

The Bible Ark Bible Study Program

Genesis – Verses 16:7–16:24; Verses 17:1–17:7, The Birth of Ishmael

Let us ask God for His blessing on our study today.

Heavenly father, thank you for leading us and making it possible to reach this point on our Bible study. It has been a challenge to get through this great onset of comments by Dr. Scofield, and we have finally arrived at this last study in this surge of highly saturated material. We have learned so much in the last few weeks, and I know that today will be no different. Bless us Father that the Spirit of God would be our guide and teacher as we study your excellent Word today and, also, as we go onward with our day following our studies.

We pray in Jesus's name. Amen!

In our study today, we will be reading and discussing the remainder of Chapter 16, as well as the first 7 verses of Chapter 17. We will go through Dr. Scofield's comments on these verses, along with my own comments and review. Then I will read through these verses again a second time.

However, before we get started, let me explain about this study. I was not prepared to handle the material that we are going to be covering today. I did not think that we would encounter these topics for quite some time. I had no idea what we were in store for until I began to work on this study, after completing study number 29. I thought about skipping over these matters and simply reading through what the Scofield Bible has to say, and nothing more. However, the Holy Spirit convicted my heart and made it very clear to me that there is a definite purpose behind the timing of these matters. God does not want me to wait until later to discuss these things. He wants me to deal with it right here and now, and this is why I took so long for me to produce this particular Bible study program. So! Fasten your seatbelts! We are in for a ride today!

Genesis, Chapter 16, verses 7 through 16, Scofield's Comments (+Dale's comments)

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7 And the ^aangel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur.

^a Hebrews 1:4, *note*.

We have seen this note before, and, as I stated last time, we are not ready to get into this topic yet. The note that Dr. Scofield has on Hebrews 1:4 is one the biggest notes that I have seen in his Bible. It is so large that I doubt that we will be able to get through it all in a single study. When we do dive into this note, it will probably take two if not three studies to get through all of the material.

8 And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai.

9 And the ^aangel of the LORD said unto her, Return to thy mistress, and submit thyself under her hands.

10 And the ^aangel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude.

11 And the ^aangel of the LORD said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name ^bIshmael;

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11 (continued) because the LORD hath heard thy affliction.

^b i.e. *God shall hear.*

12 And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren.

13 And she called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me?

14 Wherefore the well was called ^aBeerlahairoi; behold, it is between Kadesh and Bered.

^a i.e. *The well of him that liveth and seeth me.* Genesis 24:62; Genesis 25:11.

For this name Beerlahairoi, the Brown-Driver-Briggs Lexicon states, "literally well of the living One that seeth me."

15 And Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael.

16 And Abram was fourscore and six years old, when Hagar bare Ishmael to Abram.

Genesis, Chapter 17, verses 1 through 7, Scofield's Comments (+Dale's)

The revelation of God as El Shaddai, Almighty God.

1 And when Abram was ninety years old and nine, the LORD ^bappeared to Abram, and said unto him, I am the ¹Almighty ^cGod; walk before me, and be thou ^dperfect.

^b *The theophanies.* Genesis 18:1. (Genesis 12:7; Revelation 1:10).

^c Deity (names of). Genesis 21:33. (Genesis 1:1; Malachi 3:18).

^d Or, *upright*, or *sincere*.

Before we get into this comment from Dr. Scofield, I have a matter that I would like to address. There are some of you that were with us back when we were in the beginning of Chapter 6 of Genesis that may recall that I gave a little bit of a sermon on the sanctity and the purity of God's design of fruitfulness, reproduction, and growth. I said that, "Only man creates and manufactures things that do not reproduce." Then I went on to say, "when all of these creations of God reproduce and grow according to God's plan, purpose, and design it is pure and virtuous and good and lovely and wholesome and decent and righteous."

If you did not hear me give that message from The Bible Ark Bible Study number 20, then you may not be prepared to hear the message from this comment that Dr. Scofield has given to us. I realize that it is a rather large investment in your time, but I would urge you to go back to study number 20 and listen to my message about this topic before you listen to what we are about to discuss as we go through this comment here on the first verse of Chapter 17. My little sermon is about two-thirds of the way through, but it pulls in material from earlier in the study and even from study number 19. Therefore, it is best if you listen the first two-thirds of study 20 before you listen to my comment. You will find my little sermon following the reading of verse 7 of the sixth Chapter of Genesis.

Some of you may be thinking that I am being a bit too overdramatic about this, but the reality is that I could never be overdramatic about this topic. This subject that we are about to discuss is a vital part of the most important gift that God has given to mankind, life. It is a topic that is pure, precious, and most honorable in God's eyes, yet it is a topic that mankind has corrupted more than just about anything else. We could never overemphasize the need to approach this topic with a pure heart. Therefore, let us do that now.

Heavenly Father, as we enter into this topic of discussion, bless us with a special filling of the Holy Spirit. Bless us Father that the Spirit would purge and cleanse our hearts and lead us in the righteousness of Jesus Christ our Savior. Bless us Father that we would hear your words with blood tipped ears and with a mind and a heart that is eager to understand what is beautiful and righteous in your eyes. Let the Holy Spirit be our shield and protect us from the influence of the corruption of the world and from that "old inward man" still present within us (until that day that our Lord Jesus returns). Let us see these things in purity and truth.

We pray in Jesus' name! Amen!

1 "Almighty God" (Hebrew, *El Shaddai*.)

(1) The etymological signification of Almighty God (*El Shaddai*) is both interesting and touching. God (*El*) signifies the "Strong One" (Genesis 1:1, *note*). The qualifying word *Shaddai* is formed from the Hebrew word "*shad*," the breast, invariably used in Scripture for a woman's breast; e.g. Genesis 49:25; Job 3:12; Psalm 22:9; Song of Solomon 1:13; Song of Solomon 4:5; Song of Solomon 7:3, 7, & 8; Song of Solomon 8:1, 8, & 10; Isaiah 28:9; Ezekiel 16:7. *Shaddai* therefore means primarily "the breasted." God is "*Shaddai*," because He is the Nourisher, the Strength-giver, and so, in a secondary sense, the Satisfier, who pours Himself into believing lives. As a fretful, unsatisfied babe is not only strengthened and nourished from the mother's breast, but also is quieted, rested, satisfied, so *El Shaddai* is that name of God which sets Him forth as the Strength-giver and Satisfier of His people. It is on every account to be regretted that "*Shaddai*" was translated "Almighty." The primary name *El* or *Elohim* sufficiently signifies almightiness. "All-sufficient" would far better express both the Hebrew meaning and the characteristic use of the name in Scripture.

(2) Almighty God (*El Shaddai*) not only enriches, but makes *fruitful*. This is nowhere better illustrated than in the first occurrence of the name (Genesis 17:1–8). To a man ninety-nine years of age, and "as good as dead" (Hebrews 11:12), He said: "I am the Almighty God [*El*

Shaddai] ... I will ... multiply thee exceedingly.” To the same purport is the use of the name in Genesis 28:3 & 4.

(3) As Giver of fruitfulness, Almighty God (*El Shaddai*) chastens His people. For the moral connection of chastening with fruit-bearing, see John 15:2; Hebrews 12:10; Ruth 1:20. Hence, Almighty is the characteristic name of God in Job, occurring thirty-one times in that book. The hand of *El Shaddai* falls upon Job, the best man of his time, not in *judgment*, but in purifying unto greater fruitfulness (Job 5:17–25). See, for other names of Deity: Genesis 1:1, *note* ; Genesis 2:4, *note*; Genesis 2:7; Genesis 14:8, *note*; Genesis 15:2, *note*; Genesis 21:33, *note*; 1st Samuel 1:3, *note*.

This first passage comes from the great prophesy that Jacob gave to his twelve sons just before he died.

“²²Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall: ²³The archers have sorely grieved him, and shot at him, and hated him: ²⁴But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel:) ²⁵Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb: ²⁶The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.” – Genesis 49:22–26

In this next passage we find Job speaking his complaint to his three friends who have come to visit him in his affliction. Job had lost practically everything in a single day, his wealth, his possessions, and all of his children had perished in a violent wind. Then Job was stricken with boils from the crown of his head to the soul of his foot. He even lost the respect of his wife. Here is his complain after his three friends had provoked him with their accusing and ill words of condemnation of him in his forsaken state.

“¹After this opened Job his mouth, and cursed his day. ²And Job spake, and said, ³Let the day perish wherein I was born, and the night in which it was said, There is a man child conceived. ⁴Let that day be darkness; let not God regard it from above, neither let the light shine upon it. ⁵Let darkness and the shadow of death stain it; let a cloud dwell upon it; let the blackness of the day terrify it. ⁶As for that night, let darkness seize upon it; let it not be joined unto the days of the year, let it not come into the number of the months. ⁷Lo, let that night be solitary, let no joyful voice come therein. ⁸Let them curse it that curse the day, who are ready to raise up their mourning. ⁹Let the stars of the twilight thereof be dark; let it look for light, but have none; neither let it see the dawning of the day: ¹⁰Because it shut not up the doors of my mother's womb, nor hid sorrow from mine eyes. ¹¹Why died I not from the womb? why did I not give up the ghost when I came out of the belly? ¹²Why did the knees prevent me? or why the breasts that I should suck? ¹³For now should I have lain still and been quiet, I should have slept: then had I been at rest,” – Job 3:12

This next passage is from that great and prophetic messianic psalm, Psalm 22. It foretells of the Experience that Jesus had while hanging on the cross, in greater detail than any other writings in scripture.

"⁶But I am a worm, and no man; a reproach of men, and despised of the people. ⁷All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, ⁸He trusted on the LORD that he would deliver him: let him deliver him, seeing he delighted in him. ⁹But thou art he that took me out of the womb: thou didst make me hope when I was upon my mother's breasts. ¹⁰I was cast upon thee from the womb: thou art my God from my mother's belly. ¹¹Be not far from me; for trouble is near; for there is none to help. ¹²Many bulls have compassed me: strong bulls of Bashan have beset me round."
– Psalm 22:9

The Song of Solomon speaks of Jesus Christ and His bride, the Church, and the great love that they have for each other. The book is intensely passionate and poetic. The heat of their desires for each other is expressed without reservation. This is a book that must be read with a pure heart. In this first passage, the Shulamite (Solomon's bride) is speaking of Solomon and how she regards his presence to be so completely enchanting and gratifying.

"¹²While the king sitteth at his table, my spikenard sendeth forth the smell thereof. ¹³A bundle of myrrh is my wellbeloved unto me; he shall lie all night betwixt my breasts. ¹⁴My beloved is unto me as a cluster of camphire in the vineyards of Engedi."
– Song of Solomon 1:13

This is how the true church thinks of Jesus Christ. As one comes to know, to appreciate, and to love Jesus, the aroma and the character of His person eclipses that of any other. His presence, his countenance, his manner of address, his words, and his display of mercy, love, and affection is altogether lovely. It is stronger and more beautiful than any muskroot, ointment, or fragrance than we will ever encounter. To be near unto Him is more than a desire. It is our every desire. It is our need. What does a woman feel when she holds someone that she loves "betwixt" her breasts? She cares deeply for that individual. Whether she is capable of it or not, she has a great yearning to nurture that person. This may perhaps be the most significant reason why we typically regard it to be more beautiful when a mother holds a child than when a man holds a child.

In this next passage from Chapter 4, Solomon is speaking to the Shulamite.

"¹Behold, thou art fair, my love; behold, thou art fair; thou hast doves' eyes within thy locks: thy hair is as a flock of goats, that appear from mount Gilead. ²Thy teeth are like a flock of sheep that are even shorn, which came up from the washing; whereof every one bear twins, and none is barren among them. ³Thy lips are like a thread of scarlet, and thy speech is comely: thy temples are like a piece of a pomegranate within thy locks. ⁴Thy neck is like the tower of David builded for an armoury, whereon there hang a thousand bucklers, all shields of mighty men. ⁵Thy two breasts are like two young roes that are twins, which feed among the lilies. ⁶Until the day break, and the shadows flee away, I

will get me to the mountain of myrrh, and to the hill of frankincense. ⁷Thou art all fair, my love; there is no spot in thee.” – Song of Solomon 4:1–7

The eyes of the bride are pure and single. There is no guile within them. They behold Jesus with all reverence and adoration. There is no deception nor is there any wantonness. Her lips have been purged of all pretense. Her conversation is sincere and gracious. Her countenance, her locks, her hair, her temples, her neck, they are all glorious and resolute in the strength of her Lord Jesus, her espoused. The fashion of her breasts speak of her fertility and her endowment to nourish and sustain that which she bears. (Remember that the Church is to partake with Christ in the rule of creation after He establishes His kingdom.) There is not spot in her, because Christ created and shaped her so. She reveals His righteousness and perfection in her splendor and beauty, and she is the object of His affection and infinite love.

This next passage reiterates much the same with a different emphasis.

“¹How beautiful are thy feet with shoes, O prince's daughter! the joints of thy thighs are like jewels, the work of the hands of a cunning workman. ²Thy navel is like a round goblet, which wanteth not liquor: thy belly is like an heap of wheat set about with lilies. ³Thy two breasts are like two young roes that are twins. ⁴Thy neck is as a tower of ivory; thine eyes like the fishpools in Heshbon, by the gate of Bathrabbim: thy nose is as the tower of Lebanon which looketh toward Damascus. ⁵Thine head upon thee is like Carmel, and the hair of thine head like purple; the king is held in the galleries. ⁶How fair and how pleasant art thou, O love, for delights! ⁷This thy stature is like to a palm tree, and thy breasts to clusters of grapes.” – Song of Solomon 7:1–8

I wish that we could spend more time looking at this passage. It is packed full of meaning. Let me give you a few notions to consider. Her feet here speak of her works, her walk in the righteousness of Christ. For my second point I would like to give you my translation for the remainder of verse one and the first part of verse two. Note that I am going to use the word “must” instead of the word “wine.” When we read the word wine in the Bible, it is almost always referring to what vintners call “must.”

(Must is grape juice that is newly pressed from the grape, or it is the juice that is in the process of fermentation. Hence, the alcohol content is usually quite low. When the Bible speaks of what we call wine in our day and age, it usually is evident by the context of the passage or it will use the term “strong wine.”)

Here is my translation: “How beautiful are thy feet with shoes, O prince's daughter! the curve of thy thighs are like unto ornaments of gold, the work of the hands of a cunning workman. The paunch of thy navel is like a round goblet, which is full of spiced must: thy abdomen is like an heap of wheat set about with lilies.”

This passage is describing a woman that looks like a woman, not a slender Sports Illustrated cover model. In verse seven it states that her stature is like to a palm tree, but that is probably not like the groomed palm trees that we see in California today. Palm trees grew naturally in that land, and they did not have

armies of gardeners going around and grooming them. I judge that he is referring to the palm tree in order to emphasize that she is framed in strength and majesty, not to emphasize that she is slender. Again, everything in this passage underscores her strength as a true woman, with grace, honor, and fertility. Notice how in this passage her breasts are as twins, which speaks of fruitfulness.

Just as with the passage from Chapter 4, all of these lovely virtues that make her so fair and so pleasant are beauties that were given to her by Jesus. She reflects the beauty of Jesus in all of her radiance. She is so entirely stunning to him that in Chapter 4 verses 9 & 10, he states, *"Thou hast ravished my heart, my sister, my spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck. How fair is thy love, my sister, my spouse! how much better is thy love than wine! and the smell of thine ointments than all spices!"*

This is Jesus speaking of His Church! ... speaking of His bride! Think about that! ... How greatly he loves and adores those that put their trust in Him!

I am going to skip over the verses from Chapter 8, we just do not have the time to adequately deal with these verses.

Similarly with this verse from Isaiah, the story behind this verse is far too much to tell. Thus, I will simply read the verse.

"Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts." – Isaiah 28:9

Just as with the verse from Isaiah, the narrative behind this verse from Ezekiel is no short tale. Because of time involved, I hesitate to go down this rabbit hole, but the Holy Spirit has brought us to this place for a reason. Therefore, I must address this matter, and though it be an investment of time, you will see why the Spirit wants us to take such a close look at this.

Back when we were studying in the middle verses of Chapter 1 of Genesis, you may recall that I read an excerpt from a letter that I wrote to my dear friend Bee. (My apologies Bee for speaking of you in the third person. I trust that you understand that I stated it that way for those that are here studying the Bible with you and I.) Anyway, I am now going to read to you another excerpt from that same letter that I wrote to you. Of course, this excerpt deals specifically with this passage of scripture from Ezekiel.

Holy Worship and Holy Living are Intertwined

One of the most prominent subjects of the Bible is the worship of God. The topic runs all through the entire Bible, and it occupies a prominent place in the scriptures. Another topic that occupies a sizable portion of the scriptures is how man has failed to worship God according to His will. These are two topics that are all important for us to be able to understand the subject that we are speaking about in this letter; because, the subjects are intertwined. They are very closely related to each other. However, the topics of worship and man's

failure to exalt God are two incredibly vast topics that are both established throughout hundreds of pages of scripture. Thus, it is simply not possible to adequately address these topics by laying down a selection of references to certain verses of the Bible. The most that I can do is to try to summarize these two matters the best that I can.

From the very beginning of the Bible, God set the expectation that His people are to be pure in their worship of God, and He made it clear that the only way that it would be possible to do so was to live a wholesome and righteous life. We get our first example of that in the fourth chapter of Genesis, with the offerings to God from Cain and Able. All throughout Genesis these things become gradually more developed. Then in the book of Exodus, God gives His people a set of decidedly specific instructions for pure living and worship. Moreover, God gives the children of Israel a collection of exceptionally detailed instructions for the tabernacle, instructions for all the items used in the worship services within the tabernacle, and the protocols for each of the offerings. Each and every one of these instructions, each component of the tabernacle, each implement used in the services, and each offering exemplifies the infinite purity and holiness of God and of the perfection of our Lord and Savior Jesus Christ. The tabernacle in its construction and in its use in the offerings of worship sets forth the beauty and the splendor of our Lord Jesus Christ.

Without having any understanding of how all of these things that pertain to the tabernacle speak of Jesus, it is a real challenge for most people to read and study through all five books of the Pentateuch. After an individual becomes familiar with the significance of the tabernacle and all the offerings and how they speak of Jesus, then the entire Pentateuch becomes a whole lot more interesting to read. In fact, many Bible expositors believe that the book of Leviticus is perhaps the most important book of the Bible for this very reason. The Bible sets forth in voluminous and varied ways the purity and holiness of God, and it repeats these concepts over and over, time and again with a great many different examples and descriptions of the attributes of His holiness. Therefore, when His people rebel His commandments and go after other gods and covet other things in life, God will often refer to their behavior as harlotry. He will say that they have committed spiritual fornication or many other like sayings.

Hence, God sets a precedent with the many parallels that He ascribes to the marriage relationship. God not only wants us to be holy and pure in our worship of Him, but He wants us to care for our marriage and to regard our spouse with the same purity and devotion.

There is a similar pattern that we find repeated in the Bible many times with the nation Israel. In the midst of their exodus from Egypt, Israel was given a precise prescription for how to approach and worship God in a holy and pure

manner. The prescription also included many instructions on how to live a pure and holy life, and the Israelites willingly agreed to this arrangement. They stated emphatically that they would keep the commandments of God, but they did not, of course. Therefore, God would bring upon them a level of judgement, and eventually they would repent of their transgressions and they would make an effort to live according to God's will. Then the cycle would start over again. They would stop obeying; God would judge them; and after some time, they would repent and cry to God again. This cycle is repeated so frequently in the Old Testament, that it becomes nearly impossible to pinpoint certain events into certain judgements or into certain revivals. Therefore, there is no shortage of examples to look at. However, in every case they always defiled and corrupted their worship of God, and at the same time they would, also, pollute their own lives.

This is what happens to all of us. Whenever, we move away from God and whenever we leave God out of some aspect of our lives, we open ourselves up for corruption and defilement. It is impossible to live a holy life without God. It does not matter how much ritual that a church service may have or how impressive and beautiful the church building is, if we ourselves are not right with God then our praise and worship of God is nothing but filth and iniquity. It cannot be used by God, and God will not tolerate it. Likewise, when we leave God out of our marriage, then our marriage will either falter, become empty, or become a prison (for one if not both individuals). It will affect our jobs; it will affect our bodies; and will affect our families. This does not mean that it will happen right away, or even in a couple of years. However, God is not slack in judgement, as men count slackness. For a thousand years with man is as one day with the Lord, and one day with the Lord as a thousand years with man. He will judge.

Therefore, when we read these accounts in the Old Testament of how God's people are defiling themselves, you can count on the fact that they are also defiling their worship of God. The two are intertwined; they go hand and hand.

There are few passages in the Bible where this connection is more evident and vivid than it is in Ezekiel chapter 16. This is a long chapter, yet it is bursting with meaning in practically every verse. I cannot see how it would be practical to cover the entire chapter here in this letter; although, there would certainly be value in doing so. I am not really sure how to tackle it, so I am just going to jump in and let the Spirit guide me along the way.

¹Again the word of the LORD came unto me, saying,

²Son of man, cause Jerusalem to know her abominations,

³And say, Thus saith the Lord GOD unto Jerusalem; Thy birth and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother an Hittite.

⁴And as for thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water to supple thee; thou wast not salted at all, nor swaddled at all.

⁵None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the lothing of thy person, in the day that thou wast born.

⁶And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live; yea, I said unto thee when thou wast in thy blood, Live.

⁷I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments: thy breasts are fashioned, and thine hair is grown, whereas thou wast naked and bare.

⁸Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I swore unto thee, and entered into a covenant with thee, saith the Lord GOD, and thou becamest mine.

⁹Then washed I thee with water; yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil.” – Ezekiel 16:1-9

The Canaanites, the Amorites, and the Hittites were all the nations of people that God judged and drove out of the land when He brought the Israelites up from Egypt. During the campaigns where God led Israel in warfare against these people, He was emphatic with the Israelites that when they conquered one of these cities, they were to utterly destroy the entire city, all of the city's inhabitants, and all the livestock. The reason that God gave to them this approach is that God deemed these people to be entirely corrupt and defiled to the core. He did not want there to be any opportunity for the children of Israel to become corrupted by anything or any person that was left undestroyed. Thus, for God to say that His jewel city of Jerusalem was born of these three nations is an extraordinary statement of condemnation by itself.

Yet by the same token, it is a great show of love that He would cleanse and purify the city as He did. Notice all that He did to rescue and revive the city, as well as how He likens the city to a baby that He raises up to become an icon of beauty and splendor. They were stained with their own blood. There was many years of internal strife and infighting, as described in the book of the Judges. Then God put David on the throne; He washed them with the Word of God; and He set Jerusalem up as a great city. As a result, it became wealthy, prosperous, and influential, so that in King Solomon's day it was known throughout the world for its beauty and excellence. God purified this city, and the world took notice.

Here I want to show you something very important to see and to understand. God describes this city as a beautiful women that is arrayed in

exquisite apparel and jewels. In verse 7 we read the statement of “thou art come to excellent ornaments.” A better word for the word “ornaments” would be “adorning.” When we read it that way, it widens it out. It is not talking about jewelry and accessories, it is talking about anything that a body can adorn: clothing, jewelry, a joyful countenance, a loving spirit, or even parts of the body itself. Just as the verse speaks of in the two statements immediately after that, “thy breasts are fashioned, and thine hair is grown,” God continues to speak of this body in the next two verses. It is not until verse 10 that He starts to speak of the clothing and accessories. Therefore, in the last statement of verse 7 where He says, “whereas thou wast naked and bare,” what He is saying is that your body was undeveloped, you were unattractive, and you were not a woman. In comparison to any other naked body Jerusalem’s naked body was bare! That is what He is saying here. Furthermore, this is not the only place in the Bible where God uses this kind of analogy or makes these kinds of statements, so please do not think that I am stretching the meaning with this passage. But hold onto that thought for a bit longer, and I will explain what God is getting to ... what He is trying to tell us.

Ezekiel ch. 16 continued:

“¹⁰I clothed thee also with brodered work, and shod thee with badgers' skin, and I girded thee about with fine linen, and I covered thee with silk.

¹¹I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck.

¹²And I put a jewel on thy forehead, and earrings in thine ears, and a beautiful crown upon thine head.

¹³Thus wast thou decked with gold and silver; and thy raiment was of fine linen, and silk, and brodered work; thou didst eat fine flour, and honey, and oil: and thou wast exceeding beautiful, and thou didst prosper into a kingdom.

¹⁴And thy renown went forth among the heathen for thy beauty: for it was perfect through my comeliness, which I had put upon thee, saith the Lord GOD.” – Ezekiel 16:10-14

Look at what God is focusing on here in these statements: brodered work, badgers' skins, fine linen, silk, ornaments (adornments), bracelets, necklaces, jewels (tiara?), earrings, crowns!!, gold, silver, etc.. God made her to be exceedingly beautiful! Are these not the same kinds of things that He said that they were adorning when they had become as a harlot, as we read earlier from **Isaiah 3:16-24**?? Why, Yes! They certainly seem to be! What then is the distinction? How could they be insinuated as good here, but be marked as bad in the verses from Isaiah?

In reality, if we look at these things more closely, we can see that there is a difference. In **Isaiah 3:16-24**, the very first thing that God points out are the tinkling ornaments. Then He speaks of the head and hair ornaments (the cauls

... the head pieces, the fascinators, tiaras, hairbands, floral clips, etc.). This is followed by other ornaments (the brooches [shaped like the moon], the chains, bracelets, wraps, scarfs, bonnets, ornaments of the legs, headbands, earrings, rings, nose jewels, cloaks or shawls, kerchiefs, handbags, hoods, and vails). There is only one mention of anything that is not obviously an accessory: the fine linen. However, it does not specify what the fine linen is for. Here in Ezekiel, the first thing that God mentions is broidered work, badgers' skins, fine linen, and silk. The emphasis is on clothing, not on accessories. Moreover, it is clear that the items mentioned in Ezekiel are finer, costlier, and more delicate. They are things that contributed towards making Jerusalem "exceedingly beautiful." In Isaiah the emphasis was on the fact that the items made the harlot more enticing. It is kind of like the difference between a beautifully crafted diamond choker and a hoard of shiny costume jewelry.

Regardless, the primary difference, just as I stated earlier, is the motivation and the intention. The harlot is accentuating the flesh of her legs with the ornaments, and the elegant woman is wearing a gown of broidered work and a coat of badgers' skins. Ezekiel will tell us the same thing here, starting in verse 15. He will tell us how she turned from God to the idols of those nations that she was committing spiritual fornication with, and when she does, she takes all the beautiful things that God gave her and misappropriates them for the wrong reasons.

Before we go any further and get into the ugly stuff, let me point out again how great the love of God is. God took the city of Jerusalem (as He describe as in a very unflattering way as being born of the Canaanites, the Amorites, and the Hittites) and He completely transformed it (that is the people of Jerusalem) into the Jewel of the world and into a city that even God could say "was perfect through my comeliness." The reason why the city and the people of Jerusalem were so extraordinary was because they had drawn close to God and they were living lives according to God's will. Because of that, God was able to bless them and make them into a beautiful city. How great is God's love?! He took a filthy disgusting city and completely transformed it, and He did it with the understanding that they would eventually turn their backs on Him. He knew that they would defile themselves again and that they would rebel, yet He loved them anyway! He gave them everything! With great patience He nurtured them, He washed them, He taught them, He protected them, and He loved them and cared for them in the most tender and faithful way imaginable! Our God is so incredible!

Ezekiel ch. 16 continued:

"¹⁵But thou didst trust in thine own beauty, and playedst the harlot because of thy renown, and pouredst out thy fornications on every one that passed by; his it was.

¹⁶And of thy garments thou didst take, and deckedst thy high places with divers colours, and playedst the harlot thereupon: the like things shall not come, neither shall it be so.

¹⁷Thou hast also taken thy fair jewels of my gold and of my silver, which I had given thee, and madest to thyself images of men, and didst commit whoredom with them,

¹⁸And tookest thy brodered garments, and coveredst them: and thou hast set mine oil and mine incense before them.” – Ezekiel 16:15-18

Here where it says that she “coveredst them,” it means one of two things based on my study and research. She is either hiding these brodered garments away and covering them so they cannot be seen, or she is removing her brodered garments and covering those that she was committing harlotry with. Either way you look at it, it is an unsavory picture.

Ezekiel ch. 16 continued:

¹⁹My meat also which I gave thee, fine flour, and oil, and honey, wherewith I fed thee, thou hast even set it before them for a sweet savour: and thus it was, saith the Lord GOD.

²⁰Moreover thou hast taken thy sons and thy daughters, whom thou hast borne unto me, and these hast thou sacrificed unto them to be devoured. Is this of thy whoredoms a small matter,

²¹That thou hast slain my children, and delivered them to cause them to pass through the fire for them?

²²And in all thine abominations and thy whoredoms thou hast not remembered the days of thy youth, when thou wast naked and bare, and wast polluted in thy blood.

²³And it came to pass after all thy wickedness, (woe, woe unto thee! saith the Lord GOD;)

²⁴That thou hast also built unto thee an eminent place, and hast made thee an high place in every street.

²⁵Thou hast built thy high place at every head of the way, and hast made thy beauty to be abhorred, and hast opened thy feet to every one that passed by, and multiplied thy whoredoms.” – Ezekiel 16:19-25

These high places are where they would practice their idolatry and worship of other gods.

Ezekiel ch. 16 continued:

²⁶Thou hast also committed fornication with the Egyptians thy neighbours, great of flesh; and hast increased thy whoredoms, to provoke me to anger.

²⁷Behold, therefore I have stretched out my hand over thee, and have diminished thine ordinary food, and delivered thee unto the will of them

that hate thee, the daughters of the Philistines, which are ashamed of thy lewd way.

²⁸Thou hast played the whore also with the Assyrians, because thou wast unsatiable; yea, thou hast played the harlot with them, and yet couldst not be satisfied.

²⁹Thou hast moreover multiplied thy fornication in the land of Canaan unto Chaldea; and yet thou wast not satisfied herewith.

³⁰How weak is thine heart, saith the Lord GOD, seeing thou doest all these things, the work of an imperious whorish woman;

³¹In that thou buildest thine eminent place in the head of every way, and makest thine high place in every street; and hast not been as an harlot, in that thou scornest hire;

³²But as a wife that committeth adultery, which taketh strangers instead of her husband!

³³They give gifts to all whores: but thou givest thy gifts to all thy lovers, and hirest them, that they may come unto thee on every side for thy whoredom.

³⁴And the contrary is in thee from other women in thy whoredoms, whereas none followeth thee to commit whoredoms: and in that thou givest a reward, and no reward is given unto thee, therefore thou art contrary.

³⁵Wherefore, O harlot, hear the word of the LORD:

³⁶Thus saith the Lord GOD; Because thy filthiness was poured out, and thy nakedness discovered through thy whoredoms with thy lovers, and with all the idols of thy abominations, and by the blood of thy children, which thou didst give unto them;

³⁷Behold, therefore I will gather all thy lovers, with whom thou hast taken pleasure, and all them that thou hast loved, with all them that thou hast hated; I will even gather them round about against thee, and will discover thy nakedness unto them, that they may see all thy nakedness.” – Ezekiel 16:26-37

Again, it is important to understand the inferences that God is making here, as well as the implications from those inferences. He is characterizing the behavior of the city and comparing it to the kind of woman that we would refer to as a “total slut.” In the beginning she is attractive enough to entice several lovers, but she is not satisfied with that experience. Thus, she goes after more lovers. Eventually, it becomes apparent that she is a slut, so then she must buy her lovers by whatever means she can devise. In the end, all her ex-lovers that have any semblance of integrity will no longer give her the time the day, and the other ones find her to be disgusting and proceed to abuse or brutalize her.

The inferences are frightening! God is telling us that He raised up and cultured Jerusalem to be like a beautiful woman that was revered, like a queen

that is known for her grace, her humanity, and her compassion. Then this woman becomes the worst of sluts imaginable! It is a picture that cannot be painted by using a man as the subject. Even though a queen known for her grace and compassion may not actually be a pure person, generally speaking the world thinks of them as pure. Likewise, there are few characters in life that are regarded to be any lower than a slut that has reached her end. It is an astounding contrast.

God is likening the city to a distinct individual, and it is the same person throughout the whole transformation. She goes from a naked bloody baby to a shining example of purity and virtue to utter wretchedness and corruption. Therefore, when you really think about it, the body of this individual is not a basis for any part of the change, the affect, or even the state. Even the mind is not necessarily the cause. It is not like the brain of the individual was swapped out with a corrupt one. It is the heart that is the problem. That is what God is trying to show us here. The heart is desperately wicked, and without God we cannot be pure. Without God, we can only do wickedness. We can be trained to do good things, but eventually ... in the long run, we will revert to the wicked.

Ezekiel ch. 16 continued:

³⁸And I will judge thee, as women that break wedlock and shed blood are judged; and I will give thee blood in fury and jealousy.

³⁹And I will also give thee into their hand, and they shall throw down thine eminent place, and shall break down thy high places: they shall strip thee also of thy clothes, and shall take thy fair jewels, and leave thee naked and bare.

⁴⁰They shall also bring up a company against thee, and they shall stone thee with stones, and thrust thee through with their swords.

⁴¹And they shall burn thine houses with fire, and execute judgments upon thee in the sight of many women: and I will cause thee to cease from playing the harlot, and thou also shalt give no hire any more.

⁴²So will I make my fury toward thee to rest, and my jealousy shall depart from thee, and I will be quiet, and will be no more angry.

...

⁴⁸As I live, saith the Lord GOD, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters.

⁴⁹Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy.

⁵⁰And they were haughty, and committed abomination before me: therefore I took them away as I saw good.

...

⁵⁶For thy sister Sodom was not mentioned by thy mouth in the day of thy pride,

⁵⁷*Before thy wickedness was discovered, ...*

⁵⁸*Thou hast borne thy lewdness and thine abominations, saith the LORD.*

⁵⁹*For thus saith the Lord GOD; I will even deal with thee as thou hast done, which hast despised the oath in breaking the covenant."*

– Ezekiel 16:38-42, 48-50, & 56-59

When we truly consider all that Ezekiel Chapter 16 tell us, it is hard to believe. It does not seem possible that such a city and a people could undergo the exceedingly dramatic changes that are described in this chapter. Yet the things that we see in this chapter are not so different than what we see here in America today. In less time than it took for Jerusalem to go through all these changes, we have seen the great nation of the United States travel down that same road, and there are many nations in the Western world that have suffered a similar fate.

How can God love us with such great love? Look at how He has blessed the United States, Canada, England, Germany, and many other nations that could once be considered as nations of faith, filled with God fearing citizens, and every single one of these nations have essentially turned their backs on God. God knew that this would all happen. He knew that Israel would go into apostasy. He knew that Jerusalem would become a harlot. He knew that the United States would turn its back on Him. Yet He has blessed us regardless.

He has blessed us with great blessings. Even now, what nation is like the United States in its lingering greatness? Perhaps it is not long to last, but it is still a nation blessed of God in all of its posterity. We treat Him like He is the enemy, and yet He continues to love us. How great is His mercy?! How mighty is His will, His patience, and His power to nurture a rebellious and avaricious princess?! Why would He continue to do so? What other explanation is there than His great love for us?

Now that we have looked at all these passages, let me read the first clause of Scofield's comment to you again.

1 "Almighty God" (Hebrew, *El Shaddai*.)

(1) The etymological signification of Almighty God (*El Shaddai*) is both interesting and touching. God (*El*) signifies the "Strong One." The qualifying word *Shaddai* is formed from the Hebrew word "*shad*," the breast, invariably used in Scripture for a woman's breast. *Shaddai* therefore means primarily "the breasted." God is "*Shaddai*," because He is the Nourisher, the Strength-giver, and so, in a secondary sense, the Satisfier, who pours Himself into believing lives. As a fretful, unsatisfied babe is not only strengthened and nourished from the mother's breast, but also is quieted, rested, satisfied, so *El Shaddai* is that name of God which sets Him forth as the Strength-giver and Satisfier of His people. It is on every account to be regretted that "*Shaddai*" was translated "Almighty." The primary name *El* or *Elohim* sufficiently signifies almightiness. "All-sufficient" would far better express both the Hebrew meaning and the characteristic use of the name in Scripture.

In the second clause of Scofield's comment he has three references. The first reference is for the passage of scripture that we are studying right now, Genesis 17:1-8, and just as he states in his comment, this passage is a very good illustration of how God enriches and how He makes us fruitful.

The second reference for this clause is from Hebrews.

"⁸By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. ⁹By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: ¹⁰For he looked for a city which hath foundations, whose builder and maker is God. ¹¹Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. ¹²Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable." – Hebrews 11:8-12

In this third passage Isaac is speaking to Jacob, just before sending him away to the land of Haran to seek for a wife from among his brethren.

"³And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people; ⁴And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham." – Genesis 28:3 & 4

Now I will reread the second clause of Scofield's comment.

(2) Almighty God (*El Shaddai*) not only enriches, but makes *fruitful*. This is nowhere better illustrated than in the first occurrence of the name (Genesis 17:1-8). To a man ninety-nine years of age, and "as good as dead," He said: "I am the Almighty God [*El Shaddai*] ... I will ... multiply thee exceedingly." To the same purport is the use of the name in Genesis 28:3 & 4.

In the third clause of his comment, Dr. Scofield shares four references with us. These first three passages pertain to the chastening with fruit-bearing.

In this first passage from John Chapter 15, I am going to read to you verses 1 through 13. The first eight verses speak directly of this concept, and the last five verses explain how we bear fruit.

"¹I am the true vine, and my Father is the husbandman. ²Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. ³Now ye are clean through the word which I have spoken unto you. ⁴Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. ⁵I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. ⁶If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. ⁷If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

⁸Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. ⁹As the Father hath loved me, so have I loved you: continue ye in my love. ¹⁰If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. ¹¹These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. ¹²This is my commandment, That ye love one another, as I have loved you. ¹³Greater love hath no man than this, that a man lay down his life for his friends.” – John 15:1–13

Bee, you see why it is that I read all the way to verse thirteen, verdad? It is so that my joy might be full. I love my Lord Jesus Christ. Remember what I said. I was not believing when I told God that I would circumnavigate the Earth from pole to pole just to prove my love for you. I never thought in a million years that God would actually put me to the test. I meant what I said to him, but how could I ever think that could do such a thing? But as the saying goes, be careful of what you ask from God; because, you just might get what you ask for.

But how could I ever ask for a greater gift from God than just such an opportunity than to lay down my life for my friend? He has already given me the greatest gift of all, eternal life in my Lord and Savior Jesus Christ. Now He is providing the means for me to show my love for my friend by the utmost act of love possible.

And why is it a joy to me? It is a joy, because God has honored my request. It is a joy, because it is something that God wants me to do. It is not something that He has permitted me to do. No, it is His pleasure to see me do it. It is His pleasure, because He loves you. It is my joy that God loves you so much that He would give me the opportunity to display this ultimate act of love for you. It is my joy, because I could show no greater honor and esteem for you. It is my joy; because, when I glorify you, I glorify Jesus Christ. I show my love for my Savior through my obedience to His commandment. He has asked me to lay down my life. What more could I do to show my love for Him?

And if I succeed? If you come to understand how greatly Jesus loves you and you accept His offer of salvation, my joy has been fulfilled. When you find joy in Jesus Christ, my obedience and my sacrifice has been consummated. It has been justified. Most importantly, my friend has been saved out of darkness and my dear friend is made alive forevermore. My friend's joy is my joy. Your joy in Christ is of a value that cannot be measured. There is nothing too costly to pay for it. This is why Jesus paid for it with His life, and it is why I will do the same.

This second passage comes from the 12th Chapter of Hebrews, and it explains why God chastens us and how it benefits us.

⁶For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. ⁷If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? ⁸But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. ⁹Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection

unto the Father of spirits, and live? ¹⁰For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. ¹¹Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.” – Hebrews 12:6–11

This third reference from the book of Ruth is a pretty strange reference if you ask me. Unfortunately, it is not something that I can explain in the time that we have, seeing how we have already used up all of our time in this study.

“I went out full, and the LORD hath brought me home again empty: why then call ye me Naomi, seeing the LORD hath testified against me, and the Almighty hath afflicted me?” – Ruth 1:20

Finally, we have this reference from the book of Job that Dr. Scofield give us in connection to his statement, “purifying unto greater fruitfulness.” I am only going to read the first two verses. I do not understand why he has included the next seven verses after that. My feeling is that if we look at those verses then we really need to be looking at the whole chapter, and if we are looking at the whole chapter, then we need to look at Chapter 4, as well.

Please understand that these are the words of Job’s friend, Eliphaz the Temanite, and not everything that Eliphaz says is true. I believe that these two verses are definitely true, but it is well to recognize the fact that many of the statements that are made in the book of Job are not entirely accurate. Although, it is more common to hear Job’s friends making statements that are true, but their application of those truths are not proper, which is what we will see regarding these verses when we get into the book of Job.

“¹⁷Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty: ¹⁸For he maketh sore, and bindeth up: he woundeth, and his hands make whole.” – Job 5:17 & 18

Now let me read the third clause of Scofield’s comment again.

(3) As Giver of fruitfulness, Almighty God (*El Shaddai*) chastens His people. For the moral connection of chastening with fruit-bearing. Hence, Almighty is the characteristic name of God in Job, occurring thirty-one times in that book. The hand of *El Shaddai* falls upon Job, the best man of his time, not in *judgment*, but in purifying unto greater fruitfulness.

Now I will read verse one of Genesis 17 again.

“And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect.” – Genesis 17:1

2 And I will make my covenant between me and thee, and will multiply thee exceedingly.

3 And Abram fell on his face: and God talked with him, saying,

Abram becomes Abraham.

4 As for me, behold, my covenant is with thee, and thou shalt be a father of many nations.

5 Neither shall thy name any more be called ^eAbram, but thy name shall be ^fAbraham; for a ^gfather of many nations have I made thee.

e Or, *high father*.

f Or, *father of many nations*.

g Romans 4:17.

We read this passage in our last study, but it is probably good to read it again.

“¹⁶Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, ¹⁷(As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were. ¹⁸Who against hope believed in hope ...” – Romans 4:16–18

The Abrahamic Covenant confirmed and made everlasting.

6 And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.

7 And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

Genesis, Chapter 16, verses 7 through 16, without Comments

7 And the angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur.

8 And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai.

9 And the angel of the LORD said unto her, Return to thy mistress, and submit thyself under her hands.

10 And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude.

11 And the angel of the LORD said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael; because the LORD hath heard thy affliction.

12 And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren.

13 And she called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me?

14 Wherefore the well was called Beerlahairoi; behold, it is between Kadesh and Bered.

15 And Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael.

16 And Abram was fourscore and six years old, when Hagar bare Ishmael to Abram.

Genesis, Chapter 17, verses 1 through 7, without Comments

1 And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect.

2 And I will make my covenant between me and thee, and will multiply thee exceedingly.

3 And Abram fell on his face: and God talked with him, saying,

4 As for me, behold, my covenant is with thee, and thou shalt be a father of many nations.

5 Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.

6 And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.

7 And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

That marks and end to our study today. In our next study, we will be studying the remainder of Chapter 17, and the first eight verses of Chapter 18, where we will learn about the badge of the covenant, and we will find out why Sarah laughed.

Closing Remarks

For those of you listening on YouTube, please note that there a copy of the notes for this program that is available as a downloadable PDF document. You can also download an MP3 file of this program and for the corresponding Thru the Bible program from my [Website](http://Dalet.us). Just visit Dalet.us for more information.

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My hope and my prayer is that you will sit down with me with your Bible open and that you will read the Bible with me as I speak. Then go listen to the Thru the Bible broadcast. *With such an approach to Bible study, your growth in the understanding of the Word of God will exceed your greatest expectations.*

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Dale Trussell, June 7th, 2021