

THE GOSPEL
ACCORDING TO
THE RENAISSANCE MAN

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GENESIS - EDITION 1

DISCLOSURE

AUTHOR’S PREDISPOSITION

I believe in God, The Father, Almighty, Creator of heaven and earth. I believe in Jesus Christ, His only-begotten Son, our Lord, who was conceived by the Holy Spirit, born of the virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried; He descended to the dead. On the third day, He rose again from the dead; He ascended into heaven, and is seated at the right hand of the Father; from there He will come to judge the living and the dead. I believe in the Holy Spirit, the universal Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

PREFACE

WHY READ THIS BOOK?

The Gospel According to the Renaissance Man is a tapestry woven from threads of Scripture, African art, and the human pursuit of truth. At its heart lies a singular aim: to reveal Jesus Christ within the framework of Genesis, reinterpreted through the lens of Renaissance imagination, biblical theology, and modern inquiry. This edition is not merely a commentary; it is a retelling of the imagination behind the Genesis story as a foreshadowing and unveiling of the person and mission of Christ. The discourses engage Scripture with insights from philosophy, physics, biology, and classical thought, embodying the Renaissance spirit of integrating disciplines in pursuit of divine truth. This book invites seekers, skeptics, and scholars alike to discover how the Gospel was written into the beginning. May the stories and studies within deepen your vision and expand your awe as we trace Christ from Genesis onward.

DISCLAIMER

BIBLICAL INERRANCY

This book is a human-authored study on Scripture. While it seeks to explore biblical truths, it should not be regarded as inerrant, infallible, or equal to sacred Scripture. The insights presented are the result of deep scholarly research, personal reflection, and theological interpretation. Readers are encouraged to test all teachings against the authority of the Bible alone (Acts 17:11; 2 Timothy 3:16) and to rely on the Holy Spirit for discernment. This work is meant to edify and provoke thought, but it carries the limitations of human understanding and should never replace or contradict God’s perfect Word. Amen.

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INTRODUCTION

This opening chapter presents an exploration of the seven days of creation, with particular emphasis on the Messianic prophecies embedded within the narrative. It also examines insights from physics, specifically the role of light as a foundational element of the natural sciences. The chapter also draws parallels between the sequence of the creation days and the stages of the Israelites' pilgrimage during the Exodus. Finally, it investigates the prophetic framework of the "Seven Millennia", the idea that each day of creation corresponds to a thousand-year period culminating in the millennial reign of Christ as a symbolic fulfillment of the seventh day of rest.

CHAPTER 1: CREATION (LIGHT)

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2. THE SECOND DAY: SEPARATION
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5. THE FIFTH DAY: THE BEASTS FROM THE SEA
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7. THE SEVENTH DAY: REST



ARTIST: JOSEPH ARONSHOLA (2025)
THEME: LET THERE BE LIGHT

GENESIS 1:1-5

“IN THE BEGINNING GOD
CREATED THE HEAVEN AND
THE EARTH,

AND THE EARTH WAS
WITHOUT FORM, AND VOID;
AND DARKNESS WAS UPON
THE FACE OF THE DEEP. AND
THE SPIRIT OF GOD MOVED
UPON THE FACE OF THE
WATERS.

AND GOD SAID, LET THERE BE
LIGHT: AND THERE WAS
LIGHT.

AND GOD SAW THE LIGHT,
THAT IT WAS GOOD: AND GOD
DIVIDED THE LIGHT FROM THE
DARKNESS.

AND GOD CALLED THE LIGHT
DAY, AND THE DARKNESS HE
CALLED NIGHT. AND THE
EVENING AND THE MORNING
WERE THE FIRST DAY.”

JOHN 1:1-5

“IN THE BEGINNING WAS THE
WORD, AND THE WORD WAS
WITH GOD, AND THE WORD
WAS GOD.

THE SAME WAS IN THE
BEGINNING WITH GOD.

ALL THINGS WERE MADE BY
HIM; AND WITHOUT HIM
WAS NOT ANY THING MADE
THAT WAS MADE.

IN HIM WAS LIFE; AND THE
LIFE WAS THE LIGHT OF MEN.

AND THE LIGHT SHINETH IN
DARKNESS; AND THE
DARKNESS COMPREHENDED IT
NOT.”

2 CORINTHIANS 4:6

“FOR GOD, WHO
COMMANDED THE LIGHT TO
SHINE OUT OF DARKNESS,
HATH SHINED IN OUR
HEARTS, TO GIVE THE LIGHT
OF THE KNOWLEDGE OF THE
GLORY OF GOD IN THE FACE
OF JESUS CHRIST”

ISAIAH 9:2
“THE PEOPLE THT WALKED IN
DARKNESS HAVE SEEN A
GREAT LIGHT: THEY THAT
DWELL IN THE LAND OF THE
SHADOW OF DEATH, UPON
THEM HATH THE LIGHT
SHINED.”

1. The First Day: Light

Physics

C, THE BASIS OF THE PHYSICAL UNIVERSE

Light is considered one of the most foundational elements in physics, with its speed acting as the ultimate limit for motion and causality in the universe. Modern physics has shown that energy and matter are interchangeable, with the speed of light serving as the constant of proportionality. The fundamental role of light in understanding physical concepts such as energy, matter, space, and time aligns strikingly with the account in Genesis 1:3, where light is the first thing God creates. James Clerk Maxwell was the first to demonstrate that light is an electromagnetic wave. This correlation deepens when we consider Genesis 1:2, which describes the Spirit (or "wind") of God moving over the surface of the waters before light appears. From a physics perspective, the movement of "wind" over "water" can be seen as a poetic allusion to wave formation—a fitting metaphor for electromagnetic radiation. The biblical declaration of light as the most fundamental element of nature finds further resonance in modern scientific research. Fields such as quantum physics and theories of gravity place light (c) at the very heart of physical reality. While some critics question the biblical logic of light being created before the sun, modern science confirms that light—as electromagnetic radiation—is a far more fundamental concept than the existence of radiating celestial bodies. The sun is merely one source of light, not its origin. Revelation 21:23 echoes this theological truth, stating that the New Jerusalem needs no sun or moon, “for the glory of God gives it light, and the Lamb is its lamp.” This underscores the idea that divine light precedes and transcends natural sources, reinforcing its primacy in both science and Scripture.

Prophecy

CHRIST AS THE LIGHT

The creation of light on the first day is often seen as a powerful symbol portraying the coming of the Messiah. In the New Testament, this light is interpreted as Christ Himself, the living Word through whom all things were made. Jesus declares, “I am the light of the world. Whoever follows Me will never walk in darkness but will have the light of life” (John 8:12). This verse connects the creation of light to the spiritual light of the Messiah which reveals God’s presence, truth, and purpose. Just as light in Genesis inaugurates the visible world, Christ’s coming illuminates the path to salvation and unveils the fullness of God’s redemptive plan. The first day of creation in Genesis also symbolizes the movement from chaos to order, ignorance to understanding, and despair to hope. The sequence of evening followed by morning reflects God’s ability to bring light into the darkness - a core biblical theme that echoes through the Exodus (slavery to freedom), the Psalms (lament to praise), and ultimately the Gospels, in the death and resurrection of Jesus Christ.

The Exodus

DAY 1: LIGHT - THE PILLAR OF FIRE

The creation of light on the first day is prophetically mirrored in the pillar of fire that led the Israelites by night after their departure from Egypt (Exodus 13:21). The pillar symbolized God’s first great revelation to Israel as a nation: that they were not abandoned but divinely guided. Just as creation began with light, so Israel’s national identity began with the blazing light of God's presence. In the darkness of the wilderness, God's fiery presence offered warmth, direction, and assurance. It marked the beginning of their sanctification—a clear separation from the shadows of Egypt.

The Seven Day - Millenia Prophecy

DAY 1 (0 - 1000): FROM ADAM TO ENOCH (LIGHT)

Many prophetic interpretations view the seven days of creation in Genesis as symbolic of seven millennia of human history, drawing on the principle in 2 Peter 3:8: “One day is with the Lord as a thousand years, and a thousand years as one day.” In this framework, Day One corresponds to the first thousand years—from Adam to Noah—when humanity experienced the light of God’s presence through direct encounters, even before the giving of the Law or the coming of Christ in the flesh. This primal era, though affected by sin, was marked by a raw and unfiltered relationship with God. Moments such as God walking with Adam, and speaking to Cain and Enoch, reflect a deep divine awareness that laid the foundation for the progressive revelation of God’s redemptive plan throughout the rest of human history.



ARTIST: OLUFEMI KAYO (2023)
THEME: THE SEPARATION

GENESIS 1:6-8

AND GOD SAID, LET THERE BE A FIRMAMENT IN THE MIDST OF THE WATERS, AND LET IT DIVIDE THE WATERS FROM THE WATERS.

AND GOD MADE THE FIRMAMENT, AND DIVIDED THE WATERS WHICH WERE UNDER THE FIRMAMENT FROM THE WATERS WHICH WERE ABOVE THE FIRMAMENT: AND IT WAS SO.

AND GOD CALLED THE FIRMAMENT HEAVEN. AND THE EVENING AND THE MORNING WERE THE SECOND DAY.

AMOS 9:6

“HE BUILDS HIS LOFTY PALACE IN THE HEAVENS AND SETS ITS FOUNDATION ON THE EARTH; HE CALLS FOR THE WATERS OF THE SEA AND POURS THEM OUT OVER THE FACE OF THE LAND—THE LORD IS HIS NAME.”

PSALM 148:4

“PRAISE HIM, YOU HIGHEST HEAVENS AND YOU WATERS ABOVE THE SKIES.”

PSALM 104:2

“THE LORD WRAPS HIMSELF IN LIGHT AS WITH A GARMENT; HE STRETCHES OUT THE HEAVENS LIKE A TENT AND LAYS THE BEAMS OF HIS UPPER CHAMBERS ON THEIR WATERS.”

2. The Second Day: Separation

The Firmament

SPACETIME, VACUUM, AETHER, DARK MATTER?

In continuation of theme 1 regarding the fundamental nature of light in relation to other parameters of physics, it is important to observe that light is also closely tied to certain properties of space, which ultimately determine its speed of propagation. A major breakthrough by physicists James Clerk Maxwell revealed that the inverse of the product of the electric constant (ϵ_0) and the magnetic constant (μ_0) equals the square of the speed of light in a vacuum. These constants are intrinsic properties of space – often referred to as the vacuum. While the older concept of the aether as a propagation medium of light and energy is no longer widely accepted, many physicists continue to regard the vacuum not as a true void, but as a space imbued with energy or momentum per unit volume. This so-called vacuum energy, sometimes associated with dark matter or quantum fields, bears a conceptual resemblance to ancient notions of the firmament: a kind of foundational fabric underlying what we now understand as space or spacetime.

Although further research is needed, the notion of a firmament could align with the physical necessity for constructs like vacuum energy or dark matter. Observations of light behavior – such as its slower movement through denser substances – lend credence to the idea of an existing firmament or structured vacuum which determines attributes of the propagation of light. Notably, the speed of light in any given medium depends entirely on the inertial properties of that medium, not on the momentum of the light wave itself. This means that the nominal speed of light – specifically in a vacuum – is a direct reflection of the vacuum’s inherent nature. This distinction is crucial, as unlike projectiles – which do not regain lost speed after passing through a medium – light resumes its original speed once it exits into a vacuum, further emphasizing the foundational nature of the vacuum in determining light’s propagation. Finally, for the characteristics of a medium to be such that a disturbance traveling through it will propagate at speed c , the medium must then be extremely packed with tension and energy... A firmament?!

Holiness

SEPERATION

The second day of creation prophetically unveils a powerful theme of separation – between heaven and earth, spirit and flesh, and divine and human realms. The creation of the firmament, which divides the waters above from the waters below, symbolizes a spiritual veil that distinguishes the heavenly from the earthly. This veil finds a parallel in the tabernacle’s curtain that separated the Holy of Holies, later torn at Christ’s crucifixion, signifying restored access between God and humanity. The absence of the phrase “It was good” on this day hints at an unfinished spiritual work or latent tension—possibly pointing to a coming act of divine reconciliation or judgment. The firmament, then, becomes a prophetic image of the invisible boundary between God’s domain and ours, one that would only be bridged through redemption.

The Exodus

DAY 2: WATERS DIVIDED - RED SEA

One of the most striking echoes of Day Two is found in the Exodus. After being led out of Egypt by the pillar of fire—an extension of the light created on Day One—Israel found itself trapped between Pharaoh’s army and the sea. Then, in a miraculous display of divine power, God parted the waters of the Red Sea (Exodus 14:21-22), forming a path of salvation through chaos. Just as God had once separated waters to bring forth the earth, He now separated them again to bring forth a people—a new creation shaped not by soil but by covenant. The same divine light that guided Israel by night was the light that first pierced the primeval darkness. And the same God who ordered the heavens on Day Two showed that His power over the waters remained—not only to create, but to redeem. These events are not merely miraculous escapes but profound theological statements: they represent baptismal passages (1 Corinthians 10:1-2), where Israel transitions from death to life, from slavery to sonship, and from wandering to inheritance. Just as the firmament marks the division between heaven and earth, these water crossings mark thresholds between eras—moving from Egypt into the wilderness, and from wilderness into promise.

The Seven Day - Millenia Prophecy

DAY 2 (1000 - 2000) - FROM NOAH TO ABRAHAM (WATERS SEPARATED)

In the prophetic view that each creation day symbolizes a thousand years of human history, the second day corresponds to the second millennium—from Noah to Abraham. On Day Two, God separated the waters above from the waters below (Genesis 1:6-8), an act of division that prophetically parallels the major spiritual and societal rifts of this era. Most notably, it was during this millennium that the Flood occurred, a cataclysmic event in which the "waters below" broke forth and the "windows of heaven" were opened, reversing the separation established on Day Two and bringing judgment upon a corrupt and violent world. Yet, a redemptive reset was offered through Noah, who found favor with God. The post-Flood world saw a renewed humanity, but also the rise of new forms of rebellion, such as the Tower of Babel. This era was defined by dispersion, division, and the scattering of nations. Interestingly in bible prophecy, the waters are commonly used as a metaphor to refer to “the nations”. Yet amid the spiritual fragmentation, God called Abraham and began the forming of a covenant people. Thus, while Day Two reflects separation—both cosmically and spiritually—it also marks the beginning of divine distinction: the setting apart of a nation through whom God's redemptive purposes would unfold.

3. The Third Day: The Land

The Resurrection

THE FIRST FRUITS

The third day of creation, when God commanded the waters to gather and dry land to emerge (Genesis 1:9-10), carries deep prophetic significance in relation to resurrection and new life. Just as the land rose from the waters, Christ emerged from the grave on the third day, conquering death and bringing forth a new creation. This imagery is reinforced in baptism, where believers are born again into new life, mirroring Christ's resurrection. The emergence of land also prefigures the Promised Land, symbolizing the believer's inheritance in Christ – a redeemed existence free from the dominion of sin and death. Furthermore, God commanded on the third day, the earth to bring forth vegetation, seed-bearing plants, and fruit trees, foreshadowing the principle of new life springing from death. Jesus referenced this when He said, "Unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain" (John 12:24). Christ, as the promised "Seed" (Galatians 3:16), was buried and rose again, becoming "the firstfruits of those who have fallen asleep" (1 Corinthians 15:20). Just as the earth yielded fruit on the third day, Christ's resurrection guarantees the future harvest of believers, who are also called "firstfruits" (James 1:18). Paul explains that this resurrection follows an order: "Christ the firstfruits, afterward those who are Christ's at His coming" (1 Corinthians 15:23). Thus, the third day's fruitfulness prophetically points to the resurrection of Christ and the eventual glorification of all believers, each in their appointed time.

Baptism

BORN OF WATER AND SPIRIT

The third day of creation symbolically mirrors the transformative power of baptism. As dry land emerged from the waters, baptism signifies the believer's rise from the waters of judgment (echoing the Flood and the Red Sea) into newness of life. This event anticipates Christ's resurrection on the third day which baptism spiritually unites us with: buried with Him in death, raised to walk in resurrection life. Additionally, God's command for the earth to bear fruit prefigures the Spirit-filled life of the baptized, who become God's cultivated field bearing the fruit of the Spirit (Galatians 5:22-23). Through baptism, believers also receive the gifts of the Holy Spirit, equipping them for service and witness. Thus, the third day's pattern of emergence, resurrection, and then fruitfulness, finds its fulfillment in the sacrament of baptism and the Spirit's ongoing work.

The Exodus

DAY 3: THE LAND & THE PROMISE LAND

The three days of creation find a striking parallel in Israel's exodus and entry into the wilderness/Promised Land, forming a prophetic pattern of deliverance and inheritance. On the first day of creation, God separated light from darkness, which correlates with the pillar of fire guiding Israel through the night and symbolizing divine presence and revelation. The second day involved the division of waters above and below, mirrored in the parting of the Red Sea, where God made a way through the waters, delivering Israel from bondage. The emergence of dry land from the waters on the third day also prophetically points to Israel's crossing of the Red Sea into the wilderness—a place not yet of promise, but of preparation. Just as God brought forth land from the waters to begin shaping the world, He brought Israel through the sea to begin shaping them as a people set apart. The wilderness, like the dry land of creation, was empty but full of potential—a space where God would form His covenant people through testing, provision, and revelation. It was not yet their inheritance, but it was necessary ground where identity would be forged, much like the earth (on the third day) awaiting its filling on the days that followed.

The Seven Day - Millenia Prophecy

DAY 3 (2000 - 3000) - FROM ABRAHAM TO SOLOMON (THE LAND)

The third day of creation, when God caused the dry land to emerge from the waters and vegetation to spring forth, prophetically parallels the third millennium of biblical history, from Abraham to Solomon (circa 2000-1000 BCE). Around 2000 BCE, Abraham was called out of Ur and began sojourning through the land of Canaan, walking its length and breadth as an act of prophetic claim. Though he did not yet possess the land, his journeys signified the uncovering of the "dry land"—a revealing of God's plan to establish a people in a specific territory. Abraham's life represents the beginning of that divine planting, much like the seed-bearing plants that appeared on the third day of creation. By the end of this third millennium—around 1000 BCE—Solomon reigned over a united Israel and brought the conquest of the Promised Land to its fullness. Under his rule, Israel enjoyed unprecedented peace, prosperity, and dominion, extending from the Euphrates to the borders of Egypt (1 Kings 4:21), fulfilling the territorial promises made to Abraham. This completion of conquest under Solomon mirrors the fullness of the third creation day, where the earth not only appeared but was made fruitful.



ARTIST: SAM TAIWO ABIDOYE (2023)
THEME: LAND FROM THE SEA

GENESIS 1:9-13

AND GOD SAID, LET THE WATERS UNDER THE HEAVEN BE GATHERED TOGETHER UNTO ONE PLACE, AND LET THE DRY LAND APPEAR: AND IT WAS SO.

AND GOD CALLED THE DRY LAND EARTH; AND THE GATHERING TOGETHER OF THE WATERS CALLED HE SEAS: AND GOD SAW THAT IT WAS GOOD.

AND GOD SAID, LET THE EARTH BRING FORTH GRASS, THE HERB YIELDING SEED, AND THE FRUIT TREE YIELDING FRUIT AFTER HIS KIND, WHOSE SEED IS IN ITSELF, UPON THE EARTH: AND IT WAS SO.

AND THE EARTH BROUGHT FORTH GRASS, AND HERB YIELDING SEED AFTER HIS KIND, AND THE TREE YIELDING FRUIT, WHOSE SEED WAS IN ITSELF, AFTER HIS KIND: AND GOD SAW THAT IT WAS GOOD.

AND THE EVENING AND THE MORNING WERE THE THIRD DAY.

JOB 38:8-11

OR WHO SHUT UP THE SEA WITH DOORS, WHEN IT BRAKE FORTH, AS IF IT HAD ISSUED OUT OF THE WOMB?

WHEN I MADE THE CLOUD THE GARMENT THEREOF, AND THICK DARKNESS A SWADDLINGBAND FOR IT,

AND BRAKE UP FOR IT MY DECREED PLACE, AND SET BARS AND DOORS,

AND SAID, HITHERTO SHALT THOU COME, BUT NO FURTHER: AND HERE SHALL THY PROUD WAVES BE STAYED?



ARTIST: JOSEPH ARONSHOLA (2025)
THEME: DAY & NIGHT

4. The Fourth Day: The Two Great Lights

The Law & The Prophets

FOR THE COMMANDMENT IS A LAMP; AND THE LAW IS LIGHT;

On the fourth day of creation, God made “two great lights; the greater light to rule the day, and the lesser light to rule the night” (Genesis 1:16). These were not only physical markers for times and seasons but also prophetic symbols of divine revelation. The sun, with its illuminating power can be prophetically understood to represent the Law (Torah) – given directly by God to bring clarity, order, and righteousness to His people. “For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life” (Proverbs 6:23). The psalmist declares, “Thy word is a lamp unto my feet, and a light unto my path” (Psalm 119:105), confirming the Law’s guiding role in illuminating the path of life. In contrast, the moon, which does not emit its own light but reflects the sun’s, can prophetically symbolize the Prophets, who spoke during times of spiritual darkness. When Israel strayed from the Law, prophetic voices arose, shining with reflected truth and calling the nation back to God. “Therefore have I hewed them by the prophets; I have slain them by the words of my mouth: and thy judgments are as the light that goeth forth” (Hosea 6:5). Alongside these lights, the stars – also created on Day Four – can be seen as symbols of wisdom literature and righteous individuals, whose influence sparkled through the ages. “And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever” (Daniel 12:3).

The Two Witness

MOSES (LAW) & ELIJAH (PROPHETS)

In Revelation 11:4, the two witnesses are described as "the two olive trees and the two lampstands that stand before the Lord of the earth." Lampstands in Scripture symbolize bearers of divine light, much like the two great lights created on Day Four in Genesis 1. The imagery of the two lampstands is further enriched when understood as representing the Law and the Prophets, the two foundational pillars of the Hebrew Scriptures. The Law, given through Moses, laid the groundwork for God’s covenant with His people, while the Prophets, exemplified by Elijah, continually called Israel back to faithfulness. Together, they encompass the full testimony of God’s will and purpose, bearing witness to righteousness and justice throughout biblical history. This interpretation finds strong support in the appearance of Moses and Elijah alongside Jesus at the Transfiguration (Matthew 17:1-5), where they speak with Him in glory, visibly representing the Law and the Prophets. Their presence confirms their role as enduring witnesses to God’s revelation and points forward to their possible symbolic (or spiritual) fulfillment in the Two Witnesses of Revelation. Just as the sun and moon continue to shine by God’s command, the two lampstands stand as spiritual lights in the end times, declaring God’s Word, performing signs reminiscent of the ministries of Moses and Elijah, and calling the world to repentance before the return of Christ.

The Exodus

DAY 4: MOSES & AARON/JOSHUA’S GREAT DAY

The two great lights in the context of the exodus story can be seen as symbolic of Moses and Aaron, through whom God gave the Law and the priesthood after entry into the wilderness. Moses, like the sun, was the primary light-bearer, receiving the Torah directly from God atop Mount Sinai. Aaron, like the moon, reflected that revelation, mediating it to the people through sacrificial service and priestly ministry. Together, they established divine order among God’s people, just as the two great lights ruled over God’s creation, marking sacred times, seasons, and the rhythm of covenant life. This celestial-earthly parallel deepens in exodus narrative when the sun and moon stood still at Joshua’s command (Josh. 10:12-14), proving their submission to God’s covenant. It is also rather interesting that Joshua, a type of Christ, stood amongst Moses and Aaron...

The Seven Day - Millenia Prophecy

DAY 4 (3000 - 4000) - THE FIRST TEMPLE PERIOD & THE SECOND TEMPLE PERIOD (THE TWO GREAT LIGHTS)

During the fourth millennium of biblical history, the world witnessed the First and Second Temple periods. The First Temple, built by King Solomon, stood as the greater light. Like the sun, it radiated divine glory, centralized worship, and symbolized God’s dwelling among His people. It was the zenith of Israel’s national and spiritual life, where the Ark of the Covenant, the Shekinah glory, and the Levitical priesthood functioned in full authority. This temple represented the fullness of divine revelation and order, just as the sun governs the day and marks the rhythm of life. After the Babylonian exile, the Second Temple was built under the leadership of Zerubbabel, and while it restored the place of worship, it lacked key elements of the First Temple’s glory—most notably, the Ark of the Covenant and visible divine presence. Like the moon, the Second Temple period was a reflected light, maintaining Israel’s covenant identity in a spiritually darkened world. Near the close of this fourth millennium, Messiah Yeshua (Jesus) appeared—fulfilling the prophetic expectation of the greater light who would arise as the Sun of Righteousness (Malachi 4:2), bringing healing and revelation.

GENESIS 1:14-19

AND GOD SAID, LET THERE BE LIGHTS IN THE FIRMAMENT OF THE HEAVEN TO DIVIDE THE DAY FROM THE NIGHT; AND LET THEM BE FOR SIGNS, AND FOR SEASONS, AND FOR DAYS, AND YEARS:

AND LET THEM BE FOR LIGHTS IN THE FIRMAMENT OF THE HEAVEN TO GIVE LIGHT UPON THE EARTH: AND IT WAS SO.

AND GOD MADE TWO GREAT LIGHTS; THE GREATER LIGHT TO RULE THE DAY, AND THE LESSER LIGHT TO RULE THE NIGHT: HE MADE THE STARS ALSO.

AND GOD SET THEM IN THE FIRMAMENT OF THE HEAVEN TO GIVE LIGHT UPON THE EARTH,

AND TO RULE OVER THE DAY AND OVER THE NIGHT, AND TO DIVIDE THE LIGHT FROM THE DARKNESS: AND GOD SAW THAT IT WAS GOOD.

AND THE EVENING AND THE MORNING WERE THE FOURTH DAY.

JOB 38:7

“WHEN THE MORNING STARS SANG TOGETHER, AND ALL THE SONS OF GOD SHOUTED FOR JOY?”

LUKE 21:25

“AND THERE SHALL BE SIGNS IN THE SUN, AND IN THE MOON, AND IN THE STARS; AND UPON THE EARTH DISTRESS OF NATIONS, WITH PERPLEXITY; THE SEA AND THE WAVES ROARING;”

PSALM 19:1-2

“THE HEAVENS DECLARE THE GLORY OF GOD; AND THE FIRMAMENT SHEWETH HIS HANDYWORK.

DAY UNTO DAY UTTERETH SPEECH, AND NIGHT UNTO NIGHT SHEWETH KNOWLEDGE.”

5. The Fifth Day:

Beasts Of The Sea

The Gentiles

THE NATIONS

The creation of sea creatures and birds on the Fifth Day holds rich symbolic meaning, pointing to God’s dual governance over the physical world and the spiritual realm. In biblical prophecy, beasts rising from the sea often represent Gentile nations. This symbolism reflects Israel’s geography—bordered by the Euphrates to the north and the Brooke of Egypt to the south—making invasions from foreign powers appear as coming “from the sea.” Thus, the sea came to signify the chaotic and shifting world of the nations, distinct from Israel but still under God’s providential rule (Amos 9:7; Acts 17:26). Birds of the air, by contrast, symbolize spiritual beings operating in the heavenly realm—ranging from angelic messengers (Revelation 14:6) to spiritual principalities influencing world affairs (Daniel 10:13; Colossians 1:16). These airborne creatures represent the unseen structures of authority and governance, showing that God's dominion extends beyond the earthly and into the spiritual. The Psalms and prophets affirm that all these forces, whether earthly or spiritual, ultimately serve the purposes of God's kingdom—even unknowingly (Psalm 148:7; Isaiah 45:1). Together, the sea and sky imagery reveals a unified vision of God's rule over both nations and spiritual realms. Rather than portraying conflict, it highlights the complexity of divine administration. This unity is fulfilled in Christ, who reconciles all things—both in heaven and on earth—under His lordship (Ephesians 1:10), subduing every power not through destruction, but by redemption and rightful order.

The Seven Headed Beast

DANIEL & REVELATION

Throughout Scripture, the boundaries of the Promised Land serve not just as physical borders but as spiritual markers separating God’s covenant people from the surrounding nations. The lands beyond these borders represent the realm of the Gentile world, often depicted as chaotic, lawless, and opposed to God's purposes. This distinction is reflected prophetically: in Daniel’s vision, four great beasts—symbolizing oppressive empires like Babylon, Persia, Greece, and Rome—rise from the “great sea” (Daniel 7:2-3), symbolizing the turbulent world of the nations outside Israel. Likewise, in Revelation, John sees a terrifying seven-headed beast rising from the sea (Revelation 13:1), representing a composite of these historical empires, now unified in final rebellion against God. This beast from the sea is not just a symbol of generalized evil, but a continuation of the same pattern: adversarial powers arising from outside the covenantal domain. The "sea" in these apocalyptic visions reflects the geopolitical and spiritual territory beyond God’s holy land—hostile kingdoms, ideologies, and systems driven by rebellion and empowered by satanic influence. The Antichrist himself is described as a beast from the sea (Revelation 13:1), indicating he emerges from this same Gentile chaos—outside God's appointed inheritance, yet seeking to dominate and counterfeit the true kingdom. Just as Pharaoh overstepped his bounds in pursuing Israel through the Red Sea and was judged, so will this final world ruler and his empire meet divine judgment when they rise against the people of God (Revelation 19:19-21).

The Exodus

CONQUEST OF GENTILE KINGS

The understanding of the sea creatures as gentile nations finds a striking fulfillment in Moses' conquest of two powerful Gentile kings who ruled outside Israel's promised borders. Sihon, king of the Amorites, and Og, king of Bashan (Deuteronomy 2:24-3:11) represented the chaotic "sea beasts" of foreign nations - ruling east of the Jordan in territories beyond Canaan's boundaries. Their dramatic defeats demonstrated God's authority over hostile Gentile powers before Israel even entered the Promised Land, foreshadowing Christ's ultimate victory over spiritual principalities (Colossians 2:15). These two kings stood apart from the 31 Canaanite rulers later conquered by Joshua. Their overthrow fulfilled the creation mandate to exercise dominion (Genesis 1:28), showing that no nation - whether inside or outside Israel's inheritance - could resist God's purposes. Just as the fifth day brought order to the seas and skies, Moses' victories brought God's order to rebellious kingdoms, pointing forward to the day when every knee will bow to Christ (Philippians 2:10-11) and all adversarial powers will be finally subdued.

The Seven Day - Millenia Prophecy

DAY 5 (4000 - 5000) - THE CHURCH (THE SEA CREATURES/GENTILES)

The Fifth Millennium (AD 1-1000) fulfilled the Fifth Day of Creation's purpose as the Gospel spread to all nations, mirroring God's command to "fill the waters" (Genesis 1:20-22). This era saw the Church's explosive growth from Jerusalem to the ends of the Roman world and beyond, fulfilling Christ's Great Commission (Matthew 28:19). Revelation's vision of "a great multitude from every nation, tribe, people and language" worshiping before the throne (Revelation 7:9) testifies to this miraculous harvest - the spiritual fruit of apostolic missions, early church expansion, and the conversion of empires. Just as the fifth day brought abundant life to sea and sky, the fifth millennium brought the living waters of the Gospel to all peoples, transforming the world through the power of Christ's resurrection.



ARTIST: ALADEGBONGBE
THEME: THE BEASTS OF THE SEA

GENESIS 1:20-23

AND GOD SAID, LET THE WATERS BRING FORTH ABUNDANTLY THE MOVING CREATURE THAT HATH LIFE, AND FOWL THAT MAY FLY ABOVE THE EARTH IN THE OPEN FIRMAMENT OF HEAVEN.

AND GOD CREATED GREAT WHALES, AND EVERY LIVING CREATURE THAT MOVETH, WHICH THE WATERS BROUGHT FORTH ABUNDANTLY, AFTER THEIR KIND, AND EVERY WINGED FOWL AFTER HIS KIND: AND GOD SAW THAT IT WAS GOOD.

AND GOD BLESSED THEM, SAYING, BE FRUITFUL, AND MULTIPLY, AND FILL THE WATERS IN THE SEAS, AND LET FOWL MULTIPLY IN THE EARTH.

AND THE EVENING AND THE MORNING WERE THE FIFTH DAY..

JOB 12:7-10

BUT ASK NOW THE BEASTS, AND THEY SHALL TEACH THEE; AND THE FOWLS OF THE AIR, AND THEY SHALL TELL THEE:

OR SPEAK TO THE EARTH, AND IT SHALL TEACH THEE: AND THE FISHES OF THE SEA SHALL DECLARE UNTO THEE.

WHO KNOWETH NOT IN ALL THESE THAT THE HAND OF THE LORD HATH WROUGHT THIS?

IN WHOSE HAND IS THE SOUL OF EVERY LIVING THING, AND THE BREATH OF ALL MANKIND.?

PSALM 104:24-26

O LORD, HOW MANIFOLD ARE THY WORKS! IN WISDOM HAST THOU MADE THEM ALL: THE EARTH IS FULL OF THY RICHES.

SO IS THIS GREAT AND WIDE SEA, WHEREIN ARE THINGS CREEPING INNUMERABLE, BOTH SMALL AND GREAT BEASTS.

THERE GO THE SHIPS: THERE IS THAT LEVIATHAN, WHOM THOU HAST MADE TO PLAY THEREIN..



ARTIST: SAM TAIWO ABIDOYE (2023)
THEME: THE BEASTS OF THE EARTH

GENESIS 1:24-31
AND GOD SAID, LET THE EARTH
BRING FORTH THE LIVING
CREATURE AFTER HIS KIND,
CATTLE, AND CREEPING
THING, AND BEAST OF THE
EARTH AFTER HIS KIND: AND
IT WAS SO.

AND GOD MADE THE BEAST OF
THE EARTH AFTER HIS KIND,
AND CATTLE AFTER THEIR
KIND, AND EVERY THING THAT
CREEPETH UPON THE EARTH
AFTER HIS KIND: AND GOD
SAW THAT IT WAS GOOD.

AND GOD SAID, LET US MAKE
MAN IN OUR IMAGE, AFTER
OUR LIKENESS: AND LET THEM
HAVE DOMINION OVER THE
FISH OF THE SEA, AND OVER
THE FOWL OF THE AIR, AND
OVER THE CATTLE, AND OVER
ALL THE EARTH, AND OVER
EVERY CREEPING THING THAT
CREEPETH UPON THE EARTH.

SO GOD CREATED MAN IN HIS
OWN IMAGE, IN THE IMAGE
OF GOD CREATED HE HIM;
MALE AND FEMALE CREATED
HE THEM.

AND GOD BLESSED THEM, AND
GOD SAID UNTO THEM, BE
FRUITFUL, AND MULTIPLY,
AND REPLENISH THE EARTH,
AND SUBDUE IT: AND HAVE
DOMINION OVER THE FISH OF
THE SEA, AND OVER THE FOWL
OF THE AIR, AND OVER EVERY
LIVING THING THAT MOVETH
UPON THE EARTH.

AND GOD SAID, BEHOLD, I
HAVE GIVEN YOU EVERY HERB
BEARING SEED, WHICH IS
UPON THE FACE OF ALL THE
EARTH, AND EVERY TREE, IN
THE WHICH IS THE FRUIT OF A
TREE YIELDING SEED; TO YOU IT
SHALL BE FOR MEAT.

AND TO EVERY BEAST OF THE
EARTH, AND TO EVERY FOWL
OF THE AIR, AND TO EVERY
THING THAT CREEPETH UPON
THE EARTH, WHEREIN THERE
IS LIFE, I HAVE GIVEN EVERY
GREEN HERB FOR MEAT: AND
IT WAS SO.

AND GOD SAW EVERY THING
THAT HE HAD MADE, AND,
BEHOLD, IT WAS VERY GOOD.
AND THE EVENING AND THE
MORNING WERE THE SIXTH
DAY.

6. The Sixth Day: Beasts Of The Earth & Man

Christ As The Second Adam

MAN IN OUR IMAGE

The creation of Adam establishes the principle of divine dominion—foreshadowing Christ, the Last Adam (1 Corinthians 15:45), who will reign with His saints over a restored earth (Revelation 5:10; 20:4-6). The formation of male and female prophetically points to Christ and His Bride, the Church (Ephesians 5:31-32), a mystery ultimately fulfilled at the Marriage Supper of the Lamb (Revelation 19:7-9). Eve’s emergence from Adam’s side symbolizes the Church’s birth from Christ’s sacrifice in John 19:34 (where a spear-piercing on Christ’s “side” caused blood and water to flow out). The command to “be fruitful and multiply” anticipates the Great Commission (Matthew 28:19) and the global spread of the Gospel while the mandate to “subdue the earth” foreshadows Christ’s ultimate victory with His millennial reign. Together, these themes frame the sixth day as a prophetic blueprint: humanity’s fall necessitated redemption, and Christ’s work will culminate in a new creation, where dominion, unity, fruitfulness, and triumph are eternally realized in His Kingdom.

The Beast From The Earth

THE FALSE PROPHET

The beast from the earth in Revelation 13:11-18 symbolizes internal deception within God’s covenant community, echoing Israel’s historical struggles with false prophets, corrupt priests, and idolatrous kings who led the people astray (Deut. 13:1-5; Jer. 23:16-17). Appearing lamb-like but speaking like a dragon, this beast performs deceptive signs (Rev. 13:13-14), enforces idolatry (Rev. 13:15), and imposes economic control (Rev. 13:16-17), mirroring past betrayals like Antiochus IV’s desecration or Jewish leaders’ compromises with Rome. Unlike the external threat of the sea beast (Gentile empires), this figure arises from within, exposing the danger of religious hypocrisy and political compromise. Just as Israel faced ruin from false shepherds, the end-times church must discern and resist counterfeit worship, holding fast to Christ—the true Lamb who conquers deception (Rev. 5:6). The warning is clear: the greatest threats often come from within, disguised as truth but serving the dragon’s agenda.

The Exodus

DAY 6: YEHOSHUA - YESHUA

Joshua’s conquest of Canaan’s 31 kings (Joshua 12:9-24) embodies humanity’s original calling as God’s image-bearers to exercise dominion over creation (Genesis 1:26-28). Just as Adam was commissioned to subdue the earth, Joshua—whose name (*Yeshua*) prophetically echoes Jesus—was appointed to reclaim the Promised Land from chaos, symbolizing the restoration of divine order. The Canaanite kings, the rebellious "beasts" of the earth, represented corrupt powers opposing God’s rule, and Joshua’s victories demonstrated righteous dominion through faithful obedience. Yet Joshua’s conquest was partial (Joshua 13:1), foreshadowing the need for Jesus, the perfect Image of God (Colossians 1:15), to fully defeat sin and Satan (Hebrews 2:14-15). Where Adam failed and Joshua fought incompletely, Christ—the Last Adam (1 Corinthians 15:45)—secures eternal dominion, not just by the sword but by the cross (Revelation 5:9-10). Thus, Joshua’s campaign prefigures humanity’s ultimate restoration as kings and priests (Revelation 1:6), ruling with Christ in the new creation where God’s dominion is perfectly realized.

The Seven Day - Millenia Prophecy

DAY 6 (5000 - 6000) THE CLOSE OF THE TIME OF THE GENTILES & THE SECOND COMING (BEASTS FORM THE EARTH & MAN IN OUR IMAGE)

Just as God created Adam on the sixth day and commissioned him to exercise dominion over the earth (Genesis 1:26-28), this final millennium represents humanity’s last opportunity to fulfill that mandate before Christ’s return. Israel’s modern regathering mirrors Joshua’s conquest of Canaan, serving as both a prophetic sign and a necessary preparation for Messiah’s coming kingdom. As we near the end of this sixth millennium, the stage is being set for history’s climax. Jesus—the true Yeshua and greater Joshua—will return not merely to conquer land, but to establish global righteousness (Zechariah 14:9). His victory will complete what Adam failed to maintain and Joshua could only partially achieve, ushering in the seventh millennium—the Messianic Sabbath rest foretold by the prophets (Revelation 20:4-6). The conflicts of our era, Israel’s restoration, and the world’s growing turmoil all signal that the sixth day’s labor is concluding. Soon, the eternal Sabbath of Messiah’s perfect reign will dawn, fulfilling humanity’s original purpose of godly dominion and restoring all creation to its intended glory.



ARTIST: JOSEPH ARONSHOLA (2025)
THEME: REST

GENESIS 2:1-4

THUS THE HEAVENS AND THE EARTH WERE FINISHED,
AND ALL THE HOST OF THEM.

AND ON THE SEVENTH DAY GOD ENDED HIS WORK
WHICH HE HAD MADE; AND HE RESTED ON THE SEVENTH
DAY FROM ALL HIS WORK WHICH HE HAD MADE.

AND GOD BLESSED THE SEVENTH DAY, AND SANCTIFIED
IT: BECAUSE THAT IN IT HE HAD RESTED FROM ALL HIS
WORK WHICH GOD CREATED AND MADE.

THESE ARE THE GENERATIONS OF THE HEAVENS AND OF
THE EARTH WHEN THEY WERE CREATED, IN THE DAY
THAT THE LORD GOD MADE THE EARTH AND THE
HEAVENS,

HEBREWS 4: 1-9

FOR UNTO US WAS THE GOSPEL PREACHED, AS WELL AS
UNTO THEM: BUT THE WORD PREACHED DID NOT PROFIT
THEM, NOT BEING MIXED WITH FAITH IN THEM THAT
HEARD IT.

FOR WE WHICH HAVE BELIEVED DO ENTER INTO REST, AS
HE SAID, AS I HAVE SWORN IN MY WRATH, IF THEY
SHALL ENTER INTO MY REST: ALTHOUGH THE WORKS
WERE FINISHED FROM THE FOUNDATION OF THE
WORLD.

FOR HE SPAKE IN A CERTAIN PLACE OF THE SEVENTH
DAY ON THIS WISE, AND GOD DID REST THE SEVENTH DAY
FROM ALL HIS WORKS.

AND IN THIS PLACE AGAIN, IF THEY SHALL ENTER INTO
MY REST.

SEEING THEREFORE IT REMAINETH THAT SOME MUST
ENTER THEREIN, AND THEY TO WHOM IT WAS FIRST
PREACHED ENTERED NOT IN BECAUSE OF UNBELIEF:

AGAIN, HE LIMITETH A CERTAIN DAY, SAYING IN DAVID,
TO DAY, AFTER SO LONG A TIME; AS IT IS SAID, TO DAY IF
YE WILL HEAR HIS VOICE, HARDEN NOT YOUR HEARTS.

FOR IF JESUS HAD GIVEN THEM REST, THEN WOULD HE
NOT AFTERWARD HAVE SPOKEN OF ANOTHER DAY.

THERE REMAINETH THEREFORE A REST TO THE PEOPLE
OF GOD.

7. The Seventh Day: Rest

God Rests

THE MILLENNIAL REIGN OF CHRIST

The seventh day of creation holds profound prophetic significance pointing directly to Christ's millennial reign, as it establishes the divine pattern of Sabbath rest that finds its ultimate fulfillment in His thousand-year rule (Revelation 20:4-6). Just as God rested on the seventh day after completing His creative work, Christ will enter His Sabbath rest after completing His redemptive work, establishing a millennial kingdom that serves as the culmination of six thousand years of human history according to traditional Jewish chronology (Sanhedrin 97a). This Messianic Sabbath represents the restoration of God's original creation order - a period when the curse is lifted (Isaiah 11:6-9), Israel's covenants are fulfilled (Romans 11:25-27), and Christ rules as the Davidic King from Jerusalem (Zechariah 14:9). The millennial reign fulfills the seventh day's typology by bringing creation into its intended rest under righteous dominion, reversing Adam's failure and completing what Joshua's conquest of Canaan foreshadowed. During this unique period between Christ's second coming and the final judgment, the earth will experience unprecedented peace and prosperity as Satan is bound (Revelation 20:1-3) and the knowledge of God fills the earth (Habakkuk 2:14). The seventh day's rest thus prophetically anticipates this coming golden age when redeemed humanity will finally exercise proper dominion over a restored creation under Christ's perfect rule, before the transition to the eternal state of the new heavens and new earth (Revelation 21-22).

Remember The Sabbath

TO KEEP IT HOLY

The profound connection between the seventh day of creation and Christ's millennial reign reveals the enduring theological significance of the fourth commandment (Exodus 20:8-11). The Sabbath principle, established at creation when God rested on the seventh day, was not merely a ceremonial ordinance but an eternal pattern woven into the fabric of redemptive history. The commandment to "remember the Sabbath day" finds its ultimate fulfillment in Christ's millennial reign - the great Messianic Sabbath that completes what the weekly Sabbath foreshadowed. Just as God sanctified the seventh day at creation, so Christ will sanctify the seventh millennium, establishing a thousand-year rest (Revelation 20:4-6) that fulfills the Sabbath commandment on a cosmic scale. This eschatological fulfillment demonstrates that the fourth commandment transcends cultural or dispensational boundaries, pointing to God's unchanging design for His creation to enter into His rest. The Sabbath commandment thus serves as both a memorial of creation and a prophetic signpost pointing toward the coming Messianic age when Christ, the Lord of the Sabbath (Matthew 12:8), will bring creation into its full and final rest. Far from being abolished, the Sabbath principle finds its consummate expression in the millennial kingdom, proving its enduring relevance as part of God's eternal moral law and His redemptive plan for humanity.

The Exodus

DAY 7: REST IN THE PROMISE LAND

The seventh day of creation (Genesis 2:2-3) established God's foundational pattern of rest that found its initial historical fulfillment when Joshua led Israel into Canaan's partial rest. Scripture records multiple instances of this promised rest being realized: "The Lord gave them rest on every side according to all that he had sworn to their fathers" (Joshua 21:44), with the land enjoying peace from warfare (Joshua 14:15). After the major military campaigns, "the land had rest from war" (Joshua 11:23) as the tribes received their inheritances (Joshua 21:43-45). Joshua himself testified to this rest when commissioning the eastern tribes: "Return to your tents...the Lord your God has given you rest" (Joshua 22:4), and later affirmed "the Lord has given rest to your brothers as he promised them" (Joshua 1:13,15). However, this rest remained incomplete, as God reminded Joshua that "there remain very large areas of land to be taken over" (Joshua 13:1), and Judges later shows how Israel failed to maintain this rest due to disobedience (Judges 2:11-15). This partial, temporary rest under Joshua - though genuine - ultimately pointed forward to Christ's perfect rest, just as Joshua's name (Yeshua) anticipated Jesus' greater work of salvation. The progression moves from creation rest to Canaan's rest to Christ's rest, with each stage revealing more of God's redemptive plan.

The Seven Day - Millenia Prophecy

DAY 7(6000 - 7000): THE MILLENNIUM REIGN OF CHRIST (REST)

The Millennial Reign of Christ is a central biblical prophecy foretelling a literal thousand-year period explicitly stated in Revelation 20:4-6 ("they came to life and reigned with Christ for a thousand years") when Jesus will rule the earth in perfect justice and peace from Jerusalem. This kingdom fulfills God's covenant promises to Israel and represents the culmination of redemptive history, where resurrected saints co-reign with Christ, Satan is bound, and creation experiences unprecedented peace and restoration (Revelation 20). Old Testament prophecies like Daniel 7:13-14 and Zechariah 14:9 depict Messiah's global dominion, while New Testament revelation confirms this intermediate kingdom will precede the eternal state. The Millennium serves as the divine demonstration of God's righteous government before the final judgment, showcasing Christ's victory over all rebellion (Psalm 2:6-9; 1 Corinthians 15:24-26). After this golden age, Satan's brief final rebellion (Revelation 20:7-9) leads to the Great White Throne Judgment and the transition to the new creation (Revelation 21-22). This period not only fulfills Israel's prophetic destiny but also completes God's original design for humanity's dominion, restoring what was lost in Eden and proving God's faithfulness to all His covenants.



INTRODUCTION

This chapter explores the foundational narrative of Adam and Eve, revealing profound insights into the nature of marriage, the distinction of the sexes, and the origins of human brokenness. Within the Garden of Eden, the divine design for union and covenant is established, yet quickly challenged through the serpent's deceptive invitation to rebellion. Fornication and idolatry, subtly introduced through disobedience and desire, distort the created order, rupturing the harmony between man, woman, and God. The exile from Eden unveils humanity's fall and the beginning of redemptive history. A major theme woven throughout this chapter is separation—first, Eve from Adam through her distinct creation; then, Adam and Eve from God through sin. This progressive rupture illustrates the tragic unraveling of unity: relational, spiritual, and cosmic. What begins in union ends in exile, setting the stage for redemption's necessity.

CHAPTER 2: ADAM & EVE (SEPARATION)

8. ADAM & EVE: **MARRIAGE**
9. THE WOMAN & THE SERPENT: **FORNICATION**
10. EXILE FROM EDEN: **THE FALL**

8. Adam & Eve: Marriage

The Second Adam

CHRIST & THE CHURCH

The marriage of Adam and Eve was a divine prototype pointing to the greater mystery of Christ and the Church. Paul explicitly reveals this connection in Ephesians 5:31-32, declaring that Genesis 2:24 ("the two shall become one flesh") ultimately refers to Christ's union with His Church. The Church is called the Bride of Christ in multiple New Testament passages, including 2 Corinthians 11:2 ("I promised you to one husband, to Christ, so that I might present you as a pure virgin to Him") and Revelation 21:2, 9, where the glorified Church is unveiled as "the Bride, the wife of the Lamb." The Bridegroom-Bride metaphor is central to Scripture's redemptive narrative. Jesus Himself referred to this relationship, calling Himself the "bridegroom" (Matthew 9:15). John the Baptist also acknowledged Christ as the Bridegroom, declaring himself the "friend of the Bridegroom" (John 3:29). The culmination of this imagery appears in Revelation 19:7-9, where the "marriage supper of the Lamb" celebrates the eternal union of Christ and His perfected Bride. Thus, Adam and Eve's marriage was not merely historical but a prophetic foreshadowing of Christ's covenant love for His Church—a love that will be fully realized in the New Jerusalem.

One Flesh

ONE MAN, ONE WIFE

The Genesis account of Adam and Eve establishes the foundational blueprint for marriage as the sacred union of one man and one woman, reflecting God's original design for human relationships and society. When God created Eve, He did not form her from the dust (as He did Adam) but from Adam's own rib (Genesis 2:21-22), signifying that she was part of his very being—flesh of his flesh and bone of his bones (Genesis 2:23). This act reveals that marriage is not merely a social contract but a divine reunification—the man and woman, who were originally one, are brought back together to become "one flesh" (Genesis 2:24). This union is exclusive (one man, one woman), permanent ("hold fast"), and covenantal (a sacred bond ordained by God)—setting the standard for all future marriages. The monogamous, heterosexual nature of marriage is further reinforced by the fact that Adam and Eve were the sole human pair from whom all humanity descended. There was no alternative structure (such as polygamy, same-sex unions, or serial divorce) in Eden—only the pure, undivided union of one man and one woman. This model was later affirmed by Jesus Himself, who quoted Genesis 2:24 when defining marriage (Matthew 19:4-6), emphasizing that no human institution has authority to redefine what God established at creation. Moreover, the "one flesh" principle implies not just physical unity but spiritual, emotional, and covenantal oneness—a bond that mirrors Christ's exclusive, sacrificial love for His Church (Ephesians 5:25-32). Adultery, therefore, is not merely a private moral failing—it is a desecration of the one flesh union. It introduces division into what God has made whole, corrupting the exclusivity and purity of marriage. Like a foreign substance added to something pure, adultery adulterates the covenant, violating both the sacred trust between spouses and the divine intention for their union. It tears at the very fabric of the covenant, undermining the stability of families and the integrity of society. Thus, a society built on biblical marriage (one man, one woman, for life) reflects God's wisdom, promotes stability, and guards against the chaos that arises when humanity distorts His design.

The Building Block Of Society

AFTER CREATION, MARRIAGE!

The biblical "one flesh" marriage between one man and one woman forms the foundational building block of a stable and flourishing society. This exclusive, lifelong covenant provides the optimal environment for raising children. In a healthy, intact marriage, children benefit from the complementary strengths of both a father and mother, experiencing emotional security, discipline, and love. By contrast, polygamous unions often produce fragmented households marked by jealousy, neglect, and rivalry, undermining relational stability. Similarly, while many single parents strive heroically, children raised without both biological parents are statistically more vulnerable to poverty, behavioral issues, and lower educational outcomes. When the family structure is compromised, so too is the future of society, as children are its future citizens, leaders, and labor force. Thus, the one man, one woman marriage model is not merely a private choice, but a societal cornerstone, essential for generational strength and moral continuity.

Biological Inferences

MALE AND FEMALE

The Genesis account of Adam and Eve establishes the biological and theological necessity of only two sexes—male and female—as God's intentional design for humanity. When God created Eve from Adam's rib (Genesis 2:21-22), He formed her as the complementary counterpart to Adam, demonstrating that male and female anatomies are uniquely designed for union. This binary sexual distinction is further confirmed by Jesus in Matthew 19:4-6, where He reaffirms that marriage is exclusively between male and female, reflecting the unchangeable created order. No third category of sex exists in Genesis or in natural biology, as even intersex conditions represent developmental variations rather than a separate sex. The biological reality aligns perfectly with Scripture: human reproduction depends on the union of sperm (male) and egg (female), making same-sex relationships inherently non-procreative and thus outside God's design. While modern gender ideology attempts to redefine sexuality, the Genesis model presents marriage as exclusively heterosexual, monogamous, and lifelong—the only framework that ensures familial stability and societal flourishing. Any deviation from this model, whether through same-sex unions, polygamy, or gender confusion, contradicts both biblical revelation and biological truth. Thus, a society built on the male-female binary upholds the natural order established at creation, reflecting God's wisdom in human relationships and the continuation of generations.



GENESIS 1:9-13

AND OUT OF THE GROUND THE LORD GOD FORMED EVERY BEAST OF THE FIELD, AND EVERY FOWL OF THE AIR; AND BROUGHT THEM UNTO ADAM TO SEE WHAT HE WOULD CALL THEM: AND WHATSOEVER ADAM CALLED EVERY LIVING CREATURE, THAT WAS THE NAME THEREOF.

AND ADAM GAVE NAMES TO ALL CATTLE, AND TO THE FOWL OF THE AIR, AND TO EVERY BEAST OF THE FIELD; BUT FOR ADAM THERE WAS NOT FOUND AN HELP MEET FOR HIM.

AND THE LORD GOD CAUSED A DEEP SLEEP TO FALL UPON ADAM, AND HE SLEPT: AND HE TOOK ONE OF HIS RIBS, AND CLOSED UP THE FLESH INSTEAD THEREOF;

AND THE RIB, WHICH THE LORD GOD HAD TAKEN FROM MAN, MADE HE A WOMAN, AND BROUGHT HER UNTO THE MAN.

AND ADAM SAID, THIS IS NOW BONE OF MY BONES, AND FLESH OF MY FLESH: SHE SHALL BE CALLED WOMAN, BECAUSE SHE WAS TAKEN OUT OF MAN.

THEREFORE SHALL A MAN LEAVE HIS FATHER AND HIS MOTHER, AND SHALL CLEAVE UNTO HIS WIFE: AND THEY SHALL BE ONE FLESH.

AND THEY WERE BOTH NAKED, THE MAN AND HIS WIFE, AND WERE NOT ASHAMED.

MATTHEW 19: 6

AND HE ANSWERED AND SAID UNTO THEM, HAVE YE NOT READ, THAT HE WHICH MADE THEM AT THE BEGINNING MADE THEM MALE AND FEMALE,

AND SAID, FOR THIS CAUSE SHALL A MAN LEAVE FATHER AND MOTHER, AND SHALL CLEAVE TO HIS WIFE: AND THEY TWAIN SHALL BE ONE FLESH?

WHEREFORE THEY ARE NO MORE TWAIN, BUT ONE FLESH. WHAT THEREFORE GOD HATH JOINED TOGETHER, LET NOT MAN PUT ASUNDER.



ARTIST: JOSEPH ARONSHOLA (2023)
THEME: THE OPENED EYES

GENESIS 3:1-7

NOW THE SERPENT WAS MORE SUBTIL THAN ANY BEAST OF THE FIELD WHICH THE LORD GOD HAD MADE. AND HE SAID UNTO THE WOMAN, YEA, HATH GOD SAID, YE SHALL NOT EAT OF EVERY TREE OF THE GARDEN?

AND THE WOMAN SAID UNTO THE SERPENT, WE MAY EAT OF THE FRUIT OF THE TREES OF THE GARDEN:

BUT OF THE FRUIT OF THE TREE WHICH IS IN THE MIDST OF THE GARDEN, GOD HATH SAID, YE SHALL NOT EAT OF IT, NEITHER SHALL YE TOUCH IT, LEST YE DIE.

AND THE SERPENT SAID UNTO THE WOMAN, YE SHALL NOT SURELY DIE:

FOR GOD DOT H KNOW THAT IN THE DAY YE EAT THEREOF, THEN YOUR EYES SHALL BE OPENED, AND YE SHALL BE AS GODS, KNOWING GOOD AND EVIL.

AND WHEN THE WOMAN SAW THAT THE TREE WAS GOOD FOR FOOD, AND THAT IT WAS PLEASANT TO THE EYES, AND A TREE TO BE DESIRED TO MAKE ONE WISE, SHE TOOK OF THE FRUIT THEREOF, AND DID EAT, AND GAVE ALSO UNTO HER HUSBAND WITH HER; AND HE DID EAT.

AND THE EYES OF THEM BOTH WERE OPENED, AND THEY KNEW THAT THEY WERE NAKED; AND THEY SEWED FIG LEAVES TOGETHER, AND MADE THEMSELVES APRONS.

GENESIS 3:14-16

AND THE LORD GOD SAID UNTO THE SERPENT, BECAUSE THOU HAST DONE THIS, THOU ART CURSED ABOVE ALL CATTLE, AND ABOVE EVERY BEAST OF THE FIELD; UPON THY BELLY SHALT THOU GO, AND DUST SHALT THOU EAT ALL THE DAYS OF THY LIFE:

AND I WILL PUT ENMITY BETWEEN THEE AND THE WOMAN, AND BETWEEN THY SEED AND HER SEED; IT SHALL BRUISE THY HEAD, AND THOU SHALT BRUISE HIS HEEL.

9. The Woman & The Serpent: Fornication

The Whore Vs The Bride

MYSTERY BABYLON THE GREAT & NEW JERUSALEM

The Church, as the pure Bride of Christ, stands in radiant contrast to the defiled Whore of Babylon, embodying the cosmic struggle between redemption and rebellion. Where Eve succumbed to the serpent's seduction in Eden by exchanging divine communion for forbidden knowledge, the Whore of Babylon reenacts this primal adultery on a global scale, riding the Beast in blasphemous union (Revelation 17:3-5). Her golden cup of abominations mirrors Eve's fatal fruit, both corrupting sacred space: as Eve's sin brought death into creation, the Whore's "fornication" with kings desecrates spiritual temples, culminating in the Abomination of Desolation's false worship (Daniel 11:31; 2 Thessalonians 2:4). Yet the Bride of Christ reverses this tragedy - where Eve listened to the serpent's lies, the Church heeds the voice of her Bridegroom; where the Whore corrupts through idolatrous alliances, the Bride remains spotless, "a chaste virgin to Christ" (2 Corinthians 11:2).

This antithesis reaches its climax in Revelation's twin visions: the Whore drunk on martyr blood (Revelation 17:6) versus the Bride adorned in righteous deeds (Revelation 19:7-8). The serpent's ancient strategy - corrupting worship through the woman - finds its perverse fulfillment in the Beast system, as the Whore institutionalizes the deception first whispered in Eden. But the Lamb's victory unmakes this corruption: the marriage supper of the Lamb (Revelation 19:9) answers the Whore's defiled feast, just as Christ's crushing of the serpent's head (Genesis 3:15) destroys the Beast and False Prophet in the lake of fire (Revelation 19:20). Thus the two women embody humanity's divergent paths - one perpetuating Eve's catastrophic choice, the other restored through the second Adam to become "the holy city, new Jerusalem" (Revelation 21:2).

The Seed Of The Woman

THE PROTOEVANGELIUM (THE FIRST GOSPEL)

The foundational Messianic prophecy of Genesis 3:15, often referred to as the "Protoevangelium" (first gospel), establishes God's redemptive plan immediately after humanity's fall. In this pivotal verse, God declares to the serpent: "I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel." This profound declaration contains multiple layers of Messianic significance that find their ultimate fulfillment in Christ. Revelation 12 presents a breathtaking celestial vision that recapitulates and fulfills this Edenic prophecy. The apocalyptic woman - simultaneously representing Israel (the people through whom Messiah came), Mary (the mother of Jesus), and the Church (the spiritual community birthed through Christ) - gives birth to the Messianic child while opposed by the great red dragon (Satan). This cosmic conflict mirrors the Eden narrative but now shows its eschatological fulfillment: the male child's ascension to God's throne, the woman's preservation in the wilderness, and the dragon's ultimate defeat (Revelation 20:10).

Furthermore, the "seed of the woman" concept is extraordinary because in Hebrew tradition, lineage was always traced through the man's seed. As such, this unusual phrasing, "seed of the woman", hints at the virgin birth (Isaiah 7:14; Matthew 1:23). The imagery of head-crushing versus heel-striking portrays the cosmic battle between Christ and Satan, with the serpent's fatal wound (through Christ's resurrection victory) contrasted with Christ's temporary suffering (the crucifixion). The thematic connections are profound: from Genesis to Revelation, Scripture reveals one unified story of redemption where the promised "seed of the woman" (Galatians 3:16,19) defeats the serpent, reverses the curse, and establishes God's eternal kingdom through His incarnation, atoning death, and glorious resurrection.

The Seed of The Serpent

THE (SEVEN-HEADED) BEAST

The prophecy of Genesis 3:15 foretells the ongoing conflict between the serpent's seed and the woman's offspring, manifested through seven oppressive kingdoms represented by Nebuchadnezzar (Babylon), Xerxes (Persia), Alexander the Great (Greece), Ptolemy III (Egypt), Antiochus IV (Seleucid), Nero Caesar (Rome), and culminating in the end-times Beast and False Prophet (Rev. 13). Each ruler embodied the serpent's agenda through political oppression, enforced idolatry, and persecution of God's people, with Antiochus desecrating the Temple and Nero initiating Christian executions. Yet despite this relentless opposition, the woman (Israel/Church) was preserved (Rev. 12), and Christ—the promised Seed—ultimately crushes the serpent's head by defeating the final Beast (Rev. 19:20), fulfilling the Edenic prophecy and establishing His eternal kingdom..

The final Beast (Rev. 13, 17) embodies the ultimate rebellion of the serpent's seed—a global empire that unites political, economic, and religious power to wage war against the saints. Just as the Dragon sought to devour the woman's child (Christ, Rev. 12:4), the Beast continues this warfare by enforcing false worship (the Mark) and slaughtering believers (Rev. 13:7). Yet his defeat is certain. The seven heads of the Beast represent both historical and eschatological kingdoms, showing that Satan's strategy repeats but always fails. The woman flees to the wilderness (Rev. 12:6, 14)—a symbol of God's protection—while the Lamb conquers the Beast (Rev. 17:14). Thus, the conflict that began in Eden reaches its climax: the serpent's seed is crushed, the woman is vindicated, and Christ establishes His eternal kingdom.

10. Exile From Eden: The Fall

The Remission of Sins

THE COVERING SACRIFICE

The covering sacrifice in Genesis 3:21 marks a profound theological turning point after humanity's fall. When Adam and Eve attempted to cover their shame with fig leaves—a symbol of human effort to mask sin—God replaced their inadequate covering with animal skins, necessitating the first bloodshed in Scripture. This act prefigures the entire sacrificial system of the Old Testament, establishing the principle that "without the shedding of blood there is no forgiveness" (Hebrews 9:22). The slain animal, likely a lamb (as later reflected in Israel's sacrificial system), points forward to Christ, the "Lamb of God who takes away the sin of the world" (John 1:29). Here, God Himself provides the covering, foreshadowing His ultimate provision of redemption through Christ's atoning death, showing grace triumphs over judgment.

The deeper significance of this covering extends beyond physical garments to spiritual atonement. The animal skins not only concealed Adam and Eve's nakedness but also symbolized their restored standing before God—a righteousness imputed rather than earned. This mirrors the New Testament truth that believers are "clothed with Christ" (Galatians 3:27)—not by works but by divine grace. The contrast between the fig leaves (human effort) and the animal skins (divine provision) underscores the futility of self-justification and the necessity of substitutionary sacrifice. Just as God clothed the first sinners, He now "covers" believers in Christ's righteousness (Romans 3:22-24), reversing the shame of Eden and restoring fellowship with Him. Thus, Genesis 3:21 is not merely an act of mercy but a prophetic declaration of the gospel itself—salvation by grace, through faith, in the ultimate sacrifice of Christ.

Eschatological Inferences

THE WOMAN 'S BIRTH PAINS

The prophetic curse of "birth pains" pronounced upon Eve (Genesis 3:16) carries eschatological significance foreshadowing both the sufferings of God's people and the redemptive work of Christ. The pain of childbirth symbolizes not only physical suffering but also the spiritual anguish preceding deliverance. In the Old Testament, Israel's tribulations are repeatedly described as "birth pains" (Isaiah 26:17-18; Micah 4:9-10), portraying the nation's struggles before the coming of the Messiah. These pains reached their climax in the first coming of Christ, when Israel endured political oppression, spiritual decay, and the pangs of waiting for redemption. Yet, just as birth pains precede new life, Christ's resurrection brought forth the new birth of salvation (1 Peter 1:3), fulfilling the protoevangelium's promise (Genesis 3:15).

The imagery of birth pains resurges in the New Testament to describe the tribulations preceding Christ's second coming. Jesus Himself likened the end times to "birth pains" (Matthew 24:8), signaling escalating global turmoil before His return. Revelation 12:1-2 depicts the cosmic woman (representing both Israel and the Church) in labor, crying out in agony as she faces persecution from the dragon (Satan). This mirrors Eve's curse but now unfolds on a redemptive scale: just as Eve's pain preceded the promised seed, so the Church's sufferings precede the final triumph of Christ's kingdom. The birth pains curse, therefore, spans salvation history—first pointing to Messiah's suffering and victory, then to the Church's tribulations before the new creation (Romans 8:22). In both comings, hardship precedes glory, affirming that God's people must endure trials before the full revelation of redemption, when "there will be no more pain" (Revelation 21:4).

Biological Decay & Death

FROM THE FRUIT OF THE TREE TO THE HERB OF THE FIELD

The Fall of humanity marked a dramatic shift from eternal vitality to biological mortality. Originally created to dwell eternally in Eden, Adam and Eve were sustained by the Tree of Life (Genesis 3:22) and nourished by a fruit-based diet (Genesis 1:29). Their expulsion introduced fundamental changes to human biology - God's declaration that mankind would now "eat the plants of the field" (Genesis 3:18) signaled a new requirement for more complex nutrition, reflecting the body's fallen, decaying state. This biological downgrade manifested in steadily decreasing lifespans, from nearly 1,000 years in the early generations (like Methuselah's 969 years) to Moses' later observation that "our days may number seventy years" (Psalm 90:10). This progressive decline fulfilled God's warning that "in the day you eat of it, you shall surely die" (Genesis 2:17), with Adam's 930-year lifespan constituting just a "day" in God's reckoning (2 Peter 3:8).

Yet God's redemptive plan progressively reverses this curse. Through Christ's resurrection, believers receive the promise of imperishable bodies (1 Corinthians 15:42-44). Revelation reveals an interim fulfillment where resurrected saints reign with Christ for 1,000 years (Revelation 20:4-6) - a symbolic restoration of Eden's longevity that foreshadows the final state when death itself will be abolished (Revelation 21:4). This millennial "day" represents a dramatic reversal of the Fall's consequences, demonstrating God's faithfulness in restoring what sin had corrupted, culminating in eternal communion with Him.



ARTIST: AKILE EHFORJA (2024)
THEME: EXILE

GENESIS 3:16-24

UNTO THE WOMAN HE SAID, I WILL GREATLY MULTIPLY THY SORROW AND THY CONCEPTION; IN SORROW THOU SHALT BRING FORTH CHILDREN; AND THY DESIRE SHALL BE TO THY HUSBAND, AND HE SHALL RULE OVER THEE.

AND UNTO ADAM HE SAID, BECAUSE THOU HAST HEARKENED UNTO THE VOICE OF THY WIFE, AND HAST EATEN OF THE TREE, OF WHICH I COMMANDED THEE, SAYING, THOU SHALT NOT EAT OF IT: CURSED IS THE GROUND FOR THY SAKE; IN SORROW SHALT THOU EAT OF IT ALL THE DAYS OF THY LIFE;

THORNS ALSO AND THISTLES SHALL IT BRING FORTH TO THEE; AND THOU SHALT EAT THE HERB OF THE FIELD;

IN THE SWEAT OF THY FACE SHALT THOU EAT BREAD, TILL THOU RETURN UNTO THE GROUND; FOR OUT OF IT WAST THOU TAKEN: FOR DUST THOU ART, AND UNTO DUST SHALT THOU RETURN.

AND ADAM CALLED HIS WIFE'S NAME EVE; BECAUSE SHE WAS THE MOTHER OF ALL LIVING.

UNTO ADAM ALSO AND TO HIS WIFE DID THE LORD GOD MAKE COATS OF SKINS, AND CLOTHED THEM.

AND THE LORD GOD SAID, BEHOLD, THE MAN IS BECOME AS ONE OF US, TO KNOW GOOD AND EVIL: AND NOW, LEST HE PUT FORTH HIS HAND, AND TAKE ALSO OF THE TREE OF LIFE, AND EAT, AND LIVE FOR EVER:

THEREFORE THE LORD GOD SENT HIM FORTH FROM THE GARDEN OF EDEN, TO TILL THE GROUND FROM WHENCE HE WAS TAKEN.

SO HE DROVE OUT THE MAN; AND HE PLACED AT THE EAST OF THE GARDEN OF EDEN CHERUBIMS, AND A FLAMING SWORD WHICH TURNED EVERY WAY, TO KEEP THE WAY OF THE TREE OF LIFE.

REVELATION 12:1-6

AND THERE APPEARED A GREAT WONDER IN HEAVEN; A WOMAN CLOTHED WITH THE SUN, AND THE MOON UNDER HER FEET, AND UPON HER HEAD A CROWN OF TWELVE STARS:

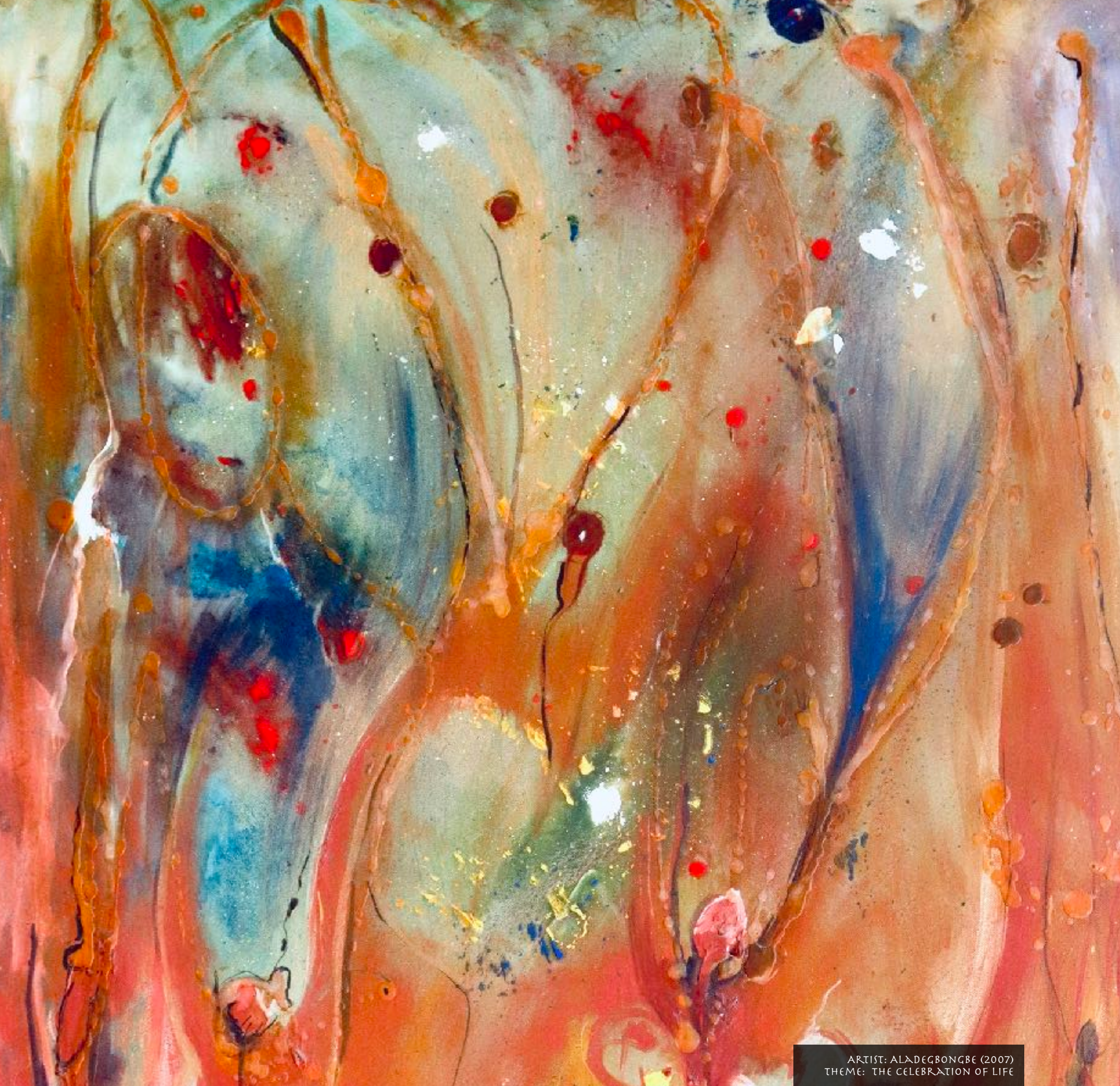
AND SHE BEING WITH CHILD CRIED, TRAVAILING IN BIRTH, AND PAINED TO BE DELIVERED.

AND THERE APPEARED ANOTHER WONDER IN HEAVEN; AND BEHOLD A GREAT RED DRAGON, HAVING SEVEN HEADS AND TEN HORNS, AND SEVEN CROWNS UPON HIS HEADS.

AND HIS TAIL DREW THE THIRD PART OF THE STARS OF HEAVEN, AND DID CAST THEM TO THE EARTH: AND THE DRAGON STOOD BEFORE THE WOMAN WHICH WAS READY TO BE DELIVERED, FOR TO DEVOUR HER CHILD AS SOON AS IT WAS BORN.

AND SHE BROUGHT FORTH A MAN CHILD, WHO WAS TO RULE ALL NATIONS WITH A ROD OF IRON: AND HER CHILD WAS CAUGHT UP UNTO GOD, AND TO HIS THRONE.

AND THE WOMAN FLED INTO THE WILDERNESS, WHERE SHE HATH A PLACE PREPARED OF GOD, THAT THEY SHOULD FEED HER THERE A THOUSAND TWO HUNDRED AND THREESCORE DAYS.



ARTIST: ALADEGBONGBE (2007)
THEME: THE CELEBRATION OF LIFE

INTRODUCTION

This chapter explores the lives of Cain, Abel, and Seth as a continuation of humanity's story outside Eden, where the realities of sin, worship, and redemption begin to unfold more clearly. In Abel, we see a portrait of true worship—his sacrifice of the firstlings and their fat portions reflects a heart of faith and reverence toward God. In contrast, Cain's unacceptable offering reveals not just a faulty act, but a corrupted heart, laying bare the deceptive and predatory nature of sin, which God warns is "crouching at the door" (Genesis 4:7). Cain's murder of Abel marks the first human shedding of innocent blood—blood that cries out from the ground and becomes a witness to both judgment and the longing for justice. Yet even in this dark moment, the narrative does not end in despair. With the birth of Seth, God provides a new beginning, a seed through whom hope and worship are restored. It is in Seth's line that people once again begin to "call upon the name of the Lord" (Genesis 4:26), pointing forward to redemption. This chapter examines these lives and themes as foundational to understanding human nature, divine justice, and the hope of restoration.

CHAPTER 3: CAIN, ABEL & SETH (THE LAND)

- 11. ABEL: SACRIFICE
- 12. CAIN: THE WANDERER
- 13. SETH: RESTORATION



ARTIST: SAM TAIWO ABIDOYE (2023)
THEME: THE FIRSTLINGS

GENESIS 4:1-5
AND ADAM KNEW EVE HIS WIFE;
AND SHE CONCEIVED, AND BARE
CAIN, AND SAID, I HAVE
GOTTEN A MAN FROM THE
LORD.

AND SHE AGAIN BARE HIS
BROTHER ABEL. AND ABEL WAS
A KEEPER OF SHEEP, BUT CAIN
WAS A TILLER OF THE GROUND.

AND IN PROCESS OF TIME IT
CAME TO PASS, THAT CAIN
BROUGHT OF THE FRUIT OF THE
GROUND AN OFFERING UNTO
THE LORD.

AND ABEL, HE ALSO BROUGHT
OF THE FIRSTLINGS OF HIS
FLOCK AND OF THE FAT
THEREOF. AND THE LORD HAD
RESPECT UNTO ABEL AND TO HIS
OFFERING:

BUT UNTO CAIN AND TO HIS
OFFERING HE HAD NOT RESPECT.
AND CAIN WAS VERY WROTH,
AND HIS COUNTENANCE FELL.

HEBREWS 11:4
BY FAITH ABEL OFFERED UNTO
GOD A MORE EXCELLENT
SACRIFICE THAN CAIN, BY
WHICH HE OBTAINED WITNESS
THAT HE WAS RIGHTEOUS, GOD
TESTIFYING OF HIS GIFTS: AND BY
IT HE BEING DEAD YET
SPEAKETH.

HEBREWS 12:24
AND TO JESUS THE MEDIATOR OF
THE NEW COVENANT, AND TO
THE BLOOD OF SPRINKLING,
THAT SPEAKETH BETTER THINGS
THAN THAT OF ABEL.

ROMANS 12:1
I BESEECH YOU THEREFORE,
BRETHREN, BY THE MERCIES OF
GOD, THAT YE PRESENT YOUR
BODIES A LIVING SACRIFICE,
HOLY, ACCEPTABLE UNTO GOD,
WHICH IS YOUR REASONABLE
SERVICE.

11. Abel: Sacrifice

Abel's Faith

THE SHEDDING OF BLOOD & THE REMISSION OF SINS

Abel's offering of the firstlings of his flock, as recorded in Genesis 4:4, introduces a foundational theological principle: that the shedding of blood is central to worship and atonement before God. However, this principle doesn't begin with Abel—it finds its earliest hint in Genesis 3:21, where God clothes Adam and Eve with garments made from animal skins after their fall. That act, often overlooked, is deeply prophetic. For God to clothe them, blood had to be shed. Though the text does not name the animals, it's highly likely they were the firstborn and unblemished, considering the setting was still Edenic, fresh from creation. This divine act of providing covering through sacrifice sets the precedent for substitutionary atonement: the innocent die so the guilty may be clothed and covered. Abel's offering, then, is not an innovation but a continuation—a faithful response to the pattern God Himself initiated. While his brother Cain brought an offering of the fruit of the ground, Abel brought the firstborn of his flock and their fat portions, offering something that involved life and death. Hebrews 11:4 affirms that Abel's sacrifice was made "by faith," echoing trust in a divine standard that prioritized blood over mere produce. The contrast between Cain's and Abel's offerings highlights not just the quality of their gifts, but the theology behind them: Cain's offering lacked the element of atonement, while Abel's reflected the truth already demonstrated in Eden—that reconciliation with God requires the shedding of innocent blood. Abel's worship becomes a prophetic act, aligning with God's redemptive pattern that would later find full expression in the Law and ultimately, in Christ.

The Firstlings

CHRIST AS THE FIRST BORN LAMB

Abel's offering prophetically typifies Jesus Christ, who is later revealed as the ultimate "Lamb of God." John the Baptist's declaration in John 1:29 identifies Jesus as the fulfillment of the sacrificial lamb first hinted at in Abel's act. By presenting the firstborn of his flock and the fat portions (which symbolized value and fullness), Abel prefigures the offering of Jesus—God's "firstborn over all creation" (Colossians 1:15)—as the ultimate and sinless sacrifice. The deliberate choice of the firstborn lamb in Abel's worship points forward to the importance of giving God what is first and best, a standard that Jesus embodied in His perfect obedience and sacrificial death. This typological thread continues through other pivotal events in Scripture, including the binding of Isaac in Genesis 22, where Abraham is asked to offer his beloved son, and the Passover in Exodus 12, where the blood of a lamb spares Israel's firstborn sons. All of these events are rooted in the principle Abel first enacted: salvation requires the death of an innocent substitute. Abel's seemingly simple act becomes a theologically rich prototype for understanding Christ's role as the true Lamb. His offering is not just a righteous gesture but a prophetic declaration that salvation history will revolve around the life-blood of a spotless substitute.

The Blood of Christ

SPEAKS BETTER THINGS THAN THE BLOOD OF ABEL

The blood of Abel cried out for justice and vengeance after he was murdered by his brother Cain (Genesis 4:10). It represented the innocent blood of a righteous man wrongfully slain, demanding that wrong be made right. Abel's blood, while a testimony of righteousness (Hebrews 11:4), ultimately pointed to the tragic consequences of sin and the need for divine justice. It exposed guilt but could not offer healing or reconciliation—it cried out from the earth as a witness against sin. In contrast, the blood of Jesus "speaks better things than the blood of Abel" (Hebrews 12:24) because it cries out not for vengeance, but for mercy, forgiveness, and redemption. Christ's blood was shed willingly to atone for the sins of others, offering peace with God and the hope of eternal life. Whereas Abel's death highlighted the problem of sin, Jesus' death provided the solution. His blood speaks of a new covenant, grace over judgment, and reconciliation instead of separation.



ARTIST: OLUFEMI KAYO (2023)
THEME: THE WANDERER

GENESIS 4:6-16

AND THE LORD SAID UNTO CAIN, WHY ART THOU WROTH? AND WHY IS THY COUNTENANCE FALLEN?

IF THOU DOEST WELL, SHALT THOU NOT BE ACCEPTED? AND IF THOU DOEST NOT WELL, SIN LIETH AT THE DOOR. AND UNTO THEE SHALL BE HIS DESIRE, AND THOU SHALT RULE OVER HIM.

AND CAIN TALKED WITH ABEL HIS BROTHER: AND IT CAME TO PASS, WHEN THEY WERE IN THE FIELD, THAT CAIN ROSE UP AGAINST ABEL HIS BROTHER, AND SLEW HIM.

AND THE LORD SAID UNTO CAIN, WHERE IS ABEL THY BROTHER? AND HE SAID, I KNOW NOT: AM I MY BROTHER'S KEEPER?

AND HE SAID, WHAT HAST THOU DONE? THE VOICE OF THY BROTHER'S BLOOD CRIETH UNTO ME FROM THE GROUND.

AND NOW ART THOU CURSED FROM THE EARTH, WHICH HATH OPENED HER MOUTH TO RECEIVE THY BROTHER'S BLOOD FROM THY HAND;

WHEN THOU TILLEST THE GROUND, IT SHALL NOT HENCEFORTH YIELD UNTO THEE HER STRENGTH; A FUGITIVE AND A VAGABOND SHALT THOU BE IN THE EARTH.

AND CAIN SAID UNTO THE LORD, MY PUNISHMENT IS GREATER THAN I CAN BEAR.

BEHOLD, THOU HAST DRIVEN ME OUT THIS DAY FROM THE FACE OF THE EARTH; AND FROM THY FACE SHALL I BE HID; AND I SHALL BE A FUGITIVE AND A VAGABOND IN THE EARTH; AND IT SHALL COME TO PASS, THAT EVERY ONE THAT FINDETH ME SHALL SLAY ME.

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.

AND CAIN WENT OUT FROM THE PRESENCE OF THE LORD, AND DWELT IN THE LAND OF NOD, ON THE EAST OF EDEN.

12. Cain: The Wanderer

Cain & Israel

THE FUGITIVE AND WANDERER

Cain's murder of Abel and subsequent exile serves as a powerful prototype for ancient Israel's rejection and crucifixion of Jesus, the innocent Son of God. Just as Cain killed his righteous brother out of envy and spiritual blindness, so too did many in Israel—particularly the religious leaders—reject and deliver up Jesus to be killed, despite His innocence and divine commission. Abel's blood cried out from the ground, as did the blood of Christ (cf. Hebrews 12:24), and as a result, judgment followed. In Cain's case, he became a fugitive and wanderer, estranged from God's presence. Similarly, after the crucifixion and their broader national rejection of the Messiah, Israel faced catastrophic consequences: Jerusalem was destroyed, the Temple was leveled in 70 A.D., and the Jewish people were scattered among the nations, becoming wanderers in exile.

Jesus Himself affirmed this parallel when He declared that “upon you may come all the righteous blood shed on the earth, from the blood of righteous Abel unto the blood of Zechariah” (Matthew 23:35), holding Jerusalem accountable for the murder of God's messengers. Just as Cain bore judgment for shedding innocent blood, so too did Israel bear the weight of collective guilt. Their exile and dispersion echo Cain's punishment—a nation estranged, yet not forsaken, awaiting final redemption. Yet, despite this judgment, God's mercy still prevailed. Just as He placed a mark on Cain—not to curse but to protect—so too has God placed a form of spiritual seal on Israel, preserving them through centuries of dispersion and persecution. This “mark” signifies that, though disciplined, Israel remains God's covenant people. Prophetically, this finds its culmination in the end times: during the tribulation, a remnant of Israel will turn to God and recognize Jesus as the Messiah (cf. Zechariah 12:10; Romans 11:25-27). The sealing of the 144,000 from the twelve tribes in Revelation 7 echoes this idea—a divine protection over a people who were once wanderers but are now being brought back into covenant. In this way, the mark of Cain foreshadows not only judgment but also God's enduring commitment to preserve and ultimately redeem Israel.

The Nature of Sin

FREE WILL AND MORAL RESPONSIBILITY

The story of Cain and Abel offers a powerful reflection on moral responsibility and free will, highlighting humanity's capacity to choose between good and evil. When Cain becomes angry that his offering is rejected by God, he faces a moral crossroads. God explicitly warns him: “Sin is crouching at your door; its desire is for you, but you must rule over it” (Genesis 4:7). This divine counsel affirms that Cain is not predestined to sin—he has the freedom and moral agency to resist wrongdoing. Philosophically, this undermines deterministic views of human behavior and supports the idea that individuals are accountable for their choices. Cain's decision to ignore the warning and kill Abel illustrates how moral failure stems not from compulsion but from the deliberate misuse of free will. His crime is not portrayed as inevitable, but as avoidable—a result of unchecked envy and a refusal to master internal impulses. This reinforces a key philosophical concept: that ethical responsibility lies within the individual, and each person is capable of moral self-governance. Cain's story, therefore, is not just a tale of fratricide, but a profound statement on the human condition—where the ability to choose rightly exists, but must be actively exercised to prevent tragedy.

Moral Lessons

EMULATIONS, ENVY & COMPARISON

After God's rejection of Cain's offering, Cain turns his attention outwardly instead of reflecting inwardly and seek to improve himself. He compares himself to his brother Abel, whose offering is accepted, and this comparison breeds envy, which escalates into resentment and culminates in murder. Philosophically, this illustrates how envy distorts moral judgment—shifting the focus from personal growth to destructive rivalry. Rather than asking, “What can I do better?” Cain fixates on, “Why is he favored over me?” This reflects a universal human struggle: the tendency to measure one's worth through comparison rather than integrity. The New Testament echoes this warning. Galatians 5:19-21 identifies “emulations” (jealous rivalry) as a work of the flesh that disqualifies one from inheriting God's kingdom. Similarly, James 3:14-16 warns that “jealousy and selfish ambition” lead to disorder and evil, while 1 Corinthians 3:3 rebukes jealousy and strife as signs of spiritual immaturity. These passages reinforce the message that unchecked envy corrupts character and damages relationships. Cain's failure was not merely in killing his brother, but in allowing comparison and pride to override self-examination and repentance. The story becomes a lasting philosophical and spiritual warning: envy separates us from God, others, and our own potential for growth. True morality, both biblically and philosophically, requires humility, internal accountability, and the rejection of rivalrous thinking. By highlighting envy as a root of violence and division, Scripture calls believers to cultivate a spirit of contentment and personal integrity, grounded in God's approval rather than human comparison.

The Mark Of The Beast

CAINS MARK, THE MARK OF THE BEAST

Cain's mark (Genesis 4:15) and the mark of the beast (Revelation 13:16-17) both serve as symbolic signs of spiritual identity, separation from God, and divine judgment, though they differ in purpose and outcome. Cain's mark, given by God after he murdered Abel, is not a punishment but a protective sign ensuring his survival despite guilt, symbolizing rebellion and estrangement while still under God's sovereign mercy. In contrast, the mark of the beast signifies a deliberate allegiance to evil and the Antichrist in the end times, marking individuals for final and irreversible judgment and exclusion from redemption. While both marks indicate separation from God's covenant blessings, Cain's mark allows for mercy and future hope, whereas the mark of the beast represents a definitive, condemning choice. Thus, both marks publicly reveal a spiritual rebellion—one tempered by mercy, the other marked by total condemnation.

13. Seth: Restoration

New Beginnings

JOY COMETH IN THE MORNING

After the trauma of Abel’s murder and Cain’s exile, the birth of Seth represents a profound moment of hope and renewal in the biblical narrative. Adam and Eve name him Seth, saying, “God has appointed me another offspring instead of Abel, for Cain killed him” (Genesis 4:25). This statement reflects not only the pain of loss but the belief that God’s purposes can still move forward, even after tragedy. Philosophically, this aligns with the idea that human history is not irredeemably marked by failure, but capable of new beginnings. Seth is not a replacement in a literal sense, but a symbolic restoration of the divine image and moral continuity lost in Abel. The narrative suggests that despair is not final, and that in the rhythm of human life, devastation can give birth to a future grounded in righteousness.

This redemptive principle is echoed throughout Scripture. In Psalm 30:5, David declares, “Weeping may endure for a night, but joy cometh in the morning,” capturing the biblical philosophy that sorrow and loss, though real, are never the final word. The emergence of Seth reflects this divine pattern—where judgment is followed by mercy, and despair gives way to joy. Similarly, Lamentations 3:22-23 speaks of God’s mercies being “new every morning,” reinforcing the idea that each new day holds the possibility of divine renewal. Seth’s birth is not just about lineage but about hope—showing that God can bring restoration after collapse, and that the human story is always open to moral and spiritual resurrection.

Generational Worship

THEN BEGAN MEN TO CALL UPON THE NAME OF THE LORD

After Cain murdered Abel, God declared, “The voice of your brother’s blood is crying to me from the ground” (Genesis 4:10), and cursed Cain, saying, “When you work the ground, it shall no longer yield to you its strength” (Genesis 4:12). The land and human relationships were tainted by sin, and Cain was driven away to the land of Nod, symbolizing exile and separation from God. The immediate communion humanity once had with God in Eden was disrupted, and there’s a noticeable silence in the narrative - God’s voice is no longer as present, and people seem to drift further from Him. It is in this context that Seth is born. The statement in Genesis 4:26—“Then men began to call upon the name of the Lord”—marks a profound development in human history: the emergence of worship as a generational duty.

This moment occurs long before the giving of the Mosaic Law or the establishment of Israel as a nation, showing that the instinct and responsibility to seek and honor God is deeply rooted in the human soul, not merely a product of formal religion or legal obligation. It indicates that even in the earliest stages of civilization, people began to recognize their need for a relationship with the Creator and responded through public, communal invocation of God’s name. This worship was not imposed by law, but born out of a deep, existential awareness and need of the divine. This underscores the truth that honoring God is foundational to human identity. It is not limited by culture, covenant, or code, but is intrinsic to what it means to be human. Later biblical texts affirm this principle: Deuteronomy 6:6-7 calls for God’s truth to be taught “diligently” to the next generation, and Psalm 145:4 declares, “One generation shall praise Your works to another.” These verses echo the precedent set in Genesis 4—that worship is not merely a personal act, but a sacred trust that each generation bears.

Adam To Seth To Enos

A FORESHADOWING OF THE RIGHTEOUS SEED

Seth’s role in biblical history carries profound prophetic weight, especially as a foreshadowing of the “righteous seed” promised in Genesis 3:15. After the fall of humanity and the murder of Abel by Cain, God declared that the “seed of the woman” would one day crush the serpent’s head—a prophecy widely understood as the first announcement of a coming Redeemer. Abel, a righteous man, might have seemed like the candidate to fulfill that promise, but his life is cut short. Cain, now cursed, cannot be that seed. Into this spiritual vacuum, Seth is born, and Eve declares, “God has appointed me another seed instead of Abel, whom Cain slew” (Genesis 4:25). The use of the word “seed” intentionally echoes Genesis 3:15, suggesting that Seth becomes the vessel through which God’s redemptive promise will continue. This prophetic significance is confirmed in Luke 3:38, where the genealogy of Jesus traces all the way back to Seth, showing that the Messiah comes through Seth’s line—not Cain’s. In this way, Seth doesn’t just continue human lineage—he preserves the messianic line, making him a pivotal figure in God’s plan to redeem humanity. His life anticipates the coming of Christ, the true Seed who will ultimately defeat evil.



ARTIST: ALADEGBONGBE (2007)
THEME: THE CELEBRATION OF LIFE

GENESIS 4:25-26

AND ADAM KNEW HIS WIFE AGAIN; AND SHE BARE A SON, AND CALLED HIS NAME SETH: FOR GOD, SAID SHE, HATH APPOINTED ME ANOTHER SEED INSTEAD OF ABEL, WHOM CAIN SLEW.

AND TO SETH, TO HIM ALSO THERE WAS BORN A SON; AND HE CALLED HIS NAME ENOS: THEN BEGAN MEN TO CALL UPON THE NAME OF THE LORD.

LUKE 3: 23-38

AND JESUS HIMSELF BEGAN TO BE ABOUT THIRTY YEARS OF AGE, BEING (AS WAS SUPPOSED) THE SON OF JOSEPH, WHICH WAS THE SON OF HELI,

WHICH WAS THE SON OF MATTHAT, WHICH WAS THE SON OF LEVI, WHICH WAS THE SON OF MELCHI, WHICH WAS THE SON OF JANNA, WHICH WAS THE SON OF JOSEPH,

.....

WHICH WAS THE SON OF MELEA, WHICH WAS THE SON OF MENAN, WHICH WAS THE SON OF MATTATHA, WHICH WAS THE SON OF NATHAN, WHICH WAS THE SON OF DAVID,

WHICH WAS THE SON OF JESSE, WHICH WAS THE SON OF OBED, WHICH WAS THE SON OF BOOZ, WHICH WAS THE SON OF SALMON, WHICH WAS THE SON OF NAASSON,

WHICH WAS THE SON OF AMINADAB, WHICH WAS THE SON OF ARAM, WHICH WAS THE SON OF ESROM, WHICH WAS THE SON OF PHARES, WHICH WAS THE SON OF JUDA,

WHICH WAS THE SON OF JACOB, WHICH WAS THE SON OF ISAAC, WHICH WAS THE SON OF ABRAHAM, WHICH WAS THE SON OF THARA, WHICH WAS THE SON OF NACHOR,

WHICH WAS THE SON OF SARUCH, WHICH WAS THE SON OF RAGAU, WHICH WAS THE SON OF PHALEC, WHICH WAS THE SON OF HEBER, WHICH WAS THE SON OF SALA,

WHICH WAS THE SON OF CAINAN, WHICH WAS THE SON OF ARPHAXAD, WHICH WAS THE SON OF SEM, WHICH WAS THE SON OF NOE, WHICH WAS THE SON OF LAMECH,

WHICH WAS THE SON OF MATHUSALA, WHICH WAS THE SON OF ENOCH, WHICH WAS THE SON OF JARED, WHICH WAS THE SON OF MALELEEL, WHICH WAS THE SON OF CAINAN,

WHICH WAS THE SON OF ENOS, WHICH WAS THE SON OF SETH, WHICH WAS THE SON OF ADAM, WHICH WAS THE SON OF GOD.



ARTIST: PITAR ALAKHUME (2024)
THEME: THE RAPTURE

INTRODUCTION

This chapter delves into the compelling narratives of Enoch and Noah, two pivotal figures whose lives intersect with profound themes of judgment, redemption, and hope amid a fallen world. The account begins with the enigmatic “fallen ones” and the Nephilim—giants whose presence marks the rapid spread of wickedness and corruption across the earth, intensifying humanity’s rebellion against God. Against this dark backdrop, Enoch emerges as a beacon of righteousness, whose unique “rapture” into heaven (Genesis 5:24) signifies a “salvation-from” archetype. Meanwhile, Noah stands as the righteous remnant chosen to survive the coming flood, a judgment that purges the earth of its corruption. Through the ark, God provides a “salvation-through” archetype and a fresh start, prefiguring ultimate redemption. The flood narrative not only illustrates God’s justice but also His mercy, culminating in the promise of a new earth where righteousness dwells.

CHAPTER 4 - ENOCH & NOAH (THE TWO GREAT LIGHTS)

- 14. THE FALLEN ONES: CORRUPTION
- 15. ENOCH: THE RAPTURE
- 16. THE NEPHILIM: WICKEDNESS
- 17. NOAH: REDEMPTION (THE ARK)
- 18. THE FLOOD: JUDGEMENT
- 19(I). THE OLIVE BRANCH: HOPE
- 19(II). A NEW EARTH: RESTORATION

14. The Fallen Ones: Corruption

Cosmic Rebellion

THE WAR IN HEAVEN

Genesis 6 reveals a disturbing moment in pre-flood history where the "sons of God"—widely interpreted as fallen angels—abandoned their proper domain and engaged in forbidden union with human women, producing the Nephilim. This act was a deliberate violation of divine boundaries, an escalation in the cosmic rebellion against God. The New Testament directly references this event in both Jude 1:6 and 2 Peter 2:4, describing angels who “left their first estate” and are now held in chains awaiting judgment. These fallen beings stand as a chilling reminder that rebellion is not confined to humanity; it is a cosmic conflict, one that has unfolded since Lucifer’s fall and will culminate in the end times.

This rebellion connects prophetically to Revelation 12:7-9, where Michael and his angels fight against the dragon (Satan) and his angels, resulting in Satan being cast out of heaven to the earth. This event, which occurs during the tribulation, mirrors the earlier descent of the rebellious angels in Genesis 6. Just as the fallen angels disrupted earth's order before the flood, so too Satan and his host will bring unprecedented deception, destruction, and spiritual warfare in the last days. The Genesis 6 account thus foreshadows the final clash between heaven and hell, a battle that ends with God's ultimate judgment on all rebellion, both human and angelic.

Idolatry

FALSE WORSHIP

The fallen angels and their Nephilim offspring led humanity away from worshiping the true God by becoming objects of false veneration. Psalm 106:37 condemns this spiritual rebellion: “They even sacrificed their sons and their daughters to demons,” highlighting how people not only turned from God but actively engaged in idolatrous practices involving these supernatural beings. This verse reflects how the Nephilim and fallen angels, with their extraordinary presence and power, were later worshiped as gods or spirits, leading people into deep spiritual deception and moral corruption. Similarly, Deuteronomy 32:17 laments, “They sacrificed to demons, not to God, to gods they had not known, to new gods that had come recently, whom your ancestors did not fear,” underscoring how the worship of these false entities was a turning away from the covenant God who revealed Himself to Israel. This idolatry fractured humanity’s relationship with God, replacing true worship with the fear and reverence of created, corrupt beings, which Scripture repeatedly condemns as a root cause of judgment and exile.

Biological Inferences

FORBIDDEN REPRODUCTION

The union of the fallen angels and human women described in Genesis 6 led to the birth of the Nephilim—giants whose unnatural size and strength caused massive disruption to the earth’s balance. According to biblical and ancient traditions, these giants devoured all the acquisitions of men, consuming resources at an unsustainable rate and wreaking havoc on the environment and human society. Their presence introduced chaos into the natural order, disturbing the delicate ecosystem God had created. This catastrophic imbalance contributed to the corruption and violence that provoked God’s judgment through the Flood, which aimed to cleanse the earth from this overwhelming defilement.

This ancient event serves as a solemn warning for humanity today, especially as we venture into the realm of genetic manipulation and experimentation. Just as the Nephilims represented an unnatural fusion that the earth could not sustain, modern attempts to alter genetic codes risk creating organisms ill-suited for their environment, potentially causing unforeseen ecological consequences. Genetic mutations—especially those that cross natural species boundaries or alter fundamental biological systems—could destabilize ecosystems, harm biodiversity, or produce creatures incompatible with life as we know it. Genesis 6 reminds us that tampering with God’s design carries serious risks, and urges caution, humility, and respect for the boundaries established by the Creator to preserve the harmony and sustainability of the earth’s ecosystem.

Colonizing Mars

KEEPING YOUR FIRST ESTATE

The biblical account of the fallen angels who “kept not their first estate” (Jude 6) and the severe judgment they received (being cast into eternal chains awaiting the final day of judgment) offers a profound spiritual backdrop when considering modern ambitions like colonizing Mars or other planets. These angels rebelled by abandoning their ordained place and crossing divine boundaries, leading to catastrophic consequences on earth, as described in Genesis 6. Their judgment is a solemn reminder that transgressing God-ordained limits leads to chaos and destruction. This theme carries a powerful warning against humanity's own attempts to escape the consequences of its sin by expanding beyond Earth instead of addressing the root problems within it.

The pursuit of colonizing other planets can be seen as a modern parallel to the fallen angels’ rebellion—seeking to transcend natural and divine boundaries instead of submitting to stewardship and restoration of the earth God entrusted to humanity. Scripture emphasizes judgment on those who overreach, and the fate of the fallen angels serves as a prophetic caution: abandoning God’s ordained place does not lead to freedom or salvation but to confinement and judgment. Rather than exporting our brokenness and ecological madness to other worlds, the biblical narrative invites humanity to repent, restore, and steward the earth responsibly. Fixing the damage here, healing our “first estate,” aligns with God’s purposes and reflects humility, rather than repeating the same rebellion that led to the downfall of the heavenly beings.



ARTIST: GIVER ART (2023)
THEME: THE WATCHERS

GENESIS 6:1-4

AND IT CAME TO PASS, WHEN MEN BEGAN TO MULTIPLY ON THE FACE OF THE EARTH, AND DAUGHTERS WERE BORN UNTO THEM,

THAT THE SONS OF GOD SAW THE DAUGHTERS OF MEN THAT THEY WERE FAIR; AND THEY TOOK THEM WIVES OF ALL WHICH THEY CHOSE.

AND THE LORD SAID, MY SPIRIT SHALL NOT ALWAYS STRIVE WITH MAN, FOR THAT HE ALSO IS FLESH: YET HIS DAYS SHALL BE AN HUNDRED AND TWENTY YEARS.

THERE WERE GIANTS IN THE EARTH IN THOSE DAYS; AND ALSO AFTER THAT, WHEN THE SONS OF GOD CAME IN UNTO THE DAUGHTERS OF MEN, AND THEY BARE CHILDREN TO THEM, THE SAME BECAME MIGHTY MEN WHICH WERE OF OLD, MEN OF RENOWN.

JUDE 1:6-7

AND THE ANGELS WHICH KEPT NOT THEIR FIRST ESTATE, BUT LEFT THEIR OWN HABITATION, HE HATH RESERVED IN EVERLASTING CHAINS UNDER DARKNESS UNTO THE JUDGMENT OF THE GREAT DAY.

EVEN AS SODOM AND GOMORRHA, AND THE CITIES ABOUT THEM IN LIKE MANNER, GIVING THEMSELVES OVER TO FORNICATION, AND GOING AFTER STRANGE FLESH, ARE SET FORTH FOR AN EXAMPLE, SUFFERING THE VENGEANCE OF ETERNAL FIRE.

2 PETER 2:4

FOR IF GOD SPARED NOT THE ANGELS THAT SINNED, BUT CAST THEM DOWN TO HELL, AND DELIVERED THEM INTO CHAINS OF DARKNESS, TO BE RESERVED UNTO JUDGMENT;



ARTIST: PITAR ALAKHUME (2024)
THEME: THE RAPTURE

GENESIS 5:21-24

AND ENOCH LIVED SIXTY AND FIVE YEARS, AND BEGAT METHUSELAH:

AND ENOCH WALKED WITH GOD AFTER HE BEGAT METHUSELAH THREE HUNDRED YEARS, AND BEGAT SONS AND DAUGHTERS:

AND ALL THE DAYS OF ENOCH WERE THREE HUNDRED SIXTY AND FIVE YEARS:

AND ENOCH WALKED WITH GOD: AND HE WAS NOT; FOR GOD TOOK HIM.

HEBREWS 11:5

BY FAITH ENOCH WAS TRANSLATED THAT HE SHOULD NOT SEE DEATH; AND WAS NOT FOUND, BECAUSE GOD HAD TRANSLATED HIM: FOR BEFORE HIS TRANSLATION HE HAD THIS TESTIMONY, THAT HE PLEASSED GOD

JUDE 1:14-15

AND ENOCH ALSO, THE SEVENTH FROM ADAM, PROPHESED OF THESE, SAYING, BEHOLD, THE LORD COMETH WITH TEN THOUSANDS OF HIS SAINTS,

TO EXECUTE JUDGMENT UPON ALL, AND TO CONVINCE ALL THAT ARE UNGODLY AMONG THEM OF ALL THEIR UNGODLY DEEDS WHICH THEY HAVE UNGODLY COMMITTED, AND OF ALL THEIR HARD SPEECHES WHICH UNGODLY SINNERS HAVE SPOKEN AGAINST HIM.

15. Enoch: The Rapture

The Harpazo - The Rapture

ENOCH & THE CHURCH

The concept of the Harpazo—the “catching up” of believers to meet Christ—finds a profound connection to the figure of Enoch in Scripture. Hebrews 11:5 highlights Enoch’s unique faith, noting that he was taken by God without experiencing death: “he did not experience death; he could not be found, because God had taken him away.” This miraculous event parallels the promise in 1 Thessalonians 4:16-17, where the Lord will descend, and believers will be caught up (harpazo) to meet Him in the air. Enoch’s being “taken” prefigures the Harpazo, serving as a living example of God’s power to deliver the faithful from death and judgment. Just as Enoch was taken away because he pleased God, Christians anticipate the Harpazo as the ultimate rescue from the coming tribulation and as a hope of eternal union with Christ. This link underscores the continuity of God’s salvation plan from the Old Testament into the New.

Enoch Vs Noah

PRE TRIBULATION VS PRE-WRATH? SALVATION FROM VS SALVATION THROUGH..

The taking of Enoch in Genesis 5:24 and the rapture of the Church described in the New Testament share striking similarities that highlight God’s intervention in human history to rescue the righteous before judgment. Enoch’s story is brief but profound: “**Enoch walked with God; then he was no more, because God took him away**” (Genesis 5:24). This mysterious event signifies Enoch’s unique favor with God and his removal from the earthly realm without experiencing death, a theme that resonates strongly with the rapture’s promise. Enoch’s translation symbolizes the hope of eternal fellowship with God, a key theme echoed in the rapture, where believers receive glorified bodies and eternal life. In both cases, these divine removals serve as a warning and encouragement—a call to live in righteousness and readiness, knowing that God will intervene on behalf of the faithful before executing judgment on the ungodly. Building on these parallels, the timing of Enoch’s translation offers a compelling argument for a pre-tribulation/pre-wrath rapture of some sense. Enoch was taken away *before* the great corruption and judgment of the Flood unfolded, effectively sparing him from the coming wrath. In contrast, Noah lived *through* the escalating wickedness and was preserved in the ark during the Flood, experiencing the judgment firsthand but ultimately being saved by God’s provision. This pattern suggests that, like Enoch, the Church may be caught up before the tribulation/wrath period begins, removed from the world to avoid the outpouring of God’s wrath. Meanwhile, those who remain, like Noah, will endure the tribulation but be preserved through God’s protection. This typology supports the possibility of “a” rapture preceding the tribulation or wrath, emphasizing God’s mercy in rescuing the faithful early and calling believers to readiness and hope amid a corrupt and judgment-bound world.

To Walk With God

WITHOUT HOLINESS, NO EYE SHALL SEE THE LORD

Holiness is not merely a moral ideal in Scripture—it is an essential condition for fellowship with God. Hebrews 12:14 declares plainly, “**Follow peace with all men, and holiness, without which no man shall see the Lord.**” This verse underscores the non-negotiable nature of holiness in the life of a believer. It speaks not just of outward conduct but of a heart and life set apart unto God—free from defilement, aligned with His character, and marked by obedience. Holiness reflects God’s own nature (1 Peter 1:15-16), and without it, we cannot dwell in His presence, receive His promises, or be prepared for His return. In a world increasingly desensitized to sin and compromise, this call to holiness remains urgent, pressing, and deeply personal. Enoch’s life offers a living model of this truth. Genesis 5:24 tells us that “**Enoch walked with God: and he was not; for God took him.**” To walk with God implies a life of intimate fellowship, daily obedience, and moral purity—qualities that define a holy life. Enoch didn’t just believe in God; he lived in alignment with God’s will. His removal from earth before judgment fell is a powerful testament to the kind of relationship that holiness cultivates. Just as Enoch was taken because of his walk, so too will the Church be taken—those who walk in holiness, not just in name, but in reality. His life reminds us that holiness isn’t optional—it’s the path to seeing God and being ready when He comes.

The Book Of Enoch

REFERENCED IN THE NEW TESTAMENT BY JUDE

The Book of Enoch is especially relevant in understanding the themes of fallen angels, the tribulation, and messianic prophecy, and its importance is underscored by the fact that it is quoted verbatim by Jude in the New Testament. In Jude 14-15, the apostle cites 1 Enoch 1:9, saying: “**Behold, the Lord comes with ten thousands of His holy ones to execute judgment upon all...**” This shows that early Christian writers considered at least parts of Enoch’s writings as prophetically valid and theologically insightful, particularly in areas concerning divine judgment and eschatology. Remarkably, the very first chapter of Enoch opens with a vision of the end-times tribulation: “**1 The words of the blessing of Enoch, wherewith he blessed the elect and righteous, who will be living in the day of tribulation, when all the wicked and godless are to be removed....9 And behold! He cometh with ten thousands of His holy ones to execute judgment upon all, and to destroy all the ungodly and to convict all flesh of all the works of their ungodliness..**” (1 Enoch 1:9).

This parallels Revelation’s imagery and reinforces the idea of a global judgment upon the ungodly, making the book a valuable lens through which to understand biblical tribulation themes. Additionally, the Book of Enoch contains some of the earliest references to the “Son of Man”—a messianic figure who is exalted, pre-existent, and destined to sit on a throne of glory, judging the wicked and vindicating the righteous (1 Enoch 46-48). These visions prefigure New Testament portrayals of Jesus Christ, particularly in passages like Matthew 24, John 5:27, and Revelation 1:13. While not canonical, the Book of Enoch clearly echoes and enriches key biblical themes, offering deeper context for understanding spiritual rebellion, tribulation, and the victorious return of the Messiah.

16. Nephilim: Wickedness

The History of Giants

THE MEN OF RENOWN

Genesis 6:4 provides a key insight into an ancient and widespread phenomenon: “There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bore children to them, the same became mighty men which were of old, men of renown.” This brief but profound passage lays the biblical foundation for understanding why nearly every ancient culture contains stories of superhuman beings, warrior-kings, and gods—figures who were larger than life, often violent, and revered as divine. In Greek mythology, for instance, we see the Titans, demigods, and Olympian deities—many of whom are said to be the offspring of gods and mortals. In Mesopotamian texts, such as the Epic of Gilgamesh, we find heroes of immense strength and divine lineage. Similar traditions appear in Egypt, India, Mesoamerica, and Norse mythology—giant-kings, sky gods, and heroes who ruled with power and often brought chaos as well as technology or knowledge.

These stories, though mythologized, appear to be cultural memories of the same core event described in Genesis 6: a time when fallen heavenly beings (the “sons of God”) interfered in human affairs, producing hybrid offspring—the Nephilim—who were “mighty men of old” and came to dominate early civilization. Over time, these Nephilim and their corrupted knowledge were venerated as gods, establishing systems of idolatry, occultism, and spiritual rebellion. Rather than leading humanity toward truth, these figures seduced mankind into worshiping power, violence, and forbidden knowledge, perverting human purpose and distorting the divine image. The result, as Genesis 6:5-11 describes, was a world “filled with violence”, where every thought and intention was corrupt. This idolatrous reverence for these beings turned hearts away from the true God, leading to the complete moral decay of early human society—and ultimately, divine judgment through the Flood.

The Days Of Noah

FALLEN ANGELS AND GIANTS

Jesus’ prophetic words in Matthew 24:37—“As it was in the days of Noah, so shall it be also in the days of the Son of Man”—serve as a profound warning that the conditions leading up to His second coming will mirror those that existed before the Flood. In the days of Noah, Genesis 6 describes a world saturated with spiritual corruption, violence, and unnatural unions, particularly through the presence of the Nephilim, the offspring of fallen angels and human women. Their influence marked a world under demonic control, which prompted God to cleanse the earth with the Flood.

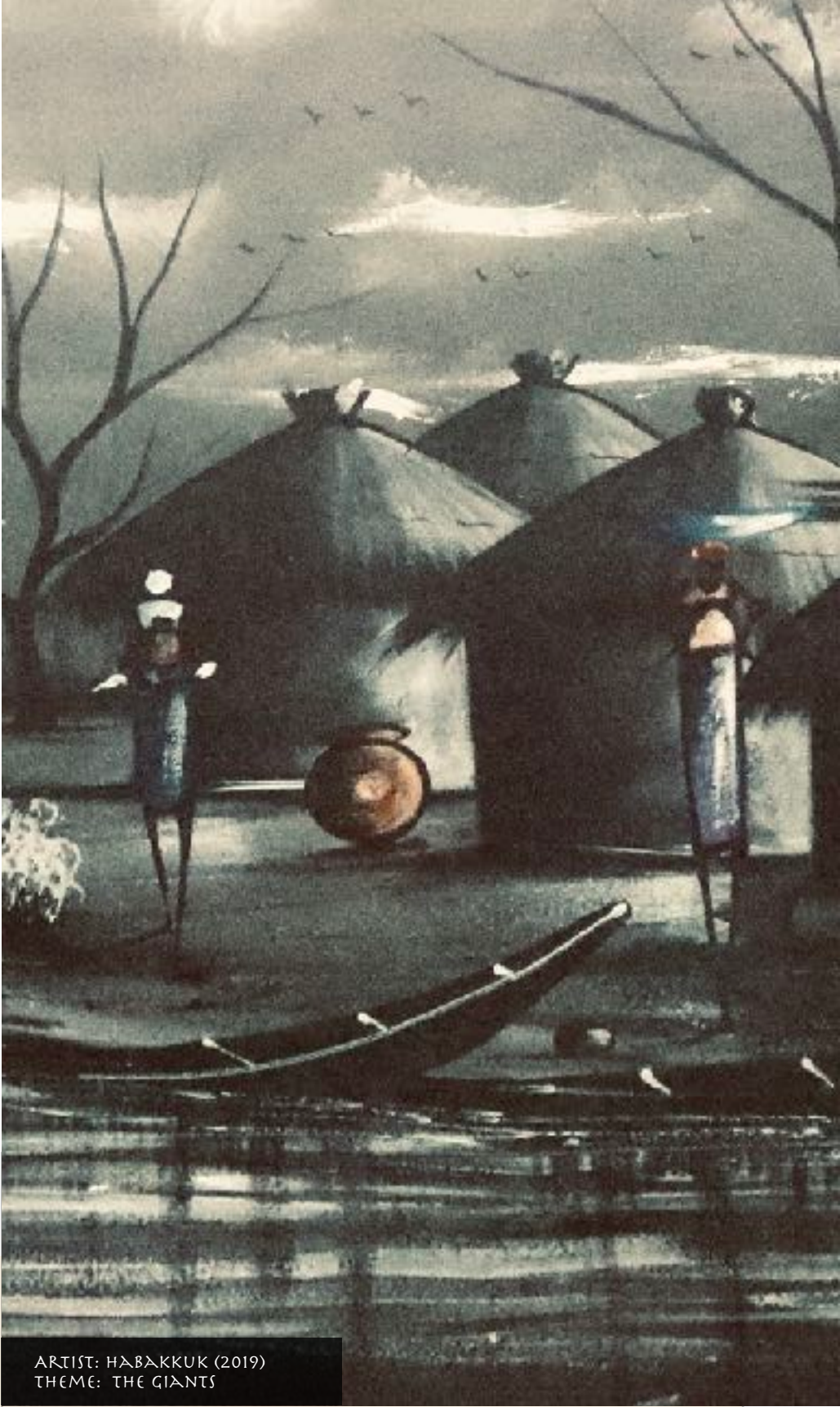
This same pattern reemerges in the book of Revelation, particularly in the fifth and sixth trumpet judgments(Revelation 9). In trumpet five, a fallen star (interpreted as a fallen angel) is given the key to the bottomless pit (Abyss), from which emerges a horde of demonic locust-like creatures with power to torment humanity. In trumpet six, four bound angels at the Euphrates are released, unleashing a deadly army that kills a third of mankind. These terrifying events reflect a return of supernatural judgment and demonic activity, much like what occurred in Noah's time. The Abyss itself may be the same prison mentioned in 2 Peter 2:4 and Jude 6, where fallen angels are kept in chains until the day of judgment—implying that these are the very Watchers who corrupted the earth in Genesis 6.

Thus, the “days of Noah” were not only marked by human wickedness but by a global demonic incursion, mirrored in Revelation's depiction of the end times. Just as giants once ruled in rebellion and led mankind into idolatry and ruin, so too will demonic powers once again manifest openly, bringing deception, terror, and destruction. Jesus' warning, then, is not merely about general moral decline—it points to a time of deep spiritual perversion, supernatural deception, and divine confrontation, calling believers to discernment, holiness, and readiness for His return.

The Giants Defeated

A THOUSAND SHALL FALL AT THY SIDE..

Though the giants—offspring of fallen angels and human women—dominated the earth with violence, corruption, and supernatural influence, they were ultimately not victorious over Noah and his family. Despite living in a world overrun by wickedness and demonic power, Noah “walked with God” (Genesis 6:9) and found grace in the eyes of the Lord. His obedience, righteousness, and unwavering faith preserved not only his life but the future of humanity. The giants, for all their strength and terror, were swept away by the Flood, while Noah and his household were lifted above the judgment in the ark—a vessel of divine protection. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee (Psalm 91:7). This promise, though written centuries later, echoes through Noah's story. Surrounded by a collapsing world, Noah stood firm, untouched by the destruction that overwhelmed the wicked. This reveals a powerful truth: God’s covenant and mercy will always triumph over chaos and evil. Those who remain faithful to Him—even in days of immense spiritual warfare—will be preserved. The giants’ downfall underscores that no force of darkness, no matter how powerful, can overcome those who walk in righteousness and are sealed by God’s purpose.



ARTIST: HABAKKUK (2019)
THEME: THE GIANTS

GENESIS 6:1-4

AND IT CAME TO PASS, WHEN MEN BEGAN TO MULTIPLY ON THE FACE OF THE EARTH, AND DAUGHTERS WERE BORN UNTO THEM, THAT THE SONS OF GOD SAW THE DAUGHTERS OF MEN THAT THEY WERE FAIR; AND THEY TOOK THEM WIVES OF ALL WHICH THEY CHOSE.

AND THE LORD SAID, MY SPIRIT SHALL NOT ALWAYS STRIVE WITH MAN, FOR THAT HE ALSO IS FLESH: YET HIS DAYS SHALL BE AN HUNDRED AND TWENTY YEARS.

THERE WERE GIANTS IN THE EARTH IN THOSE DAYS; AND ALSO AFTER THAT, WHEN THE SONS OF GOD CAME IN UNTO THE DAUGHTERS OF MEN, AND THEY BARE CHILDREN TO THEM, THE SAME BECAME MIGHTY MEN WHICH WERE OF OLD, MEN OF RENOWN.

MATTHEW 24:37-39

BUT AS THE DAYS OF NOAH WERE, SO SHALL ALSO THE COMING OF THE SON OF MAN BE.

FOR AS IN THE DAYS THAT WERE BEFORE THE FLOOD THEY WERE EATING AND DRINKING, MARRYING AND GIVING IN MARRIAGE, UNTIL THE DAY THAT NOE ENTERED INTO THE ARK, AND KNEW NOT UNTIL THE FLOOD CAME, AND TOOK THEM ALL AWAY; SO SHALL ALSO THE COMING OF THE SON OF MAN BE.

GENESIS 7:21-23

AND ALL FLESH DIED THAT MOVED UPON THE EARTH, BOTH OF FOWL, AND OF CATTLE, AND OF BEAST, AND OF EVERY CREEPING THING THAT CREEPETH UPON THE EARTH, AND EVERY MAN:

ALL IN WHOSE NOSTRILS WAS THE BREATH OF LIFE, OF ALL THAT WAS IN THE DRY LAND, DIED.

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.



ARTIST: OLUFEMI KAYO (2022)
THEME: NOAH BUILDS THE ARK

GENESIS 6:13-22

AND GOD SAID UNTO NOAH, THE END OF ALL FLESH IS COME BEFORE ME; FOR THE EARTH IS FILLED WITH VIOLENCE THROUGH THEM; AND, BEHOLD, I WILL DESTROY THEM WITH THE EARTH.

MAKE THEE AN ARK OF GOPHER WOOD; ROOMS SHALT THOU MAKE IN THE ARK, AND SHALT PITCH IT WITHIN AND WITHOUT WITH PITCH.

AND THIS IS THE FASHION WHICH THOU SHALT MAKE IT OF: THE LENGTH OF THE ARK SHALL BE THREE HUNDRED CUBITS, THE BREADTH OF IT FIFTY CUBITS, AND THE HEIGHT OF IT THIRTY CUBITS.

A WINDOW SHALT THOU MAKE TO THE ARK, AND IN A CUBIT SHALT THOU FINISH IT ABOVE; AND THE DOOR OF THE ARK SHALT THOU SET IN THE SIDE THEREOF; WITH LOWER, SECOND, AND THIRD STORIES SHALT THOU MAKE IT.

AND, BEHOLD, I, EVEN I, DO BRING A FLOOD OF WATERS UPON THE EARTH, TO DESTROY ALL FLESH, WHEREIN IS THE BREATH OF LIFE, FROM UNDER HEAVEN; AND EVERY THING THAT IS IN THE EARTH SHALL DIE.

BUT WITH THEE WILL I ESTABLISH MY COVENANT; AND THOU SHALT COME INTO THE ARK, THOU, AND THY SONS, AND THY WIFE, AND THY SONS' WIVES WITH THEE.

AND OF EVERY LIVING THING OF ALL FLESH, TWO OF EVERY SORT SHALT THOU BRING INTO THE ARK, TO KEEP THEM ALIVE WITH THEE; THEY SHALL BE MALE AND FEMALE.

OF FOWLS AFTER THEIR KIND, AND OF CATTLE AFTER THEIR KIND, OF EVERY CREEPING THING OF THE EARTH AFTER HIS KIND, TWO OF EVERY SORT SHALL COME UNTO THEE, TO KEEP THEM ALIVE.

AND TAKE THOU UNTO THEE OF ALL FOOD THAT IS EATEN, AND THOU SHALT GATHER IT TO THEE; AND IT SHALL BE FOR FOOD FOR THEE, AND FOR THEM.

THUS DID NOAH; ACCORDING TO ALL THAT GOD COMMANDED HIM, SO DID HE.

17. Noah & The Ark: Redemption

Salvation

NOAH: A TYPE OF CHRIST

The biblical portrayal of Noah as a type of Christ reveals a rich theological thread that runs from Genesis to the New Testament. Noah, described as a righteous man in a time of deep corruption, mirrors Jesus, the sinless Savior in a fallen world. Both were divinely chosen to bring salvation—Noah through the ark that preserved a remnant of humanity during the flood, and Jesus through His obedience unto death, becoming the vessel of eternal salvation. The ark that shielded Noah from God’s wrath also points forward to the Ark of the Covenant—another sacred vessel that represented God’s presence and His covenant with His people. The Ark of the Covenant, kept in the Holy of Holies, was covered by the mercy seat, upon which the high priest would sprinkle the blood of a spotless lamb once a year to atone for the sins of the people. This blood, symbolizing temporary atonement, ultimately pointed to the true Lamb of God, Jesus Christ, whose shed blood offers full and final redemption. Just as Noah’s ark provided physical deliverance and the Ark of the Covenant symbolized God’s holy presence and mercy, Christ brings these together: He is both the place of atonement and the means of salvation. Through His blood, believers are saved from the ultimate judgment and brought into a new covenant of grace and eternal life.

The Remnant

THOSE WHO KEEP THE COMMANDMENTS OF GOD/TESTIMONY OF CHRIST

The stories of Enoch and Noah present two profound and complementary ways in which God preserves His people in the face of judgment. These men, both described as righteous in their generations, represent distinct divine strategies for deliverance. Enoch, who “walked with God, and he was not, for God took him” (Genesis 5:24), serves as a striking example of removal from the world prior to the outpouring of divine judgment. His departure is sudden, supernatural, and peaceful—an act of God’s favor that has long been seen as a type or foreshadowing of the rapture, where the faithful are taken away before tribulation comes upon the earth. By contrast, Noah remains in the world during the time of judgment but is miraculously preserved through it. God commands him to build an ark, which becomes the means of salvation for Noah and his family. Surrounded by floodwaters that symbolize God’s judgment, Noah and his household are sealed safely inside. The ark itself can be understood as a type of Christ, offering refuge and security amid chaos and destruction. Together, Enoch and Noah reflect two patterns of divine preservation: salvation from tribulation (as with Enoch) and salvation through tribulation (as with Noah). Both demonstrate God’s covenant faithfulness, yet each applies in different ways depending on the time and purpose of God.

These two patterns resurface throughout the biblical narrative and culminate in the apocalyptic imagery of Revelation 12. There, a woman—often interpreted as faithful Israel or the covenant people of God—gives birth to the Messiah. Afterward, she is taken into the wilderness, a place of divine provision and protection, echoing Enoch’s deliverance from immediate danger. However, the dragon (Satan) wages war against her remnant, described as “those who keep the commandments of God and hold to the testimony of Jesus” (Revelation 12:17). This faithful remnant mirrors Noah’s experience: enduring persecution, yet divinely sustained in the midst of it. This theme of a preserved remnant—seen not only in Noah’s family but also in Elijah’s 7,000 who had not bowed to Baal—underscores a consistent biblical truth: God never abandons His people. Whether through escape, protection, or endurance, the Lord’s preservation of His covenant community is certain—even when the dragon rages.

Biological Inferences

THE NATURAL SELECTION OF SEXES?

The existence of distinct male and female sexes across countless species is commonly attributed to natural selection, a foundational concept in evolutionary biology. According to this view, sexual reproduction emerged and persisted because it provided genetic diversity, enhancing a species’ ability to adapt and survive. However, from a probabilistic and structural standpoint, the consistent emergence and stability of a binary reproductive system across such a wide array of life forms raises significant questions. The development of two specialized gametes (sperm and egg) requires a complex shift from primitive, equal-sized gametes (isogamy) to a complementary system (anisogamy). This transformation demands a precise sequence of genetic changes, which must occur in coordination to result in a functional male-female dynamic. The odds of such a system arising and remaining stable purely through random mutation and undirected selection appear remarkably low.

Moreover, nature reveals alternative reproductive strategies—such as hermaphroditism, asexual reproduction, and parthenogenesis—that function successfully in some species. If natural selection were purely about reproductive efficiency, one might expect these strategies to dominate more widely. Yet the male-female binary remains the prevailing pattern among complex organisms, especially animals. This suggests natural selection alone may not fully explain its prevalence. In Genesis, God instructs Noah to bring animals onto the ark “two by two,” male and female, to preserve life through the flood. This emphasis on reproductive pairs underscores the idea that the male-female distinction was not a random product of nature but a purposeful design embedded into creation from the beginning. Rather than evolving by chance, the binary reproductive system is portrayed as part of a divine blueprint, structured for the continuity of life. This narrative supports the idea that complex biological systems, particularly sexual reproduction, reflect intentional design. In a world where random processes alone seem insufficient to explain such order and interdependence, the biblical model presents both a meaningful and theologically grounded explanation for the origin and preservation of life.



ARTIST: JOSEPH ARONSHOLA (2025)
THEME: VISIONS OF THE FLOOD

GENESIS 7:11-24

IN THE SIX HUNDREDTH YEAR OF NOAH'S LIFE, IN THE SECOND MONTH, THE SEVENTEENTH DAY OF THE MONTH, THE SAME DAY WERE ALL THE FOUNTAINS OF THE GREAT DEEP BROKEN UP, AND THE WINDOWS OF HEAVEN WERE OPENED.

AND THE RAIN WAS UPON THE EARTH FORTY DAYS AND FORTY NIGHTS.

IN THE SELFSAME DAY ENTERED NOAH, AND SHEM, AND HAM, AND JAPHETH, THE SONS OF NOAH, AND NOAH'S WIFE, AND THE THREE WIVES OF HIS SONS WITH THEM, INTO THE ARK;

THEY, AND EVERY BEAST AFTER HIS KIND, AND ALL THE CATTLE AFTER THEIR KIND, AND EVERY CREEPING THING THAT CREEPETH UPON THE EARTH AFTER HIS KIND, AND EVERY FOWL AFTER HIS KIND, EVERY BIRD OF EVERY SORT.

AND THEY WENT IN UNTO NOAH INTO THE ARK, TWO AND TWO OF ALL FLESH, WHEREIN IS THE BREATH OF LIFE.

AND THEY THAT WENT IN, WENT IN MALE AND FEMALE OF ALL FLESH, AS GOD HAD COMMANDED HIM: AND THE LORD SHUT HIM IN.

AND THE FLOOD WAS FORTY DAYS UPON THE EARTH; AND THE WATERS INCREASED, AND BARE UP THE ARK, AND IT WAS LIFT UP ABOVE THE EARTH.

AND THE WATERS PREVAILED, AND WERE INCREASED GREATLY UPON THE EARTH; AND THE ARK WENT UPON THE FACE OF THE WATERS.

AND THE WATERS PREVAILED EXCEEDINGLY UPON THE EARTH; AND ALL THE HIGH HILLS, THAT WERE UNDER THE WHOLE HEAVEN, WERE COVERED.

FIFTEEN CUBITS UPWARD DID THE WATERS PREVAIL; AND THE MOUNTAINS WERE COVERED.

AND ALL FLESH DIED THAT MOVED UPON THE EARTH, BOTH OF FOWL, AND OF CATTLE, AND OF BEAST, AND OF EVERY CREEPING THING THAT CREEPETH UPON THE EARTH, AND EVERY MAN:

ALL IN WHOSE NOSTRILS WAS THE BREATH OF LIFE, OF ALL THAT WAS IN THE DRY LAND, DIED.

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.

AND THE WATERS PREVAILED UPON THE EARTH AN HUNDRED AND FIFTY DAYS.

18. The Flood: Judgement

God Is Just

THE NECESSITY FOR JUDGMENT

Judgment is a fundamental aspect of justice and moral order, essential for maintaining balance in both human society and divine governance. Without judgment, wrongdoing would go unchecked, leading to chaos, injustice, and the breakdown of ethical standards. The concept of judgment ensures that actions have consequences, reinforcing accountability and deterring harmful behavior. In a theological context, judgment reflects God's holiness and righteousness. Since God is perfectly just, He must address sin and evil to uphold moral order. Judgment is necessary to separate good from evil, rewarding righteousness and condemning wickedness. This divine judgment is not arbitrary but serves the purpose of restoring justice and making way for renewal. The story of the Flood in the Bible exemplifies the necessity of judgment. Humanity's pervasive corruption compelled God to act decisively to cleanse the earth of sin, protecting the integrity of creation. Yet, even in judgment, God's mercy is evident, providing a means of salvation through Noah and the Ark. Ultimately, judgment is necessary to preserve justice, encourage moral responsibility, and enable restoration. It affirms that choices matter and that God's righteous standards will prevail, ensuring hope and order in the universe.

God Is Merciful

NOAH'S ARK

The story of Noah's Ark vividly illustrates how God's judgment is inseparable from His mercy. While the Flood was a divine response to widespread human wickedness, it was not a display of wrath alone but also of profound compassion and grace. God judged a corrupt and violent world to uphold justice, but in doing so, He provided a clear means of salvation through Noah's Ark. Noah, described as righteous and blameless, was chosen to build the Ark—a refuge designed to preserve life amidst destruction (Genesis 6:9, 14). This act shows that God's judgment is purposeful and measured, aiming not just to punish but to protect those who remain faithful. The Ark symbolizes God's mercy, offering safety to Noah, his family, and the animals (Genesis 7:1-3). God's covenant with Noah after the Flood further underscores this mercy—a promise never to destroy the earth by flood again (Genesis 9:11). The Ark narrative teaches that judgment and mercy coexist: while sin brings its consequences, God's grace provides hope and restoration. As 2 Peter 2:5 states, Noah was “a preacher of righteousness,” emphasizing God's desire to redeem rather than simply punish.

Justice & Mercy

THE REMNANT THROUGH THE TRIBULATION

Throughout the Bible, God's justice and mercy work together, especially during times of judgment. A recurring theme is that amid judgment, God preserves a faithful remnant to continue His plan. In the Flood, God judged a corrupt world but saved Noah and his family in the Ark as a remnant, ensuring life continued after sin's cleansing (Genesis 6-9). Similarly, God's judgment on Egypt through the plagues freed the Israelites, His chosen remnant, from slavery (Exodus 12). When Israel was judged through Babylonian captivity for disobedience, a remnant returned to rebuild the nation and worship God (2 Chronicles 36; Ezra-Nehemiah). This pattern shows that God's mercy endures despite His justice. In the end times, Scripture speaks of a remnant symbolized by the “woman” in Revelation 12, protected during tribulation. This final remnant highlights that even during ultimate judgment, God's mercy preserves those faithful to Him. Across history, God's judgment never erases mercy. The remnant represents hope and God's ongoing commitment to redeem and restore humanity amid divine justice.



ARTIST: SAM TAIWO ABIDOYE (2023)
THEME: HOPE

GENESIS 8:7-12

AND HE SENT FORTH A RAVEN,
WHICH WENT FORTH TO AND FRO,
UNTIL THE WATERS WERE DRIED UP
FROM OFF THE EARTH.

ALSO HE SENT FORTH A DOVE FROM
HIM, TO SEE IF THE WATERS WERE
ABATED FROM OFF THE FACE OF THE
GROUND;

BUT THE DOVE FOUND NO REST FOR
THE SOLE OF HER FOOT, AND SHE
RETURNED UNTO HIM INTO THE ARK,
FOR THE WATERS WERE ON THE FACE
OF THE WHOLE EARTH: THEN HE PUT
FORTH HIS HAND, AND TOOK HER,
AND PULLED HER IN UNTO HIM INTO
THE ARK.

AND HE STAYED YET OTHER SEVEN
DAYS; AND AGAIN HE SENT FORTH
THE DOVE OUT OF THE ARK;

AND THE DOVE CAME IN TO HIM IN
THE EVENING; AND, LO, IN HER
MOUTH WAS AN OLIVE LEAF PLUCKT
OFF: SO NOAH KNEW THAT THE
WATERS WERE ABATED FROM OFF
THE EARTH.

AND HE STAYED YET OTHER SEVEN
DAYS; AND SENT FORTH THE DOVE;
WHICH RETURNED NOT AGAIN UNTO
HIM ANY MORE"

19(i) The Olive Branch: Hope

The Dove & The Hateful Bird

THE DOVE AS THE HOLY SPIRIT, CHRIST AS THE OLIVE LEAF

In Scripture, both the dove and the unclean spirit seek a place to dwell, symbolizing vastly different spiritual realities. In Genesis 8:8-12, Noah releases the dove three times after the Flood. The first time, the dove finds no place to rest and returns to the ark. This can be seen as a profound picture of humanity's earliest spiritual state—like Eve cast out of Eden (Genesis 3), where the voice of God was walking in the garden but no longer found a resting place among fallen humanity. The world was unprepared, unclean, and corrupted, offering no refuge for God's Spirit. The second release brings the dove back with an olive leaf, a sign of peace and restoration. The olive leaf can prophetically symbolize Christ, the true peace-bringer and mediator who restores fellowship between God and man. Just as Christ was lifted up and later returned to the Father, this olive leaf represents the reconciliation and hope that follow judgment.

The Spirit, resting on Christ at His baptism (Luke 3:22), confirms this connection. The third time, the dove finds a resting place and does not return, symbolizing the Spirit's coming to the new world—the Church—baptized not by floodwaters but by the Holy Spirit (Acts 2). This new habitation marks the beginning of God's restored dwelling among His people. In stark contrast, Matthew 12:43-45 warns of unclean spirits who seek rest but find none, returning to empty hearts with worse destruction. Revelation 18:2 depicts unclean spirits as foul birds inhabiting Babylon, the symbol of rebellion. Thus, the dove's three journeys can illustrate God's progressive work: from judgment and exile, through Christ's reconciliation, to the Spirit's indwelling in the Church. The dove returns to the ark (salvation), the olive leaf (Christ) is the bridge to restoration, and finally, the Spirit finds a home in believers. Meanwhile, evil spirits roam empty, unguarded hearts, seeking rest in rebellion.

19(ii) A New Earth: Restoration

Decay: Eden To Preflood To Postflood

FROM THE FRUIT OF THE TREE, TO THE HERB OF THE FIELD, TO FLESH

In the Garden of Eden, God gave humanity a fruits & vegetable diet: “every herb bearing seed.. and every tree, in the which is the fruit of a tree yielding seed” (Genesis 1:29). This original diet reflected perfect harmony, providing natural nutrition from fruits and plants. After the Fall, God said to Adam, “In the sweat of thy face shalt thou eat bread” (Genesis 3:19), highlighting the increased difficulty of obtaining food. Humans were now permitted to eat “the herb of the field” (Genesis 3:18), signaling a harsher world where cultivating food became a struggle. Furthermore, meat was only allowed after the Flood. God told Noah, “Every moving thing that liveth shall be meat for you... as the green herb have I given you all things” (Genesis 9:3), introducing animal flesh into the human diet.

This shift likely reflected the altered conditions of the post-flood earth. Concurrently, human lifespans gradually declined. While Noah lived 950 years (Genesis 9:29), just a few generations later, figures like Abraham—existing about 300 years after the Flood—lived only 175 years (Genesis 25:7). Isaac lived 180 years (Genesis 35:28) and Jacob 147 years (Genesis 47:28), marking a clear decline compared to pre-flood patriarchs such as Methuselah, who lived 969 years (Genesis 5:27). As lifespans shortened and conditions grew harsher, humanity’s dietary needs became more complex. The simple, nutrient-rich diet of Eden gave way to a more challenging existence, necessitating varied foods and supplements to maintain health. This progression from Eden to post-flood diets illustrates how God’s provision adapted to humanity’s changing circumstances, balancing justice with ongoing mercy and care.

The Ecosystem

GENETIC PURITY

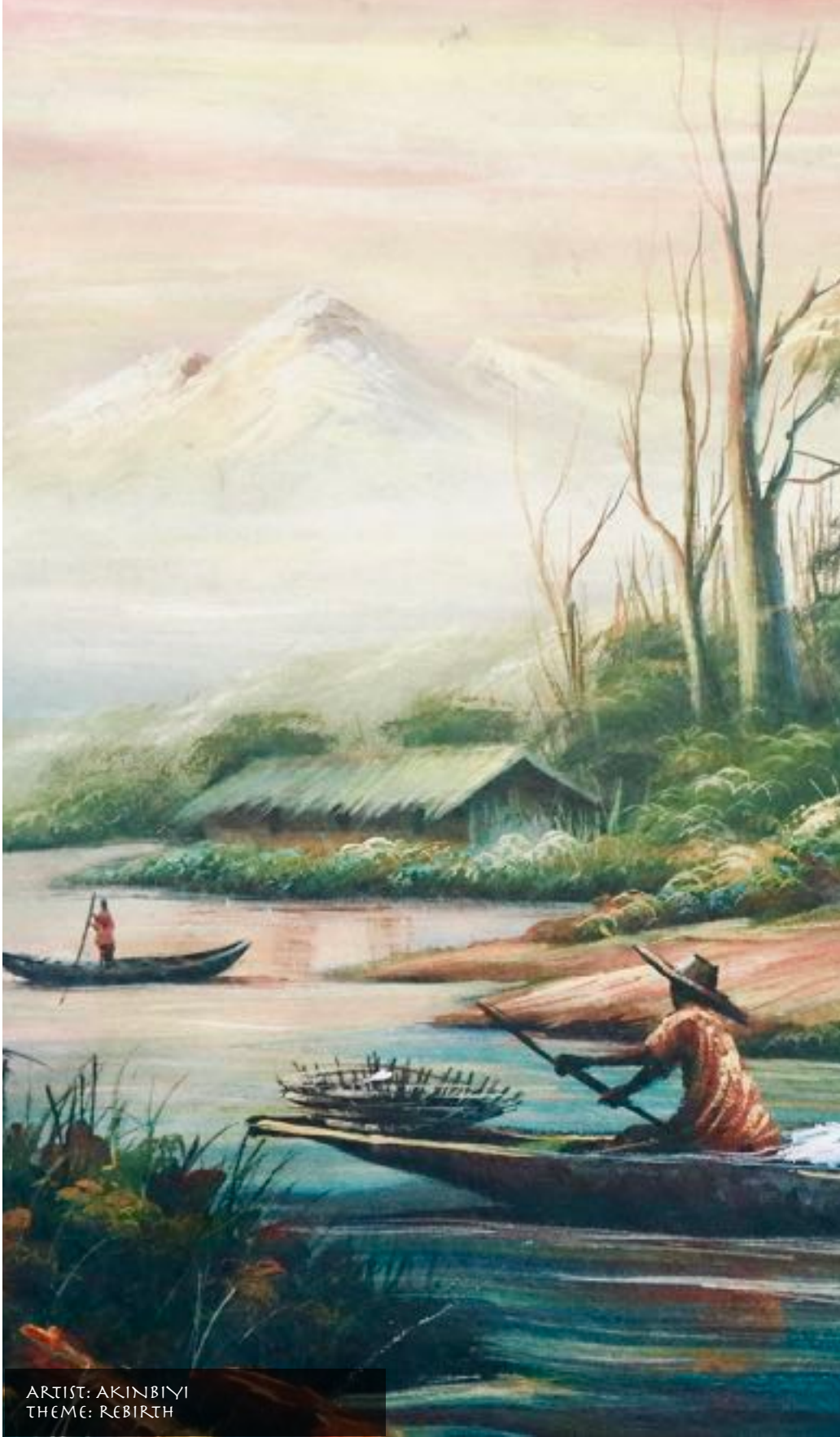
The Flood in Genesis was not merely a judgment on human sin but a response to a profound cosmic corruption. According to Genesis 6:1-4, the "sons of God"—widely interpreted as fallen angels—lusted after human women, producing unnatural offspring known as the Nephilim. This illicit union, condemned in Jude 1:6-7, introduced not only genetic corruption but also spiritual pollution, leading to widespread idolatry, violence, and perversion. This rebellion against the natural order devastated the ecosystem, society, and the moral fabric of creation. Amid this corruption, Noah was found “perfect in his generations” (Genesis 6:9). The Hebrew word *tamim* suggests not only moral uprightness but possibly physical integrity—implying Noah’s lineage remained undefiled by the angelic-human interbreeding. He stood as a righteous remnant, chosen by God to preserve both humanity and creation. Noah, his family, and pairs of animals—male and female—were saved in the ark, re-establishing the divine pattern for life and reproduction (Genesis 6:19-20).

After the waters receded, God made a covenant with Noah and all living creatures, symbolized by the rainbow (Genesis 9:13-17). This sign was a divine assurance never again to destroy the earth by flood—a promise of mercy, restoration, and order. The rainbow thus represents God’s faithfulness and the re-establishment of His original design for creation. In modern times, the rainbow has been appropriated as a symbol of the LGBTQ+ movement, representing an ideology that redefines human identity, gender, and sexuality apart from the male-female binary that God ordained. While Scripture calls for love and compassion for all people, it also clearly upholds God’s created order. Romans 1:26-27 warns against exchanging natural relations for unnatural ones, and Jude 1:7 likens such behavior to the ancient rebellion of Sodom, which “went after strange flesh” and suffered divine judgment. To associate the rainbow—a holy sign of God’s mercy and covenant—with ideologies that contradict His design is, from a biblical perspective, a tragic inversion. Just as the pre-flood world invited judgment by rejecting God’s order, Scripture warns of similar consequences in the last days (Matthew 24:37-39). Yet, the message of hope endures. Just as Noah was preserved through judgment, those who turn to Christ are offered salvation, restoration, and the promise of sharing in His coming reign.

The Renewed Earth

THE MILLENNIAL REIGN OF CHRIST

The Flood in Genesis represents a divine judgment that cleansed a corrupt and violent world, providing a fresh start for humanity. Noah and his family emerged from the Ark into a renewed earth, symbolizing God’s mercy and faithfulness in preserving life and establishing a covenant to guide human stewardship (Genesis 8:15-17; 9:8-17). In this new beginning, Noah effectively “inherited the earth,” echoing the promise found in the Beatitudes where Jesus said, “Blessed are the meek, for they shall inherit the earth” (Matthew 5:5). Noah’s inheritance reflects God’s restoration of creation to those who are faithful. Similarly, the Millennial Reign of Christ, described in Revelation 20:1-6, follows the Tribulation and represents a future period of restoration and peace. Christ will rule on earth for a thousand years, and believers—His faithful “meek” followers—will also reign with Him (Revelation 20:4-6). This reign fulfills the Beatitudes’ promise on a grand scale, with the faithful sharing in Christ’s authority and stewardship over a purified, righteous world. Both events—Noah’s post-flood era and the Millennial Kingdom—reflect the biblical theme of judgment followed by renewal. The Flood’s new beginning foreshadows the Millennial Reign’s perfect restoration, pointing toward God’s ultimate plan to reconcile and renew creation fully, culminating in the eternal New Heaven and New Earth (Revelation 21:1-4).



ARTIST: AKINBINI
THEME: REBIRTH

GENESIS 8:13-22

AND IT CAME TO PASS IN THE SIX HUNDREDTH AND FIRST YEAR, IN THE FIRST MONTH, THE FIRST DAY OF THE MONTH, THE WATERS WERE DRIED UP FROM OFF THE EARTH: AND NOAH REMOVED THE COVERING OF THE ARK, AND LOOKED, AND, BEHOLD, THE FACE OF THE GROUND WAS DRY.

AND IN THE SECOND MONTH, ON THE SEVEN AND TWENTIETH DAY OF THE MONTH, WAS THE EARTH DRIED.

AND GOD SPAKE UNTO NOAH, SAYING,

GO FORTH OF THE ARK, THOU, AND THY WIFE, AND THY SONS, AND THY SONS' WIVES WITH THEE.

BRING FORTH WITH THEE EVERY LIVING THING THAT IS WITH THEE, OF ALL FLESH, BOTH OF FOWL, AND OF CATTLE, AND OF EVERY CREEPING THING THAT CREEPETH UPON THE EARTH; THAT THEY MAY BREED ABUNDANTLY IN THE EARTH, AND BE FRUITFUL, AND MULTIPLY UPON THE EARTH.

AND NOAH WENT FORTH, AND HIS SONS, AND HIS WIFE, AND HIS SONS' WIVES WITH HIM:

EVERY BEAST, EVERY CREEPING THING, AND EVERY FOWL, AND WHATSOEVER CREEPETH UPON THE EARTH, AFTER THEIR KINDS, WENT FORTH OUT OF THE ARK.

AND NOAH BUILTED AN ALTAR UNTO THE LORD; AND TOOK OF EVERY CLEAN BEAST, AND OF EVERY CLEAN FOWL, AND OFFERED BURNT OFFERINGS ON THE ALTAR.

AND THE LORD SMELLED A SWEET SAVOUR; AND THE LORD SAID IN HIS HEART, I WILL NOT AGAIN CURSE THE GROUND ANY MORE FOR MAN'S SAKE; FOR THE IMAGINATION OF MAN'S HEART IS EVIL FROM HIS YOUTH; NEITHER WILL I AGAIN SMITE ANY MORE EVERY THING LIVING, AS I HAVE DONE.

WHILE THE EARTH REMAINETH, SEEDTIME AND HARVEST, AND COLD AND HEAT, AND SUMMER AND WINTER, AND DAY AND NIGHT SHALL NOT CEASE.



ARTIST: OLUFEMI KAYO (2023)
THEME: THE NATIONS

INTRODUCTION

This chapter explores the deeper themes woven through the post-flood narratives of Genesis. The descendants of Noah—particularly the troubling story of Canaan and the curse of Ham opens questions around familial boundaries. The Tower of Babel is used as a lens through which to examine the fragmentation of human unity, the origins of language, and the enduring tension between human ambition and divine order. Babylon emerges as a symbol of civilization's potential and peril. From this fractured world arises Eber, whose lineage will lead to Abraham and the Hebrew people, suggesting a divine thread of purpose moving through the chaos. These stories raise enduring questions about identity, difference, and the meaning of being chosen.

CHAPTER 5: THE TABLE OF NATIONS (THE BEASTS FROM THE SEA)

20. THE CHILDREN OF NOAH: **CANAAN?**

21. TOWER OF BABEL: **PENTECOST?**

22. TABLE OF NATIONS: **EBER**



ARTIST: AKINBIYI
THEME: THE NAKEDNESS OF THY FATHER

GENESIS 9:18-27
AND THE SONS OF NOAH, THAT WENT FORTH OF THE ARK, WERE SHEM, AND HAM, AND JAPHETH: AND HAM IS THE FATHER OF CANAAN.

THESE ARE THE THREE SONS OF NOAH: AND OF THEM WAS THE WHOLE EARTH OVERSPREAD.

AND NOAH BEGAN TO BE AN HUSBANDMAN, AND HE PLANTED A VINEYARD:

AND HE DRANK OF THE WINE, AND WAS DRUNKEN; AND HE WAS UNCOVERED WITHIN HIS TENT.

AND HAM, THE FATHER OF CANAAN, SAW THE NAKEDNESS OF HIS FATHER, AND TOLD HIS TWO BRETHREN WITHOUT.

AND SHEM AND JAPHETH TOOK A GARMENT, AND LAID IT UPON BOTH THEIR SHOULDERS, AND WENT BACKWARD, AND COVERED THE NAKEDNESS OF THEIR FATHER; AND THEIR FACES WERE BACKWARD, AND THEY SAW NOT THEIR FATHER'S NAKEDNESS.

AND NOAH AWOKE FROM HIS WINE, AND KNEW WHAT HIS YOUNGER SON HAD DONE UNTO HIM.

AND HE SAID, CURSED BE CANAAN; A SERVANT OF SERVANTS SHALL HE BE UNTO HIS BRETHREN.

AND HE SAID, BLESSED BE THE LORD GOD OF SHEM; AND CANAAN SHALL BE HIS SERVANT.

GOD SHALL ENLARGE JAPHETH, AND HE SHALL DWELL IN THE TENTS OF SHEM; AND CANAAN SHALL BE HIS SERVANT.

GENESIS 10:2
THE SONS OF JAPHETH; GOMER, AND MAGOG, AND MADAI, AND JAVAN, AND TUBAL, AND MESHÉCH, AND TIRAS.

GENESIS 10:6
AND THE SONS OF HAM; CUSH, AND MIZRAIM, AND PHUT, AND CANAAN..

GENESIS 10:22
THE CHILDREN OF SHEM; ELAM, AND ASSHUR, AND ARPHAXAD, AND LUD, AND ARAM.

20. The Children Of Noah: Canaan?

Noah, Ham & Canaan

THE NAKEDNESS OF HIS FATHER

The incident recorded in Genesis 9:20-27, where Ham “[saw the nakedness of his father](#),” has led to various interpretations over the centuries. A controversial, yet textually grounded, interpretation suggests that Ham may have committed an act of incest by sleeping with Noah’s wife—his own mother. Though not directly stated in the text, three key interpretive points support this view. First, Genesis 9:22 and verses 25-27 note that Canaan, not Ham, is the one who receives Noah’s curse. This is puzzling unless Canaan played a direct role in the offense. Genesis 9:18 identifies Canaan as Ham’s son, but in the cursing narrative, Canaan appears alongside Shem and Japheth, almost as a peer rather than a descendant. This has led some scholars to propose that Canaan may actually be the result of Ham’s illicit union with Noah’s wife—thus making him both Noah’s son and grandson. If true, this would explain why Noah cursed Canaan specifically: “[Cursed be Canaan; a servant of servants shall he be unto his brethren](#)” (Genesis 9:25). Noah may have seen Canaan not only as a consequence of sin, but as a reminder of betrayal within his own household. Second, the moral degradation of the Canaanites throughout the Old Testament may point back to this foundational sin. In Leviticus 18:3, God warns Israel: “[After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances.](#)” What follows is a lengthy and explicit list of incestuous and perverse sexual relationships, suggesting these were practices associated with the Canaanites. The implication is that Canaan’s lineage was marked by sexual perversion from its origin—a perversion that began with Ham’s sin.

Thirdly, and perhaps most importantly, the phrase “[saw the nakedness of his father](#)” in Genesis 9:22 may have deeper meaning when understood in the light of Levitical law. Leviticus 18:7-8 declares: “[The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she is thy mother; thou shalt not uncover her nakedness. The nakedness of thy father’s wife shalt thou not uncover: it is thy father’s nakedness.](#)” These verses equate seeing or uncovering a man’s nakedness with having sexual relations with his wife. Therefore, when Genesis says that Ham “saw the nakedness of his father,” it could be a euphemism for committing an egregious sexual offense—namely, incest with his mother. In conclusion, while the text of Genesis does not explicitly describe the nature of Ham’s sin, these interpretive clues—Noah’s cursing of Canaan, the moral legacy of the Canaanites, and the language used in Leviticus—suggest a deeper and more disturbing transgression. The Torah repeatedly warns against incest, not only as a violation of God’s moral law but as a corrupting force that can defile an entire people. Leviticus 18:29 issues a stern warning: “[For whosoever shall commit any of these abominations, even the souls that commit them shall be cut off from among their people](#)”. The consequences of incest are portrayed as generational and far-reaching, as seen in the fate of Canaan’s descendants. The story of Ham and Noah thus stands not only as a moment of familial betrayal but as a solemn warning about the destructive power of sexual sin and the enduring cost of violating sacred boundaries.

The Ethnicities

MONGOL, NEGROID & CAUCASIAN

According to the biblical account in Genesis 10, the sons of Noah—Shem, Ham, and Japheth—became the ancestors of the peoples who repopulated the earth after the Flood. Traditionally, Shem is linked with the Semitic peoples of the Middle East and parts of Asia, Ham with African and some Near Eastern nations, and Japheth with Europe and Central Asia. This post-Flood migration narrative has often been used to trace the origins of major ethnic groups. Historically, 19th-century scholars oversimplified these lineages into racial categories: Mongoloid (Asians, linked to Shem), Negroid (Africans, linked to Ham), and Caucasoid (Europeans, linked to Japheth). However, these labels were based on superficial features like skin color and skull shape. We now know these traits are the result of adaptation to climate and geography over thousands of years—not indicators of separate origins or value. Modern genetics confirms that all humans share 99.9% of their DNA, with most variation occurring within groups rather than between them. This remarkable genetic unity supports the biblical narrative that all humans descend from a common ancestor—in this case, Noah and his family. The science of human genetics, while not written to validate Scripture, nonetheless reflects the truth of a single human family. Therefore, the account of Noah’s sons reminds us that human diversity is real, but so is our shared origin and dignity. Cultural and ethnic differences are to be celebrated, but they are skin-deep, not foundational. Whether viewed through the lens of faith or science, the message is the same: we are one family, created by God, and equally worthy of honor and respect.



ARTIST: OLUFEMI KAYO (2023)
THEME: PEOPLES AND TONGUES

GENESIS 11:1-9

AND THE WHOLE EARTH WAS OF ONE LANGUAGE, AND OF ONE SPEECH.

AND IT CAME TO PASS, AS THEY JOURNEYED FROM THE EAST, THAT THEY FOUND A PLAIN IN THE LAND OF SHINAR; AND THEY DWELT THERE.

AND THEY SAID ONE TO ANOTHER, GO TO, LET US MAKE BRICK, AND BURN THEM THOROUGHLY. AND THEY HAD BRICK FOR STONE, AND SLIME HAD THEY FOR MORTER.

AND THEY SAID, GO TO, LET US BUILD US A CITY AND A TOWER, WHOSE TOP MAY REACH UNTO HEAVEN; AND LET US MAKE US A NAME, LEST WE BE SCATTERED ABROAD UPON THE FACE OF THE WHOLE EARTH.

AND THE LORD CAME DOWN TO SEE THE CITY AND THE TOWER, WHICH THE CHILDREN OF MEN BUILDED.

AND THE LORD SAID, BEHOLD, THE PEOPLE IS ONE, AND THEY HAVE ALL ONE LANGUAGE; AND THIS THEY BEGIN TO DO: AND NOW NOTHING WILL BE RESTRAINED FROM THEM, WHICH THEY HAVE IMAGINED TO DO.

GO TO, LET US GO DOWN, AND THERE CONFOUND THEIR LANGUAGE, THAT THEY MAY NOT UNDERSTAND ONE ANOTHER'S SPEECH.

SO THE LORD SCATTERED THEM ABROAD FROM THENCE UPON THE FACE OF ALL THE EARTH: AND THEY LEFT OFF TO BUILD THE CITY.

THEREFORE IS THE NAME OF IT CALLED BABEL; BECAUSE THE LORD DID THERE CONFOUND THE LANGUAGE OF ALL THE EARTH: AND FROM THENCE DID THE LORD SCATTER THEM ABROAD UPON THE FACE OF ALL THE EARTH.

ACTS 2:1-4

AND WHEN THE DAY OF PENTECOST WAS FULLY COME, THEY WERE ALL WITH ONE ACCORD IN ONE PLACE.

AND SUDDENLY THERE CAME A SOUND FROM HEAVEN AS OF A RUSHING MIGHTY WIND, AND IT FILLED ALL THE HOUSE WHERE THEY WERE SITTING.

AND THERE APPEARED UNTO THEM CLOVEN TONGUES LIKE AS OF FIRE, AND IT SAT UPON EACH OF THEM.

AND THEY WERE ALL FILLED WITH THE HOLY GHOST, AND BEGAN TO SPEAK WITH OTHER TONGUES, AS THE SPIRIT GAVE THEM UTTERANCE.

21. Tower Of Babel: Pentecost?

Tower Of Babel Vs Upper Room

DIVISION THROUGH TONGUES VS UNITY THROUGH THE GIFT OF TONGUES

The story of the Tower of Babel (Genesis 11) and the Upper Room at Pentecost (Acts 2) represent two pivotal moments in the biblical narrative—one marking the fractured beginning of the nations, the other, their renewed gathering into the Church. Though separated by centuries, both involve divine descent, the use of language, and the destiny of nations—but with opposite outcomes. At Babel, humanity united in prideful ambition, saying, “Come, let us build... a tower that reaches to the heavens”(Genesis 11:4). Their goal was to make a name for themselves and resist God’s command to spread across the earth. In response, God said, “Let us go down and confuse their language” (v. 7). The result was confusion, division, and the scattering of people into separate nations, each with its own language and identity—a moment that marked the fractured beginning of the world’s peoples. By contrast, in the Upper Room, believers gathered in obedience, waiting on the promise of the Holy Spirit. When the Spirit descended, they spoke in other tongues, declaring “the wonderful works of God” (Acts 2:11). Jews from “every nation under heaven” heard the gospel in their native languages. The division of Babel was answered by the unity of Pentecost—not by removing languages, but by transcending them through the gift of tongues.

At Babel, God scattered the nations; at Pentecost, He began gathering them—into one body, the Church. Babel created cultural confusion; Pentecost brought spiritual clarity and salvation. In both, God says, “Let us go down,” but one brings judgment, the other, redemption. Thus, the Tower of Babel marks the fractured beginning of the nations, while the Upper Room marks the renewed gathering of those nations into the Church. This is also why the Apostle Paul, in 1 Corinthians 14, insists that the gift of tongues must be accompanied by interpretation in public worship. Without interpretation, the use of tongues leads to confusion—echoing Babel rather than Pentecost. Paul writes, “If... there is no interpreter, let each of them keep silent in church” (1 Cor. 14:28), because the goal of the Church is edification, not disorder. In essence, Paul protects the gathering of the Church from becoming a reversal back into Babel, and instead keeps it aligned with the Spirit-filled clarity and unity of Pentecost, where the gospel is understood and Christ is proclaimed among all nations.

Babylon The Great

MOTHER OF HARLOTS

The book of Revelation, Babylon is portrayed as the great harlot—a symbol of false worship, spiritual corruption, and rebellion against God. Revelation 17:5 calls her “Babylon the Great, the mother of harlots and of the abominations of the earth”. Why Babylon? To understand this, we go back to Genesis 11, to the Tower of Babel—the origin of Babylon. There, humanity united not to worship God, but to make a name for themselves and build a tower to the heavens. God responded by confusing their language and scattering them. The word Babel itself means confusion. It marked the first organized rebellion against God’s authority—a blending of pride, idolatry, and man-centered worship. Throughout Scripture, Babylon becomes the archetype of kingdoms that exalt themselves above God. From Nebuchadnezzar’s golden image to Revelation’s prostitute riding the beast, Babylon stands for systems—political, religious, and economic—that promote false worship and oppose the Kingdom of God. Thus, in Revelation, Babylon isn’t just a city—it’s a spirit of rebellion rooted in the confusion of Babel. And just as Babel fell under God’s judgment, so too Revelation’s Babylon is destined for destruction, making way for the New Jerusalem—the city of true worship and eternal peace.

Project Mars

ANOTHER WARNING ABOUT KEEPING YOUR FIRST ESTATE

In Genesis 11, the builders of the Tower of Babel declared, “Come, let us build ourselves a city and a tower with its top in the heavens, and let us make a name for ourselves” (Genesis 11:4). Their desire was not simply architectural achievement—it was to transcend human limits, secure self-glory, and resist God’s command to “fill the earth” (Genesis 9:1). Their effort to reach the heavens was symbolic of mankind’s rebellious desire to ascend to the realm of God without God. Today, the modern push to colonize Mars and explore deep space often echoes this same spirit. While scientific advancement can reflect human creativity—part of bearing God’s image—it also carries the temptation to redefine our boundaries apart from God’s authority. Some speak of “escaping Earth” or “creating our own future,” ideas that subtly reject God’s created order and purpose for humanity on Earth. Scripture warns about such boundary-crossing. Jude 6 references angels “who did not keep their proper domain, but left their own abode,” and 2 Peter 2:4 reminds us of their judgment. These verses highlight the danger of abandoning one’s God-given estate—a sin of pride and rebellion. The Tower of Babel ended in confusion and scattering. Likewise, human attempts to transcend God’s design, even through space colonization, risk repeating Babel’s error: seeking heaven without humility, progress without purpose, and future without the Creator. True advancement honors God’s boundaries and seeks His glory, not our own.

22. Table Of Nations: Eber

Eber

THE HEBREW PEOPLE

The Tower of Babel event, where God confused human language and scattered the nations (Genesis 11), is closely linked to the genealogy in Genesis 10. Eber, a descendant of Shem, had two sons: Peleg and Joktan. Genesis 10:25 notes, “In the days of Peleg, the earth was divided;” which many scholars and Jewish traditions interpret as a reference to the division of languages at Babel. This suggests that the Tower of Babel occurred during Peleg’s generation, shortly after Joktan’s descendants began spreading into Arabia. Eber’s name is believed to be the root of the word “Hebrew” (‘Ivri), and Jewish tradition holds that he refused to participate in the rebellion at Babel, which led to God preserving his language. This preserved tongue may have developed into Hebrew, the language later spoken by Abraham, Eber’s descendant. Thus, the Babel event marks the fracturing of humanity through language, while Eber’s lineage represents the preservation of a faithful remnant and a sacred language. From this line, God would raise up Abraham, the first person called a “Hebrew,” through whom the covenant and God’s redemptive plan for the scattered nations would be revealed.

Mesopotamia

THE CRADLE OF CIVILIZATION

The Table of Nations in Genesis 10 presents a genealogical account of the descendants of Noah’s sons—Shem, Ham, and Japheth—and offers a framework for understanding the early spread of humanity after the Flood. Historically and geographically, this biblical table aligns with the view that ancient Mesopotamia, particularly the region around Babylon, served as the cradle of civilization. Many of the names listed—such as Nimrod, who is said to have founded Babel (Babylon), Erech (Uruk), Akkad, and Nineveh—correspond with known early Mesopotamian cities and empires. Archaeological evidence supports this alignment. Mesopotamia, located between the Tigris and Euphrates rivers, is where the first cities, writing systems (like cuneiform), legal codes, and organized governments emerged—key hallmarks of civilization. Genesis 10:10 notes that “the beginning of [Nimrod’s] kingdom was Babel, Erech, and Accad, in the land of Shinar,” a direct reference to Sumer and Akkad. According to Genesis 8:4, Noah’s Ark came to rest “upon the mountains of Ararat,” traditionally associated with the highlands of eastern Turkey or the Armenian plateau. From this region, the descendants of Noah likely migrated southward into the fertile valleys of Mesopotamia. Significantly, the Euphrates River—one of the four rivers mentioned in Genesis 2 and often symbolically linked to the great Flood—is central to the geography of ancient Mesopotamia. In many ancient Near Eastern texts, flooding is a repeated theme of divine judgment and renewal. The Euphrates, along with the Tigris, defines Mesopotamia—literally “the land between the rivers.” This area’s early achievements in agriculture, writing, and urbanization underscore its identity as the cradle of civilization. Thus, both the biblical and historical records converge: the rebirth of humanity after the Flood led naturally to civilization’s rise in Mesopotamia, grounding human history in the fertile lands of Eden’s shadow.

Language & Nation

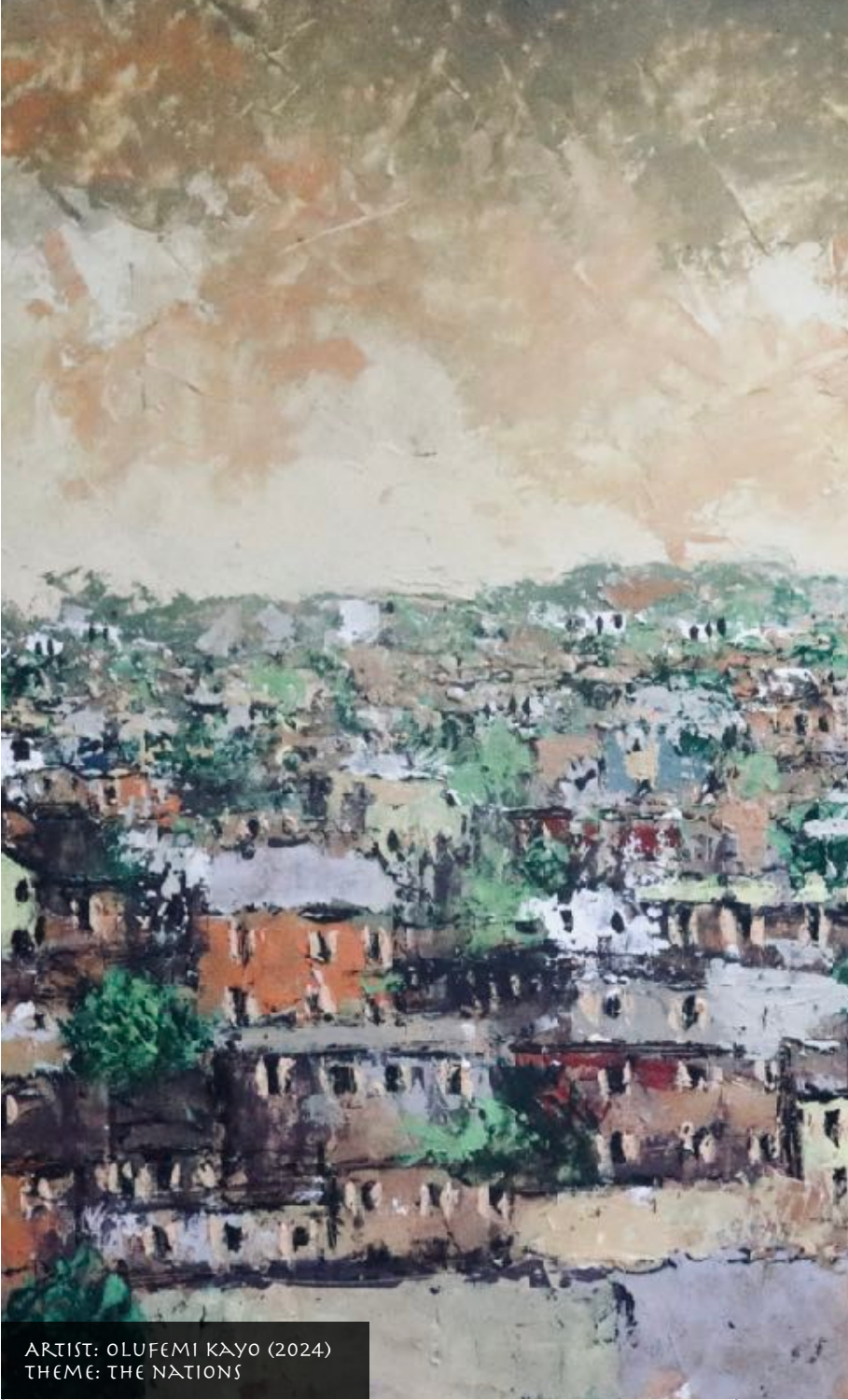
ONE LANGUAGE, ONE WORLD

In the early chapters of Genesis, the world was united—not only by ancestry, but by one language and one speech(Genesis 11:1). There were no nation-states, no borders, no ethnic divisions—only a single human society. But this unity led to rebellion at the Tower of Babel, where humanity sought to exalt itself by building a tower “into the heavens” and “making a name” for itself, in direct defiance of God’s command to fill the earth. In response, God confused their language and scattered them abroad, marking the birth of nations, defined by distinct tongues, tribes, and territories(Genesis 10-11). Language, therefore, became the boundary of identity and power. From that moment on, language was inseparable from nationhood. To speak a different language was to belong to a different people. This division restrained human pride and preserved God’s plan for salvation, which would come through one chosen nation—Israel, and later, through the gospel to all nations. But today, through AI, translation software, and global communication platforms, we are witnessing a reverse Babel—a return to one global speech. Technological advances are breaking down linguistic barriers and cultural divides, allowing the world to act more and more as one people again. The question is: What will humanity choose to do with this unity? Will we, once again, use our collective power to defy God, build our own “tower”—perhaps not of bricks, but of ideology, technology, and digital empires? Revelation speaks of a future global system under the Beast, where “all” will worship the image of the Beast, and those who refuse will be killed (Revelation 13:7-8, 14-17). Could this be the final Tower—unified language, commerce, and allegiance without God? The abomination that causes desolation (Matthew 24:15; Daniel 9:27) and the image of the Beast may represent this man-made unity turned idolatrous, a world once again united—but against the Lord. The question remains: Will we align with Babel or with the Lamb?

The 70 Tongues

ISRAEL’S 70 SOULS

The 70 nations listed in Genesis 10 represent the fullness of humanity dispersed after the Tower of Babel incident. This list outlines the broad spread of peoples descending from Noah’s three sons—Shem, Ham, and Japheth. Interestingly, the number 70 also appears in Genesis 46, where 70 members of Jacob’s family (Israel)—his sons, daughters, and grandchildren—descend into Egypt. This group represents the beginning of the chosen nation from which God would form Israel. While the 70 nations represent the *world’s peoples* scattered after Babel, the 70 souls mark the start of God’s covenant people. This parallel highlights a major biblical theme: amid the scattering and division caused by Babel, God preserves a faithful remnant—the 70 souls of Israel—through whom He intends to bless all nations. The 70 nations signify humanity’s fragmentation, while the 70 souls of Israel signify the hopeful gathering of a covenant community that will one day draw all nations back to God through Israel.



ARTIST: OLUFEMI KAYO (2024)
THEME: THE NATIONS

GENESIS 10:22-25

THE CHILDREN OF SHEM; ELAM, AND ASSHUR, AND
ARPHAXAD, AND LUD, AND ARAM.

AND THE CHILDREN OF ARAM; UZ, AND HUL, AND GETHER,
AND MASH.

AND ARPHAXAD BEGAT SALAH; AND SALAH BEGAT EBER.

AND UNTO EBER WERE BORN TWO SONS: THE NAME OF ONE
WAS PELEG; FOR IN HIS DAYS WAS THE EARTH DIVIDED; AND
HIS BROTHER’S NAME WAS JOKTAN.

GENESIS 10:17-31

AND PELEG LIVED THIRTY YEARS, AND BEGAT REU:

AND PELEG LIVED AFTER HE BEGAT REU TWO HUNDRED AND
NINE YEARS, AND BEGAT SONS AND DAUGHTERS.

AND REU LIVED TWO AND THIRTY YEARS, AND BEGAT SERUG:

AND REU LIVED AFTER HE BEGAT SERUG TWO HUNDRED AND
SEVEN YEARS, AND BEGAT SONS AND DAUGHTERS.

AND SERUG LIVED THIRTY YEARS, AND BEGAT NAHOR:

AND SERUG LIVED AFTER HE BEGAT NAHOR TWO HUNDRED
YEARS, AND BEGAT SONS AND DAUGHTERS.

AND NAHOR LIVED NINE AND TWENTY YEARS, AND BEGAT
TERAH:

AND NAHOR LIVED AFTER HE BEGAT TERAH AN HUNDRED
AND NINETEEN YEARS, AND BEGAT SONS AND DAUGHTERS.

AND TERAH LIVED SEVENTY YEARS, AND BEGAT ABRAM,
NAHOR, AND HARAN.

NOW THESE ARE THE GENERATIONS OF TERAH: TERAH BEGAT
ABRAM, NAHOR, AND HARAN; AND HARAN BEGAT LOT.

AND HARAN DIED BEFORE HIS FATHER TERAH IN THE LAND
OF HIS NATIVITY, IN UR OF THE CHALDEES.

AND ABRAM AND NAHOR TOOK THEM WIVES: THE NAME OF
ABRAM’S WIFE WAS SARAI; AND THE NAME OF NAHOR’S
WIFE, MILCAH, THE DAUGHTER OF HARAN, THE FATHER OF
MILCAH, AND THE FATHER OF ISCAH.

BUT SARAI WAS BARREN; SHE HAD NO CHILD.

AND TERAH TOOK ABRAM HIS SON, AND LOT THE SON OF
HARAN HIS SON’S SON, AND SARAI HIS DAUGHTER IN LAW,
HIS SON ABRAM’S WIFE; AND THEY WENT FORTH WITH THEM
FROM UR OF THE CHALDEES, TO GO INTO THE LAND OF
CANAAN; AND THEY CAME UNTO HARAN, AND DWELT
THERE.



ARTIST: OLUFEMI KAYO (2022)
THEME: ABRAHAM & ISAAC

INTRODUCTION

This chapter delves into the compelling narratives of Enoch and Noah, two pivotal figures whose lives intersect with profound themes of judgment, redemption, and hope amid a fallen world. The account begins with the enigmatic “fallen ones” and the Nephilim—giants whose presence marks the rapid spread of wickedness and corruption across the earth, intensifying humanity’s rebellion against God. Against this dark backdrop, Enoch emerges as a beacon of righteousness, whose unique “rapture” into heaven (Genesis 5:24; Hebrews 11:5) signifies divine approval amid pervasive evil.

Meanwhile, Noah stands as the righteous remnant chosen to survive the coming flood, a judgment that purges the earth of its corruption. Through the ark, God provides salvation and a fresh start, prefiguring ultimate redemption. The flood narrative not only illustrates God’s justice but also His mercy, culminating in the promise of a new earth where righteousness dwells. Together, these stories reveal the tension between judgment and grace, highlighting God’s sovereign plan to restore creation through faithful obedience.

CHAPTER 6A - ABRAHAM, ISAAC & JACOB (THE BEASTS FROM THE EARTH)

23. ABRAHAM: FATHER OF MANY NATIONS

24. LOT: LUST (SODOM & GOMORRAH)

25. HAGAR: THE MARGINALIZED

26. ISAAC: THE LAMB OF GOD

27. JACOB: ISRAEL



ARTIST: OLUFEMI KAYO (2022)
THEME: FATHER ABRAHAM

GENESIS 12:1-5

NOW THE LORD HAD SAID UNTO ABRAM, GET THEE OUT OF THY COUNTRY, AND FROM THY KINDRED, AND FROM THY FATHER'S HOUSE, UNTO A LAND THAT I WILL SHEW THEE:

AND I WILL MAKE OF THEE A GREAT NATION, AND I WILL BLESS THEE, AND MAKE THY NAME GREAT; AND THOU SHALT BE A BLESSING:

AND I WILL BLESS THEM THAT BLESS THEE, AND CURSE HIM THAT CURSETH THEE: AND IN THEE SHALL ALL FAMILIES OF THE EARTH BE BLESSED.

SO ABRAM DEPARTED, AS THE LORD HAD SPOKEN UNTO HIM; AND LOT WENT WITH HIM: AND ABRAM WAS SEVENTY AND FIVE YEARS OLD WHEN HE DEPARTED OUT OF HARAN.

AND ABRAM TOOK SARAI HIS WIFE, AND LOT HIS BROTHER'S SON, AND ALL THEIR SUBSTANCE THAT THEY HAD GATHERED, AND THE SOULS THAT THEY HAD GOTTEN IN HARAN; AND THEY WENT FORTH TO GO INTO THE LAND OF CANAAN; AND INTO THE LAND OF CANAAN THEY CAME.

GENESIS 17:1-8

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.

AND I WILL MAKE MY COVENANT BETWEEN ME AND THEE, AND WILL MULTIPLY THEE EXCEEDINGLY.

AND ABRAM FELL ON HIS FACE: AND GOD TALKED WITH HIM, SAYING,

AS FOR ME, BEHOLD, MY COVENANT IS WITH THEE, AND THOU SHALT BE A FATHER OF MANY NATIONS.

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.

AND I WILL MAKE THEE EXCEEDING FRUITFUL, AND I WILL MAKE NATIONS OF THEE, AND KINGS SHALL COME OUT OF THEE.

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.

AND I WILL GIVE UNTO THEE, AND TO THY SEED AFTER THEE, THE LAND WHEREIN THOU ART A STRANGER, ALL THE LAND OF CANAAN, FOR AN EVERLASTING POSSESSION; AND I WILL BE THEIR GOD.

23. Abraham: Faith

Answering God's Call

FAITH AND OBEDIENCE

Abraham's life is a profound example of what it means to answer God's call with faith and obedience. In Genesis 12, God calls Abraham to leave his country, family, and security to go to an unknown land. Despite the uncertainty, Abraham responds without hesitation, demonstrating trust in God's promises. His journey was not easy—he faced famine, conflict, and the challenge of waiting many years for a promised son—but he remained steadfast in his faith. Abraham's willingness to sacrifice Isaac in Genesis 22 further illustrates his complete submission to God's will. Though the command seemed impossible to comprehend, Abraham obeyed, believing that God could still fulfill His promise. This act of faith became a defining moment, and God provided a ram in Isaac's place, affirming Abraham's obedience and trust. Answering God's call, as Abraham did, requires courage, faith, and surrender. It may involve leaving comfort zones or embracing challenges, but it always leads to spiritual growth and deeper relationship with God. Abraham's story reminds us that God's plans often unfold over time, and our role is to walk in faith, even when we cannot see the full picture. True obedience brings blessing—not just for us, but for generations to come.

Abraham's Seed

IN YOUR SEED SHALL THE WHOLE WORLD BE BLESSED

In the book of Genesis, God gave Abraham a profound promise: **"In your seed all the nations of the earth shall be blessed"** (Genesis 22:18). The Apostle Paul, in the New Testament, interprets this as a Messianic prophecy pointing directly to Jesus Christ. In Galatians 3:16, Paul emphasizes that the word "seed" is singular, not plural, indicating one specific descendant—Christ. Through Jesus, who descended from Abraham, salvation and reconciliation with God were made available not only to the Jews but to all nations. Paul highlights this fulfillment of God's promise to Abraham as central to the gospel: by faith in Christ, both Jews and Gentiles become heirs of the promise. This prophecy reveals God's redemptive plan from the beginning, showcasing how Abraham's obedience and faith laid the foundation for a global blessing that would ultimately be realized in the life, death, and resurrection of Jesus Christ.

Father Of Many Nations

JEW, CHRISTIAN & MUSLIM

God's promise to Abraham that he would be the father of many nations (Genesis 17:4-5) is powerfully fulfilled through the three major monotheistic religions: Judaism, Christianity, and Islam. Each traces its spiritual heritage back to Abraham, making him a central figure in the faith and identity of billions of people worldwide. In Judaism, Abraham is the physical ancestor of the Jewish people through his son Isaac and grandson Jacob. The nation of Israel sees Abraham as the founding patriarch, and his covenant with God forms the basis of Jewish identity and promise. Christianity, while rooted in Judaism, expands Abraham's legacy spiritually. Christians believe that through Jesus Christ—a descendant of Abraham—all people can become children of Abraham by faith (Galatians 3:7). Thus, Abraham is not only a forefather in the flesh but also a spiritual father to believers across all nations. In Islam, Abraham (Ibrahim) is honored as a prophet and a model of submission to God. Through his son Ishmael, Muslims trace their lineage and religious heritage. The Hajj pilgrimage, a pillar of Islam, commemorates events in Abraham's life. Today, over 4 billion people—Jews, Christians, and Muslims—identify as children of Abraham, physically or spiritually, fulfilling God's ancient promise across the ages.



ARTIST: PETER JOHNSON (2023)
THEME: LOT'S WIFE

24. Lot: Lust (Sodom & Gomorrah)

Lot's Wife

DON'T LOOK BACK

Lot's wife's story in Genesis 19 teaches a vital lesson about obedience and faith. When fleeing Sodom's destruction, she was warned not to look back, yet she did and became a pillar of salt. This act symbolizes the danger of clinging to a sinful past or doubting God's plan. Jesus emphasized this when He said, **"No one who puts his hand to the plow and looks back is fit for the kingdom of God"** (Luke 9:62). Believers are called to trust God fully, move forward in faith, and embrace the new life He offers without regret.

Lust

STRANGE FLESH

The destruction of Sodom and Gomorrah exemplifies divine judgment against lust and the pursuit of "strange flesh." The men of Sodom sought to violate the angelic visitors sent to Lot, demonstrating a gross moral decay. Jude 1:7 confirms this, stating that Sodom and Gomorrah **"gave themselves over to fornication and went after strange flesh,"** becoming a lasting example of the consequences of unchecked lust and rebellion. This theme appears earlier in Genesis 6, where the "sons of God"—interpreted by many as fallen angels—took human women and produced the Nephilim. This unnatural union defied God's design and led to widespread corruption, prompting God to send the flood in Noah's time. Again, lust and boundary-crossing led to judgment. Another shadow of this pattern appears in Genesis 9, where Ham, Noah's son, saw his father's nakedness and possibly acted with dishonor or sexual impropriety. As a result, Noah cursed Ham's son Canaan, whose descendants later inhabited Sodom and other morally depraved cities. This suggests a generational consequence tied to lustful and disrespectful actions. From the fallen angels to Sodom, and even Ham's transgression, Scripture repeatedly highlights how lust and rebellion against God's natural order invite both personal and generational judgment.

Come Out Of Her My People

MYSTERY BABYLON THE GREAT

The flight of Lot and his daughters from Sodom is a powerful foreshadowing of the believer's call to flee from the spiritual corruption of "Mystery Babylon." In Genesis 19, angels urge Lot to leave Sodom quickly, warning that judgment is imminent. His wife's fatal glance backward symbolizes the danger of lingering affections for a doomed world. Similarly, in Revelation 18:4, God calls His people, **"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."** This is a direct warning to separate from Mystery Babylon—a symbol of end-times moral decay, idolatry, and spiritual harlotry. Mystery Babylon is explicitly linked with Sodom in Revelation 11:8, where Jerusalem is figuratively called **"Sodom and Egypt,"** highlighting its spiritual downfall. Both Sodom and Babylon represent societies steeped in rebellion, sensuality, and defiance against God. Just as Lot was called to flee physical destruction, believers are called to flee spiritual compromise and judgment. The parallel is sobering: salvation requires separation. As Lot was spared by obeying God's command, so too must believers today heed the call to forsake the allure of a fallen world, fixing their eyes forward and not looking back, lest they share in its destruction.

The Butterfly Effect

10 RIGHTEOUS MEN

In Genesis 18, God reveals to Abraham that Sodom is about to be judged for its great wickedness. Abraham pleads for mercy, asking if the city would be spared for the sake of 50, then 45, and so on—down to just 10 righteous people. God agrees: if even 10 righteous individuals could be found, He would spare the entire city. This moment underscores a profound truth: righteousness has power beyond measure. Just one more righteous person—the difference between 9 and 10—can save thousands from destruction. Proverbs 14:34 affirms, **"Righteousness exalts a nation, but sin is a reproach to any people."** The influence of the righteous is not merely personal—it's communal and generational. Ezekiel 22:30 shows God seeking **"one who should build up the wall and stand in the breach,"** but finding none. Yet, James 5:16 reminds us that **"the prayer of a righteous person has great power as it is working."** Noah's righteousness preserved humanity (Genesis 6:8-9), and Jesus calls us to be the light that cannot be hidden (Matthew 5:14-16). Sodom wasn't destroyed for a lack of resources, but for a lack of righteousness. Even when unnoticed, righteousness carries weight in heaven. Let us never underestimate the power of one life wholly surrendered to God—it may be the one that changes everything, as one life of Jesus did.

Melchizedek

A TYPE OF CHRIST

Melchizedek, introduced in Genesis 14, serves as a profound biblical type of Christ. He is both king of Salem and priest of God Most High, uniquely combining royal and priestly roles—a combination fully realized in Jesus. Melchizedek blesses Abraham and receives tithes, symbolizing his superior spiritual authority. Unlike the Levitical priests, Melchizedek's priesthood is eternal and without recorded genealogy, foreshadowing Christ's eternal priesthood described in Hebrews 7. Jesus, like Melchizedek, is both King and High Priest, mediating between God and humanity. Melchizedek's mysterious appearance without beginning or end in scripture points to Christ's divine and eternal nature. His blessing of Abraham also signifies the blessing Christ brings to all believers. Thus, Melchizedek is a vital Old Testament figure who prefigures Christ's unique and perfect priesthood, demonstrating how God's plan for salvation was foreshadowed long before Jesus' earthly ministry.

GENESIS 19:1-13

AND THERE CAME TWO ANGELS TO SODOM AT EVEN; AND LOT SAT IN THE GATE OF SODOM: AND LOT SEEING THEM ROSE UP TO MEET THEM; AND HE BOWED HIMSELF WITH HIS FACE TOWARD THE GROUND;

AND HE SAID, BEHOLD NOW, MY LORDS, TURN IN, I PRAY YOU, INTO YOUR SERVANT'S HOUSE, AND TARRY ALL NIGHT, AND WASH YOUR FEET, AND YE SHALL RISE UP EARLY, AND GO ON YOUR WAYS. AND THEY SAID, NAY; BUT WE WILL ABIDE IN THE STREET ALL NIGHT.

AND HE PRESSED UPON THEM GREATLY; AND THEY TURNED IN UNTO HIM, AND ENTERED INTO HIS HOUSE; AND HE MADE THEM A FEAST, AND DID BAKE UNLEAVENED BREAD, AND THEY DID EAT.

BUT BEFORE THEY LAY DOWN, THE MEN OF THE CITY, EVEN THE MEN OF SODOM, COMPASSED THE HOUSE ROUND, BOTH OLD AND YOUNG, ALL THE PEOPLE FROM EVERY QUARTER:

AND THEY CALLED UNTO LOT, AND SAID UNTO HIM, WHERE ARE THE MEN WHICH CAME IN TO THEE THIS NIGHT? BRING THEM OUT UNTO US, THAT WE MAY KNOW THEM.

AND LOT WENT OUT AT THE DOOR UNTO THEM, AND SHUT THE DOOR AFTER HIM,

AND SAID, I PRAY YOU, BRETHREN, DO NOT SO WICKEDLY.

BEHOLD NOW, I HAVE TWO DAUGHTERS WHICH HAVE NOT KNOWN MAN; LET ME, I PRAY YOU, BRING THEM OUT UNTO YOU, AND DO YE TO THEM AS IS GOOD IN YOUR EYES: ONLY UNTO THESE MEN DO NOTHING; FOR THEREFORE CAME THEY UNDER THE SHADOW OF MY ROOF.

AND THEY SAID, STAND BACK. AND THEY SAID AGAIN, THIS ONE FELLOW CAME IN TO SOJOURN, AND HE WILL NEEDS BE A JUDGE: NOW WILL WE DEAL WORSE WITH THEE, THAN WITH THEM. AND THEY PRESSED SORE UPON THE MAN, EVEN LOT, AND CAME NEAR TO BREAK THE DOOR.

BUT THE MEN PUT FORTH THEIR HAND, AND PULLED LOT INTO THE HOUSE TO THEM, AND SHUT THE DOOR.

AND THEY SMOTE THE MEN THAT WERE AT THE DOOR OF THE HOUSE WITH BLINDNESS, BOTH SMALL AND GREAT: SO THAT THEY WEARIED THEMSELVES TO FIND THE DOOR.

AND THE MEN SAID UNTO LOT, HAST THOU HERE ANY BESIDES? SON IN LAW, AND THY SONS, AND THY DAUGHTERS, AND WHATSOEVER THOU HAST IN THE CITY, BRING THEM OUT OF THIS PLACE:

FOR WE WILL DESTROY THIS PLACE, BECAUSE THE CRY OF THEM IS WAXEN GREAT BEFORE THE FACE OF THE LORD; AND THE LORD HATH SENT US TO DESTROY IT.

25. Hagar: The Marginalized

The Marginalized

THE GOSPEL IS PREACHED TO THE POOR

Hagar, an Egyptian slave woman, and her son Ishmael are often depicted in Scripture as marginalized figures—outsiders in the society of Abraham and Sarah. Despite their lowly status, God’s personal care and compassion for them are strikingly evident. When Hagar fled into the wilderness, feeling abandoned and hopeless, God appeared to her, offering comfort and promising to bless her son Ishmael. This divine intervention highlights God’s concern not just for the powerful or privileged, but especially for those on the fringes of society—those who are vulnerable, oppressed, or excluded. This theme of God’s care for the marginalized resonates deeply with the mission of Jesus. At the beginning of His public ministry, Jesus famously quotes from Isaiah: **“The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised”** (Luke 4:18). By doing so, Jesus aligns Himself with God’s enduring concern for the overlooked and downtrodden. Just as God showed compassion to Hagar and Ishmael, Jesus’ ministry centers on uplifting and restoring those society often disregards. This continuity reveals a God who actively seeks out and values every individual, especially the marginalized.

The Cry of The Oppressed

GOD HEARS

Throughout Scripture, God consistently shows deep concern for the oppressed, hearing their cries and responding with compassion and justice. The story of Hagar and Ishmael is a powerful example: when Hagar, a marginalized slave woman, fled into the wilderness feeling abandoned, God appeared to her, acknowledged her suffering, and promised to bless her son (Genesis 16). This reveals that no matter how forgotten or cast aside someone may seem, God sees and cares deeply for their plight. Similarly, in the book of Exodus, God declares that He has **“seen the misery of my people”** and has **“heard their cry”** from slavery in Egypt (Exodus 3:7). This initiates their deliverance and illustrates God’s role as a liberator of the oppressed. The Psalms echo this truth, affirming that **“the Lord hears the cry of the needy”** (Psalm 34:17) and sustains those who are vulnerable. Jesus’ ministry further emphasizes this divine concern, as He proclaimed His mission to preach good news to the poor and freedom for the oppressed (Luke 4:18). Overall, God’s responsiveness to the cries of the oppressed highlights His enduring compassion, justice, and desire to restore dignity to all people.

The Father To The Fatherless

THE HUSBAND OF THE WIDOW

In the story of Hagar and Ishmael, we see a profound illustration of God’s care for the vulnerable—specifically, how Hagar was, in effect, a widow, and Ishmael was, in effect, fatherless. Although Hagar was not literally a widow, she was cast out and abandoned, left without the protection and provision of a husband or master. In the ancient world, a woman without a husband was as vulnerable as a widow, often facing social isolation and economic hardship. Similarly, Ishmael, though Abraham’s son, was effectively fatherless in his exile—separated from his father’s household and support. This left him vulnerable and without a familial protector. Psalm 68:5 describes God as a **“father to the fatherless, a defender of widows, is God in his holy dwelling.”** This verse perfectly captures the divine response to the plight of Hagar and Ishmael. God stepped into their vulnerable situation, providing protection and care where human support had failed. When Hagar fled into the wilderness, God appeared to her, comforted her, and made a covenantal promise about Ishmael’s future (Genesis 16:7-13). In doing so, God became the husband to the “widow” and father to the “fatherless,” embodying His role as defender and provider. Their story is a powerful reminder that God’s love and justice extend especially to those whom society overlooks—those who are cast out, abandoned, or vulnerable. God’s care is personal, intimate, and life-giving to all who cry out to Him.

The Springs & Wells

WATER IN THE DESERT, OIL?

Ishmael, the son of Abraham and Hagar, is traditionally recognized as the father of many Arab peoples. His story begins in the harsh wilderness where he and his mother were cast out, left vulnerable and seemingly abandoned. Yet, God intervened, providing a miraculous spring of water in the desert to sustain them (Genesis 21:17-19). This spring is deeply poetic—it symbolizes life, hope, and divine care in a place of desolation and hardship. In an environment where survival was uncertain, the water brought renewal and promise, enabling Ishmael to thrive and become the progenitor of a great nation. This image of a life-giving spring emerging in the arid desert contrasts strikingly with the modern Arabian Peninsula’s wealth—drawn not from natural springs but from vast underground oil wells. Today, oil fuels not just regional prosperity but global economies, transforming deserts into centers of industrial and technological power. Unlike the simple, divine provision of water, oil represents human discovery, extraction, and global commerce. Yet both the spring and the oil wells symbolize sources of sustenance—one physical and immediate, the other economic and far-reaching. Ishmael’s legacy as father of the Arabs, paired with the enduring symbolism of the desert spring, reminds us that life and hope can emerge from hardship. The contrast with modern oil wealth highlights how the region has evolved while still rooted in stories of survival and divine care.



ARTIST: GIVER ART (2023)
THEME: THE MARGINALIZED

GENESIS 21:8-21

AND THE CHILD GREW, AND WAS WEANED: AND ABRAHAM MADE A GREAT FEAST THE SAME DAY THAT ISAAC WAS WEANED.

AND SARAH SAW THE SON OF HAGAR THE EGYPTIAN, WHICH SHE HAD BORN UNTO ABRAHAM, MOCKING.

WHEREFORE SHE SAID UNTO ABRAHAM, CAST OUT THIS BONDWOMAN AND HER SON: FOR THE SON OF THIS BONDWOMAN SHALL NOT BE HEIR WITH MY SON, EVEN WITH ISAAC.

AND THE THING WAS VERY GRIEVOUS IN ABRAHAM’S SIGHT BECAUSE OF HIS SON.

AND GOD SAID UNTO ABRAHAM, LET IT NOT BE GRIEVOUS IN THY SIGHT BECAUSE OF THE LAD, AND BECAUSE OF THY BONDWOMAN; IN ALL THAT SARAH HATH SAID UNTO THEE, HEARKEN UNTO HER VOICE; FOR IN ISAAC SHALL THY SEED BE CALLED.

AND ALSO OF THE SON OF THE BONDWOMAN WILL I MAKE A NATION, BECAUSE HE IS THY SEED.

AND ABRAHAM ROSE UP EARLY IN THE MORNING, AND TOOK BREAD, AND A BOTTLE OF WATER, AND GAVE IT UNTO HAGAR, PUTTING IT ON HER SHOULDER, AND THE CHILD, AND SENT HER AWAY: AND SHE DEPARTED, AND WANDERED IN THE WILDERNESS OF BEERSHEBA.

AND THE WATER WAS SPENT IN THE BOTTLE, AND SHE CAST THE CHILD UNDER ONE OF THE SHRUBS.

AND SHE WENT, AND SAT HER DOWN OVER AGAINST HIM A GOOD WAY OFF, AS IT WERE A BOW SHOT: FOR SHE SAID, LET ME NOT SEE THE DEATH OF THE CHILD. AND SHE SAT OVER AGAINST HIM, AND LIFT UP HER VOICE, AND WEPT.

AND GOD HEARD THE VOICE OF THE LAD; AND THE ANGEL OF GOD CALLED TO HAGAR OUT OF HEAVEN, AND SAID UNTO HER, WHAT AILETH THEE, HAGAR? FEAR NOT; FOR GOD HATH HEARD THE VOICE OF THE LAD WHERE HE IS.

ARISE, LIFT UP THE LAD, AND HOLD HIM IN THINE HAND; FOR I WILL MAKE HIM A GREAT NATION.

AND GOD OPENED HER EYES, AND SHE SAW A WELL OF WATER; AND SHE WENT, AND FILLED THE BOTTLE WITH WATER, AND GAVE THE LAD DRINK.

AND GOD WAS WITH THE LAD; AND HE GREW, AND DWELT IN THE WILDERNESS, AND BECAME AN ARCHER.

AND HE DWELT IN THE WILDERNESS OF PARAN: AND HIS MOTHER TOOK HIM A WIFE OUT OF THE LAND OF EGYPT.



ARTIST: OLUFEMI KAYO (2022)
THEME: ABRAHAM & ISAAC

GENESIS 22:6-14

AND ABRAHAM TOOK THE WOOD OF THE BURNT OFFERING, AND LAID IT UPON ISAAC HIS SON; AND HE TOOK THE FIRE IN HIS HAND, AND A KNIFE; AND THEY WENT BOTH OF THEM TOGETHER.

AND ISAAC SPAKE UNTO ABRAHAM HIS FATHER, AND SAID, MY FATHER: AND HE SAID, HERE AM I, MY SON. AND HE SAID, BEHOLD THE FIRE AND THE WOOD: BUT WHERE IS THE LAMB FOR A BURNT OFFERING?

AND ABRAHAM SAID, MY SON, GOD WILL PROVIDE HIMSELF A LAMB FOR A BURNT OFFERING: SO THEY WENT BOTH OF THEM TOGETHER.

AND THEY CAME TO THE PLACE WHICH GOD HAD TOLD HIM OF; AND ABRAHAM BUILT AN ALTAR THERE, AND LAID THE WOOD IN ORDER, AND BOUND ISAAC HIS SON, AND LAID HIM ON THE ALTAR UPON THE WOOD.

AND ABRAHAM STRETCHED FORTH HIS HAND, AND TOOK THE KNIFE TO SLAY HIS SON.

AND THE ANGEL OF THE LORD CALLED UNTO HIM OUT OF HEAVEN, AND SAID, ABRAHAM, ABRAHAM: AND HE SAID, HERE AM I.

AND HE SAID, LAY NOT THINE HAND UPON THE LAD, NEITHER DO THOU ANY THING UNTO HIM: FOR NOW I KNOW THAT THOU FEAREST GOD, SEEING THOU HAST NOT WITHHELD THY SON, THINE ONLY SON FROM ME.

AND ABRAHAM LIFTED UP HIS EYES, AND LOOKED, AND BEHOLD BEHIND HIM A RAM CAUGHT IN A THICKET BY HIS HORNS: AND ABRAHAM WENT AND TOOK THE RAM, AND OFFERED HIM UP FOR A BURNT OFFERING IN THE STEAD OF HIS SON.

AND ABRAHAM CALLED THE NAME OF THAT PLACE JEHOVAHJIREH: AS IT IS SAID TO THIS DAY, IN THE MOUNT OF THE LORD IT SHALL BE SEEN.

AND THE ANGEL OF THE LORD CALLED UNTO ABRAHAM OUT OF HEAVEN THE SECOND TIME,

AND SAID, BY MYSELF HAVE I SWORN, SAITH THE LORD, FOR BECAUSE THOU HAST DONE THIS THING, AND HAST NOT WITHHELD THY SON, THINE ONLY SON:

THAT IN BLESSING I WILL BLESS THEE, AND IN MULTIPLYING I WILL MULTIPLY THY SEED AS THE STARS OF THE HEAVEN, AND AS THE SAND WHICH IS UPON THE SEA SHORE; AND THY SEED SHALL POSSESS THE GATE OF HIS ENEMIES;

AND IN THY SEED SHALL ALL THE NATIONS OF THE EARTH BE BLESSED; BECAUSE THOU HAST OBEYED MY VOICE.

26. Isaac: The Lamb Of God

The Lamb of God

YESHUA, THE SAVIOR

The story of Abraham and Isaac in Genesis 22 powerfully foreshadows Jesus Christ as the Lamb of God and Savior of the world, a theme fulfilled in the New Testament. In the account, God commands Abraham to sacrifice his beloved son, Isaac. As Abraham obeys, God intervenes and provides a ram as a substitute—prefiguring the substitutionary death of Christ for humanity's sin. This event occurred centuries before the Passover and the Law of Moses, underscoring that God's plan of redemption predates the covenant at Sinai. It is grounded in grace and divine provision, not law. John the Baptist echoes this in the New Testament: "Behold, the Lamb of God, who takes away the sin of the world!" (John 1:29). Jesus, like Isaac, carries the wood for His own sacrifice (John 19:17), but unlike Isaac, He is not spared—He is the Lamb. Isaiah 53:7 deepens the prophetic connection: "He was led like a sheep to the slaughter, and as a lamb before its shearers is silent, so he did not open his mouth." This depicts Christ's willing submission to death, fulfilling the role of the sacrificial lamb. Romans 8:32 confirms this, saying God "did not spare His own Son." Thus, Abraham's prophetic words—"God will provide Himself the lamb" (Genesis 22:8)—find their true fulfillment in Jesus, whose sacrifice was planned before the foundation of the world (1 Peter 1:19-20).

Immortality For Immortality

WHY CHRIST HAD TO DIE

The core truth of the Gospel is this: for mortal beings to inherit immortality, an immortal being had to become mortal and die. Humanity, born into sin and destined for death, could not attain eternal life on its own. Only someone who possessed eternal life—Jesus Christ, the immortal Son of God—could lay it down so others might receive it. John 3:16 declares, "For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life." Jesus did not come merely to teach or heal but to die—to offer His sinless, divine life as a ransom for many (Mark 10:45). The justice of God required a perfect, eternal sacrifice for sin's eternal consequences. As Romans 6:23 says, "The wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord." This gift required the Giver to die. By entering death and rising from it, Jesus opened the way for mortals to share in His immortality. Thus, the immortal One died—so those bound by death might live forever. This is the hope and power of the Christian faith.

Faith In The Resurrection

IN YOUR SEED SHALL THE WHOLE WORLD BE BLESSED

Abraham's faith extended far beyond earthly promises—he believed in the resurrection and the millennial reign of Christ, having seen a prophetic glimpse of God's eternal plan. According to Hebrews 11:17-19, when Abraham offered Isaac, he reasoned that "God was able to raise him up, even from the dead," showing a clear belief in resurrection power. This was not just obedience but a conviction that death could not cancel God's promise. Moreover, Hebrews 11:10 tells us that Abraham "looked for a city which has foundations, whose builder and maker is God," anticipating the coming kingdom—the reign of Christ on earth. Even more striking is Jesus' own statement in John 8:56: "Your father Abraham rejoiced to see My day, and he saw it and was glad." This shows that Abraham was granted a vision of the Messiah, a foretaste of Christ's future coming and rule. Thus, Abraham's faith was anchored in eternity: he believed in the resurrection and rejoiced in the vision of Christ's reign.

27. Jacob: Israel

Gluttony

THE SALE OF THE BIRTHRIGHT

Gluttony, though often minimized, is a serious spiritual issue in Scripture—reflecting a heart that prioritizes bodily appetite over eternal values. One of the clearest biblical illustrations of this is Esau’s impulsive sale of his birthright to Jacob in Genesis 25:29-34. Esau, returning famished from the field, asked Jacob for a bowl of lentil stew. Jacob demanded Esau’s birthright in exchange, and shockingly, Esau agreed, saying, *“What good is my birthright if I’m about to die?”* Scripture concludes: *“Thus Esau despised his birthright.”* Esau’s decision was not just a foolish mistake—it was a moral failure rooted in gluttony. He placed immediate physical satisfaction above a sacred, generational promise. Hebrews 12:16 warns, *“See that no one is sexually immoral, or is godless like Esau, who for a single meal sold his inheritance rights as the oldest son.”* Here, gluttony is linked with godlessness and even equated with the sin of sexual immorality. In the New Testament, the moral law is summarized in two key lifestyle prohibitions: sexual immorality and the abuse of food (Acts 15:29). Food sacrificed to idols represents gluttony joined with idolatry—an overindulgence that leads the heart away from God. Thus, gluttony is not simply overeating—it is valuing the fleeting over the eternal, as Esau did. It reveals a disorder of the soul. Christians are called to live with restraint, honoring God with both body and spirit (1 Corinthians 10:31). Esau’s story warns us: do not trade your eternal inheritance for a temporary appetite.

From Jacob to Israel

WRESTLING GOD

The story of Jacob wrestling with the angel in Genesis 32:24-30 is a powerful moment of transformation. Alone at night, Jacob is confronted by a mysterious man—later revealed to be a divine being—with whom he wrestles until daybreak. Jacob refuses to let go until he receives a blessing. In response, God changes his name from Jacob (“supplanter” or “deceiver”) to Israel, meaning *“he who wrestles with God.”* This encounter marks a turning point in Jacob’s life. It was not a physical struggle alone, but a spiritual battle—a moment of brokenness, surrender, and destiny. In that divine encounter, God gave Jacob a new identity and purpose. What had defined his past (deceit, fear, and striving) was replaced by a future rooted in God’s covenant and calling. The story reveals a vital truth: our destinies are in the hands of God, not tied to our past or limited by our flaws. In a single moment, God can change a life, redefine a name, and release purpose. Just as Jacob limped away changed forever, anyone who truly encounters God leaves transformed. Through struggle and grace, God turns weakness into destiny, reminding us that He alone holds the power to shape our future.

The Power Of The Tongue

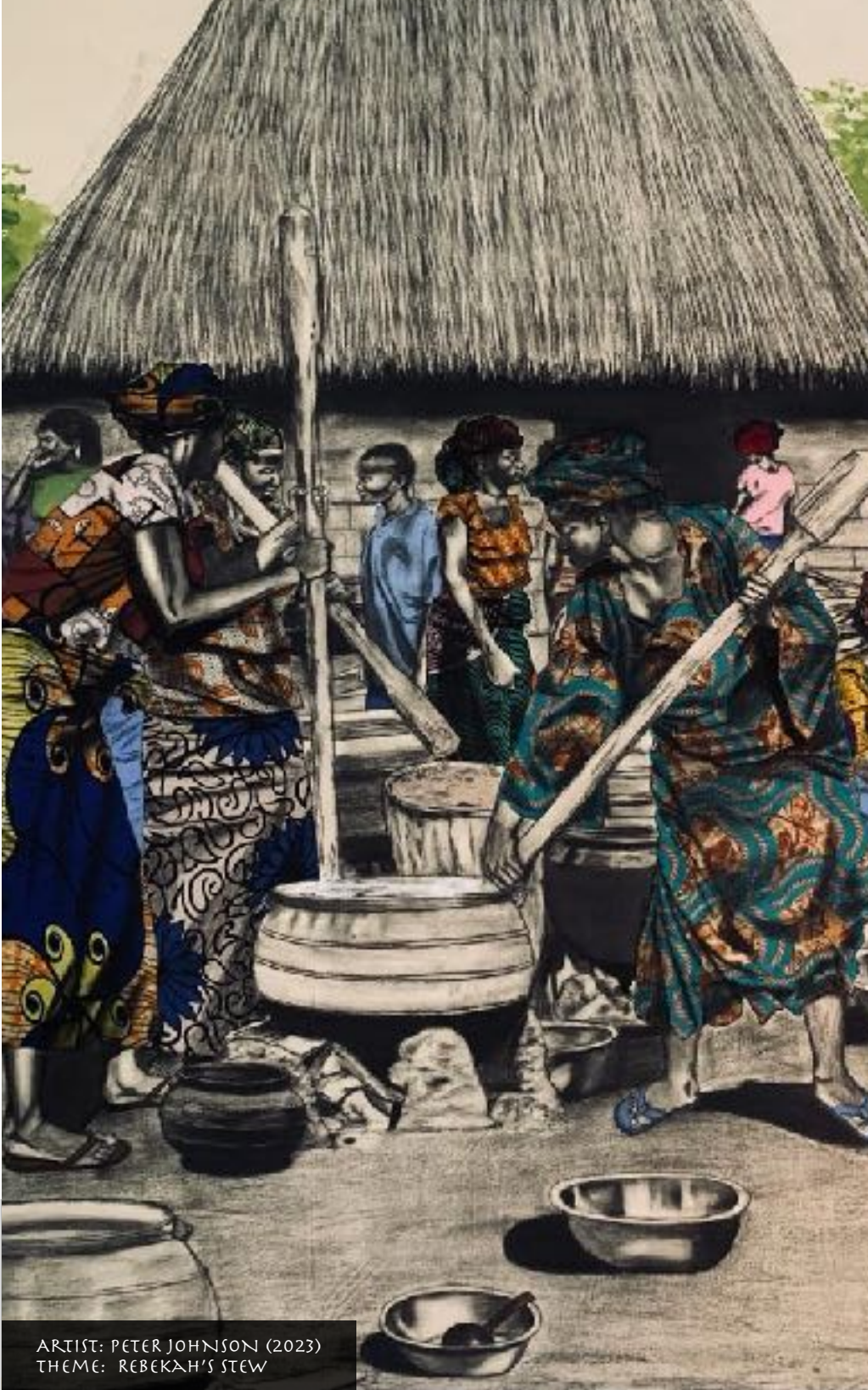
LIFE AND DEATH ARE IN THE POWER OF THE TONGUE

The story of Esau selling his birthright in Genesis 25:29-34 is a sobering reminder of the power of the tongue. Esau came in from the field hungry and, in a moment of weakness, said to Jacob, *“I am about to die; of what use is a birthright to me?”* Then, with an oath and spoken words, he despised his birthright and gave it away for a single meal. Though the act may have seemed small, his words carried weight—so much so that Hebrews 12:16-17 later describes him as “godless,” and says he could not reclaim the blessing, even with tears. This illustrates a deep spiritual truth: words shape destiny. The tongue is not a casual instrument—it is a vessel of life or death. Proverbs 18:21 says, *“Death and life are in the power of the tongue, and those who love it will eat its fruits.”* For believers, this truth carries both warning and hope. Like Esau, we can speak carelessly and lose what God has given us. But unlike Esau, we can also use our tongues to confess truth, speak life, declare promises, and align with God’s will. Romans 10:10 reminds us that *“with the mouth confession is made unto salvation.”* Therefore, Christians are urged to guard their speech—to avoid negativity, doubt, and defeat, and instead to speak words of faith, purpose, and blessing. What we say reveals what we believe, and what we believe shapes what we become.

Jacobs Ladder

CHRIST, THE MEDIATOR BETWEEN HEAVEN AND EARTH

Jacob’s ladder, seen in a dream at Bethel (Genesis 28:12), was a stairway reaching from earth to heaven, with angels ascending and descending upon it. This vision symbolized divine connection and access between heaven and earth. In John 1:51, Jesus directly references this vision: *“You shall see heaven open, and the angels of God ascending and descending on the Son of Man.”* By doing so, He reveals that He Himself is the true ladder—the bridge between God and humanity. While Jacob saw a symbol, Jesus is the fulfillment. He is the mediator (1 Timothy 2:5), the one through whom divine access is made possible. In Christ, heaven touches earth, and God’s promises to Jacob find their ultimate realization. The angels moving upon Christ signify divine activity centered in Him. Jacob’s dream prophetically pointed to Jesus as the gateway to heaven, the one who opens communion with God for all who believe. Thus, John 14:6: *“Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.”*



ARTIST: PETER JOHNSON (2023)
THEME: REBEKAH’S STEW

GENESIS 25:27-34

AND THE BOYS GREW: AND ESAU WAS A CUNNING HUNTER, A MAN OF THE FIELD; AND JACOB WAS A PLAIN MAN, DWELLING IN TENTS.

AND ISAAC LOVED ESAU, BECAUSE HE DID EAT OF HIS VENISON: BUT REBEKAH LOVED JACOB.

AND JACOB SOO POTTAGE: AND ESAU CAME FROM THE FIELD, AND HE WAS FAINT:

AND ESAU SAID TO JACOB, FEED ME, I PRAY THEE, WITH THAT SAME RED POTTAGE; FOR I AM FAINT: THEREFORE WAS HIS NAME CALLED EDM.

AND JACOB SAID, SELL ME THIS DAY THY BIRTHRIGHT.

AND ESAU SAID, BEHOLD, I AM AT THE POINT TO DIE: AND WHAT PROFIT SHALL THIS BIRTHRIGHT DO TO ME?

AND JACOB SAID, SWEAR TO ME THIS DAY; AND HE SWARE UNTO HIM: AND HE SOLD HIS BIRTHRIGHT UNTO JACOB.

THEN JACOB GAVE ESAU BREAD AND POTTAGE OF LENTILES; AND HE DID EAT AND DRINK, AND ROSE UP, AND WENT HIS WAY: THUS ESAU DESPISED HIS BIRTHRIGHT.

GENESIS 32:22-28

AND HE ROSE UP THAT NIGHT, AND TOOK HIS TWO WIVES, AND HIS TWO WOMENSERVANTS, AND HIS ELEVEN SONS, AND PASSED OVER THE FORD JABBOK.

AND HE TOOK THEM, AND SENT THEM OVER THE BROOK, AND SENT OVER THAT HE HAD.

AND JACOB WAS LEFT ALONE; AND THERE WRESTLED A MAN WITH HIM UNTIL THE BREAKING OF THE DAY.

AND WHEN HE SAW THAT HE PREVAILED NOT AGAINST HIM, HE TOUCHED THE HOLLOW OF HIS THIGH; AND THE HOLLOW OF JACOB’S THIGH WAS OUT OF JOINT, AS HE WRESTLED WITH HIM.

AND HE SAID, LET ME GO, FOR THE DAY BREAKETH. AND HE SAID, I WILL NOT LET THEE GO, EXCEPT THOU BLESS ME.

AND HE SAID UNTO HIM, WHAT IS THY NAME? AND HE SAID, JACOB.

AND HE SAID, THY NAME SHALL BE CALLED NO MORE JACOB, BUT ISRAEL: FOR AS A PRINCE HAST THOU POWER WITH GOD AND WITH MEN, AND HAST PREVAILED.



ARTIST: JOSEPH ARONSHOLA (2025)
THEME: THE HADES OF TRIBULATION

INTRODUCTION

The story of Joseph in the book of Genesis stands as one of the most compelling narratives in the Old Testament—a tale rich with betrayal, suffering, and ultimate redemption. Beyond its historical and moral dimensions, the story offers a profound theological foreshadowing of Jesus Christ. This chapter explores Joseph not merely as a patriarch of Israel, but as a “type” of Christ—an Old Testament figure whose life and actions prophetically mirror the person and work of Jesus. From his rejection by his brothers, his descent into suffering, and his eventual exaltation to a position of authority, Joseph’s journey anticipates the redemptive arc of the Gospel. His role as a deliverer who saves not only his own people but also the surrounding nations echoes Christ’s universal mission of salvation. By examining key moments in Joseph’s life through a Christological lens, we uncover layers of meaning that illuminate the divine authorship and unity of Scripture. This typological reading does not diminish the historical Joseph but enhances our understanding of how God weaves His redemptive plan through the lives of His people, preparing the way for the true and greater Joseph—Jesus Christ.

CHAPTER 6B - JOSEPH: A TYPE OF CHRIST (MAN, IN OUR IMAGE)

28. JOSEPH THE BELOVED SON: JESUS & THE JEWS

29. JOSEPH IN SLAVERY: TO THE GENTILES

30. JOSEPH IN PRISON: THE DEAD

28. Joseph The Beloved Son: Jesus & The Jews

The Coat Of Many Colors

THIS IS MY BELOVED SON IN WHOM I AM WELL PLEASED

The story of Joseph and the life of Jesus Christ share profound prophetic parallels—especially in their roles as the beloved sons, sent by The Father, rejected by their own, and ultimately exalted. In Genesis 37:3, Joseph is described as “the son whom his father loved,” and Jacob expresses this love by giving him a coat of many colors, symbolizing favor, identity, and distinction. This act stirred deep envy in his brothers, who could not speak peaceably to him, and eventually plotted to kill him. This mirrors the New Testament scene in Matthew 3:17, where a voice from heaven declares of Jesus, “This is My beloved Son, in whom I am well pleased.” Like Joseph, Jesus was publicly marked as favored—by divine proclamation. Just as Joseph’s coat made him stand out, Jesus’ anointing and authority provoked the jealousy of the religious leaders and even His own people. Both narratives declare the mystery of God’s plan: the beloved Son rejected, yet destined to redeem.

Joseph’s Dream

THE SUN, THE MOON & THE STARS BOW TO HIM

Joseph’s dream in Genesis 37:9, where the sun, moon, and eleven stars bow before him, carries deep prophetic meaning that stretches far beyond his personal story. While the immediate fulfillment came when his family bowed before him in Egypt, the dream prefigures the eventual universal exaltation of Christ. This imagery appears again in Revelation 12:1, where a woman clothed with the sun, the moon under her feet, and a crown of twelve stars is seen in heaven. This woman represents Israel, and the child she gives birth to—Christ—is described in Revelation 12:5 as one “who will rule all the nations with a rod of iron,”. Joseph, the beloved son rejected by his brothers, mirrors Jesus, the beloved Son in whom the Father is well pleased, yet rejected by His own people. As Joseph was raised to power and became a savior to many, so Jesus was also exalted through resurrection and is now the source of salvation. The two witnesses of Revelation 11 reflect the Law and the Prophets, bearing testimony to Christ. The 144,000 in Revelation 7 represent the faithful sealed remnant of Israel, while the great multitude from every nation (Revelation 7:9-10) completes the vision—showing that all, both Jew and Gentile, will one day bow to Christ.

The Parable Of The Wicked Tenants

JOSEPH SENT TO HIS BROTHERS

The story of Joseph in Genesis 37 and the parable of the wicked tenants in Matthew 21 form a prophetic sequence that ultimately finds its fulfillment in the life, rejection, and exaltation of Jesus Christ. In Genesis, Jacob sends his beloved son Joseph to check on his brothers’ welfare. Before this moment, Joseph had already spoken God-given dreams to them—messages of future authority and divine purpose—which they scorned. Their hatred grew, leading them to conspire against him, strip him of his robe, cast him into a pit, and sell him into slavery. His suffering, however, becomes the very means of deliverance for them in later years. In Matthew 21, Jesus tells a parable about a landowner who sends servants to collect fruit from his vineyard. These servants represent the prophets God sent to Israel throughout history who were rejected, beaten, and killed by their own people. Finally, the landowner sends his son, believing they will respect him. Instead, the tenants kill him too, hoping to seize his inheritance. These parallel stories converge in Jesus’ own mission. Like Joseph and the son in the parable, Jesus is sent by the Father to His people. He is the final messenger—God’s Beloved Son—yet He too is rejected, betrayed, and crucified by those He came to save. But as with Joseph, rejection leads to redemption. Jesus’ death becomes the source of salvation for both Jew and Gentile. Joseph’s story and the parable of the tenants are not isolated tragedies but divine previews of the Gospel narrative, where the rejected Son becomes the risen Savior and cornerstone of God’s kingdom. Through these stories, Scripture reveals a consistent pattern: God sends messengers, culminating in the Son, and though rejected, His purposes prevail through suffering, mercy, and ultimate triumph.

The Sin Offering

JOSEPH BETRAYED BY HIS BROTHERS

After selling Joseph into slavery, the brothers took his coat of many colors, killed a goat, and dipped the coat in its blood. They presented it to their father Jacob, leading him to believe Joseph had been devoured by a wild beast. This act parallels the sin offerings later prescribed under the Mosaic Law in Leviticus 4, where a goat or lamb was sacrificed and its blood presented as atonement for sin. The imagery of bloodshed and substitution is evident here, prophetically pointing forward to the ultimate sin offering. Centuries later, the prophet Isaiah writes of the Suffering Servant, saying in Isaiah 53:10, “When You make His soul an offering for sin, He shall see His seed, He shall prolong His days.” This servant, who is wounded for our transgressions (Isaiah 53:5), is clearly a prophecy of Jesus Christ. As John 1:29 declares, “Behold, the Lamb of God who takes away the sin of the world!” Jesus, like Joseph, was betrayed by His own, handed over for silver (Matthew 26:15), and His blood was shed as the true sin offering (Hebrews 9:12-14). The blood of a goat presented to the father prophetically prefigures the cross, where the true Son was sacrificed for the redemption of all.



ARTIST: JOSEPH ARONSHOLA (2023)
THEME: JOSEPH THE DREAMER

GENESIS 37:3-14

AND NOW ISRAEL LOVED JOSEPH MORE THAN ALL HIS CHILDREN, BECAUSE HE WAS THE SON OF HIS OLD AGE: AND HE MADE HIM A COAT OF MANY COLOURS.

AND WHEN HIS BRETHREN SAW THAT THEIR FATHER LOVED HIM MORE THAN ALL HIS BRETHREN, THEY HATED HIM, AND COULD NOT SPEAK PEACEABLY UNTO HIM.

AND JOSEPH DREAMED A DREAM, AND HE TOLD IT HIS BRETHREN: AND THEY HATED HIM YET THE MORE.

AND HE SAID UNTO THEM, HEAR, I PRAY YOU, THIS DREAM WHICH I HAVE DREAMED:

FOR, BEHOLD, WE WERE BINDING SHEAVES IN THE FIELD, AND, LO, MY SHEAF AROSE, AND ALSO STOOD UPRIGHT; AND, BEHOLD, YOUR SHEAVES STOOD ROUND ABOUT, AND MADE OBEISANCE TO MY SHEAF.

AND HIS BRETHREN SAID TO HIM, SHALT THOU INDEED REIGN OVER US? OR SHALT THOU INDEED HAVE DOMINION OVER US? AND THEY HATED HIM YET THE MORE FOR HIS DREAMS, AND FOR HIS WORDS.

AND HE DREAMED YET ANOTHER DREAM, AND TOLD IT HIS BRETHREN, AND SAID, BEHOLD, I HAVE DREAMED A DREAM MORE; AND, BEHOLD, THE SUN AND THE MOON AND THE ELEVEN STARS MADE OBEISANCE TO ME.

AND HE TOLD IT TO HIS FATHER, AND TO HIS BRETHREN: AND HIS FATHER REBUKED HIM, AND SAID UNTO HIM, WHAT IS THIS DREAM THAT THOU HAST DREAMED? SHALL I AND THY MOTHER AND THY BRETHREN INDEED COME TO BOW DOWN OURSELVES TO THEE TO THE EARTH?

AND HIS BRETHREN ENVIED HIM; BUT HIS FATHER OBSERVED THE SAYING.

AND HIS BRETHREN WENT TO FEED THEIR FATHER’S FLOCK IN SHECHEM.

AND ISRAEL SAID UNTO JOSEPH, DO NOT THY BRETHREN FEED THE FLOCK IN SHECHEM? COME, AND I WILL SEND THEE UNTO THEM. AND HE SAID TO HIM, HERE AM I.

AND HE SAID TO HIM, GO, I PRAY THEE, SEE WHETHER IT BE WELL WITH THY BRETHREN, AND WELL WITH THE FLOCKS; AND BRING ME WORD AGAIN. SO HE SENT HIM OUT OF THE VALE OF HEBRON, AND HE CAME TO SHECHEM.

Adultery

Joseph's refusal to commit adultery with Potiphar's wife in Genesis 39:7-12 is a profound example of integrity and godliness. When tempted daily, Joseph did not rationalize or compromise. Instead, he firmly declared, "How then can I do this great wickedness and sin against God?" (Genesis 39:9). Though the proposition came in private and from a powerful woman, Joseph's conscience was shaped not by circumstances or by how fair Potiphar had been to him, but by his unwavering loyalty to God. This response reveals a vital truth: faithfulness in relationships, especially in marriage, is ultimately an act of worship and obedience to God. Joseph did not say, "I cannot do this to Potiphar," though he had every reason to be loyal to his master. Instead, he saw that adultery is primarily against God—a violation of His holiness and order. In a world where loyalty is often based on the perceived worthiness or treatment of one's partner, Joseph's example reminds believers that moral integrity must rest on our relationship with God, not merely on the character or actions of others. Whether a spouse is just or unjust, kind or flawed, the call to purity remains. As Psalm 51:4 says, "Against You, You only, have I sinned," sin is first and foremost an offense against God. Joseph's steadfastness shows that real righteousness holds fast even when no one is watching—and that honoring God must be the anchor of all human relationships.

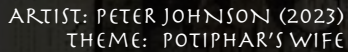
THE PRICE OF A SLAVE

The Pit

The story of Joseph being thrown into a pit by his brothers in Genesis 37:24 is a powerful foreshadowing of Jesus Christ's death and burial. Joseph, the beloved son of his father, was rejected by his own brothers out of envy. They stripped him of his coat and cast him into a pit, intending first to kill him but later selling him into slavery. This pit, a place of abandonment and humiliation, symbolizes Christ's death, where He too was cast by the hands of His own people, as foretold in Isaiah 53:3—"He was despised and rejected by men". Just as Joseph emerged from the pit and was taken to Egypt, a Gentile nation, where he would eventually rise to power and become the means of salvation for many, Jesus, after His resurrection, becomes the source of salvation not only to the Jews but also to the Gentiles. In Acts 13:46, Paul and Barnabas declare, "Since you reject it and do not consider yourselves worthy of eternal life, we now turn to the Gentiles." Joseph's journey to Egypt mirrors the expansion of the Gospel beyond Israel. What his brothers meant for evil, God used for good, to save many lives (Genesis 50:20). Likewise, Christ's rejection and death led to the redemption of the world. The pit became a passage to purpose, and the cross became the doorway to salvation for both Jew and Gentile alike—fulfilling God's plan to bless all nations through His chosen Son.

BLINDNESS IN PART TO ISRAEL (THE GAP FROM THE 69TH TO 70TH WEEK)

In Romans 11:25, Paul reveals a profound mystery: “Blindness in part has happened to Israel until the fullness of the Gentiles has come in.” This temporary spiritual blindness explains Israel’s rejection of Christ, allowing the Gospel to be preached to the Gentiles. This theme is beautifully foreshadowed in Joseph’s story, where he, rejected by his own brothers, is sent to Egypt—a Gentile nation—where he rises to power and becomes a source of salvation during famine. Joseph marries an Egyptian wife and has children, symbolizing fruitfulness among the Gentiles before being reunited with his Jewish family. This prophetic pattern supports a premillennial understanding of the seventy weeks of Daniel (Daniel 9:24-27). The first 69 weeks led up to Messiah the Prince, ending with His crucifixion. But the 70th week, a final seven-year period of judgment and restoration for Israel, is paused—creating a gap in time. During this gap, known as the Church Age, the focus shifts to the Gentiles, fulfilling Romans 11:25. This interlude is not a disruption but part of God’s sovereign plan. Once the “fullness” of the Gentiles is complete, God will resume His dealings with Israel in the 70th week—culminating in the 7 year “tribulation”, Israel’s national repentance, and Christ’s return to establish His millennial reign. Thus, Joseph’s time among Gentiles prophetically prefigures this divine timeline.



AND THEY SAT DOWN TO EAT BREAD: AND THEY LIFTED UP
THEIR EYES AND LOOKED, AND, BEHOLD, A COMPANY OF
ISHMEELITES CAME FROM GILEAD WITH THEIR CAMELS
BEARING SPICERY AND BALM AND MYRRH, GOING TO
CARRY IT DOWN TO EGYPT.

COME, AND LET US SELL HIM TO THE ISHMEELITES, AND LET NOT OUR HAND BE UPON HIM; FOR HE IS OUR BROTHER AND OUR FLESH. AND HIS BRETHREN WERE CONTENT.

AND IT CAME TO PASS FROM THE TIME THAT HE HAD MADE HIM OVERSEER IN HIS HOUSE, AND OVER ALL THAT HE HAD, THAT THE LORD BLESSED THE EGYPTIAN'S HOUSE FOR JOSEPH'S SAKE; AND THE BLESSING OF THE LORD WAS UPON ALL THAT HE HAD IN THE HOUSE, AND IN THE FIELD.

AND IT CAME TO PASS AFTER THESE THINGS, THAT HIS MASTER'S WIFE CAST HER EYES UPON JOSEPH; AND SHE SAID, LIE WITH ME.

THERE IS NONE GREATER IN THIS HOUSE THAN I; NEITHER
HATH HE KEPT BACK ANY THING FROM ME BUT THEE,
BECAUSE THOU ART HIS WIFE: HOW THEN CAN I DO THIS
GREAT WICKEDNESS, AND SIN AGAINST GOD?

AND IT CAME TO PASS, AS SHE SPAKE TO JOSEPH DAY BY DAY, THAT HE HEARKENED NOT UNTO HER, TO LIE BY HER, OR TO BE WITH HER.

AND IT CAME TO PASS ABOUT THIS TIME, THAT JOSEPH WENT INTO THE HOUSE TO DO HIS BUSINESS; AND THERE WAS NONE OF THE MEN OF THE HOUSE THERE WITHIN.

AND SHE CAUGHT HIM BY HIS GARMENT, SAYING, LIE WITH ME: AND HE LEFT HIS GARMENT IN HER HAND, AND FLED, AND GOT HIM OUT.

30. Joseph In Prison: The Dead

Jesus Descended To Hell

HADES COULD NOT KEEP HIM

Joseph’s descent into prison after being falsely accused (Genesis 39:20) is a powerful prophetic image of Jesus’ descent into the realm of the dead—often referred to as Hades or hell—for crimes he did not commit. Joseph, though innocent, was condemned and cast into a place of confinement, darkness, and apparent abandonment. Yet even in prison, God was with him (Genesis 39:21), preparing him for exaltation. Likewise, Jesus, though sinless, was condemned and crucified, and descended into the lower parts of the earth (Ephesians 4:9), fulfilling both prophecy and the plan of redemption. In Acts 2:31, Peter references David in saying “His soul was not left in Hades, nor did His flesh see corruption,” affirming that Jesus entered the realm of the dead but was not held by it. He went to proclaim victory (1 Peter 3:19) and take the keys of death and Hades (Revelation 1:18). Just as Joseph’s prison was not the end but a passage to glory, so Christ’s descent into death was the pathway to resurrection and exaltation. Joseph emerged to save a nation; Jesus rose to save the world. Both show that God’s purposes are often hidden in the depths—but always lead to victory.

The Resurrection

THREE DAYS HENCE

In Genesis 40, while in prison, Joseph interprets the dreams of Pharaoh’s cupbearer and baker, both of whom saw visions involving three days. Joseph tells them, “Within three days Pharaoh will lift up your head”—one to restoration, the other to judgment (Genesis 40:13, 19). This prophetic reference to “three days” is not coincidental—it becomes a prophetic shadow of Christ’s resurrection. Just as Joseph spoke of a decisive event on the third day, Jesus repeatedly foretold His own resurrection after three days. In Matthew 12:40, He declares, “For as Jonah was three days and three nights in the belly of the great fish, so shall the Son of Man be three days and three nights in the heart of the earth.” This pattern of three days appears throughout His ministry (see Mark 8:31, Luke 24:7). Joseph’s prophecy set a spiritual precedent: that God brings judgment and restoration on the third day. The cupbearer’s restoration prefigures the resurrection life offered through Christ, while the baker’s death warns of judgment outside of grace. This contrast reflects the gospel message—those who believe are raised to new life, those who reject remain condemned. On the third day, Jesus rose from the grave (Luke 24:46), fulfilling what was prophetically echoed in Joseph’s prison ministry. Thus, the “three days hence” in Joseph’s story is not just a historical detail, but a divine pattern pointing forward to the climactic victory of Christ over death, affirming the reliability and unity of Scripture’s redemptive message.

The Resurrected Saints

MANY BODIES OF THE SAINTS WHO HAD FALLEN ASLEEP WERE RAISED

Genesis 40, Joseph interprets the dreams of Pharaoh’s cupbearer and baker, each involving the phrase, “Within three days...” To the cupbearer, Joseph prophesies restoration to his former position. This foreshadows Christ’s resurrection on the third day, but also prophetically mirrors the resurrection of the saints who rose with Him, as recorded in Matthew 27:52-53: “The tombs also were opened. And many bodies of the saints who had fallen asleep were raised, and coming out of the tombs after his resurrection they went into the holy city and appeared to many.” Just as the cupbearer was released from the prison (a symbol of death) and restored to life before the king, these saints were raised from Sheol and brought forth as witnesses to the resurrection. This aligns with Ephesians 4:8-9, which declares: “When He ascended on high, He led captivity captive, and gave gifts to men... He also descended first into the lower parts of the earth.” Christ descended into death, and liberated those held in captivity, fulfilling Isaiah 61:1: “He has sent Me to bind up the brokenhearted, to proclaim liberty to the captives and the opening of the prison to those who are bound.” Joseph, as a type of Christ, speaks life and restoration after three days. Similarly, Jesus’ resurrection not only declared His victory over death but also released the righteous dead—setting the captives free. The cupbearer’s restoration becomes a shadow of the saints’ release, confirming that Jesus’ triumph was not for Himself alone, but for all who waited for redemption.

The 7 Year Tribulation

THE WEEK OF JACOB’S TROUBLE

Joseph’s seven years of famine in Genesis 41:53-57 prophetically foreshadow the coming seven-year tribulation, also known as Daniel’s 70th week (Daniel 9:27) and the time of Jacob’s trouble (Jeremiah 30:7). Just as the famine struck after years of plenty, the tribulation will follow the current Church Age—bringing judgment, purification, and ultimately, restoration to Israel. During the famine, Joseph’s brothers—representing Israel—did not recognize him at first (Genesis 42:8). It was only through pressure, testing, and eventual reconciliation that they came to see Joseph for who he truly was. In the same way, Israel has not yet recognized Jesus as Messiah, but during the tribulation, through suffering and divine dealings, their spiritual eyes will be opened. Zechariah 12:10 prophesies this moment: “They will look on Me whom they have pierced, and they shall mourn for Him.” The tribulation is not only a time of judgment for the world but a refining fire for Israel. As with Joseph, it is in the most desperate moment that salvation and reconciliation come. The seven-year famine in Joseph’s time is thus a prophetic type of the final seven years in Israel’s history before Christ’s return, when the remnant of Israel will finally embrace their true Redeemer.



ARTIST: JOSEPH ARONSHOLA (2025)
THEME: THE HADES OF TRIBULATION

GENESIS 40:9-23

AND THE CHIEF BUTLER TOLD HIS DREAM TO JOSEPH, AND SAID TO HIM, IN MY DREAM, BEHOLD, A VINE WAS BEFORE ME;

AND IN THE VINE WERE THREE BRANCHES: AND IT WAS AS THOUGH IT BUDDED, AND HER BLOSSOMS SHOT FORTH; AND THE CLUSTERS THEREOF BROUGHT FORTH RIPE GRAPES:

AND PHARAOH’S CUP WAS IN MY HAND: AND I TOOK THE GRAPES, AND PRESSED THEM INTO PHARAOH’S CUP, AND I GAVE THE CUP INTO PHARAOH’S HAND.

AND JOSEPH SAID UNTO HIM, THIS IS THE INTERPRETATION OF IT: THE THREE BRANCHES ARE THREE DAYS:

YET WITHIN THREE DAYS SHALL PHARAOH LIFT UP THINE HEAD, AND RESTORE THEE UNTO THY PLACE: AND THOU SHALT DELIVER PHARAOH’S CUP INTO HIS HAND, AFTER THE FORMER MANNER WHEN THOU WAST HIS BUTLER.

BUT THINK ON ME WHEN IT SHALL BE WELL WITH THEE, AND SHEW KINDNESS, I PRAY THEE, UNTO ME, AND MAKE MENTION OF ME UNTO PHARAOH, AND BRING ME OUT OF THIS HOUSE:

FOR INDEED I WAS STOLEN AWAY OUT OF THE LAND OF THE HEBREWS: AND HERE ALSO HAVE I DONE NOTHING THAT THEY SHOULD PUT ME INTO THE DUNGEON.

WHEN THE CHIEF BAKER SAW THAT THE INTERPRETATION WAS GOOD, HE SAID UNTO JOSEPH, I ALSO WAS IN MY DREAM, AND, BEHOLD, I HAD THREE WHITE BASKETS ON MY HEAD:

AND IN THE UPPERMOST BASKET THERE WAS OF ALL MANNER OF BAKEMEATS FOR PHARAOH; AND THE BIRDS DID EAT THEM OUT OF THE BASKET UPON MY HEAD.

AND JOSEPH ANSWERED AND SAID, THIS IS THE INTERPRETATION THEREOF: THE THREE BASKETS ARE THREE DAYS:

YET WITHIN THREE DAYS SHALL PHARAOH LIFT UP THY HEAD FROM OFF THEE, AND SHALL HANG THEE ON A TREE; AND THE BIRDS SHALL EAT THY FLESH FROM OFF THEE.

AND IT CAME TO PASS THE THIRD DAY, WHICH WAS PHARAOH’S BIRTHDAY, THAT HE MADE A FEAST UNTO ALL HIS SERVANTS: AND HE LIFTED UP THE HEAD OF THE CHIEF BUTLER AND OF THE CHIEF BAKER AMONG HIS SERVANTS.

AND HE RESTORED THE CHIEF BUTLER UNTO HIS BUTLERSHIP AGAIN; AND HE GAVE THE CUP INTO PHARAOH’S HAND:

BUT HE HANGED THE CHIEF BAKER: AS JOSEPH HAD INTERPRETED TO THEM.

YET DID NOT THE CHIEF BUTLER REMEMBER JOSEPH, BUT FORGOT HIM.



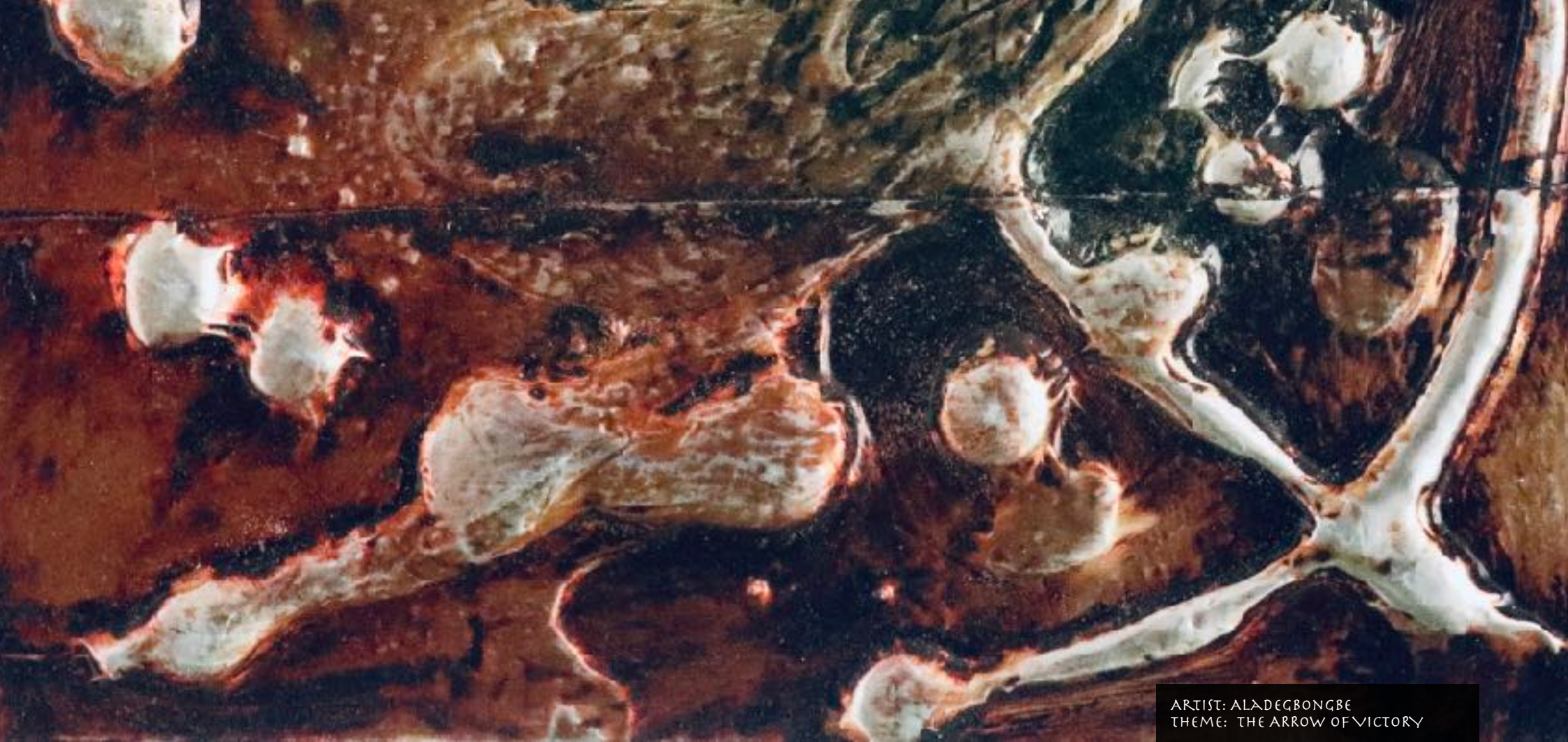
ARTIST: OLUFEMI KAYO (2025)
THEME: THE REST II

INTRODUCTION

This chapter explores the foreshadowing of Israel's future redemption through the story of Joseph's exaltation in Egypt. Joseph, once rejected by his brothers and thought to be dead, is revealed as the one seated at the right hand of Pharaoh—the place of power and provision. In this, he becomes a vivid type of Christ, who, after His rejection and death, is exalted to the right hand of God. The chapter unfolds in three parts: Joseph at the Right Hand of Power, portraying Christ's resurrection and glorification; "I Am Joseph", the moment of revelation and reconciliation, pointing to the future unveiling of Jesus to Israel; and the third, 'Israel Dwells Safely in Egypt', symbolizing the coming rest and security that follow national repentance. This rest is a prophetic picture of the future Sabbath rest promised to Israel. Just as the sons of Jacob were preserved through Joseph, so too will Israel find life, peace, and rest in Christ. This rest anticipates the millennial reign of Christ, when the rejected Messiah will rule from Zion, and Israel will finally dwell in safety under His care. The story of Joseph thus serves as both a preview and a promise of God's redemptive plan.

CHAPTER 7 - ISRAEL RESTS IN EGYPT: (REST)

- 31. JOSEPH AT THE RIGHT HAND OF POWER: **HE IS RISEN!**
- 32. I AM JOSEPH : **RECONCILIATION**
- 33. ISRAEL RESTS IN EGYPT: **REST**



ARTIST: ALADEGBONGBE
THEME: THE ARROW OF VICTORY

GENESIS 41:33-46

NOW THEREFORE LET PHARAOH LOOK OUT A MAN DISCREET AND WISE, AND SET HIM OVER THE LAND OF EGYPT.

LET PHARAOH DO THIS, AND LET HIM APPOINT OFFICERS OVER THE LAND, AND TAKE UP THE FIFTH PART OF THE LAND OF EGYPT IN THE SEVEN PLENTIOUS YEARS.

AND LET THEM GATHER ALL THE FOOD OF THOSE GOOD YEARS THAT COME, AND LAY UP CORN UNDER THE HAND OF PHARAOH, AND LET THEM KEEP FOOD IN THE CITIES.

AND THAT FOOD SHALL BE FOR STORE TO THE LAND AGAINST THE SEVEN YEARS OF FAMINE, WHICH SHALL BE IN THE LAND OF EGYPT; THAT THE LAND PERISH NOT THROUGH THE FAMINE.

AND THE THING WAS GOOD IN THE EYES OF PHARAOH, AND IN THE EYES OF ALL HIS SERVANTS.

AND PHARAOH SAID UNTO HIS SERVANTS, CAN WE FIND SUCH A ONE AS THIS IS, A MAN IN WHOM THE SPIRIT OF GOD IS?

AND PHARAOH SAID UNTO JOSEPH, FORASMUCH AS GOD HATH SHEWED THEE ALL THIS, THERE IS NONE SO DISCREET AND WISE AS THOU ART:

THOU SHALT BE OVER MY HOUSE, AND ACCORDING UNTO THY WORD SHALL ALL MY PEOPLE BE RULED: ONLY IN THE THRONE WILL I BE GREATER THAN THOU.

AND PHARAOH SAID UNTO JOSEPH, SEE, I HAVE SET THEE OVER ALL THE LAND OF EGYPT.

AND PHARAOH TOOK OFF HIS RING FROM HIS HAND, AND PUT IT UPON JOSEPH'S HAND, AND ARRAYED HIM IN VESTURES OF FINE LINEN, AND PUT A GOLD CHAIN ABOUT HIS NECK;

AND HE MADE HIM TO RIDE IN THE SECOND CHARIOT WHICH HE HAD; AND THEY CRIED BEFORE HIM, BOW THE KNEE: AND HE MADE HIM RULER OVER ALL THE LAND OF EGYPT.

AND PHARAOH SAID UNTO JOSEPH, I AM PHARAOH, AND WITHOUT THEE SHALL NO MAN LIFT UP HIS HAND OR FOOT IN ALL THE LAND OF EGYPT.

AND PHARAOH CALLED JOSEPH'S NAME ZAPHNATHPAANEAH; AND HE GAVE HIM TO WIFE ASENATH THE DAUGHTER OF POTIPHERAH PRIEST OF ON. AND JOSEPH WENT OUT OVER ALL THE LAND OF EGYPT.

AND JOSEPH WAS THIRTY YEARS OLD WHEN HE STOOD BEFORE PHARAOH KING OF EGYPT. AND JOSEPH WENT OUT FROM THE PRESENCE OF PHARAOH, AND WENT THROUGHOUT ALL THE LAND OF EGYPT.

31. Joseph At The Right Hand Of Power: He Is Risen!

Joseph Interprets Pharoah's Dreams

WHO IS WORTHY TO OPEN THE SCROLL

In Genesis 41, Pharaoh has a troubling dream of seven years of plenty followed by seven years of famine. None of Egypt's wise men or magicians could interpret the dream—until Joseph, a Hebrew prisoner, is brought forth. By the Spirit of God, Joseph interprets the dream and reveals a coming seven-year tribulation, during which famine will ravage the land. This turning point elevates Joseph to a position of authority and initiates the events that will ultimately lead to the salvation of Egypt and the reconciliation of his family. This moment closely parallels the scene in Revelation 5, where a scroll sealed with seven seals lies in the right hand of God. No one in heaven or on earth is found worthy to open it—until the Lamb of God, Jesus Christ, steps forward. John writes, **“Do not weep! Behold, the Lion of the tribe of Judah... has prevailed to open the scroll”** (Revelation 5:5). Just as Joseph alone could reveal Pharaoh's mystery, only Christ can unveil God's final plan. Joseph interprets the dream showing that seven years of famine follow are to follow seven years of plenty. Similarly, once the Lamb opens the scroll in Revelation, a series of judgments unfolds: the seven seals, seven trumpets, and seven bowls. These represent the final seven-year tribulation—Daniel's 70th week—during which God judges the world and brings Israel to repentance. Thus, Joseph's role in unveiling Pharaoh's dream prophetically mirrors Christ's role in opening the scroll, ushering in divine judgment and ultimate redemption.

Joseph Is Made Prime Minister Of Egypt

ALL AUTHORITY IN HEAVEN AND ON EARTH

In Genesis 41:40-44, after interpreting Pharaoh's dream, Joseph is exalted from the dungeon to become prime minister of Egypt, second only to Pharaoh. He is given full authority over the land, clothed in royal garments, and made ruler over all Egypt. This dramatic elevation from suffering to glory is a powerful prophetic picture of Jesus Christ, who after His death and resurrection, was highly exalted and given all authority in heaven and on earth. Jesus Himself declared in Matthew 28:18, **“All authority in heaven and on earth has been given to Me.”** The New Testament repeatedly affirms His exaltation. Philippians 2:9-11 states, **“Therefore God has highly exalted Him and given Him the name above every name... that every knee should bow... and every tongue confess that Jesus Christ is Lord.”** Similarly, Hebrews 1:3 declares that after making purification for sins, **“He sat down at the right hand of the Majesty on high.”** In Mark 14:62, Jesus tells the Sanhedrin, **“You will see the Son of Man seated at the right hand of Power, and coming with the clouds of heaven.”** Acts 2:33 confirms this exaltation at Pentecost: **“Being therefore exalted at the right hand of God... He has poured out this that you yourselves are seeing and hearing.”** Just as Pharaoh entrusted Joseph with all Egypt, so the Father has given Jesus all dominion, making Him King of kings and Lord of lords (Revelation 19:16), exalted above all creation, enthroned in glory forever.

The Right Hand Of Power

THE TRINITY/ THE DIVINITY OF JESUS

In the Old Testament, the “right hand of power” is a position of divine authority, victory, and equality with God. Psalm 110:1, written by David, declares: **“The LORD said to my Lord, ‘Sit at My right hand until I make Your enemies Your footstool’**”. This verse, quoted by Jesus in Matthew 22:44, reveals a mystery: David calls the Messiah “my Lord,” yet the LORD invites Him to sit at His own right hand—a position no created being could occupy. This points to the divinity of the Messiah and His shared rule with God. Further confirmation is found in Daniel 7:13-14, where **“One like the Son of Man”** comes with the clouds of heaven and is presented before the Ancient of Days. The Son of Man receives eternal dominion, worship, and glory—honors due only to God (Isaiah 42:8). Yet He is distinct from the Ancient of Days, revealing two divine persons. These passages argue strongly for the Trinity: the Father (Ancient of Days), the Son (Messiah, Son of Man), and the Spirit who anoints and empowers. In the New Testament, Jesus is seated at the right hand of power (Mark 14:62; Hebrews 1:3), confirming His authority and eternity with the Father. Thus, the Hebrew Scriptures, rightly understood, points to a solitary God, but triune in nature – The Father, Son, and Holy Spirit—eternally united in essence and glory.



ARTIST: NAJEEM (2025)
THEME: I AM JOSEPH

GENESIS 45:1-11

THEN JOSEPH COULD NOT REFRAIN HIMSELF BEFORE ALL THEM THAT STOOD BY HIM; AND HE CRIED, CAUSE EVERY MAN TO GO OUT FROM ME. AND THERE STOOD NO MAN WITH HIM, WHILE JOSEPH MADE HIMSELF KNOWN UNTO HIS BRETHREN.

AND HE WEPT ALOUD: AND THE EGYPTIANS AND THE HOUSE OF PHARAOH HEARD.

AND JOSEPH SAID UNTO HIS BRETHREN, I AM JOSEPH; DOTH MY FATHER YET LIVE? AND HIS BRETHREN COULD NOT ANSWER HIM; FOR THEY WERE TROUBLED AT HIS PRESENCE.

AND JOSEPH SAID UNTO HIS BRETHREN, COME NEAR TO ME, I PRAY YOU. AND THEY CAME NEAR. AND HE SAID, I AM JOSEPH YOUR BROTHER, WHOM YE SOLD INTO EGYPT.

NOW THEREFORE BE NOT GRIEVED, NOR ANGRY WITH YOURSELVES, THAT YE SOLD ME HITHER: FOR GOD DID SEND ME BEFORE YOU TO PRESERVE LIFE.

FOR THESE TWO YEARS HATH THE FAMINE BEEN IN THE LAND: AND YET THERE ARE FIVE YEARS, IN THE WHICH THERE SHALL NEITHER BE EARING NOR HARVEST.

AND GOD SENT ME BEFORE YOU TO PRESERVE YOU A POSTERITY IN THE EARTH, AND TO SAVE YOUR LIVES BY A GREAT DELIVERANCE.

SO NOW IT WAS NOT YOU THAT SENT ME HITHER, BUT GOD: AND HE HATH MADE ME A FATHER TO PHARAOH, AND LORD OF ALL HIS HOUSE, AND A RULER THROUGHOUT ALL THE LAND OF EGYPT.

HASTE YE, AND GO UP TO MY FATHER, AND SAY UNTO HIM, THUS SAITH THY SON JOSEPH, GOD HATH MADE ME LORD OF ALL EGYPT: COME DOWN UNTO ME, TARRY NOT:

AND THOU SHALT DWELL IN THE LAND OF GOSHEN, AND THOU SHALT BE NEAR UNTO ME, THOU, AND THY CHILDREN, AND THY CHILDREN'S CHILDREN, AND THY FLOCKS, AND THY HERDS, AND ALL THAT THOU HAST:

AND THERE WILL I NOURISH THEE; FOR YET THERE ARE FIVE YEARS OF FAMINE; LEST THOU, AND THY HOUSEHOLD, AND ALL THAT THOU HAST, COME TO POVERTY.

LUKE 24:25-31

THEN HE SAID UNTO THEM, O FOOLS, AND SLOW OF HEART TO BELIEVE ALL THAT THE PROPHETS HAVE SPOKEN:

OUGHT NOT CHRIST TO HAVE SUFFERED THESE THINGS, AND TO ENTER INTO HIS GLORY?

AND BEGINNING AT MOSES AND ALL THE PROPHETS, HE EXPOUNDED UNTO THEM IN ALL THE SCRIPTURES THE THINGS CONCERNING HIMSELF.

AND THEY DREW NIGH UNTO THE VILLAGE, WHITHER THEY WENT: AND HE MADE AS THOUGH HE WOULD HAVE GONE FURTHER.

BUT THEY CONSTRAINED HIM, SAYING, ABIDE WITH US: FOR IT IS TOWARD EVENING, AND THE DAY IS FAR SPENT. AND HE WENT IN TO TARRY WITH THEM.

AND IT CAME TO PASS, AS HE SAT AT MEAT WITH THEM, HE TOOK BREAD, AND BLESSED IT, AND BRAKE, AND GAVE TO THEM.

AND THEIR EYES WERE OPENED, AND THEY KNEW HIM; AND HE VANISHED OUT OF THEIR SIGHT.

32. I Am Joseph: Reconciliation

I Am Joseph

WHEN THE JEWS RECOGNIZE THEIR MESSIAH

The story of Joseph’s revelation to his brothers is a profound prophetic picture of the future reconciliation between Christ and the nation of Israel. In Genesis 42-45, Joseph’s brothers—who had once rejected and betrayed him—come to Egypt during a time of great famine. Though Joseph recognizes them, they do not recognize him, mirroring how Jesus came to His own, but His own did not receive Him (John 1:11). After a period of testing, conviction, and repentance, Joseph finally reveals himself, saying, “**I am Joseph your brother**” (Genesis 45:4). This moment brings weeping, embrace, and restoration—a vivid foreshadowing of Zechariah 12:10, **when Israel will look upon Him whom they have pierced** and mourn, finally recognizing Jesus as their long-rejected Messiah. Strikingly, Joseph’s revelation occurs in the second year of the famine, with five years still remaining (Genesis 45:6).

This detail suggests Israel’s reconciliation with Christ may occur during the second year of the future seven-year tribulation. Furthermore, Romans 11:25-26 declares that “all Israel will be saved” after the fullness of the Gentiles has come in. The correlations between Jesus and Joseph are striking: betrayal, suffering, exaltation, and ultimate reconciliation. As Joseph was exalted over the Gentile world before revealing himself to Israel, so Christ is now exalted among the nations through the Church and will soon reveal Himself to His brethren. This aligns closely with the Jewish concept of Messiah ben Joseph—a suffering servant from the house of Joseph, rejected and presumed dead, later revealed as deliverer. The Joseph narrative not only anticipates the gospel story but also offers a prophetic lens through which both Messiah ben Joseph and Messiah ben David are fulfilled in the person of Jesus Christ.

The Breaking of Bread

REVELATION THROUGH FELLOWSHIP

The theme of revelation through fellowship is powerfully illustrated in both the story of Joseph and his brothers and the life of Jesus Christ. In Genesis 42-45, Joseph’s brothers come to Egypt during a famine to buy grain, unaware that the governor before them is their long-lost brother. Though Joseph recognizes them, he conceals his identity, testing their hearts. It is not until a meal is shared—a moment of fellowship—that their relationship begins to shift. In Genesis 43:31-34, Joseph dines with his brothers, giving Benjamin a fivefold portion. This act of intimate fellowship sets the stage for his later revelation and reconciliation with them. Likewise, in Luke 24:30-31, the risen Jesus walks with two disciples, yet they do not recognize Him until He breaks bread with them. In that simple moment of fellowship, their eyes are opened.

This echoes the Last Supper (Luke 22:19), where Jesus reveals the mystery of His body and blood through bread and wine shared in communion. In both narratives, truth is not revealed through power or spectacle, but through shared fellowship. At the table—in the breaking of bread—hearts are softened, identities are revealed, and relationships are restored. Fellowship becomes the doorway to divine revelation. Therefore, believers are exhorted: “**Do not forsake the assembling of yourselves together**” (Hebrews 10:25). In gathering, praying, and breaking bread, Christ is revealed, and the body is strengthened.

Forgiveness

THE MARK OF A CHRISTIAN

The stories of Joseph and Jesus powerfully demonstrate that forgiveness is the backbone of our faith. Joseph was betrayed by his brothers, sold into slavery, and unjustly imprisoned. Yet when he rose to power in Egypt, he did not seek vengeance. Instead, with tears, he embraced his brothers and said, “**You meant evil against me, but God meant it for good**” (Genesis 50:20). In this, Joseph reflects the heart of Christ. Jesus, too, was rejected, falsely accused, and crucified—yet as He hung on the cross, He prayed, “**Father, forgive them, for they know not what they do**” (Luke 23:34). His entire mission was one of reconciliation, not revenge. Through His death, He purchased forgiveness for the world. These stories teach that faith in God is inseparable from a heart of forgiveness. To follow Jesus is to forgive—because we, like Joseph’s brothers, have been forgiven far more than we could ever repay.



ARTIST: OLUFEMI KAYO (2025)
THEME: THE REST II

GENESIS 47:1-12

THEN JOSEPH CAME AND TOLD PHARAOH, AND SAID, MY FATHER AND MY BRETHREN, AND THEIR FLOCKS, AND THEIR HERDS, AND ALL THAT THEY HAVE, ARE COME OUT OF THE LAND OF CANAAN; AND, BEHOLD, THEY ARE IN THE LAND OF GOSHEN.

AND HE TOOK SOME OF HIS BRETHREN, EVEN FIVE MEN, AND PRESENTED THEM UNTO PHARAOH.

AND PHARAOH SAID UNTO HIS BRETHREN, WHAT IS YOUR OCCUPATION? AND THEY SAID UNTO PHARAOH, THY SERVANTS ARE SHEPHERDS, BOTH WE, AND ALSO OUR FATHERS.

THEY SAID MOREVER UNTO PHARAOH, FOR TO SOJOURN IN THE LAND ARE WE COME; FOR THY SERVANTS HAVE NO PASTURE FOR THEIR FLOCKS; FOR THE FAMINE IS SORE IN THE LAND OF CANAAN: NOW THEREFORE, WE PRAY THEE, LET THY SERVANTS DWELL IN THE LAND OF GOSHEN.

AND PHARAOH SPAKE UNTO JOSEPH, SAYING, THY FATHER AND THY BRETHREN ARE COME UNTO THEE:

THE LAND OF EGYPT IS BEFORE THEE; IN THE BEST OF THE LAND MAKE THY FATHER AND BRETHREN TO DWELL; IN THE LAND OF GOSHEN LET THEM DWELL: AND IF THOU KNOWEST ANY MEN OF ACTIVITY AMONG THEM, THEN MAKE THEM RULERS OVER MY CATTLE.

AND JOSEPH BROUGHT IN JACOB HIS FATHER, AND SET HIM BEFORE PHARAOH: AND JACOB BLESSED PHARAOH.

AND PHARAOH SAID UNTO JACOB, HOW OLD ART THOU?

AND JACOB SAID UNTO PHARAOH, THE DAYS OF THE YEARS OF MY PILGRIMAGE ARE AN HUNDRED AND THIRTY YEARS: FEW AND EVIL HAVE THE DAYS OF THE YEARS OF MY LIFE BEEN, AND HAVE NOT ATTAINED UNTO THE DAYS OF THE YEARS OF THE LIFE OF MY FATHERS IN THE DAYS OF THEIR PILGRIMAGE.

AND JACOB BLESSED PHARAOH, AND WENT OUT FROM BEFORE PHARAOH.

AND JOSEPH PLACED HIS FATHER AND HIS BRETHREN, AND GAVE THEM A POSSESSION IN THE LAND OF EGYPT, IN THE BEST OF THE LAND, IN THE LAND OF RAMESES, AS PHARAOH HAD COMMANDED.

AND JOSEPH NOURISHED HIS FATHER, AND HIS BRETHREN, AND ALL HIS FATHER'S HOUSEHOLD, WITH BREAD, ACCORDING TO THEIR FAMILIES.

33. Israel Dwells Safely In Egypt: Rest

Israel Meets Pharaoh

THE NATION IS RECONCILED WITH GOD THROUGH JESUS

The prophetic parallel between Joseph introducing Israel to Pharaoh and Jesus reuniting the Jewish people with God is rich with spiritual significance. In Genesis 46–47, after years of separation and suffering, Joseph brings his father Jacob (Israel) and his family into Egypt. He not only provides them with food during the famine, but also presents them to Pharaoh, securing their place and peace in a foreign land. Joseph, once rejected, becomes the very bridge between Israel and the highest authority in the land. Likewise, Jesus Christ, though initially rejected by His own people (John 1:11), is the One who reconciles Israel to God. As Joseph stood between Pharaoh and his family, so Jesus stands as Mediator between God and man (1 Timothy 2:5). The time will come, as foretold in Romans 11:25–26, when Israel will be restored and “all Israel will be saved”. Jesus will once again, like Joseph, reveal Himself to His brethren, and through Him, they will be reconciled to the Father. Just as Pharaoh received Israel because of Joseph, God receives us because of Christ. As Jesus Himself declared, “I am the way, the truth, and the life. No one comes to the Father except through Me” (John 14:6).

All Israel Will Be Saved

WHEN THE FULLNESS OF THE GENTILES COME IN

The story of Joseph introducing his family to Pharaoh not only symbolizes reconciliation but prophetically foreshadows the day when “all Israel will be saved” (Romans 11:26). After a long separation marked by betrayal and grief, Joseph reveals himself to his brothers and invites his father Jacob and all his household to Egypt. Once the family arrives, Joseph presents them to Pharaoh, granting them favor and provision. This act mirrors what Christ will do for Israel at the end of the age. According to Romans 11:25–26, “blindness in part has happened to Israel until the fullness of the Gentiles has come in; and so all Israel will be saved.” Joseph, like Jesus, first served among the Gentiles, providing life and blessing to a foreign land. Only after his work among the nations was complete did he reconcile with his family and present them to the throne. In the same way, Jesus is now gathering a people from among the nations. When the fullness of the Gentiles is complete, He will turn again to His brethren—the Jewish people—open their eyes, and restore them to fellowship with God. As Joseph was the way to Pharaoh, Jesus is the way to the Father (John 14:6).

The Gospel

MESSIAH BEN JOSEPH

The story of Joseph is far more than a historical account—it is a prophetic revelation of the Gospel of Jesus Christ, hidden in plain sight. Joseph, the beloved son of his father, is rejected by his brothers, sold for silver, falsely accused, and cast into a pit—a vivid foreshadowing of Christ’s rejection, betrayal, and suffering. Yet, from that suffering, Joseph rises to power, becomes savior to the nations during famine, and ultimately brings reconciliation to his family. Likewise, Jesus was crucified, buried, and rose again, bringing life not only to the Gentiles but ultimately to His own brethren, Israel. Joseph's presentation of his family to Pharaoh mirrors how Jesus, the Mediator, will bring redeemed Israel back into fellowship with the Father. The pattern is divine: betrayal, exile, revelation, and reconciliation. This is the heartbeat of the Gospel. As Revelation 19:10 declares, “The testimony of Jesus is the spirit of prophecy.” Every shadow in Joseph’s life points to the light of Christ. In seeing Joseph’s story, we are not just reading history—we are beholding the Gospel, written centuries before Bethlehem, proclaiming that Jesus is Lord and Savior.

THE GREAT COMMISSION

AND JESUS CAME AND SPAKE UNTO THEM, SAYING,
ALL POWER IS GIVEN UNTO ME IN HEAVEN AND IN EARTH.
GO YE THEREFORE, AND TEACH ALL NATIONS,
BAPTIZING THEM IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST:
TEACHING THEM TO OBSERVE ALL THINGS WHATSOEVER I HAVE COMMANDED YOU:
AND, LO, I AM WITH YOU ALWAYS,
EVEN UNTO THE END OF THE WORLD.
AMEN.

MATTHEW 28:18–20, KJV

THANK YOU.

THE GOSPEL ACCORDING TO THE RENAISSANCE MAN

By VICTORY UMUKORO,

OCTOBER, 2025

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