying.  
*(AE 1.330)*

# Luther on Genesis 5

- Furthermore, the fifth chapter, which now follows, is written chiefly because of Enoch, who was taken by the Lord. ...the most striking feature of it is that it relates that Enoch did not die like Adam, was not killed like Abel, and was not seized by lions or bears, but that he was taken by the Lord Himself into immortality. This is to cause us to believe in the Woman's Seed, Christ, our Redeemer ...



# Luther on Genesis 5

- “Here Moses wants us to reflect on the magnificence and superlative grandeur of that age. ... This is the greatest glory of the primitive world, that it had so many good, wise and holy men at the same time. We must not think that these are ordinary names of plain people; but, next to Christ and John the Baptist, they were the most outstanding heroes this world has ever produced.” AE 1:334

# Sons of Adam through Seth

- Adam - Man
- Seth – He has made firm
- Enosh – Some sources say it means “man,” others that it means “frailty.” (Leupold)
- Kenan - Possession
- Mahalalel – Praise of God
- Jared - descent
- Enoch – dedicated



# Luther on Genesis 5:4

- “Thus that age was truly a golden one. In comparison with it our age hardly deserves to be called an age of mud. Nine patriarchs lived at the same time with their descendants, in full agreement in their hope for the blessed Seed that had been promised. Of all these facts Moses takes notice, but he does not give any details; if he did, this would be the greatest history of all.” AE 1.342.



לקח אלהים את חנוך. Gott nimmt Enoch weg. <small>G. Kneller del.</small>	<small>Gen. v. 24.</small> God took Enoch. Dien prend Enoch.	DEUS HENOCHUM ADSUMIT. Godt neemt Enoch weg. <small>J. Kneller fecit.</small>
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# The birth of Noah

- Noah (x;nO) is generally taken to mean "comfort" ("rest"), as is seen in 5:29 – "And he called his name Noah, saying, "This *one* will comfort us (W<sub>nmex</sub>]n:y>) concerning our work and the toil of our hands, because of the ground which the LORD has cursed."

# Luther on Noah & 500 years

- “Consider the prophets and apostles and also the rest of the patriarchs, who undoubtedly were chaste and holy. But what are they in comparison with this Noah, who is a man and yet lives chastely without marriage for five hundred years?”



# The Sons of Noah

`tp,y''-ta,w> ~x'-ta, ~ve-ta, x;nO dl,AYw:

kai. h=n Nwe evtw/n pentakosi,wn kai. evge,nnhsen Nwe trei/j  
ui`ou,j to.n Shm to.n Cam to.n Iafeq

Shem – “Name”

Ham – “Father in Law”

Japheth – “Opened”

	Age at Birth of First Born	Rest of Life	Whole Life
Adam	130	800	930
Seth	105	807	912
Enos	90	815	905
Cainan	70	840	910
Mahalaleel	65	830	895
Jared	162	800	962
Enoch	65	300	365
Methuselah	187	782	960
Lamech	182	595	777
Noah	500	450	950
to the Flood	100		
Total	1656		





**Die Kinder GOTTES vermischen sich mit den Kindern der Welt.**

Da sahen die Kinder GOTTES nach den Töchtern der Menschen, wie sie schön waren, und nahmen zu Weibern, welche sie wollten.

1 Mose. Cap. 6. v. 2.

# Luther on Genesis 6:3

- “The Lord says in this passage: ‘I am unable to bear the contempt of My Word any longer. Through their boundless effort My preachers and priests achieve nothing but scorn. Therefore just as a father or a good judge would gladly spare a son, but the son’s wickedness compels him to be severe, so I do not enjoy destroying the entire human race. I shall grant them a hundred and twenty years, during which they may come to their senses and I may spare them.’”



# Genesis 6:4 – The Nephilim

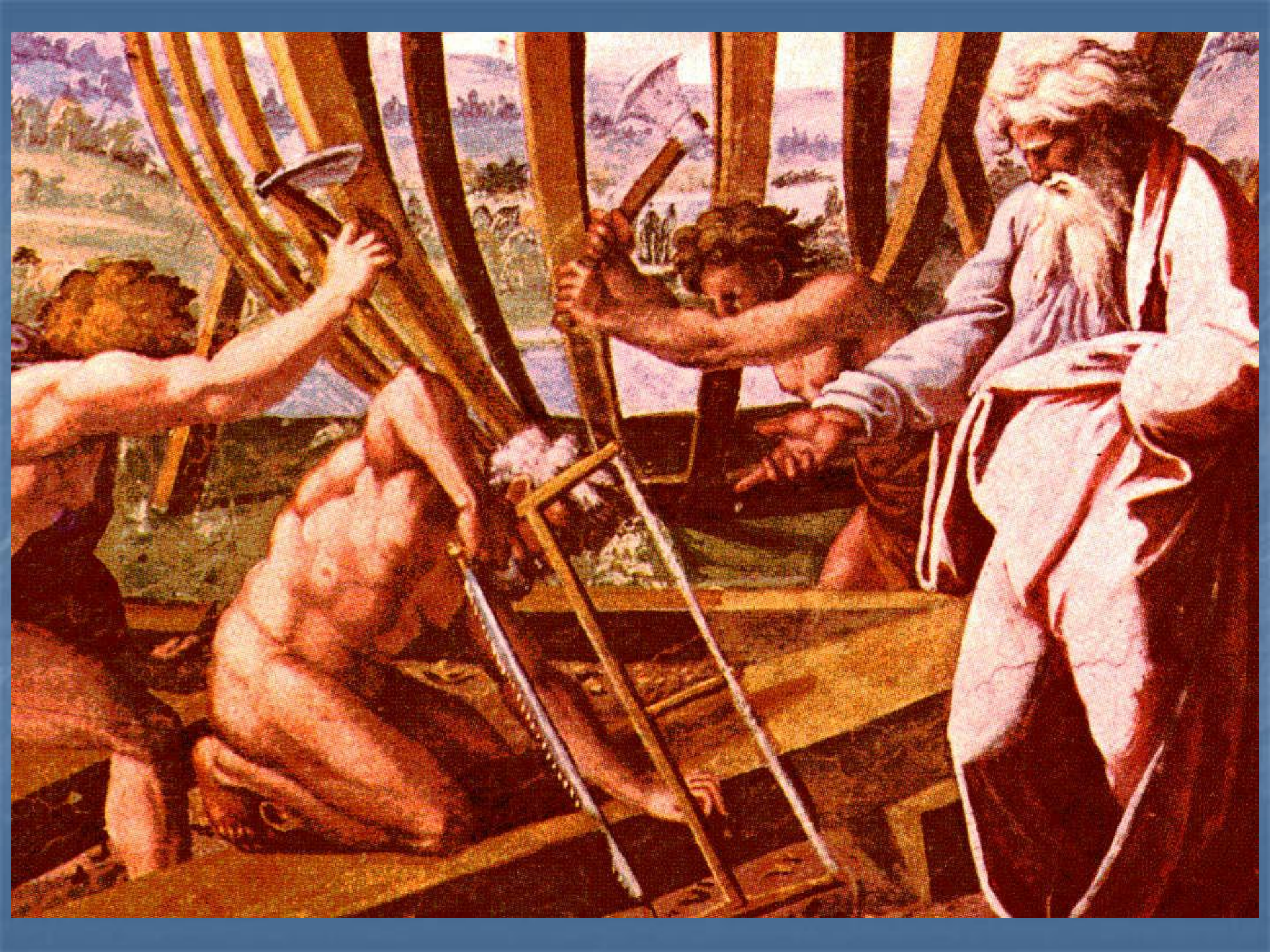
~ylipiN>h from **lp'n**" , “he fell”

Luther: “Such is my explanation of the giants or ~ylipiN>h in this passage, as being not men of huge mass of body, as in the passage in Numbers, but unruly and mischievous men, the way the poets depict the Cyclopes, who fear neither God nor men but pursue only their own desires and rely on their own power and strength.” *AE 2.34*

# Luther on Genesis 6:8

- “Gabriel also employs this when addressing the Blessed Virgin: ‘You have found favor with God’. This expression very clearly rules out any merit and gives praise to faith, by which alone we are justified before God that is, are acceptable to God and please Him.” *AE 2.45*









### Verkündigung der Sündfluth und Bau der Arche.

Da sprach Gott zu Noah: alles Fleisches Ende ist für mich kommen, denn die Erde ist voll Frevlers von ihnen, und siehe da, ich will sie verderben mit der Erden.  
Aber mit dir will ich einen Bund aufrichten, und du sollst in den Kasten gehen mit deinen Söhnen, mit deinem Weibe und mit deiner Söhne Weibern.

I Mose. Cap. 6. v. 13. 18.





# Genesis 7:2 – How many animals?

vyai h['b.vi h['b.vi ^l.-xQ;Ti hr'AhJ.h; hm'heB.h; lKomi

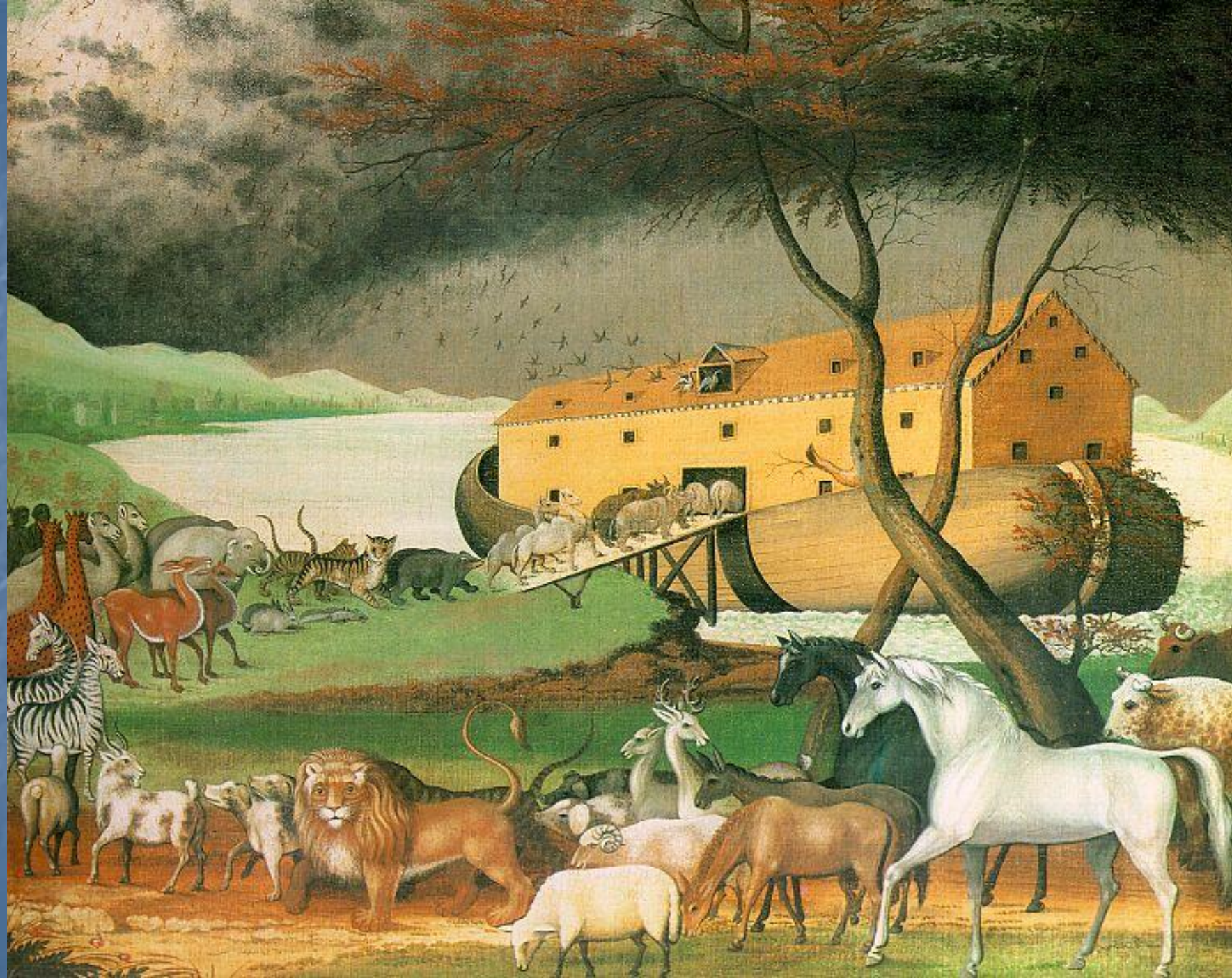
vyai ~yIn:v. awhi hr'hoj. al{ rv,a] hm'heB.h;-!miW ATv.aiw>

`ATv.aiw>

Braden “from out of all the clean beast take unto thee seven seven male and his female and from out of the beast which are not clean a pair, male and his female.”

KJV – “Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that *are* not clean by two, the male and his female.”











# The Epic of Gilgamesh

- According to the list of Sumerian Kings, Gilgamesh was the son of Lugalbanda, and the fifth king of Uruk (Early Dynastic II, first dynasty of Uruk). Gilgamesh ruled circa 2600 B.C.

# The Epic of Gilgamesh, Tablet XI

- “Six days and seven nights came the wind and flood, the storm flattening the land. When the seventh day arrived, the storm was pounding, the flood was a war--struggling with itself like a woman writhing (in labor). The sea calmed, fell still, the whirlwind (and) flood stopped up. I looked around all day long--quiet had set in and all the human beings had turned to clay! The terrain was as flat as a roof.”

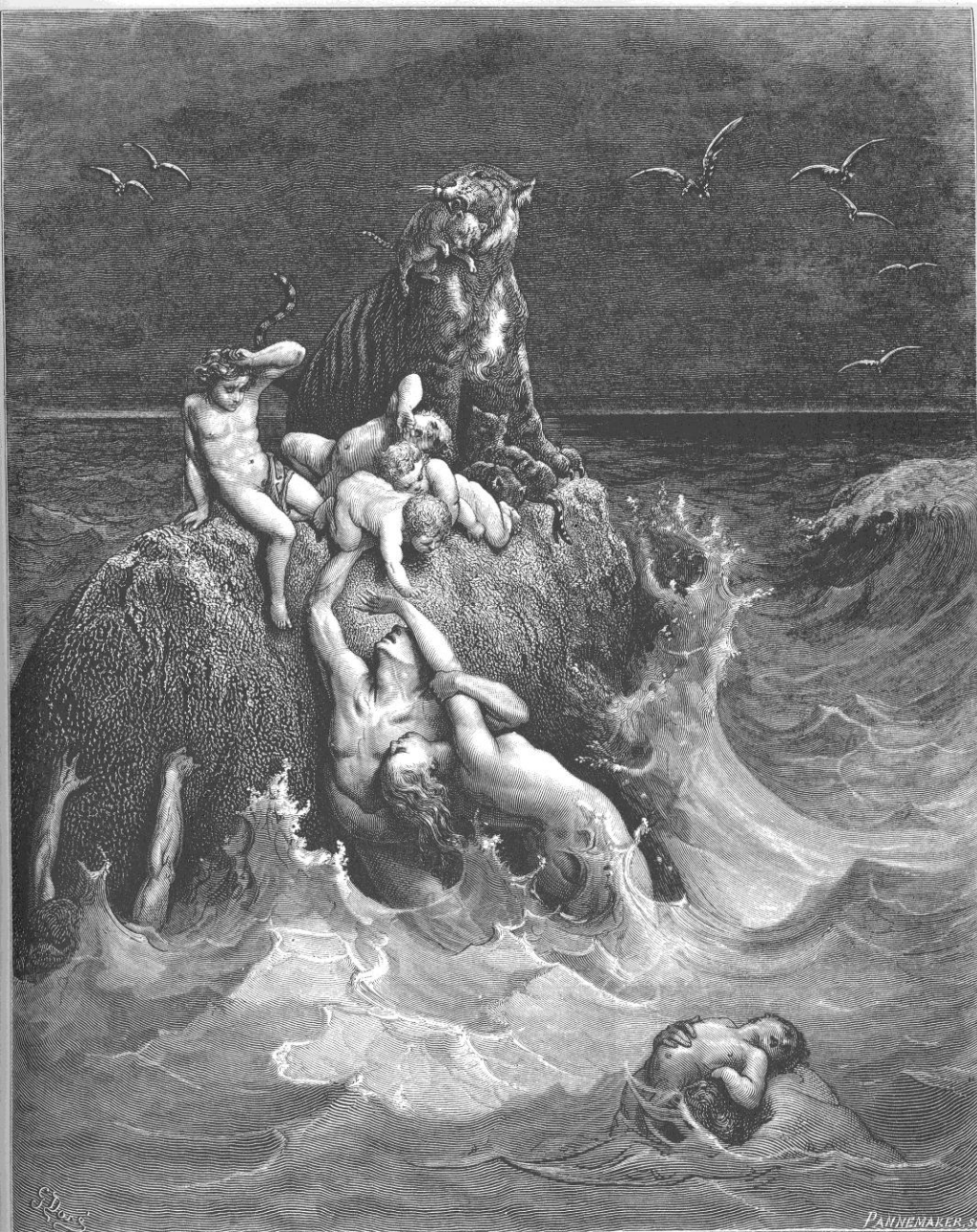




#### THE WORLD DESTROYED BY WATER

And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them . . . (Genesis 6: 7) (¶ 7:19)



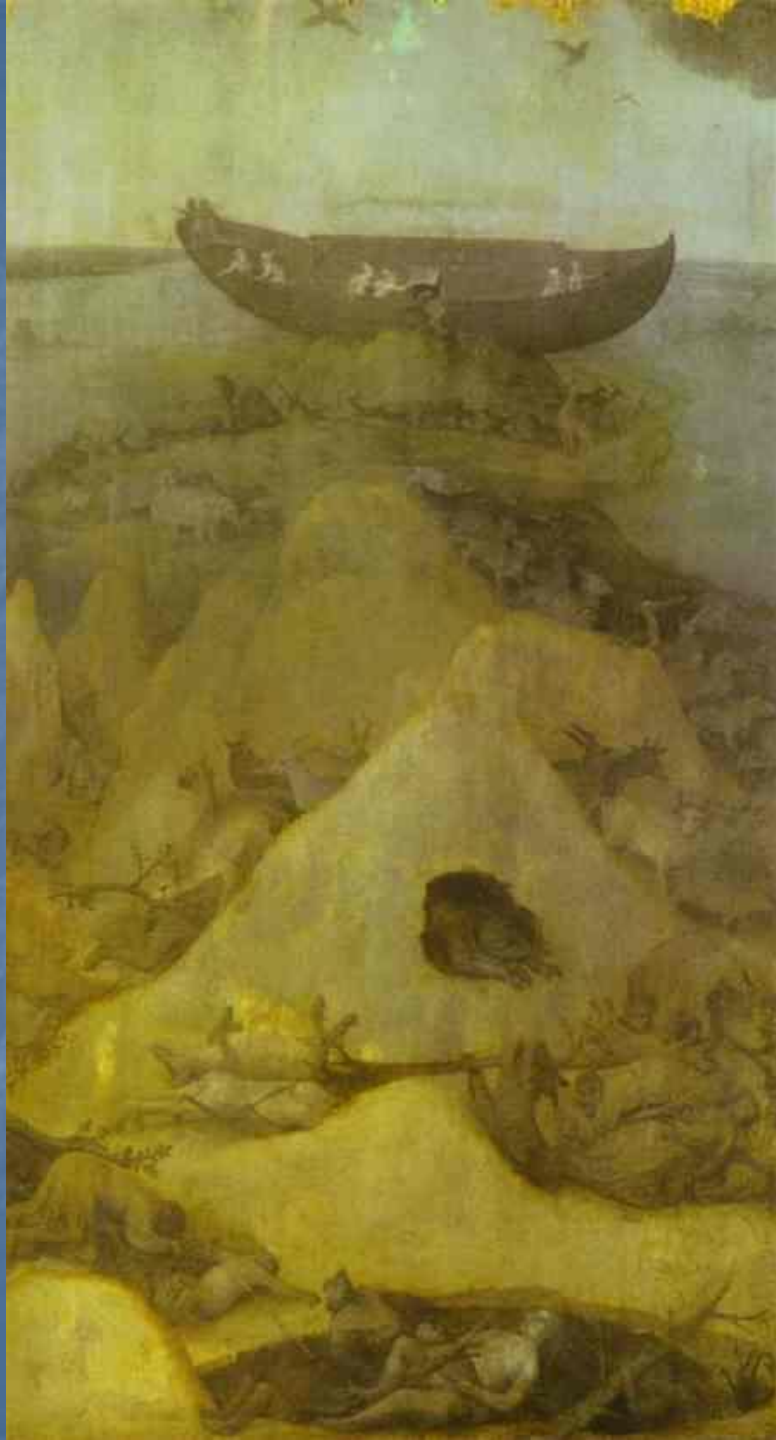


#### THE DELUGE

And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark... (Genesis 7: 23)



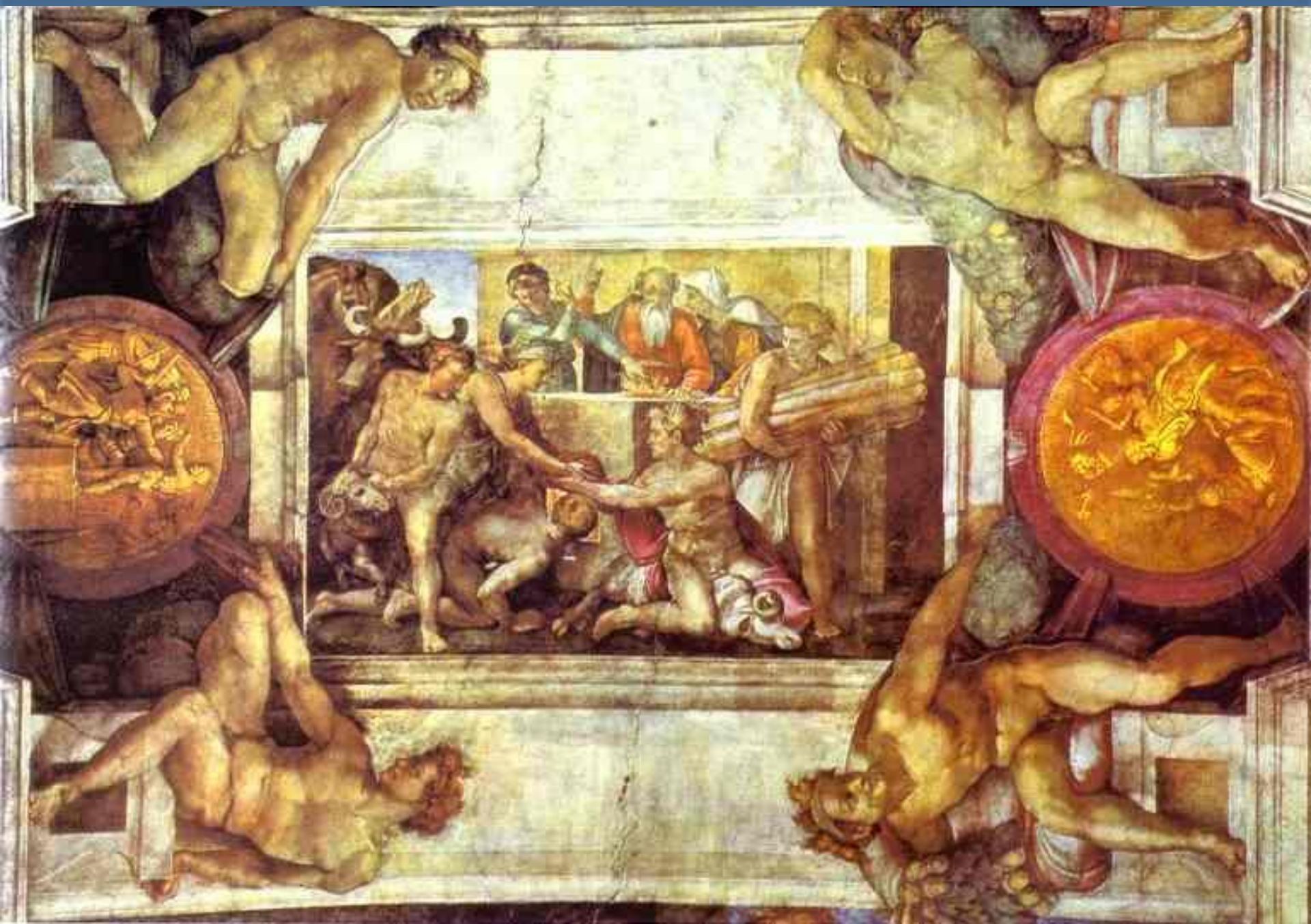
















### Noahs Dankopfer.

Noah aber baute dem HERRN einen Altar, und nahm von allerlei reinem Vieh und von allerlei reinem Geflügel und opferte Brandopfer auf dem Altar.

I Mose. Cap. 8. v. 20.





Genes. VIII. 20.

נוח בסוכת העלה עולות ליהוה

NOACHUS IN ALTARI VICTIMAS DOMINO OFFERT.

Noë offre à Dieu des victimes sur un autel.  
Noah opiert dem Herrn Brandopfer auf einem Altar.

Noah offered burnt offerings on an altar to the Lord.  
Noach offert den Heere brandofferen op eenen altaar.

G. Koen del.

J. van Praag fecit.





J. James Tissot.

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SHEM, HAM AND JAPHETH. Gen. ix. 18.







# Luther's Explanation to the 4<sup>th</sup> Commandment

- "Thou shalt honor thy thy father and thy mother, that it may be wll with thee, and thou mayest live long on the earth." What does this mean? We should fear and love God that we may not despise our parents and masters, nor provoke them to anger, but give them honor, serve and obey them, and hold them in love and esteem."

# Luther's Explanation to the 8<sup>th</sup> Commandment

- "Thou shalt not bear false witness against thy neighbor." What does this mean?  
"We should fear and love God that we may not deceitfully belie, betray, slander nor defame our neighbor but defend him, speak well of him, and put the best construction on everything."









J. James Tissot.

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SHEM, HAM AND JAPHETH. Gen. ix. 18.



europa &amp; affrica

De Asia &amp; eius p



pellata  
quos  
tenuit  
bis p  
orien  
ridie  
nost  
septe  
lacu &  
mina  
prou

# Sons of Noah

- Japheth – 14 nations
  - Eurasia
- Ham – 30 nations –
  - North east Africa
  - South west Asia
- Shem – 26 nations



**SONS OF JAPHET**

**SONS OF HAM**

**SONS OF SHEM**

**and EBER with his descendants the Hebrews Ishmaelites, and Edomites.**

**Extent of the ancient Assyrian Empire.**

*Extent of the ancient Assyrian Empire.*

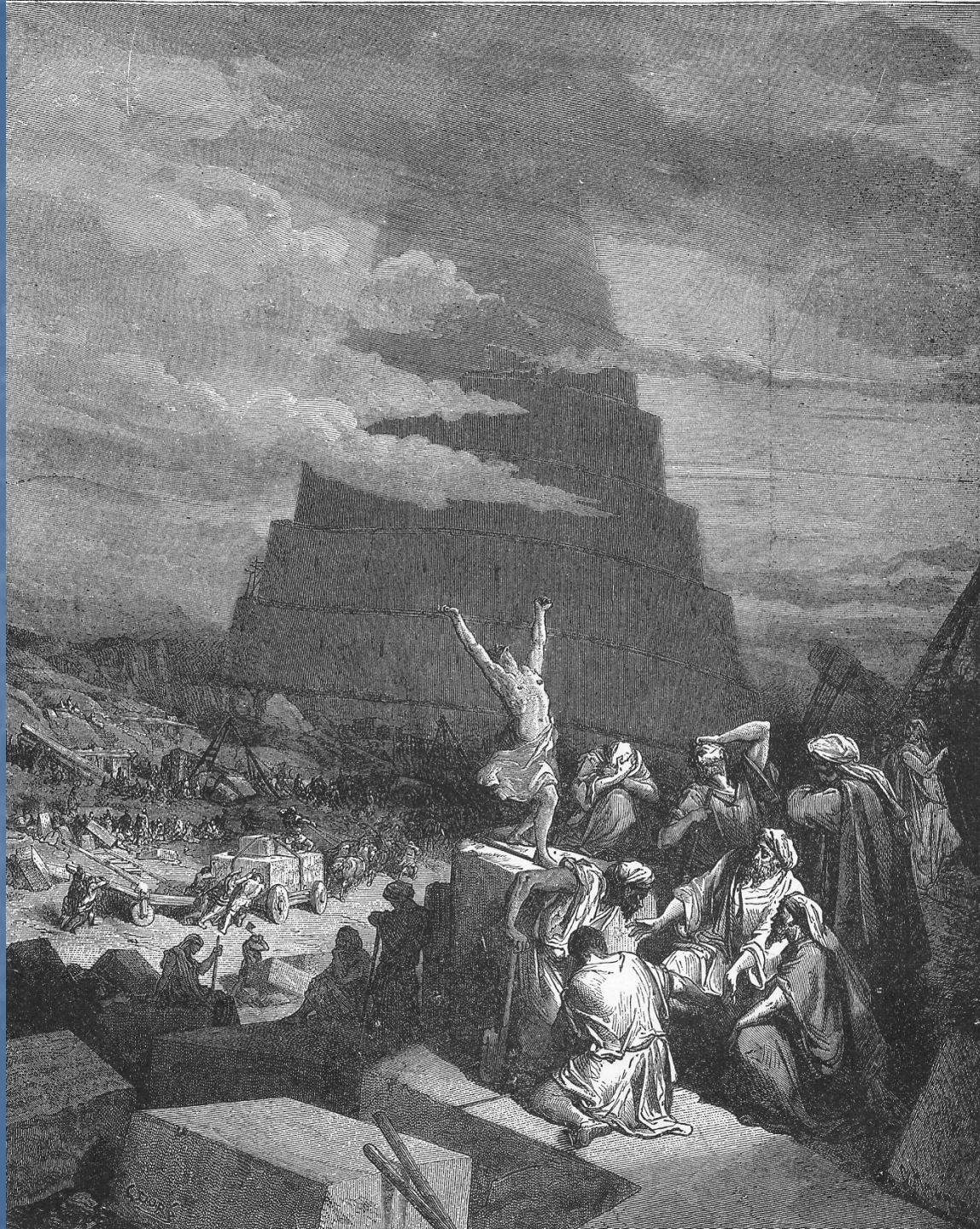




# Luther on Genesis 10

- “Therefore we have reason to regard the Holy Bible highly and to consider it a most precious treasure. This very chapter, even though it is considered full of dead words, has in it the thread that is drawn from the first world to the middle and to the end of all things. From Adam the promise concerning the Christ is passed on to Seth, from Seth to Noah, from Noah to Shem, and from Shem to this Eber, from whom the Hebrew nation received its name as the heir for whom the promise about the Christ was intended in preference to all other peoples of the whole world. This knowledge the Holy Scriptures reveal to us. Those who are without them live in error, uncertainty, and boundless ungodliness; for they have no knowledge about who they are and whence they came.” *AE 2.209*







# Luther on Genesis 11:3

- “This is clear evidence that the city of Babel and the tower were constructed of bricks or baked stone, just as Rome was built of bricks.” *AE 2.217*







# Luther on Genesis 11:4

- "It is a common occurrence, as Solomon bears witness... (Proverbs 10:24), that the ungodly foretell evil for themselves, and that what they dread happens to them... Thus in the passage before us the words reveal a conscience that is troubled and yet smugly keeps on disregarding the punishment." *AE 2.218*



**P**orte chose est assaouir clere  
 ment par la parole des es  
 criptures se les apparences  
 du cours de la sainte cite  
 soient continuees apres le  
 deluge / ou se elles furent  
 entre rompues par les mauvais temps  
 courans entre deux entele maniere que  
 quelconque homme ne adunir se son seul

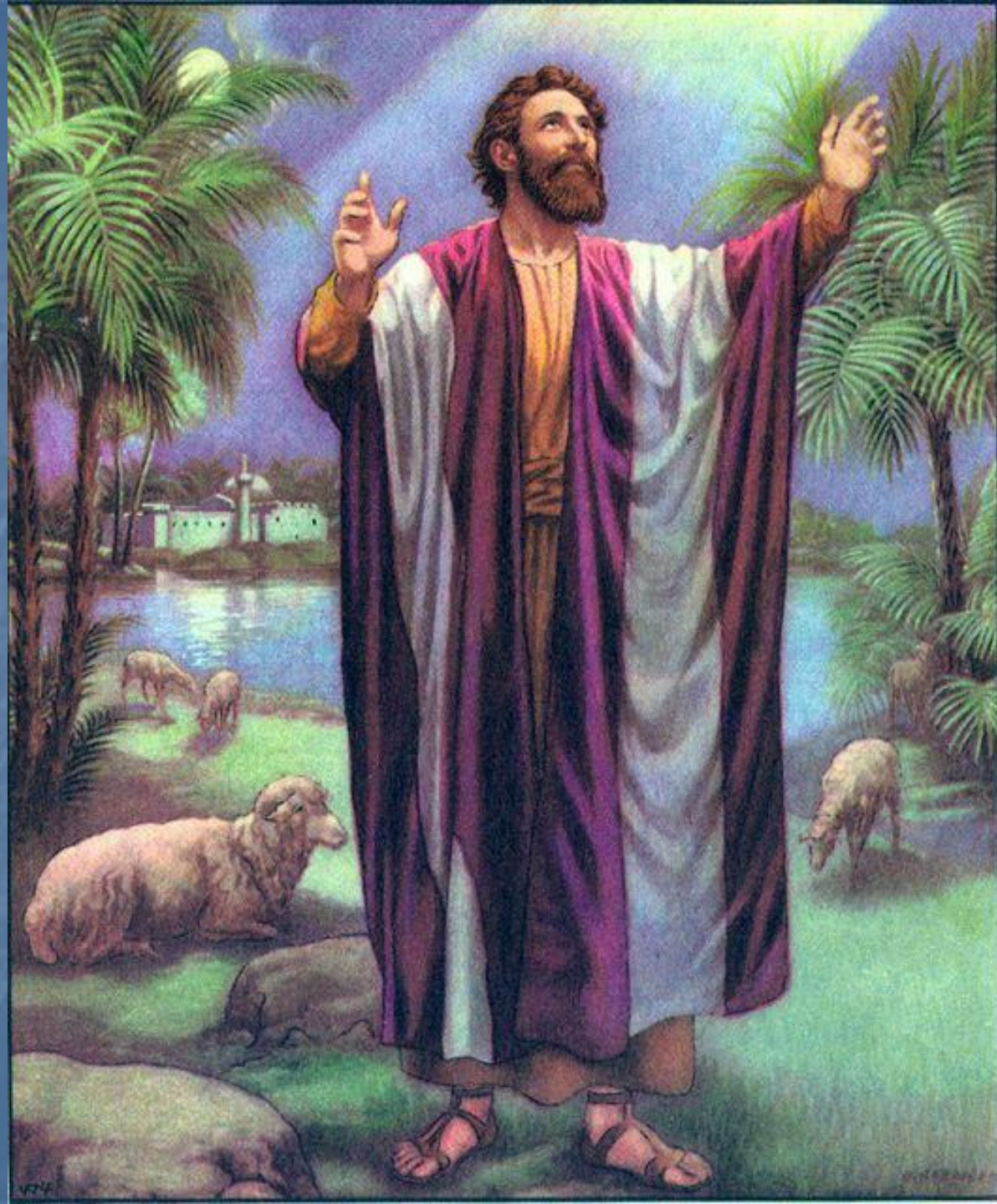






Gen. XI. 5-9.  
בִּלְלַל יְהוָה אֶת שְׂפַת כָּל הָאָרֶץ.  
CONFUNDIT DOMINUS LINGUAM TOTIUS TERRAE.  
The Lord confounds the language of all the Earth.  
Le Seigneur confond la langue de toute la terre.  
Der Herr verwirrt die Sprache aller Erden.  
Verwarring der spraken by den torenbou van Babel.  
A. Smith & Co. del. & J. G. & Co. fecit.





# The Seven-Fold Blessing of Abram

- "I will make you a great nation;
- I will bless you
- And make your name great;
- And you shall be a blessing.
- I will bless those who bless you,
- And I will curse him who curses you;
- And in you all the families of the earth shall be blessed."



# Luther on Genesis 12:1

“This is a new age (as it is called), in which Holy Scripture begins the description of the church from a new stem... This account deserves our attention as an extraordinary example of mercy. It should encourage and persuade us that God will preserve the church also in our own time...” *AE 2.245*

# Luther on Genesis 12:2

“This is a most outstanding passage and one of the most important in all Holy Scripture. For this reason it should be examined repeatedly and carefully unfolded and explained...” *AE 2.253*



# Psalm 89:30-34

If they break My statutes and do not keep My commandments, Then I will punish their transgression with the rod, And their iniquity with stripes. Nevertheless My lovingkindness I will not utterly take from him, Nor allow My faithfulness to fail. My covenant I will not break, Nor alter the word that has gone out of My lips.





# Romans 4:16

Therefore it is of faith that it might be according to grace, so that the promise might be sure to all the seed, not only to those who are of the law, but also to those who are of the faith of Abraham, who is the father of us all...



אַבְרָם וְלוֹט הוֹלְכִים מַחֲרָן.  
*Abram & Lot depart out of Haran.*  
 Abram und Lot ziehen aus Haran.

*G. Kest del.*

Gen. XII:4-5.

ABRAMUS & LOTUS HARANE DISCEDUNT.  
*Abram & Lot partent de Haran.*  
 Abram en Lot trekken uit Haran.

*P. de Gutter fecit.*







# Luther on Genesis 12:4

- "This then, is the mark of the true and divine promises, that they are in conflict with reason, and that reason does not want to accept them. Because those of the devil, on the other hand, are in agreement with human reason, they are accepted by reason readily and without hesitation." *AE 2.267*





**Abram erblickt das ihm verheißene Land.**

Ich will segnen die dich segnen und verfluchen die dich verfluchen; und in dir sollen gesegnet werden alle Geschlechter auf Erden. Und es erschien der Herr Abram und sprach:  
deinem Samen will ich dieß Land geben.

I Mos. Cap. 12. v. 3 u. 7.

# Luther on Genesis 12:4

- Promise and faith belong together naturally and inseparably. For what is the use of making any promise if there is no one to believe it? On the other hand, what would be the advantage of faith if there should be no promise? Hence promise and faith are related terms... *AE*  
*2.266*



# The First Altar in the Promised Land

`wyl'ae ha,r>NIh hw"hyl; x;Bez>mi ~v' !b,YIw:

;

“...and he built there an altar unto YHWH who had appeared to him.”

# The Second Altar of the Promised Land

hw"hy> ~veB. ar'q.YIw: hw"hyl; x;Bez>mi ~v'-  
!b,YIw:

"...he built there an altar to the LORD and called on the name of the LORD."



# Joshua 24:2

- "And Joshua said to all the people, "Thus says the LORD God of Israel: 'Your fathers, *including* Terah, the father of Abraham and the father of Nahor, dwelt on the other side of the River in old times; and they served other gods. Then I took your father Abraham from the other side of the River, led him throughout all the land of Canaan..."

# Abram

**Romans 4:1** - What then shall we say that Abraham our father has found according to the flesh?

**Exodus 3:5-6** - Then He said, "Do not draw near this place. Take your sandals off your feet, for the place where you stand is holy ground." Moreover He said, "I am the God of your father -- the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face, for he was afraid to look upon God.

**Matthew 22:31-33** - But concerning the resurrection of the dead, have you not read what was spoken to you by God, saying, "I am the God of Abraham, the God of Isaac, and the God of Jacob"? God is not the God of the dead, but of the living. And when the multitudes heard this, they were astonished at His teaching.



# Get out of your country, From your family And from your father's house

Matthew 4:21-22 - Going on from there, He saw two other brothers, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets. He called them, and immediately they left the boat and their father, and followed Him.

Matthew 10:37-40 - He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me. And he who does not take his cross and follow after Me is not worthy of Me. He who finds his life will lose it, and he who loses his life for My sake will find it. He who receives you receives Me, and he who receives Me receives Him who sent Me.

Matthew 16:24-25 - Then Jesus said to His disciples, "If anyone desires to come after Me, let him deny himself, and take up his cross, and follow Me. For whoever desires to save his life will lose it, but whoever loses his life for My sake will find it."

Matthew 19:29-30 - And everyone who has left houses or brothers or sisters or father or mother or wife or children or lands, for My name's sake, shall receive a hundredfold, and inherit eternal life. But many who are first will be last, and the last first.

# Hebrews 11:8-10

By faith Abraham obeyed when he was called to go out to the place which he would receive as an inheritance. And he went out, not knowing where he was going. By faith he dwelt in the land of promise as in a foreign country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise; for he waited for the city which has foundations, whose builder and maker is God.



# Acts 3:25

You are sons of the prophets, and of the covenant which God made with our fathers, saying to Abraham, "And in your seed all the families of the earth shall be blessed."





# Luther on Genesis 12:11-13

- This passage greatly offends the fathers and all the theologians because Abraham himself not only lies, but he urges his wife to lie too... So far as Abraham's action is concerned, let us maintain that he did not lie; or at least let us say that it was an obliging lie and praiseworthy foresight.

*AE 2.292*





# Genesis 20:1-3

And Abraham journeyed from there to the South, and dwelt between Kadesh and Shur, and stayed in Gerar. Now Abraham said of Sarah his wife, "She is my sister." And Abimelech king of Gerar sent and took Sarah. But God came to Abimelech in a dream by night, and said to him, "Indeed you are a dead man because of the woman whom you have taken, for she is a man's wife."

# Genesis 26:1-7

There was a famine in the land, besides the first famine that was in the days of Abraham. And Isaac went to Abimelech king of the Philistines, in Gerar. Then the LORD appeared to him and said: "Do not go down to Egypt; live in the land of which I shall tell you. "Dwell in this land, and I will be with you and bless you; for to you and your descendants I give all these lands, and I will perform the oath which I swore to Abraham your father. And I will make your descendants multiply as the stars of heaven; I will give to your descendants all these lands; and in your seed all the nations of the earth shall be blessed; because Abraham obeyed My voice and kept My charge, My commandments, My statutes, and My laws." So Isaac dwelt in Gerar. And the men of the place asked about his wife. And he said, "She is my sister"; for he was afraid to say, "She is my wife," because he thought, "lest the men of the place kill me for Rebekah, because she is beautiful to behold."



mort son pere et de la venue en chanaan  
et comment il ala en egypte et puis sen re-  
tourna entre bethel ⁊ hay selonc la bible.



**O**ut dist nostre **XXVIII**  
sires dieux a abraham **Glose:**  
la maistres dist en hystoires  
que des le temps abraham co-  
mençoit ia a acourier la vie  
des homes insqs a moysen petit apert et  
venir au terme q dieux y auoit mis anoe  
apres le deluge. li q. c. ⁊. xx. anz. Et cest.

# Genesis 12:16 & Exodus 12:34-36

He treated Abram well for her sake. He had sheep, oxen, male donkeys, male and female servants, female donkeys, and camels.

So the people took their dough before it was leavened, having their kneading bowls bound up in their clothes on their shoulders. Now the children of Israel had done according to the word of Moses, and they had asked from the Egyptians articles of silver, articles of gold, and clothing. And the LORD had given the people favor in the sight of the Egyptians, so that they granted them what they requested. Thus they plundered the Egyptians.



# Genesis 12:17 & Exodus 8:24-25

But the LORD plagued Pharaoh and his house with great plagues because of Sarai, Abram's wife.

And the LORD did so. Thick swarms of flies came into the house of Pharaoh, into his servants' houses, and into all the land of Egypt. The land was corrupted because of the swarms of flies.

# Genesis 12:19-20 & Exodus 12:30-31

Why did you say, 'She is my sister'? I might have taken her as my wife. Now therefore, here is your wife; take her and go your way." So Pharaoh commanded his men concerning him; and they sent him away, with his wife and all that he had.

So Pharaoh rose in the night, he, all his servants, and all the Egyptians; and there was a great cry in Egypt, for there was not a house where there was not one dead. Then he called for Moses and Aaron by night, and said, "Rise, go out from among my people, both you and the children of Israel. And go, serve the LORD as you have said.



# Matthew 2:13-15

Now when they had departed, behold, an angel of the Lord appeared to Joseph in a dream, saying, "Arise, take the young Child and His mother, flee to Egypt, and stay there until I bring you word; for Herod will seek the young Child to destroy Him." When he arose, he took the young Child and His mother by night and departed for Egypt, and was there until the death of Herod, that it might be fulfilled which was spoken by the Lord through the prophet, saying, "Out of Egypt I called My Son." (Hosea 11:1)

GENES. XIII.  
Abraham dividit terram cum fratre suo Loth.



I. Buch Mos. XIII. 8.  
Loth und Abraham bereden sich und er-  
wehlen unterschiedliche Wohnungen,  
sich von einander abzugeben.





# Genesis 13:15

ha,ro hT'a;-rv,a] #r,a'h'-lK'-ta, yKi

`~l'A[-d[; ^[]r>z:l.W hN"n<T.a, ^l.

“For all the land which you see unto you I shall give and unto your seed unto eternity.” The word “seed” is singular.

Galatians 3:16 – “Now to Abraham and his Seed were the promises made. He does not say, ‘And to seeds,’ as of many, but as of one, ‘And to your Seed,’ who is Christ.”



# Galatians 3:16

“Now to Abraham and his Seed were the promises made. He does not say, "And to seeds," as of many, but as of one, "And to your Seed," who is Christ.”

une dessus lui. De la victoire abram. et com-  
ment melchisedech li vint a l'encontre selon  
la bible. **XXXIX**



Launt en celi temps. **M**ose:  
Le maistre dult en hystoires que le  
desirier d'auoir seigneurie estoit en  
celi temps si monte; que chascune  
cite auoit son roy. dont chascun ser-  
uoit a aucun souuerain roy dessus  
lui. et non pour qu'il estoient il  
tut subget au roy des assyriens. **Querte.**  
Que entre raphael li roys de sathuane et  
arioth li roys de ponti et codolamoz li  
roys de la nute. et dylaur li roys des gens.  
Cult. m. roys deuant d'iz murent bataille



# Genesis 14:13

yrIb.[ih' ~r'b.a;

Abram the Hebrew

yrIb.[I "Son of Eber" or "from far away"

# Genesis 14:15 - 16

- Abram and 318 men did what five kings and their armies could not do.
- 1 Samuel 17:45-47 – “Then David said to the Philistine, “You come to me with a sword, with a spear, and with a javelin. But I come to you in the name of the LORD of hosts, the God of the armies of Israel, whom you have defied. This day the LORD will deliver you into my hand, and I will strike you and take your head from you. And this day I will give the carcasses of the camp of the Philistines to the birds of the air and the wild beasts of the earth, that all the earth may know that there is a God in Israel. Then all this assembly shall know that the LORD does not save with sword and spear; for the battle is the LORD's, and He will give you into our hands.”



# Genesis 14:18

~lev' %l,m, qd,c,-yKil.m;W

Melchizedek – King of Righteousness

King of Peace

King of Jerusalem

(Joshua 10:1 – Adonai-Zedek)

- Brought out bread and wine
- Blessed Abraham
- Blessed God
- Received of Abraham his tithe

genit' xpi in  
melchisedech obtulit abrahe  
panem et vinu

20



vastauerunt Et multa spolia et loth  
in captis adduxerunt Abrahā at in suis  
ipso insequat Et paucis in captis  
ad propria reuertebant Occurrit at ei mel  
chisedech offerens pane et vinu In q<sup>o</sup>  
similat hoc m<sup>o</sup> in d<sup>o</sup> m<sup>o</sup> Melchisedech



# Melchizedek in Psalm 110

- 1 (A Psalm of David) The LORD said to my Lord, "Sit at My right hand, Till I make Your enemies Your footstool."
- 2 The LORD shall send the rod of Your strength out of Zion. Rule in the midst of Your enemies!
- 3 Your people shall be volunteers In the day of Your power; In the beauties of holiness, from the womb of the morning, You have the dew of Your youth.
- 4 The LORD has sworn And will not relent, "You are a priest forever according to the order of Melchizedek."
- 5 The Lord is at Your right hand; He shall execute kings in the day of His wrath.

# Psalm 110 in Matthew 22:44

- Jesus asked them, saying, "What do you think about the Christ? Whose Son is He?" They said to Him, "The Son of David." He said to them, "How then does David in the Spirit call Him 'Lord,' saying: 'The LORD said to my Lord, "Sit at My right hand, Till I make Your enemies Your footstool" '?" "If David then calls Him 'Lord,' how is He his Son?"



# Melchizedek in Hebrews

Hebrews 5:5-6 - So also Christ did not glorify Himself to become High Priest, but it was He who said to Him: "You are My Son, Today I have begotten You." As He also says in another place: "You are a priest forever According to the order of Melchizedek";

6:19-20 - This hope we have as an anchor of the soul, both sure and steadfast, and which enters the Presence behind the veil, where the forerunner has entered for us, even Jesus, having become High Priest forever according to the order of Melchizedek.

# Melchizedek in Hebrews

- 7:1 For this Melchizedek, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings and blessed him,  
2 to whom also Abraham gave a tenth part of all, first being translated "king of righteousness," and then also king of Salem, meaning "king of peace,"  
3 without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, remains a priest continually.
- 4 Now consider how great this man was, to whom even the patriarch Abraham gave a tenth of the spoils.
- 5 And indeed those who are of the sons of Levi, who receive the priesthood, have a commandment to receive tithes from the people according to the law, that is, from their brethren, though they have come from the loins of Abraham;
- 6 but he whose genealogy is not derived from them received tithes from Abraham and blessed him who had the promises.
- 7 Now beyond all contradiction the lesser is blessed by the better.
- 8 Here mortal men receive tithes, but there he receives them, of whom it is witnessed that he lives.
- 9 Even Levi, who receives tithes, paid tithes through Abraham, so to speak,  
10 for he was still in the loins of his father when Melchizedek met him.



# Melchizedek in Hebrews

- 11 Therefore, if perfection were through the Levitical priesthood (for under it the people received the law), what further need was there that another priest should rise according to the order of Melchizedek, and not be called according to the order of Aaron?
- 12 For the priesthood being changed, of necessity there is also a change of the law.
- 13 For He of whom these things are spoken belongs to another tribe, from which no man has officiated at the altar.
- 14 For it is evident that our Lord arose from Judah, of which tribe Moses spoke nothing concerning priesthood.
- 15 And it is yet far more evident if, in the likeness of Melchizedek, there arises another priest
- 16 who has come, not according to the law of a fleshly commandment, but according to the power of an endless life.
- 17 For He testifies: "You are a priest forever According to the order of Melchizedek."
- 18 For on the one hand there is an annulling of the former commandment because of its weakness and unprofitableness,
- 19 for the law made nothing perfect; on the other hand, there is the bringing in of a better hope, through which we draw near to God.
- 20 And inasmuch as He was not made priest without an oath
- 21 (for they have become priests without an oath, but He with an oath by Him who said to Him: "The LORD has sworn And will not relent, 'You are a priest forever According to the order of Melchizedek' " ),
- 22 by so much more Jesus has become a surety of a better covenant.





# Melchizedek

“On the basis of the general conviction of the Hebrews it is assumed that this Melchizedek is Noah’s son Shem. Even though not much depends on whether their conviction is right or wrong, I gladly agree with their opinion; for the computation of the times based on the historical accounts proves not only that Shem was living at that time, but that he even survived Abraham, and that he died not long before Jacob’s entry into Egypt....” Luther

# Melchizedek

“Thus I am pleased with the general opinion that Melchizedek is Shem, because there was no greater patriarch at the time, especially in spiritual matters... He held both offices, that of king and priest. And although he did nothing inordinate in the government but managed all affairs righteously, he gained a reputation for righteousness because of his service in the church; for he taught the forgiveness of sins through the future Seed of the woman... Luther



# Melchizedek

“ Concerning the bringing out of the bread and wine the author of the Epistle to the Hebrews says absolutely nothing. Therefore in this there is no suggestion of allegory.” Luther

# Genesis 14:18

~lev' %l,m, qd,c,-yKil.m;W

Melchizedek – King of Righteousness

King of Peace

King of Jerusalem

(Joshua 10:1 – Adonai-Zedek)

- Brought out bread and wine
- Blessed Abraham
- Blessed God
- Received of Abraham his tithe



# A New Name for God

"But here it must also be noted that in this passage Moses calls God by a new name. He states that Melchizedek was a priest (!Ayl[, lael. !heko) of God Most High.

The psalms rather frequently employ this name; I believe it is derived from the word l[; which means "over" or

"upward", to indicate the difference of the forms of worship in existence at that time. The king of Sodom, the king of Gomorrah, the Rephaim, the Babylonians, and others had their own particular gods and forms of worship; for the world has always been full of various kinds of sects. But the holy fathers and the descendants of Eber worshipped God !Ayl[, that is the Most High,

who above all others is the one and eternal God."

--Luther

# Genesis 14:23-24

- According to the Promise of God, (12:2-3), Abram would be blessed by God, not by men. Abram refuses that which the king of Sodom offered as an expression of his faith in God's Promise.



# Genesis 15

“This chapter is one of the most important in the Holy Scriptures in their entirety; by the Holy Spirit the prophets have taken much from this chapter. -- Luther

# The Word of God

hw"hy>-rb;d> hy"h' hL,ae'h' ~yrIb'D>h; rx;a;

hz<x]M;B; ~r'b.a;-la,

After these things the Word of God came to  
Abram in a vision.



# The Word of God – A Theophany

“Concerning the affirmation of the text that the Lord spoke with Abram “in a vision” (h<sub>z</sub><<sub>x</sub>]M;B;) we have not read this expression before in Moses...” - Luther

# The Word of God – A Theophany

- 1 Samuel 3:1; 3:6; 3:10; 3:21
- 1 Kings 19:4-9
- Jeremiah 1:4-13

Geischen, *Angelomorphic Christology*



# The Word of God – A Theophany

“But when this passage says that the Lord spoke in a vision, we should understand that Abraham heard the Lord speaking in the vision. That is to say that he not only heard the Word, but the Word was represented by a specific likeness of Him that spoke, whatever the nature was.”

--Luther

# Genesis 15:5

“As we have said much earlier, these accounts are most excellent because the voice of God is heard in them.” Luther



# Genesis 15:6

# 'hq'd'c. AL h'b,v.x.Y:w: hw"hyB; !mia/h,w

And he believed (in) God, and it was credited unto him as righteousness.

# Romans 4:1-5

- 1 What then shall we say that Abraham our father has found according to the flesh?
- 2 For if Abraham was justified by works, he has *something* to boast about, but not before God.
- 3 For what does the Scripture say? "Abraham believed God, and it was accounted to him for righteousness."
- 4 Now to him who works, the wages are not counted as grace but as debt.
- 5 But to him who does not work but believes on Him who justifies the ungodly, his faith is accounted for righteousness,



# Galatians 3:1-14

O foolish Galatians! Who has bewitched you that you should not obey the truth, before whose eyes Jesus Christ was clearly portrayed among you as crucified? This only I want to learn from you: Did you receive the Spirit by the works of the law, or by the hearing of faith? Are you so foolish? Having begun in the Spirit, are you now being made perfect by the flesh? Have you suffered so many things in vain -- if indeed *it was* in vain? Therefore He who supplies the Spirit to you and works miracles among you, *does He do it* by the works of the law, or by the hearing of faith? -- just as Abraham "believed God, and it was accounted to him for righteousness."

Therefore know that *only* those who are of faith are sons of Abraham. And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel to Abraham beforehand, *saying*, "In you all the nations shall be blessed." So then those who *are* of faith are blessed with believing Abraham. For as many as are of the works of the law are under the curse; for it is written, "Cursed *is* everyone who does not continue in all things which are written in the book of the law, to do them."

But that no one is justified by the law in the sight of God *is* evident, for "the just shall live by faith." Yet the law is not of faith, but "the man who does them shall live by them." Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, "Cursed *is* everyone who hangs on a tree"), that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

# Galatians 3:15-19

- 15 Brethren, I speak in the manner of men: Though *it is* only a man's covenant, yet *if it is* confirmed, no one annuls or adds to it.
- 16 Now to Abraham and his Seed were the promises made. He does not say, "And to seeds," as of many, but as of one, "And to your Seed," who is Christ.
- 17 And this I say, *that* the law, which was four hundred and thirty years later, cannot annul the covenant that was confirmed before by God in Christ, that it should make the promise of no effect.
- 18 For if the inheritance *is* of the law, *it is* no longer of promise; but God gave *it* to Abraham by promise.
- 19 What purpose then *does* the law *serve*? It was added because of transgressions, till the Seed should come to whom the promise was made; *and it was* appointed through angels by the hand of a mediator.



# *Augustana IV* – “The Article on which the Church stands or falls.”

“Also they teach that men cannot be justified before God by their own strength, merits, or works, but are freely justified for Christ's sake, through faith, when they believe that they are received into favor, and that their sins are forgiven for Christ's sake, who, by His death, has made satisfaction for our sins. This faith God imputes for righteousness in His sight. Rom. 3 and 4.” *Augustana IV*

# Smalkald Articles, Part 2, I

The first and chief article is this,

That Jesus Christ, our God and Lord, died for our sins, and was raised again for our justification, Rom. 4, 25.

And He alone is the Lamb of God which taketh away the sins of the world, John 1, 29; and God has laid upon Him the iniquities of us all, Is. 53, 6.

Likewise: All have sinned and are justified without merit [freely, and without their own works or merits] by His grace, through the redemption that is in Christ Jesus, in His blood, Rom. 3, 23 f.

Now, since it is necessary to believe this, and it cannot be otherwise acquired or apprehended by any work, law, or merit, it is clear and certain that this faith alone justifies us as St. Paul says, Rom. 3, 28: For we conclude that a man is justified by faith, without the deeds of the Law. Likewise v. 26: That He might be just, and the Justifier of him which believeth in Christ.

Of this article nothing can be yielded or surrendered [nor can anything be granted or permitted contrary to the same], even though heaven and earth, and whatever will not abide, should sink to ruin. For there is none other name under heaven, given among men whereby we must be saved, says Peter, Acts 4, 12. And with His stripes we are healed, Is. 53, 5. And upon this article all things depend which we teach and practice in opposition to the Pope, the devil, and the [whole] world. Therefore, we must be sure concerning this doctrine, and not doubt; for otherwise all is lost, and the Pope and devil and all things gain the victory and suit over us.



# Romans 1:16-17 & Habakkuk 2:4

Ouv ga.r evpaiscu,nomai to. euvagge,lion( du,namij ga.r  
qeou/ evstin eivj swthri,an panti. tw/| pisteu,onti(  
Vloudai,w| te prw/ton kai. {EllhniÅ dikaiosu,nh ga.r  
qeou/ evn auvtw/| avpokalu,ptetai evk pi,stewj eivj  
pi,stin( kaqw.j ge,graptai( ~O de. di,kaioj evk pi,stewj  
zh,setaiÅ

AB Avp.n: hr'v.y"-al{ hl'P.[u hNEhi  
`hy<x.yI Atn"Wma/B, qyDIc;w>

# Romans 3:20-25

Nuni. de. cwri.j no,mou dikaiosu,nh qeou/ pefane,rwtai  
marturoume,nh u`po. tou/ no,mou kai. tw/n profhtw/n(  
dikaiosu,nh de. qeou/ dia. pi,stewj VIhsou/ Cristou/ eivj pa,ntaj  
tou.j pisteu,ontajÅ ouv ga,r evstin diastolh,( pa,ntej ga.r h[marton  
kai. u`sterou/ntai th/j do,xhj tou/ qeou/ dikaious,menoi dwrea.n  
th/| auvtou/ ca,riti dia. th/j avpolutrw,sewj th/j evn Cristw/|  
VIhsou/\ o]n proe,qeto o` qeo.j i`lasth,rion dia. Îth/jÐ pi,stewj  
evn tw/| auvtou/ ai[mati eivj e;ndeixin th/j dikaiosu,nhj auvtou/  
dia. th.n pa,resin tw/n progegono,tnw a`marthma,tnw



# Genesis 15:7

hw"hy> ynIa] wyl'ae rm,aYOw:

And He said "I Am"

John 4:26 le,gei auvth/| o' VThsou/j( **VEgw, eivmi**( o' lalw/n soiÅ

John 6:20 o' de. le,gei auvtoi/j( **VEgw, eivmi**( mh. fobei/sqeÅ

John 6:35 **VEgw, eivmi** o' a;rtøj th/j zwh/j\

John 8:12 **VEgw, eivmi** to. fw/j tou/ ko,smou\

John 8:24 eva.n ga.r mh. pisteu,shte o[ti **evgw, eivmi**( avpoqanei/sqe evn tai/j  
a`marti,a;j u`mw/nÅ

John 8:58

VAmh.n avmh.n le,gw u`mi/n( pri.n VAbraa.m gene,sqai evgw. eivmi,Å





# The Covenant with Abram

“The symbolism is clear: First, the two participants approached the covenant ceremony as equals. Each had to contribute something to put the covenant into effect. And second, if either person violated the terms of the contract, the gory remains of the animal victims were a silent reminder that the person who violated the contract would forfeit his own life.” Jeske

# The vultures, and Abram's horror and great darkness

Abram saw that the enemies of his offspring would attack, and he tasted the horror and darkness of his offspring, who would be held captive in Egypt.

“The birds of prey represented the foes of Israel, who would seek to... exterminate it. And the fact that Abram scared them away was a sign, that Abram's faith and his relation to the Lord would preserve the whole of his posterity from destruction...”

Keil-Delitzsch



GENESIS XV.  
Lampas ignis transiens inter divisiones vaccae



I. Buch Mos. XV. 17. 18.  
Der Herr machte einen bund mit Abram, als  
die Sonne untergegangen, führte eine Feuerflamme  
zwischen den stücken des getheilten Viehes hin.

# Luther on Genesis 15:11

“(Verses 13-16) This is the explanation of the sign. The slaughtered animals are the people of Israel, who were abused and afflicted in various ways in Egypt. The birds about to consume the pieces of flesh are Pharaoh and the Egyptians... the promise made to Abraham does not permit this nation to be completely crushed, even though it is severely oppressed...”



# God's Covenant with Abram

“What was the purpose of the appearance of a flaming torch? Abram had asked God for a sign, and God gave him a spectacular sign that clarified his plan of salvation. The flaming torch, symbolizing the very presence of God, appeared all alone as it moved between the pieces of the sacrifice. God's covenant was indeed an agreement between two parties, but the two were by no means equal partners. One party assumed all the obligations, and the other party received all the benefits. Abram promised nothing, did nothing, said nothing.” Jeske

# Genesis 15:18

tyrIB. ~r'b.a;-ta, hw"hy> tr;K' aWhh; ~AYB

On that day YHWH cut a testament with Abram.





Abram empfängt die Verheißung, daß er ein Vater vieler Völker werden soll.

Und er hieß ihn hinaus gehen und sprach: siehe gen Himmel und zähle die Sterne, kannst du sie zählen? und sprach zu ihm: also soll dein Same werden.

I Mos. Cap. 15. v. 5.





# The Angel of the Lord – A Theophany

hw"hy> %a;l.m;

Genesis 18:1-19 – The Three Men

Genesis 32:24 – Jacob wrestles with God

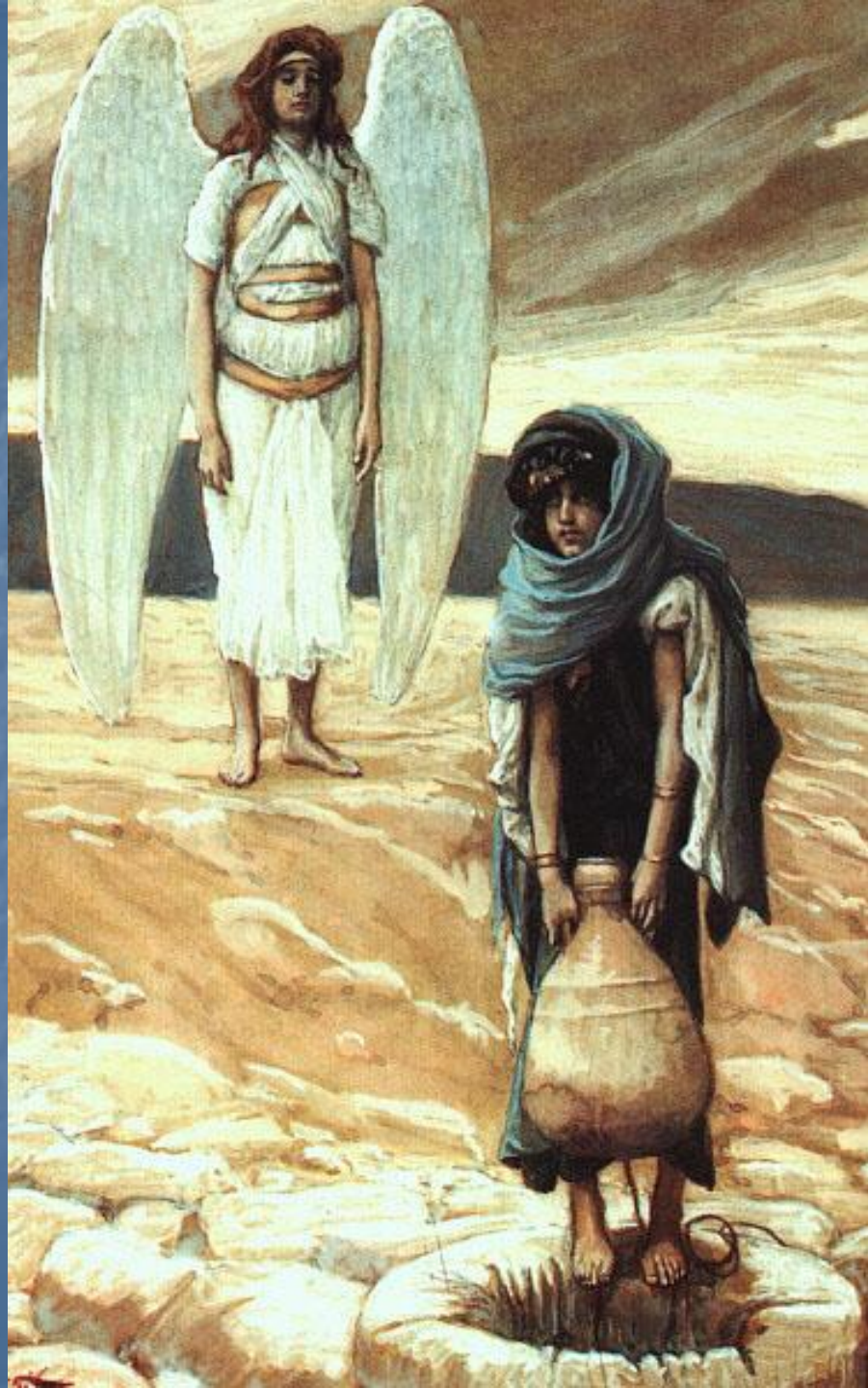
Exodus 14:19 – Guiding Israel

Judges 13:3-15 – Manoa and Samson

Joshua 5:13-15 – Joshua and

the Angel of the Lord

1 Chronicles 21:14-16 – David and the Angel





# Galatians 4:21-31

- 21 Tell me, you who desire to be under the law, do you not hear the law?
- 22 For it is written that Abraham had two sons: the one by a bondwoman, the other by a freewoman.
- 23 But he *who was* of the bondwoman was born according to the flesh, and he of the freewoman through promise,
- 24 which things are symbolic. For these are the two covenants: the one from Mount Sinai which gives birth to bondage, which is Hagar --
- 25 for this Hagar is Mount Sinai in Arabia, and corresponds to Jerusalem which now is, and is in bondage with her children --
- 26 but the Jerusalem above is free, which is the mother of us all.
- 27 For it is written: "Rejoice, O barren, *You* who do not bear! Break forth and shout, You who are not in labor! For the desolate has many more children Than she who has a husband."
- 28 Now we, brethren, as Isaac *was*, are children of promise.
- 29 But, as he who was born according to the flesh then persecuted him *who was born* according to the Spirit, even so *it is* now.
- 30 Nevertheless what does the Scripture say? "Cast out the bondwoman and her son, for the son of the bondwoman shall not be heir with the son of the freewoman."
- 31 So then, brethren, we are not children of the bondwoman but of the free.

# Genesis 17:1

rm,aYOw: ~r'b.a;-la, hw"hy> ar'YEw:

yD;v; lae-ynIa] wyl'ae

... the LORD appeared to Abram and said to him, "I am Almighty God



# Génesis 17:5

~r'b.a; ^m.vi-ta, dA[ areQ'yI-al{w>

`^yTit;n> ~yIAG !Amh]-ba; yKi ~h'r'b.a; ^m.vi  
hy''h'w>

No longer shall your name be called Abram,  
but your name shall be Abraham; for I  
have made you a father of many nations.

# The Covenant of Circumcision

^yr,x]a ^[]r>z: !ybeW ~k,ynEybeW ynIyBe  
Wrm.v.Ti rv,a] ytiyrIB. tazO  
`rk'z"-lK' ~k,l' lAMhi;

This is My covenant which you shall keep,  
between Me and you and your  
descendants after you: Every male child  
among you shall be circumcised;





Gen. XVII. 23. **אברהם את ישמעאל ואת כל ילדיו ביום הזה** | **ABRAHAMUS CAPIIT ISMAELEM & OMNES VERNAS SUOS EOSQUE CIRCUMCIDIT**  
 Abraham took Isaac with all the males born in his house and circumcised them | Abraham prit Isaac & tous ceux qui étoient nés dans sa maison & les circoncit  
 Abraham beizündet Ismael und alles was männlich ist in seinem Hause geboren | Abraham beispelt Ismael, en alle d'ingeboornen van zijn huize.  
 G. Kneller del. G. Kneller fecit. 1737.

# Romans 2:25 - 3:2

- 25 For circumcision is indeed profitable if you keep the law; but if you are a breaker of the law, your circumcision has become uncircumcision.
- 26 Therefore, if an uncircumcised man keeps the righteous requirements of the law, will not his uncircumcision be counted as circumcision?
- 27 And will not the physically uncircumcised, if he fulfills the law, judge you who, *even with your written code* and circumcision, *are* a transgressor of the law?
- 28 For he is not a Jew who *is one* outwardly, nor *is* circumcision that which *is* outward in the flesh;
- 29 but *he is* a Jew who *is one* inwardly; and circumcision *is that* of the heart, in the Spirit, not in the letter; whose praise *is* not from men but from God.
- 3:1 What advantage then has the Jew, or what *is* the profit of circumcision?
- 2 Much in every way! Chiefly because to them were committed the oracles of God.



# Romans 4:11-13

- 11 And he received the sign of circumcision, a seal of the righteousness of the faith which *he had while still* uncircumcised, that he might be the father of all those who believe, though they are uncircumcised, that righteousness might be imputed to them also,
- 12 and the father of circumcision to those who not only *are* of the circumcision, but who also walk in the steps of the faith which our father Abraham *had while still* uncircumcised.
- 13 For the promise that he would be the heir of the world *was* not to Abraham or to his seed through the law, but through the righteousness of faith.

# Romans 15:8

Now I say that Jesus Christ has become a servant to the circumcision for the truth of God, to confirm the promises *made* to the fathers



# Galatians 5:6 & 6:15

- For in Christ Jesus neither circumcision nor uncircumcision avails anything, but faith working through love.
- For in Christ Jesus neither circumcision nor uncircumcision avails anything, but a new creation.

# Philippians 3:2-7

- 2 Beware of dogs, beware of evil workers, beware of the mutilation!
- 3 For we are the circumcision, who worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh,
- 4 though I also might have confidence in the flesh. If anyone else thinks he may have confidence in the flesh, I more so:
- 5 circumcised the eighth day, of the stock of Israel, *of* the tribe of Benjamin, a Hebrew of the Hebrews; concerning the law, a Pharisee;
- 6 concerning zeal, persecuting the church; concerning the righteousness which is in the law, blameless.
- 7 But what things were gain to me, these I have counted loss for Christ.



# Colossians 2:8-14

- 8 Beware lest anyone cheat you through philosophy and empty deceit, according to the tradition of men, according to the basic principles of the world, and not according to Christ.
- 9 For in Him dwells all the fullness of the Godhead bodily;  
10 and you are complete in Him, who is the head of all principality and power.
- 11 In Him you were also circumcised with the circumcision made without hands, by putting off the body of the sins of the flesh, by the circumcision of Christ,  
12 buried with Him in baptism, in which you also were raised with *Him* through faith in the working of God, who raised Him from the dead.
- 13 And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses,  
14 having wiped out the handwriting of requirements that was against us, which was contrary to us. And He has taken it out of the way, having nailed it to the cross.

# The Covenant of Circumcision

“This law of circumcision was placed upon the Jews, not in order that they be justified by circumcision – because this way, in this manner, Christ would have been promised in vain – but, in order that they be a people separated from all the other people, of the part of the land where the Savior would be born...” Luther



# The Covenant of Circumcision

“Because circumcision serves the Promise, and the Promise is included in circumcision. For, if the Promise had been completed, would circumcision have been necessary? Therefore if the Promise was not included, we would be baptized in vain. But when this promise of baptism is completed in the life to come, baptism will no longer be necessary.” Luther

# The Covenant of Circumcision

“In short, circumcision was a sacrament through which they were shown that they were the people of God. But they did not become the people of God through circumcision.” Luther



# The Covenant of Circumcision

“For this reason circumcision was given to Abraham in order that it be for his descendants a sacrament through which they were justified if they believed the promise which the Lord had attached to circumcision. In the case of Abraham, who already having been justified, there was a different reason for this work, but for him also it was a seal of righteousness.” Luther

# A New Name for Sarai

Both  $yr'f$  Sarai and  $hr'f$  Sarah are derived from  $rf$  which means "prince".



# Isaac's Birth Foretold

qax'c.yI means "he laughs"

And yet – The Blessing of God is upon him

# Not through the first...

- 1 Corinthians 15:45 And so it is written, "The first man Adam became a living being." The last Adam became a life-giving spirit.
- 46 However, the spiritual is not first, but the natural, and afterward the spiritual.
- 47 The first man was of the earth, made of dust; the second Man is the Lord from heaven.
- 48 As was the man of dust, so also are those who are made of dust; and as is the heavenly Man, so also are those who are heavenly.
- 49 And as we have borne the image of the man of dust, we shall also bear the image of the heavenly Man.





Gen. XVII. 23. **אברהם את ישמעאל ואת כל ילדיו ביום הזה** | ABRAHAMUS CAUT ISMAELEM & OMNES VERNAS SUOS EOSQUE CIRCUMCIDIT  
 Abraham took Isaac with all the males born in his house and circumcised them | Abraham prit Ismael & tous ceux qui étoient nés dans sa maison & les circoncit  
 Abraham beiderdeet Ismael und alles was männlich ist in seinem Hause geborn | Abraham bespelt Ismael, en alle d'ingeboornen van zijn huize  
 G. Kneller del. G. Kneller fecit.









# Abraham and the Three Men

Hebrews 13:1-2

Let brotherly love continue. Do not forget to entertain strangers, for by so doing some have unwittingly entertained angels.

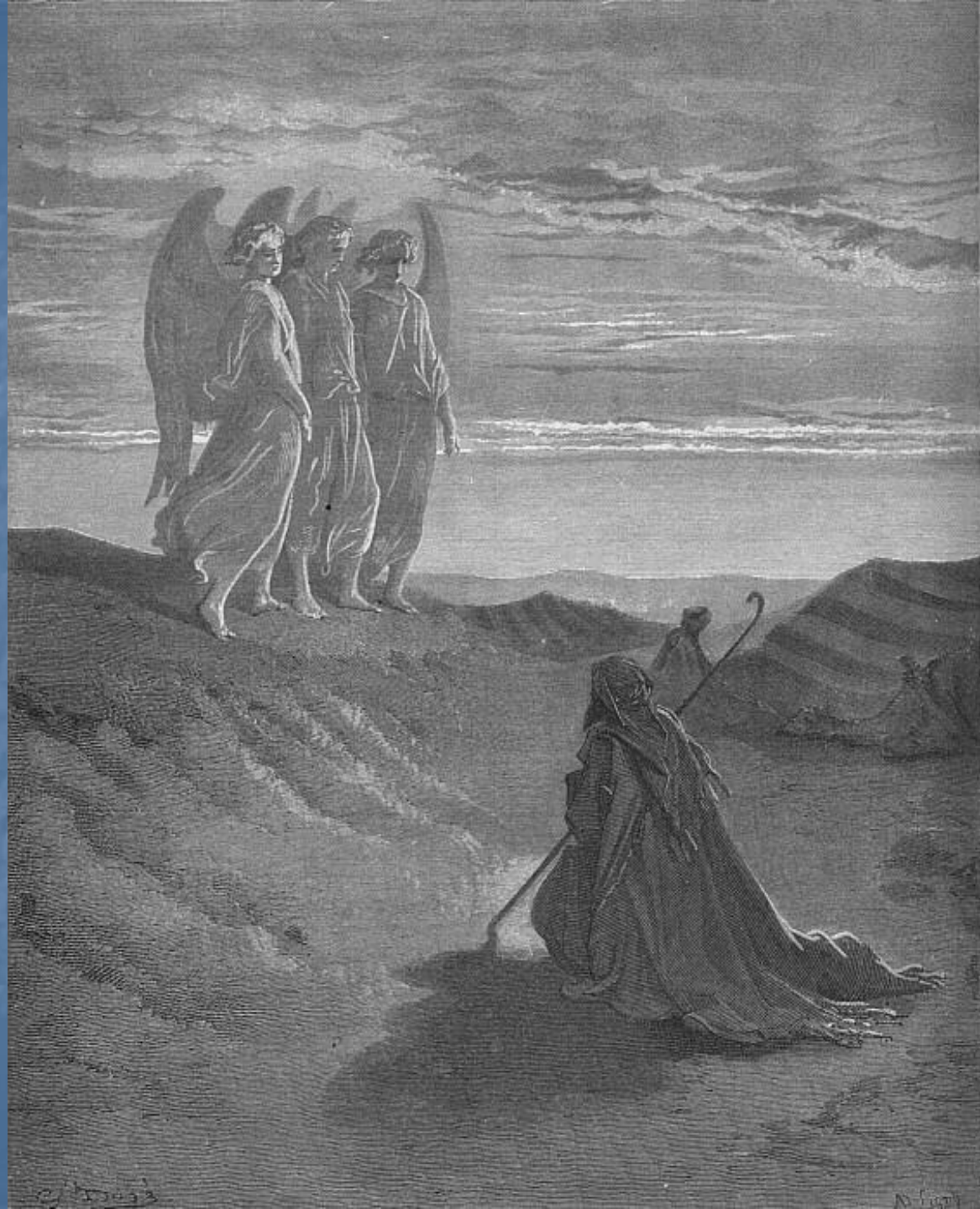




# Luther on Genesis 18

- The chief content of this chapter is that God wants to confirm the promise He had made concerning Isaac. In the preceding chapter Abraham is promised a son from Sarah, and the Lord calls this son Isaac because Abraham had laughed. But Sarah was not present at that time, and it seems that she did not believe Abraham when he told her about this. Therefore the promise is repeated here, in order that Sarah may hear it, not from the mouth of Abraham, as had been the case, but from the mouth of God Himself, of whom it is stated that He stood turned away; that is, He had turned His back, to indicate that Sarah did not believe until she was reproached. (*AE* 3.176)





# Luther on the Three Men

- “The appearance of the three men is an appearance of the Lord, and while Abraham receives them with hospitality, he is receiving the Lord Himself.” (*AE* 3.176)







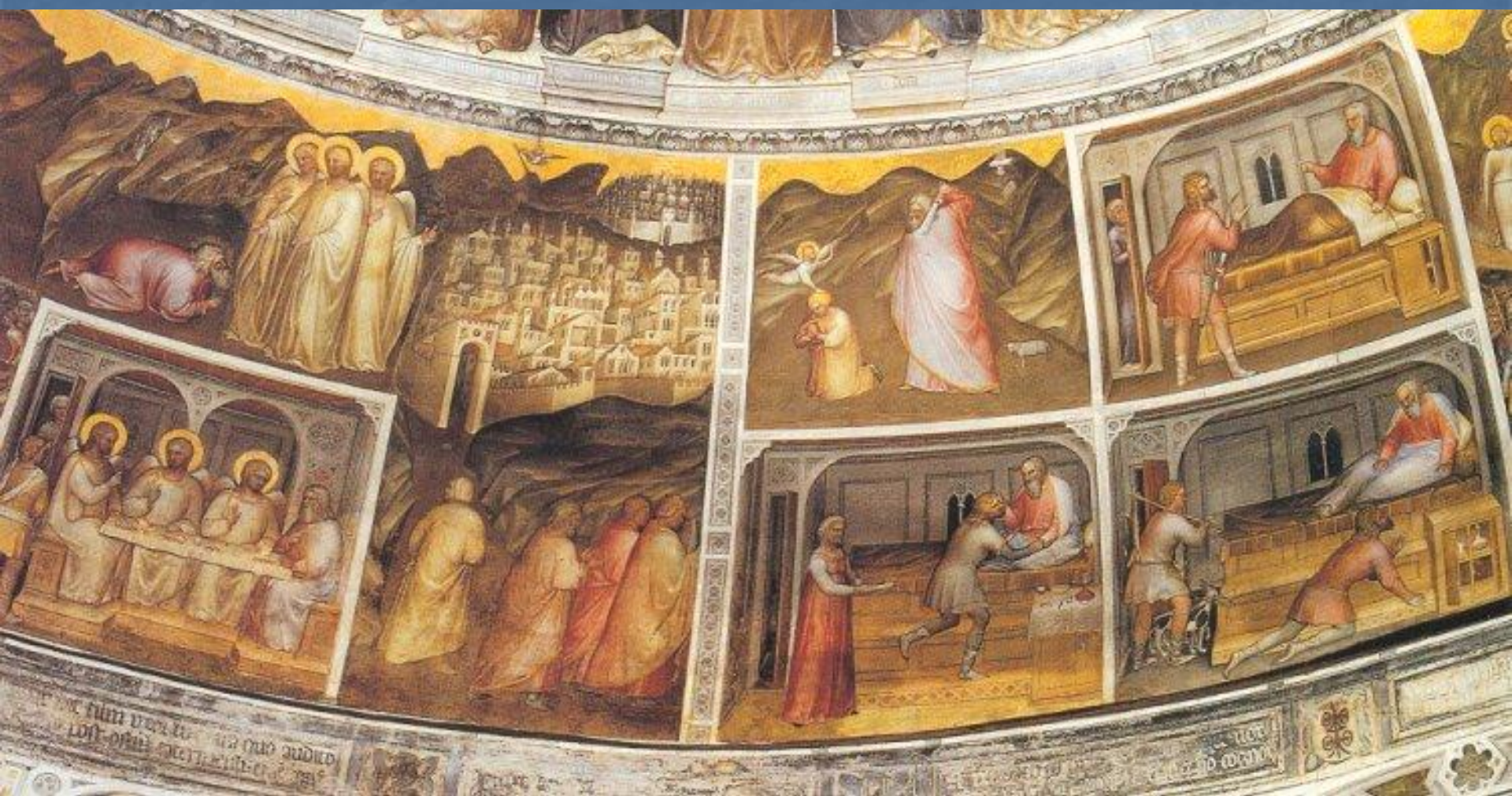
*Cup. Lapten del. et fecit*

GENESIS XVIII.

Calicolum Triadi mensam pius apparat Abram;  
 Hi sobolem spondent; quod Sara ridet anus.  
 Oburganda fuit. Scelus huic, non fidere, magnum est,  
 Irrita, cum loquitur, qui dare Verba nequit.

*Der Abraham gastirt Drey, die den Sohn verheissen;  
 Sarai lacht darein und glaubt dem HERREN nicht  
 Sünd' ist es, wo man dem nicht glauben mag beweisen,  
 der Kein vergeblichs Wört und auch Kein falsches spricht.*





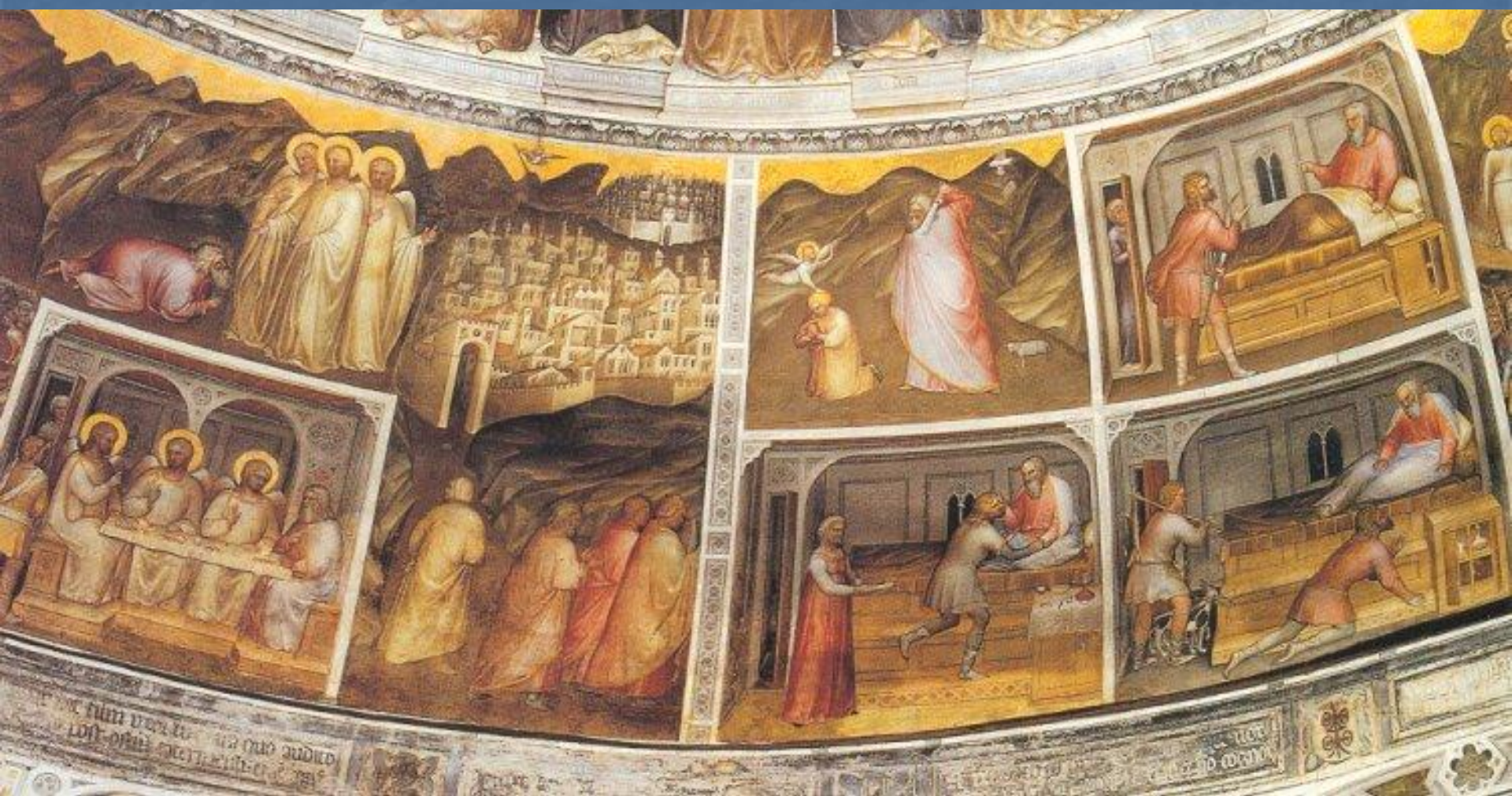


Abraham et Isaac et Jacob et tous les autres  
 li homme de sa maison et prue a estrange et  
 achete furent circoncis. Des .m. anges les  
 quier abraham recut selonc la bible a hys.



**E**rechiel apparut **XXIII**  
 nostre sures a abraham en la  
 vallee mambre la ou il seoit  
 a luis de son tabernacle en la  
 chaleur du iour. Et abraham  
 leua les per. si li apparurent .m. homes et  
 tant de coste lui. Et quant il les vit il leur  
 courut a l'encontre de luis de son tabna  
 cle. si aourra entere. vint lui deulz ce  
 dist li maistres en hystories. **G**lose.  
 Sus ce a dist iosephus a dieu venu a















# Luther on Genesis 19:8

“What reason have we for exerting ourselves so diligently to excuse the sins of saints? They were human.... I excuse Lot and think that he adopted this plan without sinning. He did not plan to expose his daughters to danger, for he knew that they were not desired by the frenzied men; but he hoped that this would be a way to soften their wrath. Therefore this speech should be regarded as hyperbole... Abraham kills four kings in Egypt, twice he exposes his wife to danger in regard to her honor, and Lot offers his daughters for defilement. Why they do this is none of your concern. For in this way God wanted to reveal His wisdom and power.”

(AE 3.258-9)





Gen. XIX. 11.

אֲנָשֵׁי סְדוֹם נִכְוִיִּים בְּעֵינֵיהֶם

SODOMITÆ, SCOTOMATÆ AFFICIUNTUR.

The Sodomites are smitten with blindness.  
Die Sodomitier werden mit Blindheit geslagen.

De ziele der Sodomieten font frapper d'aveuglement.  
De Sodomieten, voor Lots doore, met blindheit geslagen.







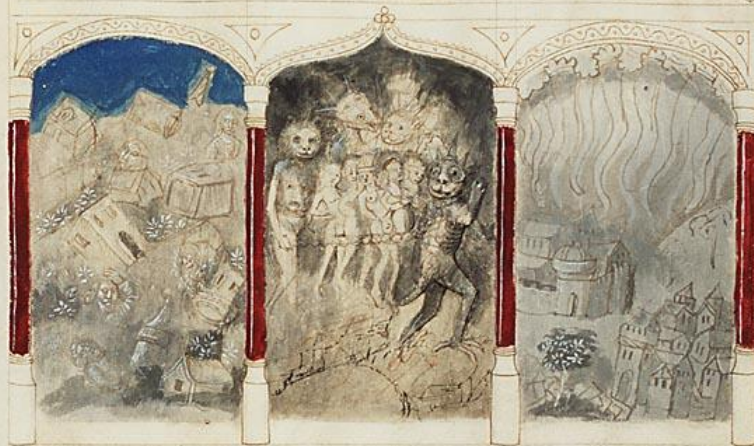


Gen. XIX. 45. 46.  
מלאך יהוה הוציא את לוט בסערם ויהפך את העיר  
An Angel leads Lot out of Sodom, & destroys the City.  
Ein Engel des Herrn führt Lot aus Sodom und kehrt die Stadt um.  
L'Ange de l'Eternel fait sortir Lot de Sodom & renverse la ville.  
Die Engelen des Heren leiden Lot uit Sodom terwyl de stad werd omgekeert.  
C. Neale del. C. Neale sculp.



**L**ignis ingenti. et. q. d. p.  
 peccata sordior et gongior  
 iude igne bis decto sup ciuitates  
 has atq: subuacat. et p. looma  
 et gongior intelligitur p. rator  
 terit uicior sedm desidia cupi  
 cor exp. rmaia aulos cor et g. iur  
 ne cretat fuit et app. ruit onis  
 p. ratoris et. et. ad. l. ruit et. i. a. b.  
 vnu et d. n. p. i. a. b. u. r.

*For as n e conuaita bilir os mozes fir.*



**V** Obamien uir: m  
ditur sic sodomice.

Saturati sunt prunis meis.

**.versus.** Sic affliguntur: pena qui praua sequitur:





ar se je ramane  
a memone les  
choses qui sont trop  
anciennes il sem  
blera que ie ramentoue de pl<sup>s</sup>  
sont quel ramentient quelz





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# Luther on Lot and his daughters

- "I am saying this, not to excuse them, but to set forth the true reasons for this deed... The father is saintly, the girls are saintly, but both sin."













GENESIS Cap. XX. v. 11  
Sclerum deventas

I. Nach. 1. v. 11  
Unterfuchung der Götter

GEN. XX.  
Abimelech reddit uxorem Abraham cum donis.



I. Buch Mos. XX. 10. 11.  
Abimelech verweist Abraham, daß  
Er sein Weib für seine Schwester, bey  
ihm vorgewandt habe, u. gibt sie ihm wider.























# Genesis 22:8

וַיֹּאמֶר אַבְרָהָם אֱלֹהִים יִרְאֶה-לִּי הַשְּׁה

לְעֹלֶה בְּנִי

And Abraham said God will see unto Him (self)  
a lamb for the sacrifice my son



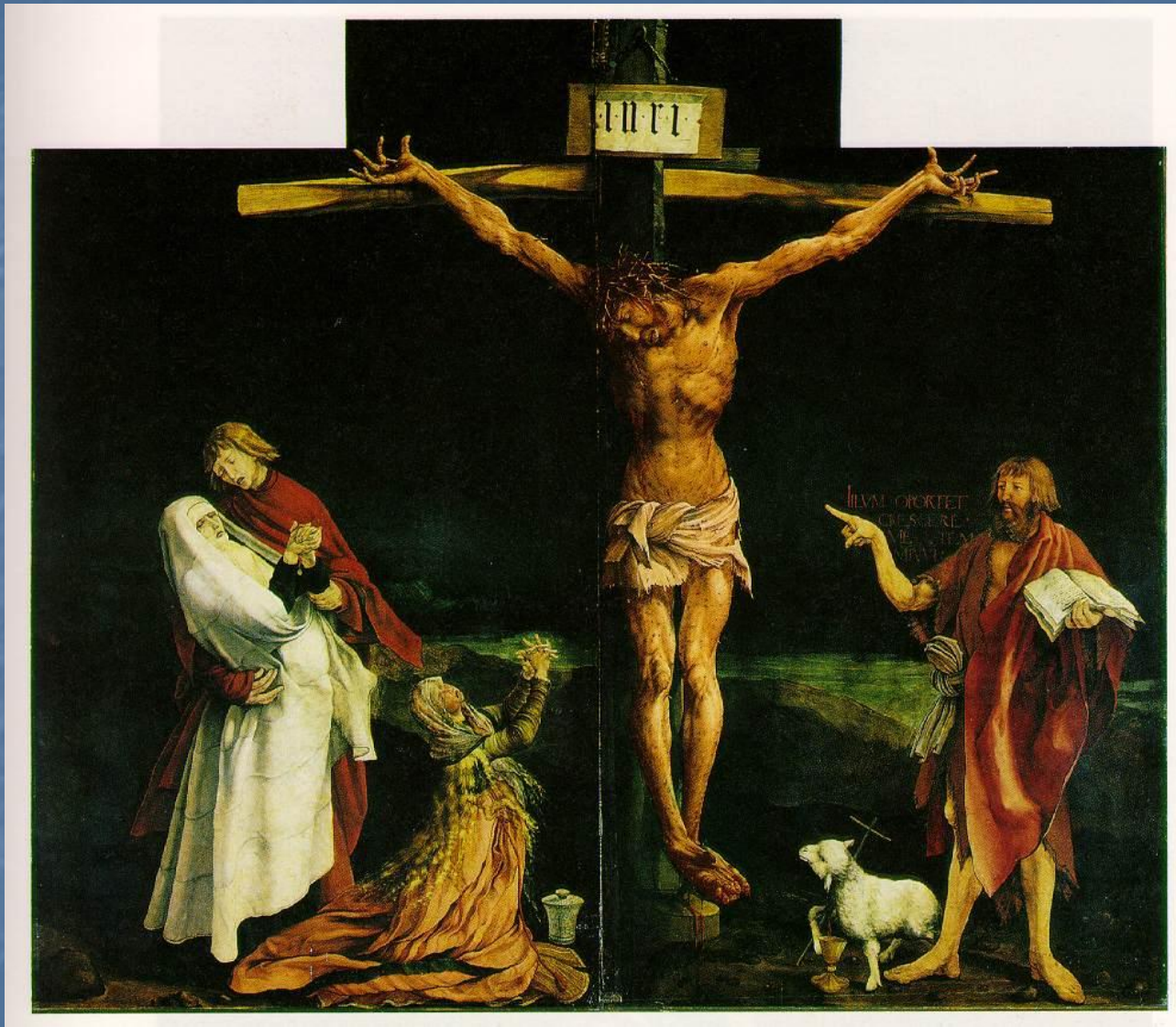


# Genesis 22:14

וַיִּקְרָא אַבְרָהָם שֵׁם־הַמָּקוֹם הַהוּא  
יְהוָה יִרְאֶה אֲנִי יֵאמָר הַיּוֹם  
בְּהָר יְהוָה יִרְאֶה:

And Abraham called the name of that place "The Lord Will Be Seen (Provide)", which is said today "In the Mountain of the LORD He Is Seen (will provide)"





The Lord will see unto Himself a Lamb...









# Genesis 22:18

וַיִּקְרָא אַבְרָהָם שֵׁם־הַמָּקוֹם הַהוּא  
יְהוָהּ יִרְאֶה אֲנִי יֵאמָר הַיּוֹם  
בְּהָרִי יְהוָה יִרְאֶה:

And Abraham called the name of that place "The Lord Will See (Provide)", which is said today "In the Mountain of the LORD He Is Seen (will provide)"



# Genesis 22:14

וְהִתְבָּרַכְוּ בְּזֶרְעֲךָ כָּל גּוֹיֵי הָאָרֶץ  
עַקְבֹּב אֲנִשְׁרָ שָׁמַעַתָּ בְּקוֹלִי:

“And they shall be blessed in your seed all peoples of the earth because (of which) you listened to (by) my voice.”



*Eugène del.*

GENESIS XXII.

Abrami gladium molles spectate parentes,  
Non timet hoc natum sacrificare suum.  
Vos vestra mandante Deo non parcite proli,  
Tum ruet in stugios victima pauca rogos

*Nimm, weiches Eltern Herz, das Messer zu betrachten,  
Das Abraham den Sohn zu opfern, losgezückt  
Kontest du dein Kind, wie Gott befiehlt, schlachten!  
Wie wenig Opfer kam der Hölle zugeschiedt!*



# Genesis 22:20-24

Nahor had 12 sons –

8 by Milcah:

Huz, Buz, Kemuel, Chesed, Hazo,  
Pildash, Jidlaph, Bethuel

4 by Reumah:

Tebah, Gaham, Tamash and Maacah

Rebekah, daughter of Bethuel, would marry  
Isaac – See Genesis 24:15

# Genesis 23

## The Death of Sarah

At the age of 127, Sarah dies at Kiriath Arba, which means “town of Arba”. See Joshua 14:13-15. The town is also called Hebron - See Genesis 13:18, and Mamre – see 23:19

“Abraham went to mourn...” perhaps from Beersheba, see 22:19.



# Genesis 23

## The Cave at Machpelah

The Burial Ground of the Patriarchs:

Abraham & Sarah (23:19, 25:8-10)

Isaac & Rebekah (35:28-29, 49:29-31)

Jacob & Leah (50:12-13)

A testimony to their faith in the resurrection  
of the dead on the last day.

# Genesis 24:3

וְאִשְׁבִּי־עַד־ בְּיְהוָה אֱלֹהֵי הַשָּׁמַיִם וְאֱלֹהֵי הָאָרֶץ  
אֲשֶׁר

“That I cause you to swear (hiphil imperfect of שָׁבַע) by YHWH God of the heavens and God of the Earth *that*

לֹא־תִקַּח אִשָּׁה לְבִנִּי מִבָּנוֹת הַכְּנַעֲנִי

not you will not take a woman unto my son  
from the daughters of the Canaanites

אֲשֶׁר אֲנִי יוֹשֵׁב בְּקִרְבּוֹ:

*of* which I dwell in the midst



# Genesis 24:10

אַרְם נְהָרַיִם אֶל־עִיר נַחֲוֹר:

“...Aram Naharaim unto the city of Nahor”

Aram Naharaim means “Field of the Two Rivers”.

In Greek the word is Mesopotami,a.

Nahor’s city is Haran – See 27:43, 28:10

Genesis 24:27

חַסְדִּים

**“Mercy”,**

**“Loving Kindness”,**

**“Covenant  
Faithfulness”**



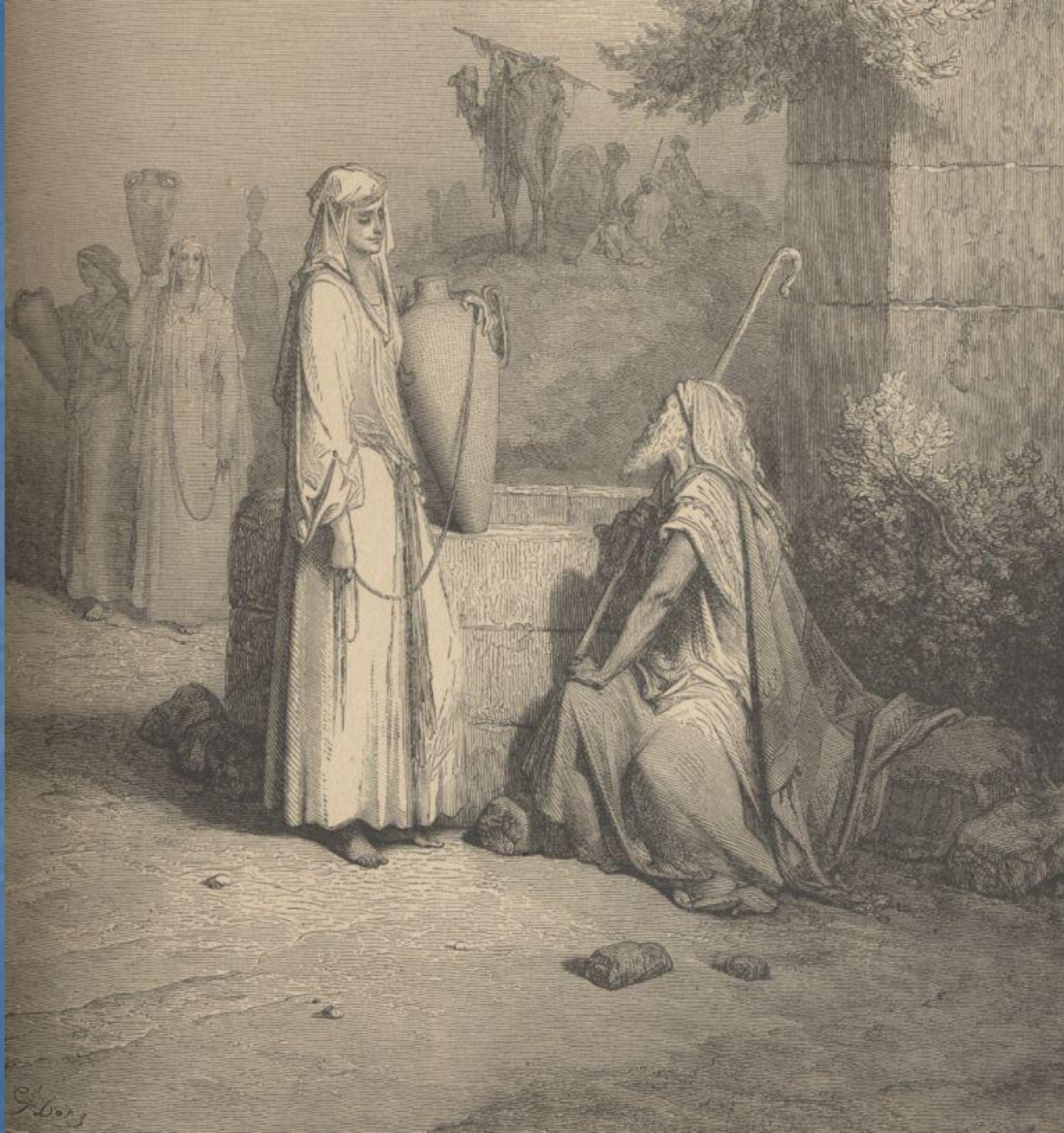


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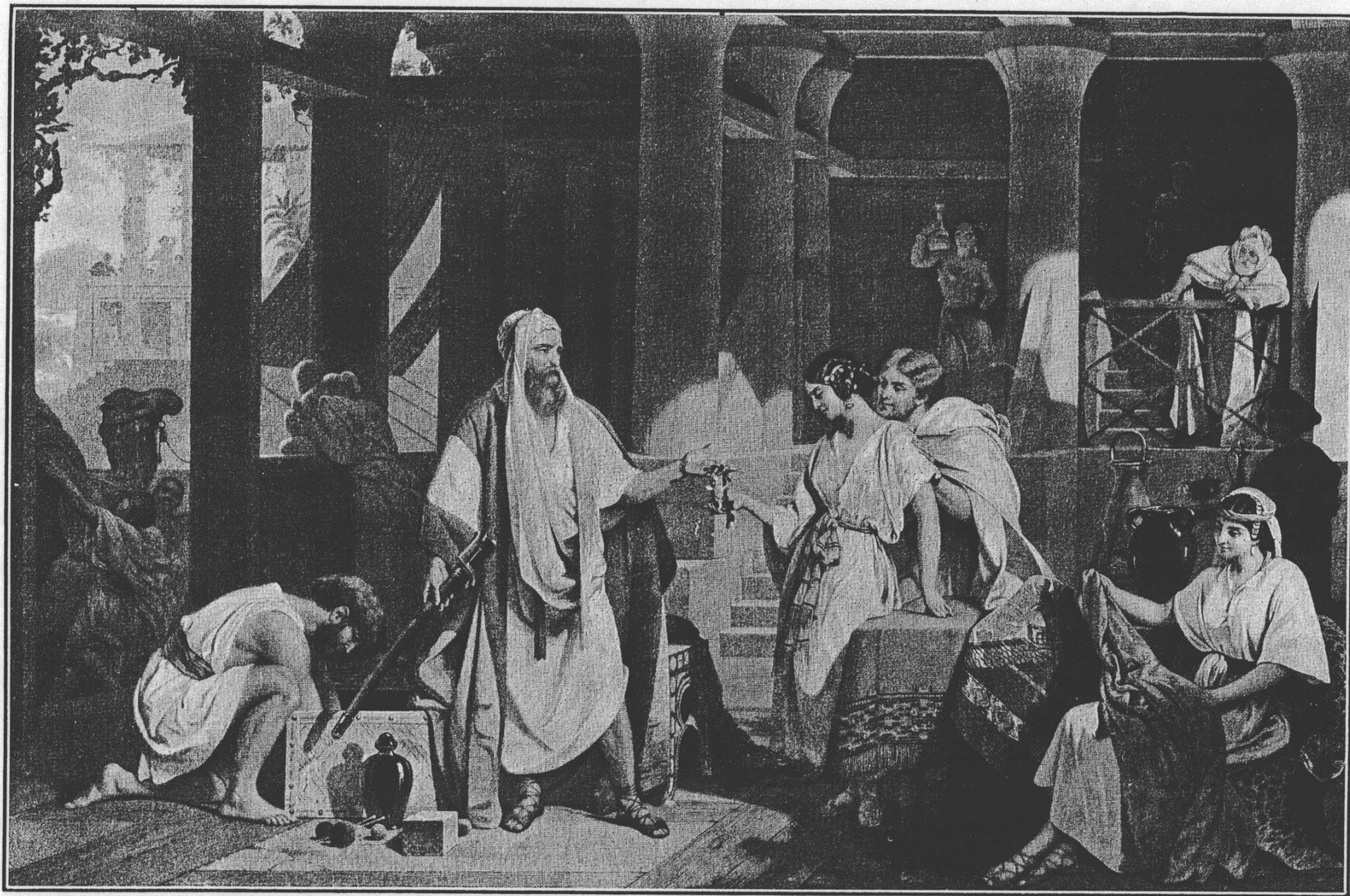
















Gen. XXV. 9.

קברים יצחק וישמעאל את אברהם אל מערת המכפלה  
 ISAACUS & ISMAEL SEPELIUNT ABRAHAMUM IN SPELUNCA  
 Isaac & Ishmael bury their father Abraham in the cave  
 Isaac & Ismaël ensevelissent Abraham dans la caverne  
 Isaac und Ismael begraben ihren Vater Abraham in die Höle  
 Isaac en Ismaël begraven Abraham in de spelonke Machpela.

G. Vander Grinten del.





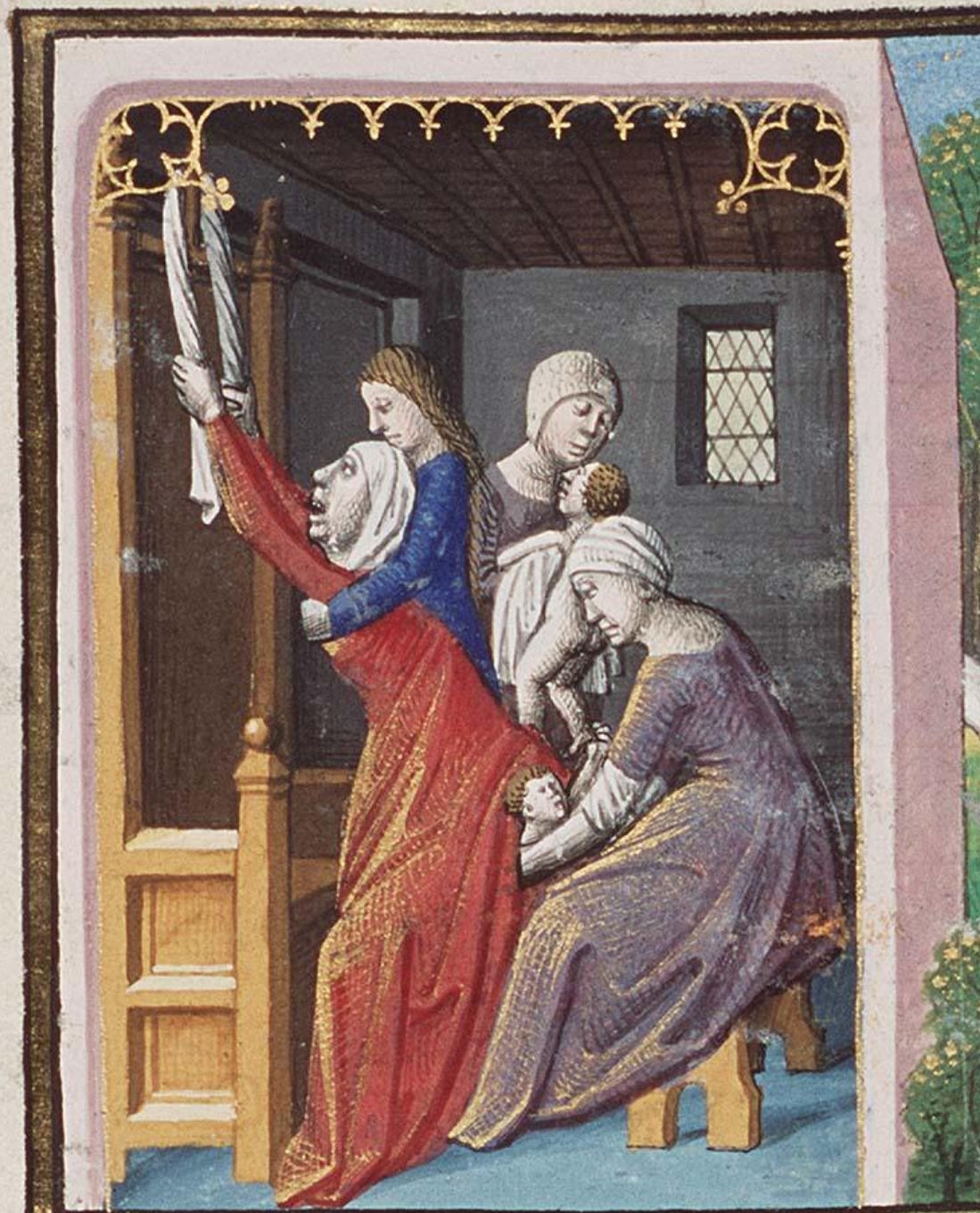
Abraham étant mort ces fils Isaac et Ismael  
L'enseuelirent en la Caverne double au champ  
d'Ephron laquelle il avoit achetée des Hethiens

Et obsequium Abrahamum Isaac et Ismael  
fili eum sepeliunt in ephronis campo quem  
a betheens emerat

Genesis. 23

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Gen. XXV. 32-33.

מכר עשו בכורתו ליעקוב.  
 Esau sold his birthright for pottage of lentiles.  
 Esau verkaufte seine Erst-geburt für ein Gericht Linsen.  
 o. Nees del.

ESAVUS VULTE LENTIVM VENDIT PRIMOGENTIVRAM JACOBO.  
 Esau vend à Jacob son droit d'aînése pour un potage de Lentilles.  
 Esau verkoopt aan Jakob 't recht van zyn eersteboorte.  
 o. Vander Godeen sculp.





Esau vend sa primogeniture a son frere  
Jacob pour du pain et un plat de lentilles

Esau primogenituram suam fratri Jacobo  
vendit dummodo ei et panem et lentes quas  
dam supperat

Genesis. 25













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GEN. XXVI  
Iurgium pastorum Ilaac propter puteos.

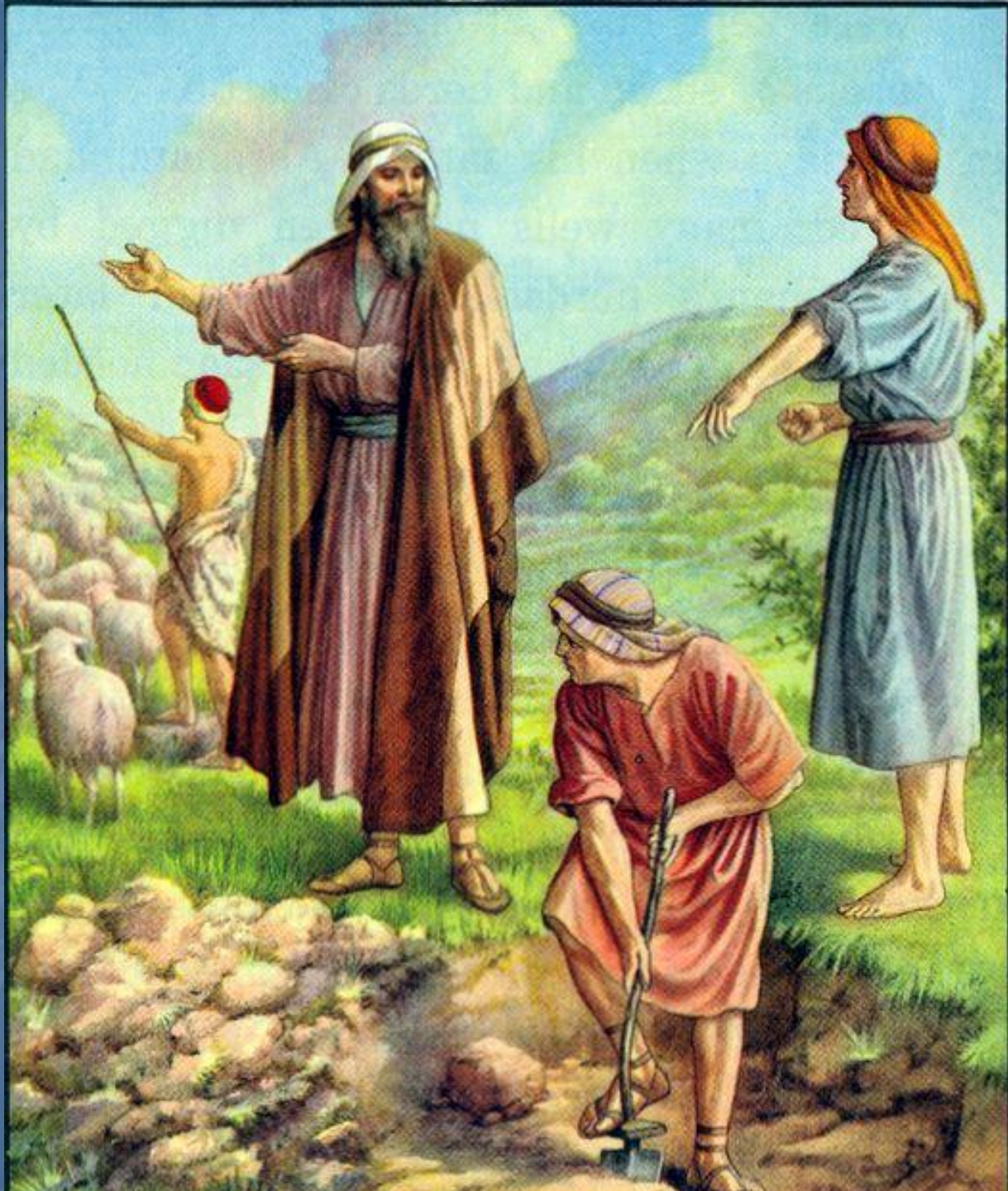


I. Buch Mos. XXVI. 18.  
Ilaac lies zu Gerar die Wasser-Grünen sei-  
nes Vatters wider aufgraben, aber die Hirte  
zu Gerar saufeten mit den Hirten Ilaacs.

# The Wells of Genesis 26

- עֵשֶׂק – Esek – “contention”
- שִׁטְנָה – Sitnah – “opposition”
- רְחֹבֹת – Rehoboth – “wide, roomy, enlarged”













Gen. XXVI:31.

יצחק ואבימֶלֶךְ שׁוֹבְעִים נֵרִית.

Isaac and Abimelech swear an oath of friendship to each other.  
Isaac und Abimelech schwören zusammen einen Bund.

ISAACUS & ABIMELECHUS JURE JURANDO FOEDUS SANCIUNT.

Isaac & Abimelech se Surent alliance.  
Abimelech en Isaac zweeren malkander een verbond.

G. Huet del.

J. van Nieuwenhuis sculp.



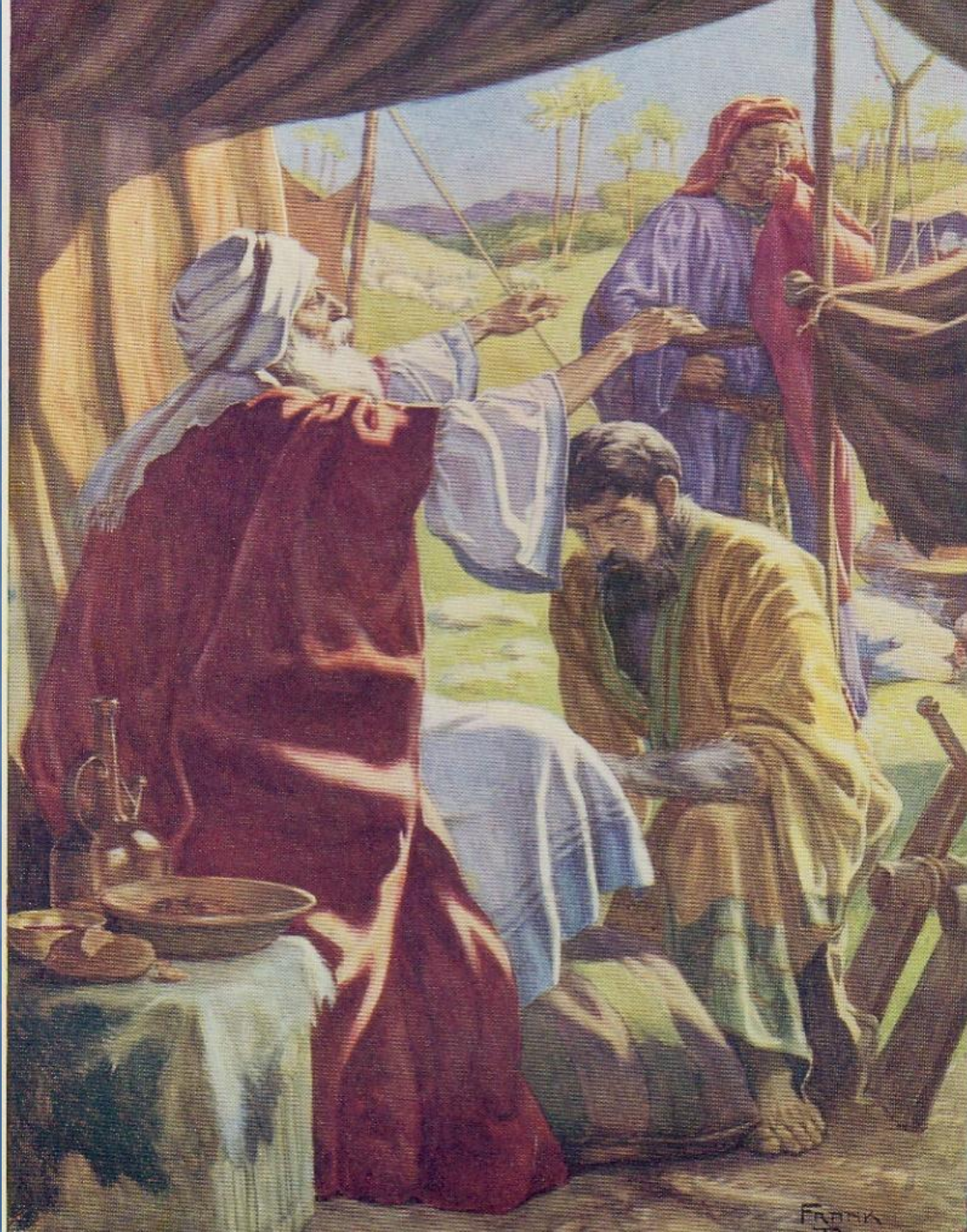




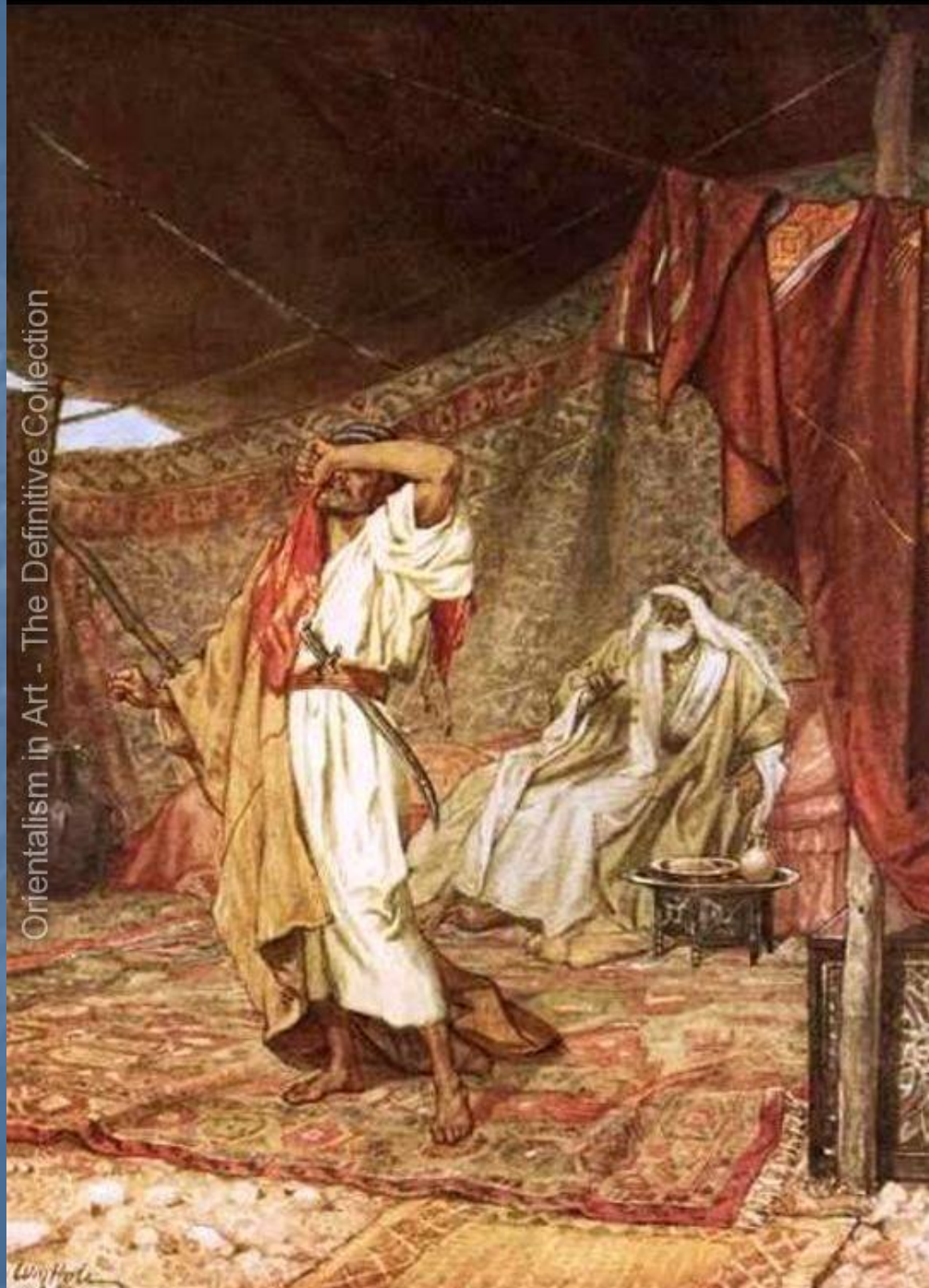






































### Jakob wirbt um Rahel.

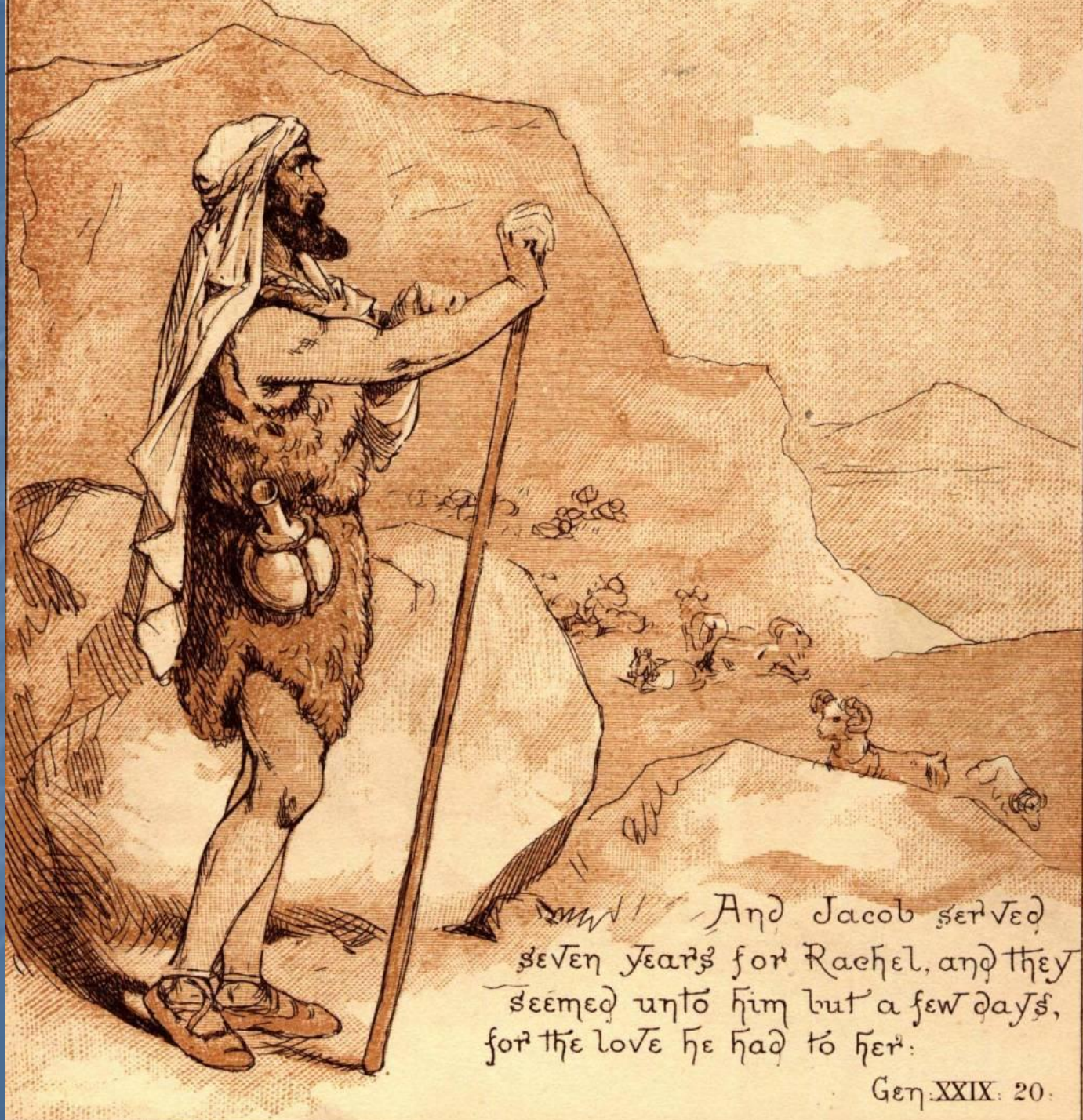
Und Jakob gewann die Rahel lieb und sprach: ich will dir sieben Jahr um Rahel deine jüngste Tochter dienen. Laban antwortete: es ist besser, ich gebe dir sie denn einem andern, bleib bei mir.

1 Mose. Cap. 29. v. 18. 19.





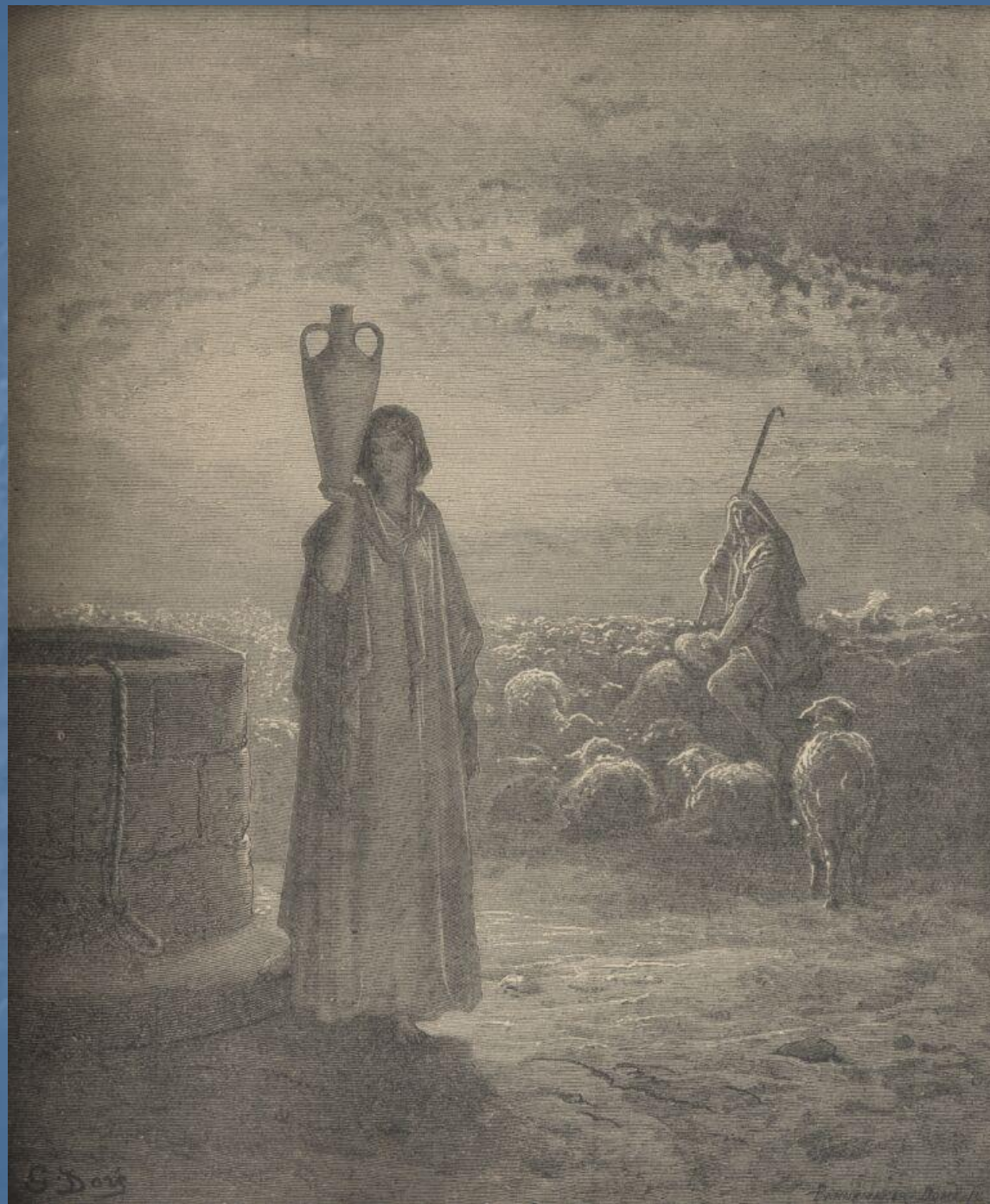




And Jacob served  
seven years for Rachel, and they  
seemed unto him but a few days,  
for the love he had to her:

Gen. XXIX: 20.

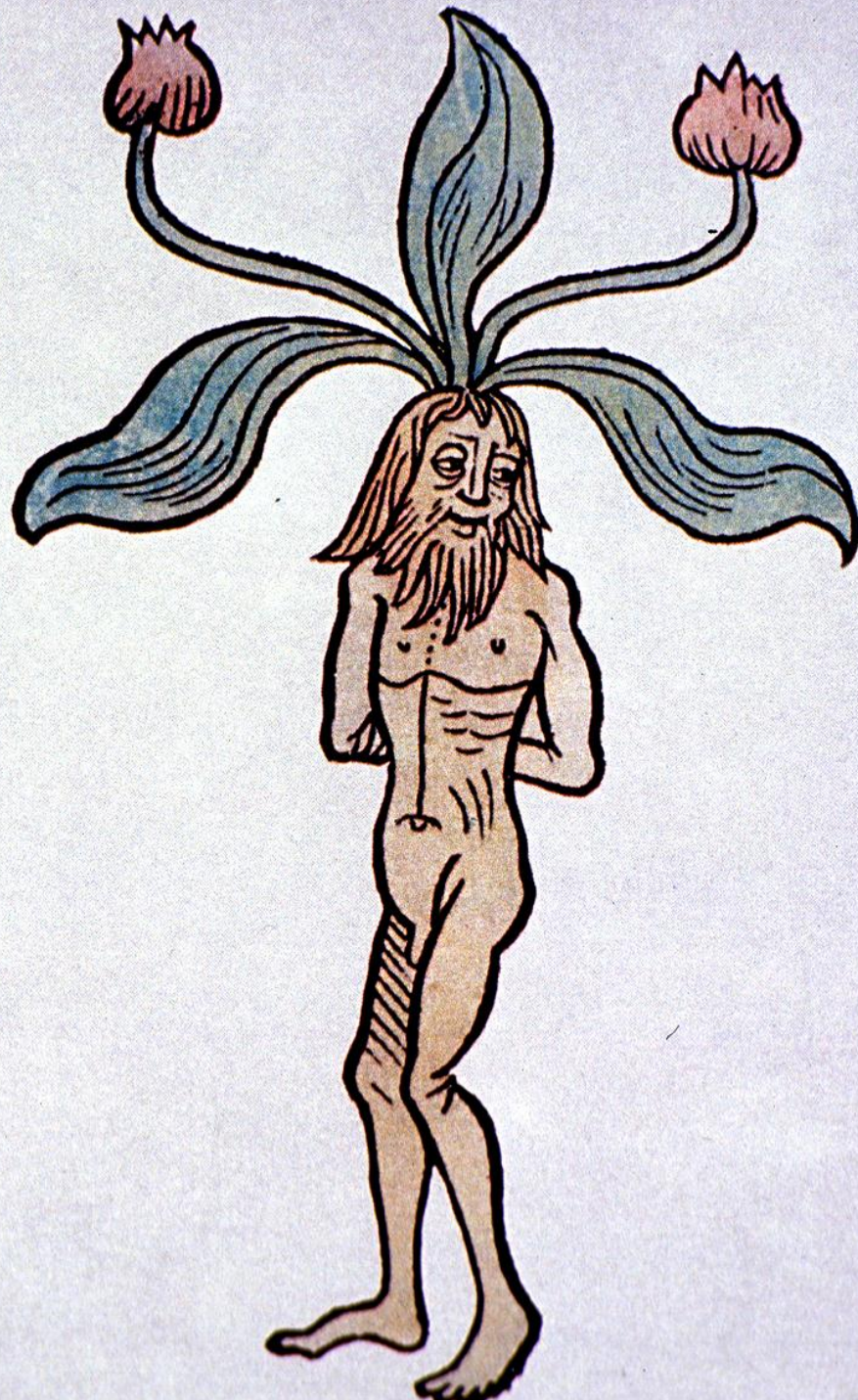




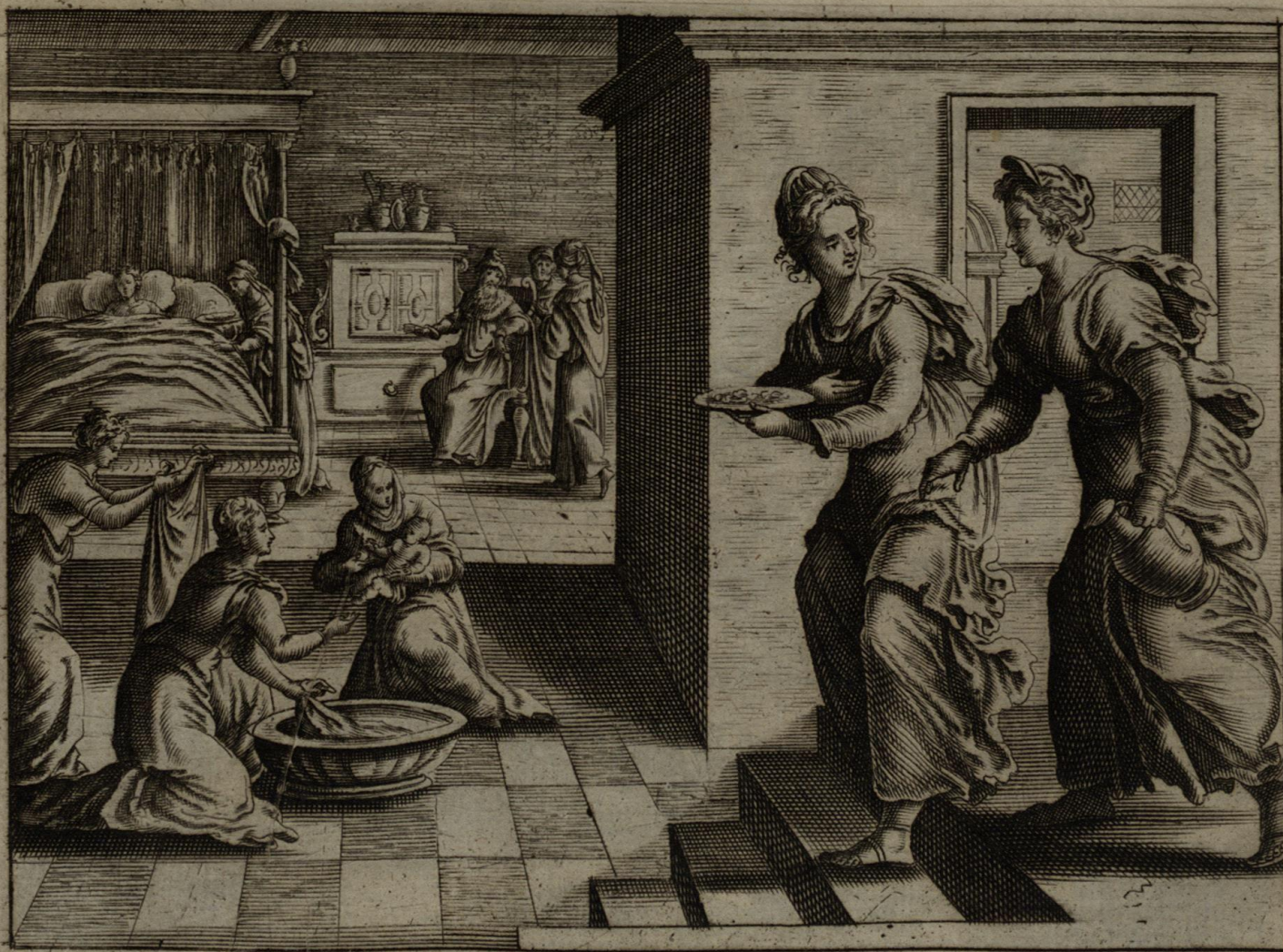












Rachel niant prie dieu pour auoir des enfans est  
exaucée, elle consoit et enfanta vn fils lenom  
duquel fust Ioseph

Cum Rachel a deo liberos postulauisset est  
exaudita est et peperit filium qui vocatus  
est Iosephus

Genesis 30 Cap.



# GENESIS XXX.

Nascitur è sterili diuinus coniuge Ioseph,  
Fallacià focero Iacob abire parat.  
Fraudibus in generum cum Laban utitur, illum  
Quo magis opprimitur fata secunda iuuant.



Zoseph von Rachel wird geborn!  
Jacob wil fliehen seins Schwähers zorn!  
Der ihm vil hindrung bracht zwegen!  
Doch hilfft ihm Gott durch manchen seggen.



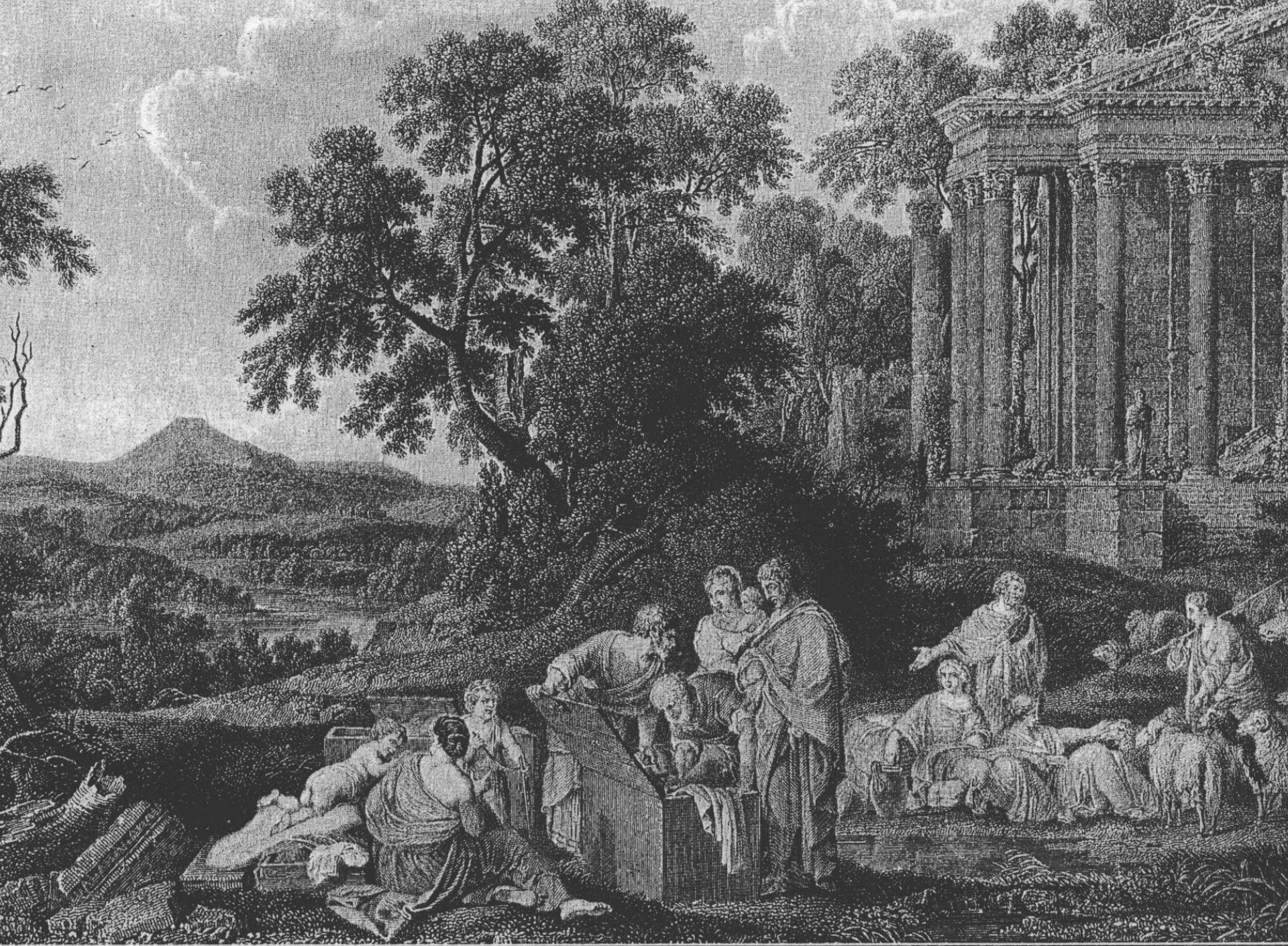






















GEN. XXXI.  
Foedus inter Iacob et Laban



I. Reg. XXXI. 26.  
Laban sprach zu Jacob Was hastu gethan das du  
mein Herd gestolen hast u hast meine Tochter ent-  
fuhret als die durchs Schwert gefange ware?



לבן ויעקב כורתים ברית <sup>Gen. XXXI 44-54</sup> LABAN & JACOBUS FERIUNT FOEDUS.  
*Laban & Jacob make a covenant together.* *Laban & Jacob font alliance ensemble.*  
 Laban und Jacob machen einen Bund zusammen. Laban en Jakob maken een verbondt.  
 G. Kneller del. J. van Vliet fecit.











H o lte vwer clare  
 D oe seide iacob ic sal nu  
 G ode onsen here al openbare  
 W ie nu ghetwist heeft van vare.



**D** oe wes die sonne i deel betide  
 En hi honde daer an dene side  
 W ar dede hem des ingels clach  
 M ertien hi esau ver-sach  
 E n neech hem neder totter erden  
 V wart met groter werden  
 E sau die heliden diere stont  
 E n cultene an sine mont  
 A lwenende viagede hi hem ginder  
 W ies es dit wuf en dese kinder  
 D oe hi wiste dat si sin waren  
 C ulthuse alle sonder sparen









Jacob ringt mit dem Engel des Herrn.

Und er sprach: laß mich gehen, denn die Morgenröthe bricht an. Aber er antwortete: ich lasse dich nicht, du segnest mich denn.

I Mose. Cap. 32. v. 24.







GENES. XXXIII.  
Esau fratrem Jacob humanissime excipit.



I. Buch Mos: XXXIII. 4.  
Esau kommt seinem Bruder Jacob  
entgegen empfängt ihn freundlich  
so daß sie weinete.





Dina fille de Jacob est ravie par Sichem  
fils de Hemor Prince du pays il sen ensuivat  
grande acrimonie entre les deux familles

Dina Jacobi filia stupratus a sichem hessio filio<sup>29</sup>  
hemoris huius regionis domini propter quod stuprum



GEN XXXIV.  
 Simeon et Levi vim Dinae illatæ gravissime ulciscunt.



C I. Buch Mosi XXXIV. 25. 29.  
 Simeon u. Levi erwurde alles was unanständig  
 was in Sichem nemten ihre Schwester Dina  
 auß dem Hause Sichem und giengen darvon





















יִשְׂרָאֵל











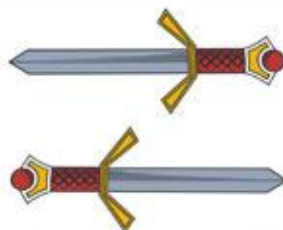




# I · S · R · A · E · L



LEVI



SIMEON



REUBEN



NAPHTALI



DAN



JUDAH



ISSACHAR



ASHER



GAD



BENJAMIN



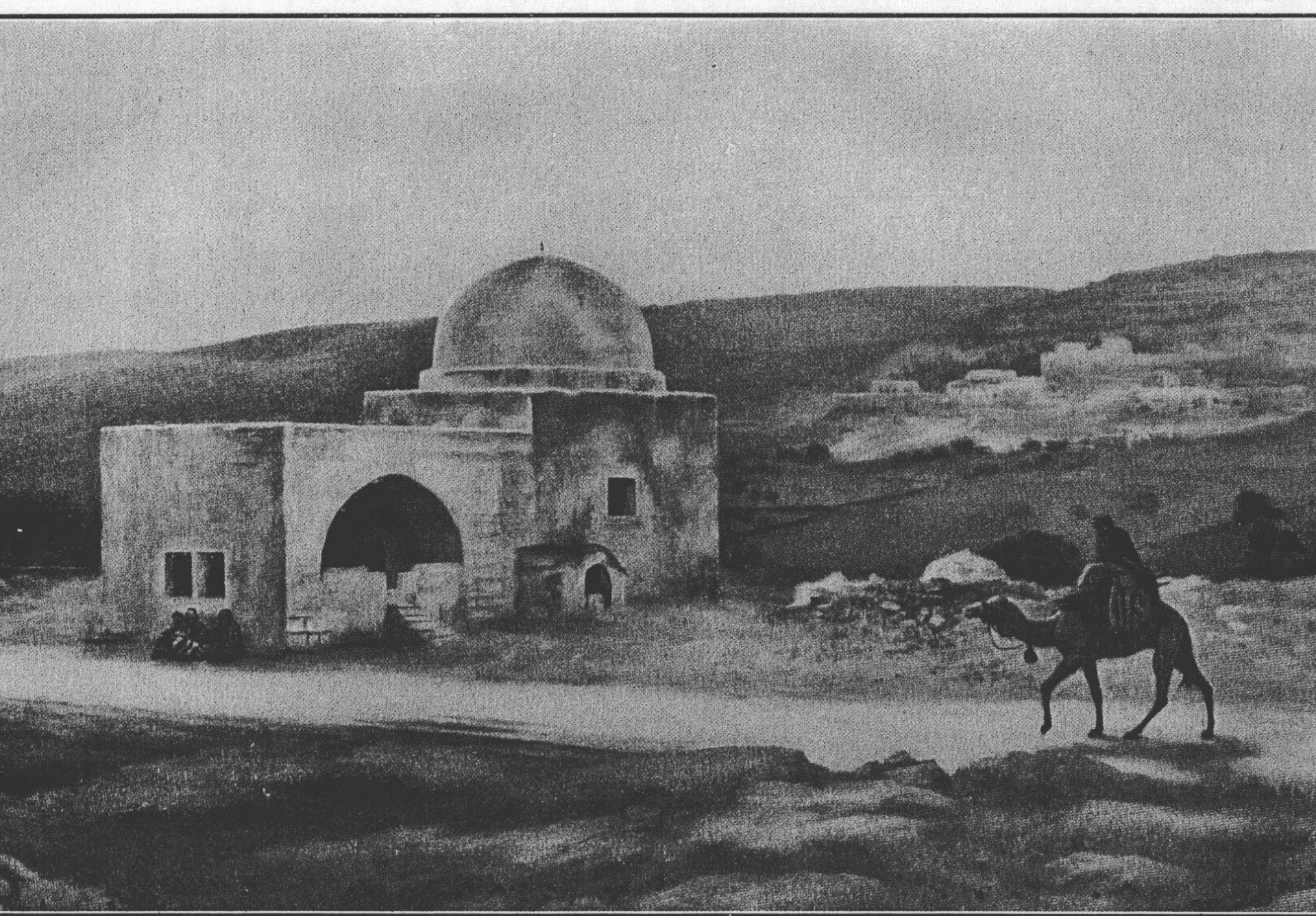
JOSEPH



ZEBULUN

NUMBERS 2:2

EVERY MAN SHALL CAMP BY THE ENSIGN OF THEIR FATHERS HOUSE









DEATH OF ISAAC.  
—*Gen.* xxxv. 29.





עֵשָׂו

**And Esau said to Jacob, "Please feed me with that same red stew, for I am weary." Therefore his name was called Edom.**

***Genesis 25:30***

אֶדוֹם







GENES. XXXVII.  
Futura dignitas Iosepho per somnum manifestatur.

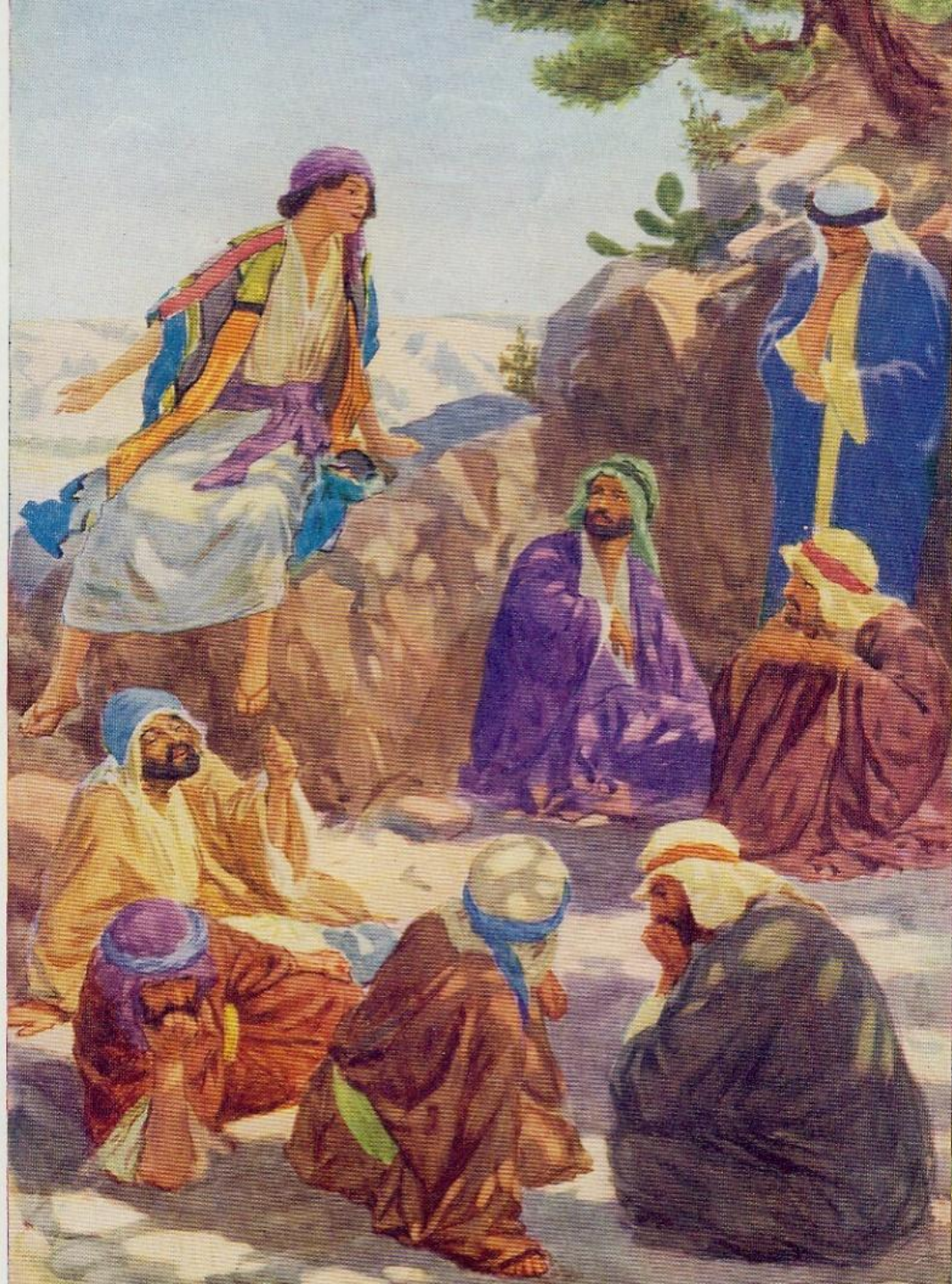


1. Buch Mos. XXXVII. §. 2.  
Ioseph hatte einen denkwürdigen Traum  
von seiner künftigen Herrlichkeit dar-  
über Er von seinen Brüdern getödtet wird

















ANUNCIATION OF THE SHEPHERDS  
"FACIEBAT"













Joseph vendu aux madianites pour empêcher  
qu'il ne fust occis par ses freres, du conseil de Judahim diceux  
Tollain excud.

Joseph madianitis venditus idque consilio  
iudae fratris sui ne occidatus. Gen 37 32









Larobe de Ioseph teinte du sang d'un cheureau par  
 ses freres puis enuoiee a Iacob leur pere  
 Tollain Excud.

Iosephi vestem illius fratres sanguine  
 caprino tingunt eamque patri Iacob ferunt  
 Gen. 37.









Gen. XXXVIII. 14-15.

יהודה נתן חתמו מסילו ומסחר לחסר.  
 Judah giveth his signet, bracelet, staff in pledge to Tamar.  
 Juda giebt seinen Ring, Schnur und Stab an Thamar.

JUDA DAT SIGILLVM, FASCIAM & ANNVLVM THAMARÆ.  
 Juda donne à Thamar son cachet, son attache & son anneau.  
 Juda geeft zynen zegelring, snijper en staf aan Thamar.

GEN. XXXVIII.  
Incestus Iuda cum Thamar.



I. 3. Mos. XXXVIII. 18.  
Iuda stehet seine Schürze die Thamar an  
dem Wege stehet, meinet es wäre ein Hüt-  
und versündiget sich mit ihr.



GENES. XXXVIII.  
Thamar apertis munerib; a poena liberatur.



I Buch Mos. XXXVIII. 24. 26.  
Juda wolte seine Schmeß Thamar um  
sünderwillen verheimlichen. hatte sie  
abermals vorgewiesenes Pfand los gesprochen.





**Josephs Keuschheit und der Potiphar Untreue.**

Wie sollt ich denn nun ein solch groß Uebel thun, und wider Gott sündigen?

1 Mos. Cap. 39, v. 9.







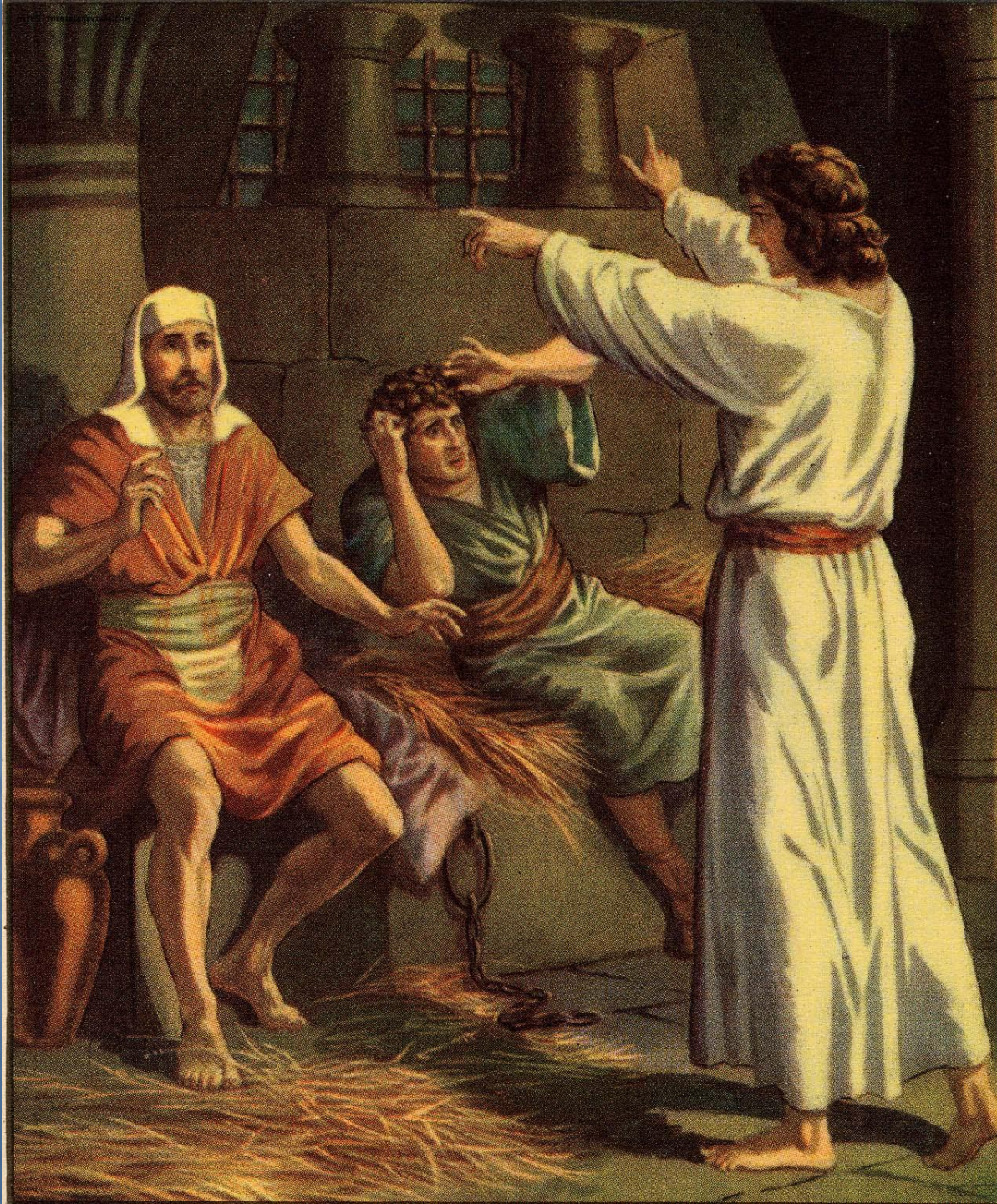


GEN. XXXIX.  
Ioseph traditur in carcerem.



I. Buch Mos. XXXIX. 20.  
Potiphar, des Ioseph Herr, liess ihn, im  
schuldiger weis, ins Gefangnis legen,  
da des Königs Gefangene innen lagen.







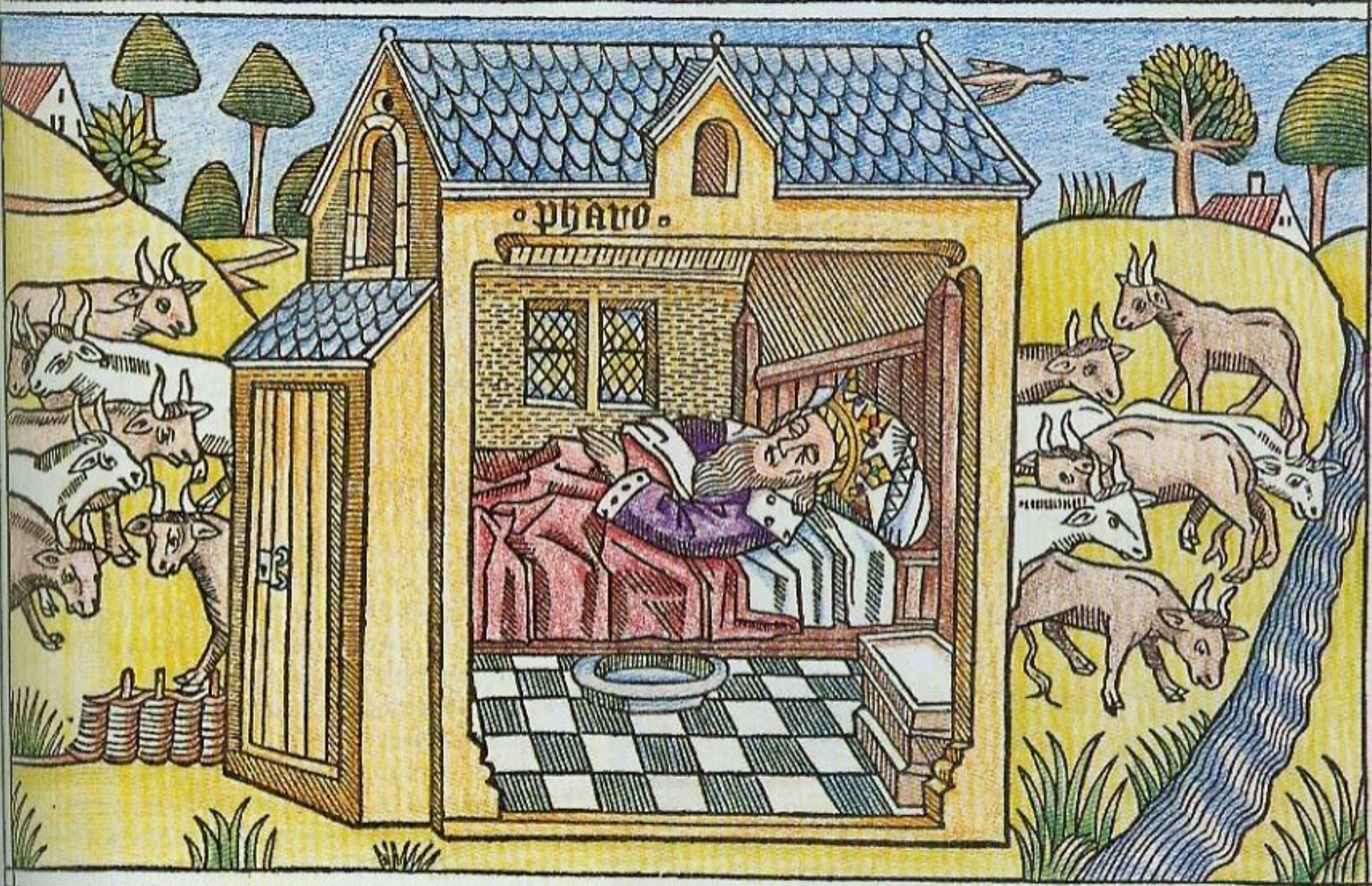


Joseph expliquant les songes de l'eschanson et du  
panetier de Pharaon pria l'eschanson de se resouvenir de luy, car il luy avoit regar-  
deé, et il luy avoit dit, que si tu es parvenu à la vieillesse, ton frere viendra te voir, et tu seras avec luy, car il t'aura promis.

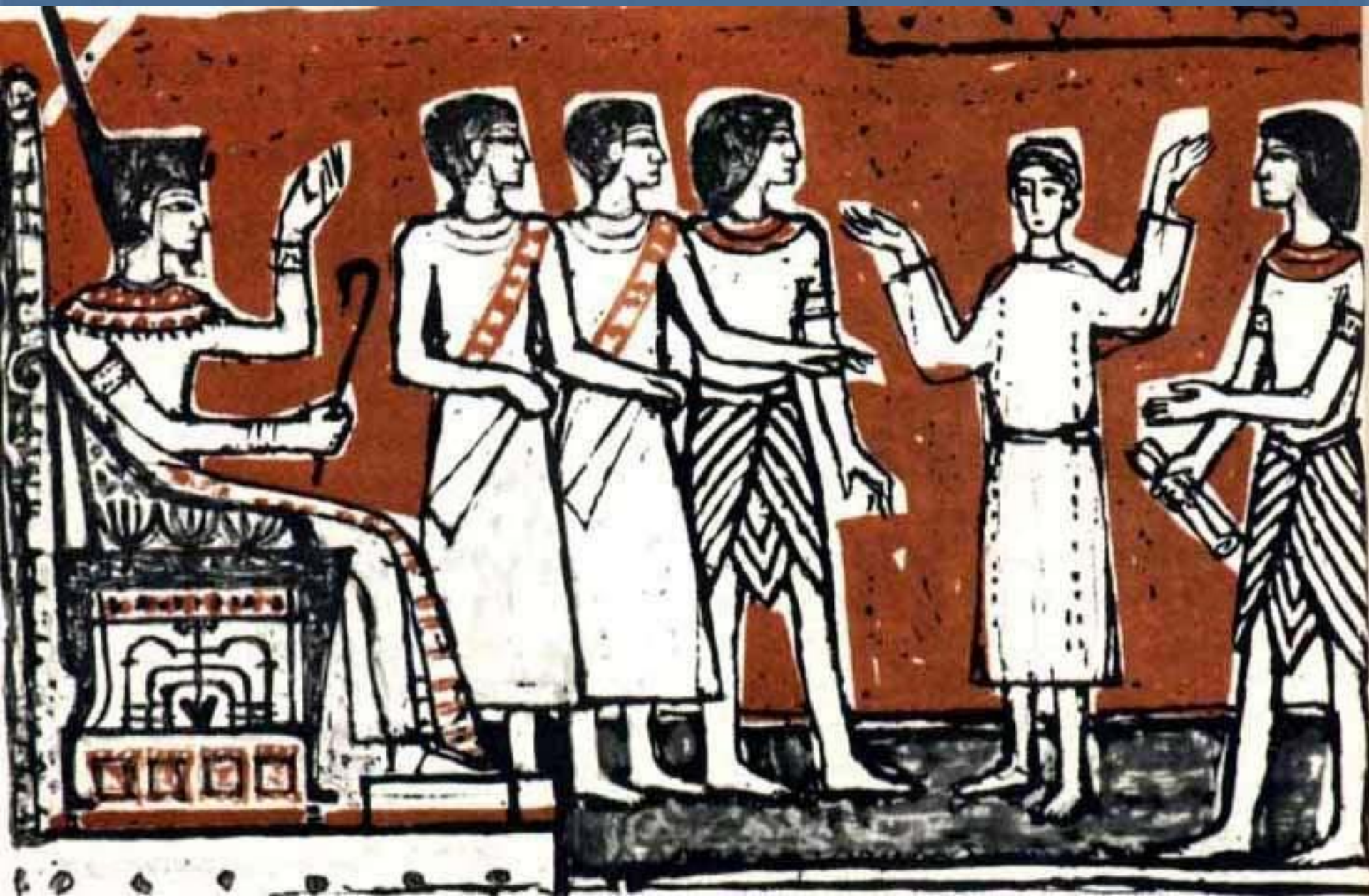
Tollain excud

Gen. 41

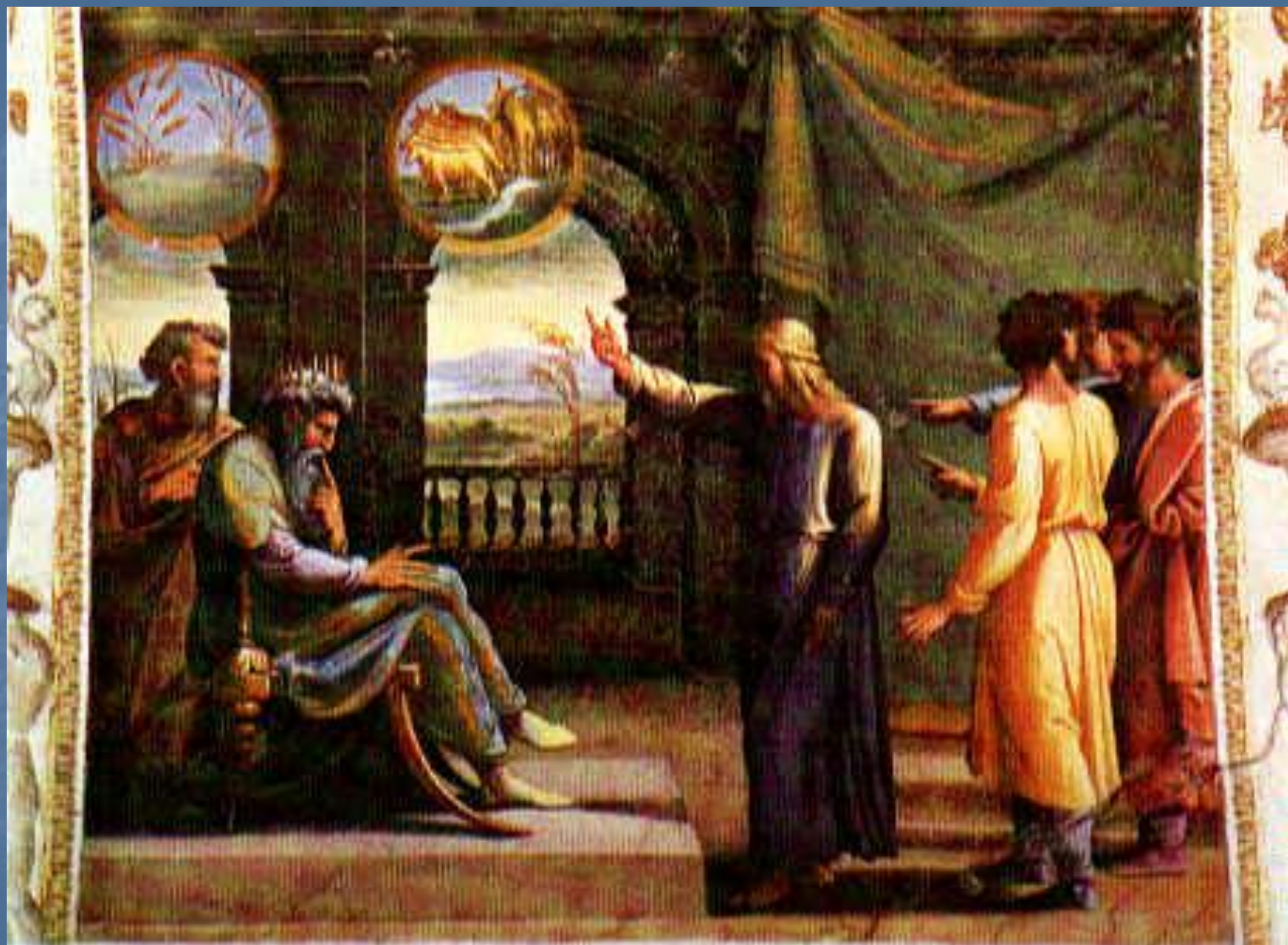




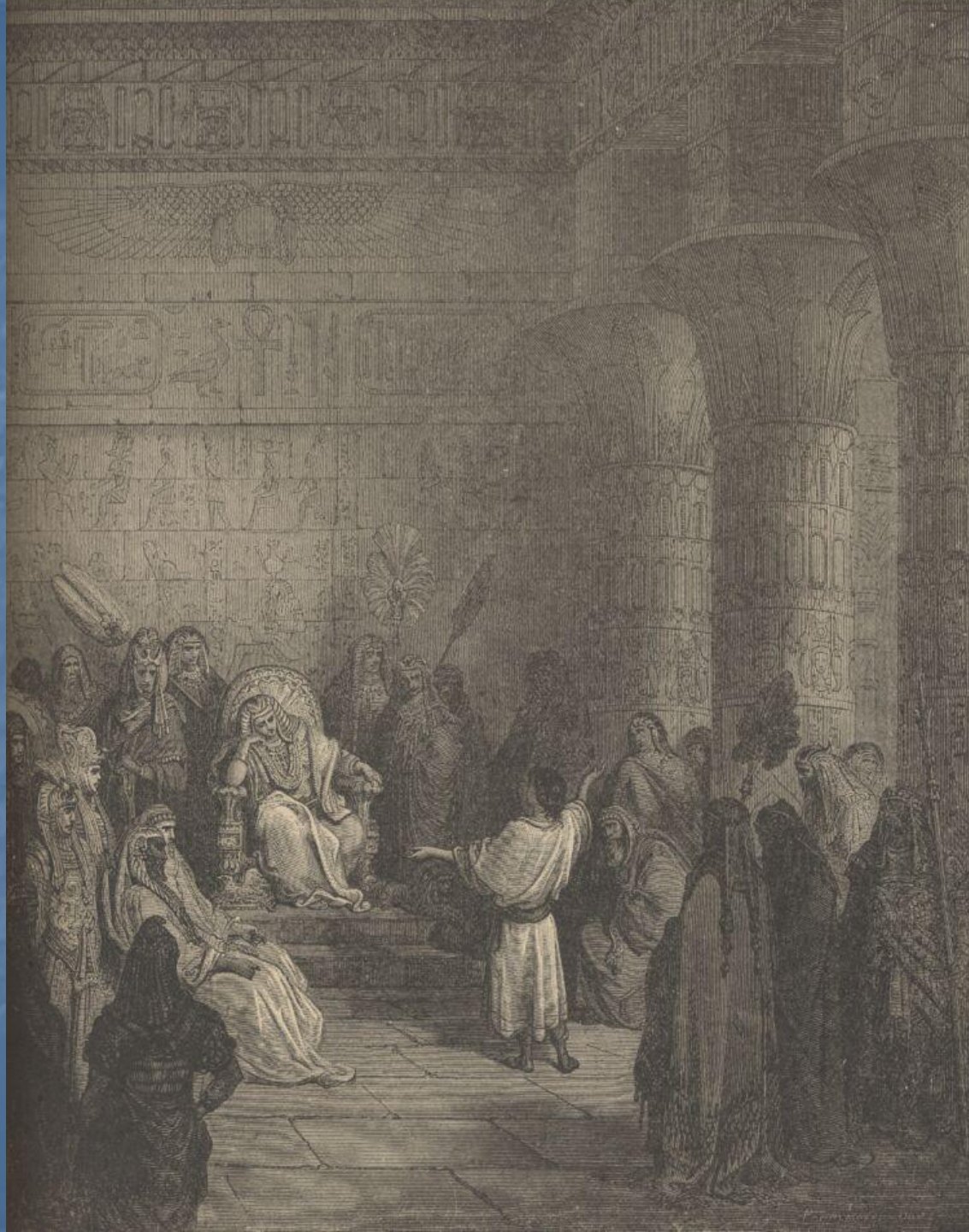
























*Ioseph faict amasser les bleds et autres grains dans  
toute legypte pour suruenir a la sterilité prochaine*

*Jollain Exaud.*

*Ioseph magnam vim frumenti in aegyptum coaceruat  
Vt sterilitati futurae Leuationem possit afferre*

*Gen. 41*



















coit la famine en toute la terre d'egypte.  
Dont onur ioseph toutes les grandes et  
vendi des blez aus egypciens. car famine  
apressoit. et toutes les regions venoient  
en egypte pour acheter viandes et pour a  
legier leur disette. **Cōment li frere ioseph  
vindrent en egypte senz leuiamyn.**













Gen. XLIV:12-14.  
 INVENTUR SCYTHUS JOSEPHI IN SACCO BENJAMINIS  
 On trouve le gobelet de Joseph dans le sac de Benjamin.  
 Josephs Becher findet sich in Benjamins Sack.  
 Josephs beker wordt gevonden in Benjamins zak.  
 Le Roy del.









### Die Wiedererkennung Josephs.

Und er weinete laut, daß es die Ägypter und das Gesinde Pharaos hörten, und sprach zu seinen Brüdern: ich bin Joseph, lebet mein Vater noch? Und seine Brüder konnten ihm nicht antworten, so erschrafen sie vor seinem Angesicht.

I Mose. Cap. 45. v. 2. 3.





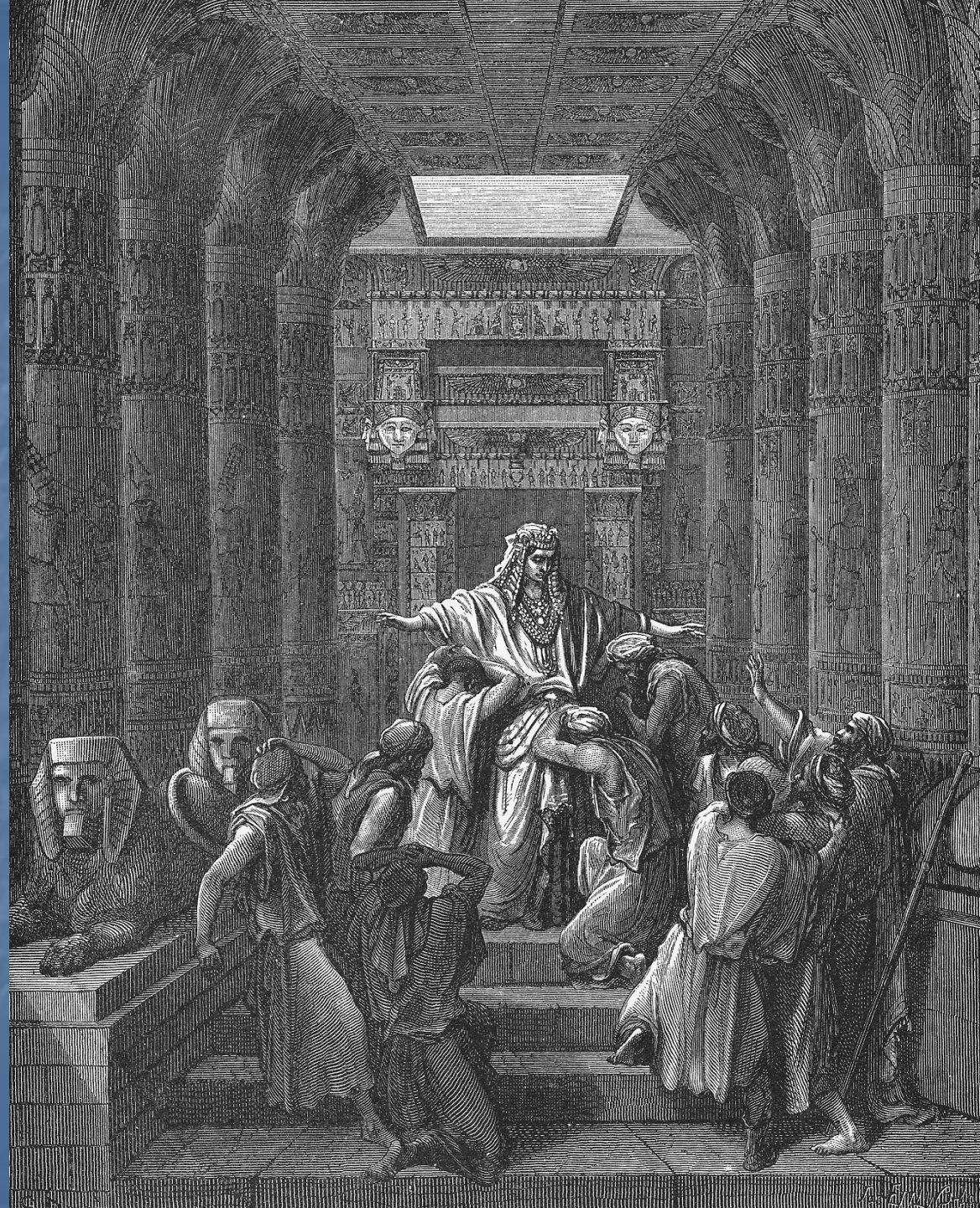


GEN XLIV.  
Iosephus fratres increpat



I Mos. XLIV. 17. etc.  
Ioseph fordert von seinen Brüdern  
wegen des entwendeten  
Röckchenshafft.







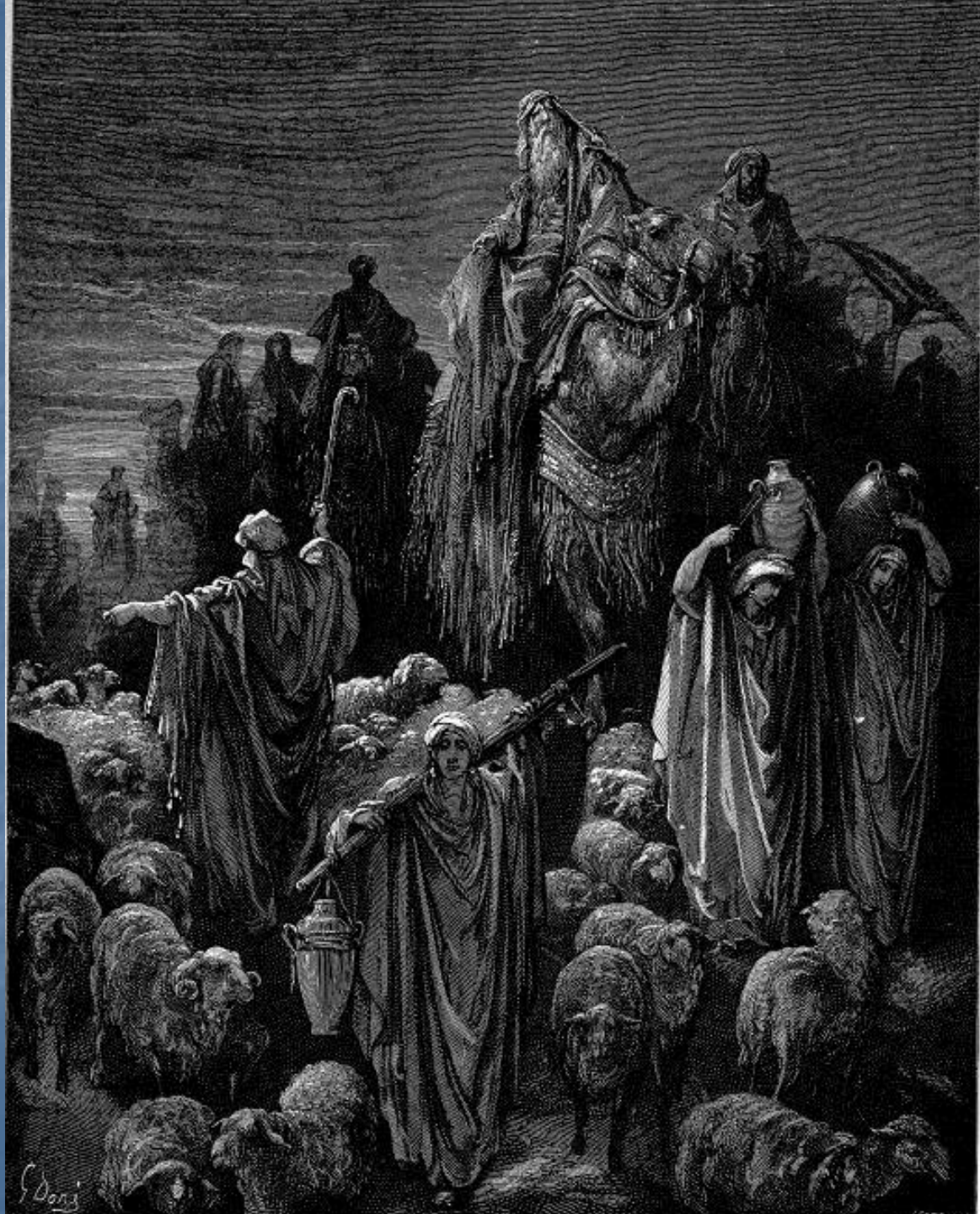






Gen XLV 21-23  
 יוסף נותן מתנות לאחיו. JOSEPHUS FRATRES MUNERIBUS DONAT.  
 Joseph giveth gifts to his brethren. Joseph fait des presents à ses freres.  
 Joseph giebt seinen Brüdern Geschenke. Jozef geeft zynen broederen geschenken.







Coment iacob ala en egipte selonc la bible.



Orben ala.

**LXXV**

**D**iabot tout quanq il auoit.  
En uant au pui du saumet  
la deuit a bestes et fist sacrefi  
ces au dieu ysaac son pere. et  
en celle nuit oy il dieu par vision qui la  
pela et dist. Jacob Jacob. Il respondi. ie sui  
ci. Il dist. Je sui li tressors dieu ton pere.  
Reiges mie moure. Va ton en egipte. car ie

















*Iacob est honorablement receu de son filz.  
Ioseph, et presente au Roy Pharaon*

*Gen. 47*

*Iacob oppipare excipitur a filio  
Ioseph et pharaonis ducitur*

*Iollan. excudit*

Materiale di pr  
Ferdinando Mazzei









GEN. XLVII  
Iacob adjurat filium de sepultura.



I. Buch Mos. XLVII. 31.  
Joseph leget seine Hand unter Jacobs Hüfte  
feindschweret Ihn, daß Er ihm wolle  
thun wie Er gesagt hat.





GEN. XLVIII.  
 Faciat tibi De. sicut Ephraim & sicut Māasse



I Buch Mose XLVIII. 20.  
 Israel sprach: Wer in Israel will je-  
 mand segnen, des sage: Gottes segne  
 dich wie Ephraim und Manasse.





