Genesis

**“Lub-Dub. Lub-Dub. Lub-Dub. Lub-Dub.” (42:18-38)**

*From a study of Luther’s Works: Lectures on Genesis, Paul Kretzmann’s Popular Commentary of the Bible, and the Lutheran Study Bible*

## **When the time is right? (42:18-20)**

* Joseph treats them as strangers with contempt
  + Payback?
  + Revenge?
    - Why is it dangerous for the reader/hearer to go there?
  + Why then would Joseph treat his brothers roughly?
    - Matthew 15:23-26
    - The “Righteous Game”
      * Luther begins to unfold God’s means of bringing about not only acknowledgement of sins committed, but true repentance.
        + Much like the “game” the Lord God plays with us.
        + For to feel God’s wrath is a sure sign of life.[[1]](#footnote-1)

Therefore learn and accustom yourself to endure in trials, and you will realize that God is most friendly and loves you very much.[[2]](#footnote-2)

Philippians 4:4

* + - Therefore a great consolation and doctrine is set before the godly in this account when they see that Joseph treats his brothers rather harshly, not because of a desire for vengeance or out of eagerness to injure or destroy them but rather to heal and preserve them in soul and body. For they were fat and bloated; they hated discipline; they had disdained the words of their father; they did not do penance. No, they thought that their sin had long since been put to sleep and consigned to perpetual oblivion. But there is a saying that “old guilt gathers no rust.”[[3]](#footnote-3)
    - Joseph is doing this to bring his brothers to a knowledge of their sin.
      * It is not about satisfaction
        + Does God require satisfaction for sins?

there is no satisfaction for sins except on the civil level—the satisfaction which the government demands. But this has nothing to do with theology, in which our Lord Jesus Christ is the one and only Victim with which satisfaction has been made to the wrath of God.[[4]](#footnote-4)

* + - * + What was going on at Luther’s time?
      * A desire to bring about true repentance
        + Sorry for being caught vs. sorry for who you are at your core?

Judas vs. Peter

* + - * + I reply that we ourselves are liars. But punishing and correcting is not lying; it is showing and making clear who and what we are. For we hide our sins; we do not want to be guilty of the sins we have perpetrated. Indeed, we imagine that we have never offended God or our parents. But if we confessed our sins and said: “Father, I have sinned: forgive me,” we would not be judged and punished by the Lord (cf. 1 Cor. 11:31).[[5]](#footnote-5)
    - Luther also views this as a test to see if they had committed other sins against the family.
      * Specifically Jacob and Benjamin.
      * For it is not a sin to have even the worst suspicions about godless and evil men.[[6]](#footnote-6)
      * Not that one should pronounce rash judgments, but to have suspicions about men who are openly evil is not wicked. No, it is good and just to the highest degree.[[7]](#footnote-7)
* Spies!
  + Naked land
    - Vulnerabilities
* The brothers’ response
  + Food
  + All sons of one man
    - Not a gang/scouts
    - John 7:18
    - One is with father
    - The other no more
* Joseph ups the game
  + A test to see if they lie
    - Original sin does not realize that it is unclean and condemned. On the contrary, it considers itself righteous and pure in its works. For this reason it must be brought forth into the light, in order that it may be made manifest and public.[[8]](#footnote-8)
    - Therefore no plan is effective against the Lord when He wants to afflict us.[[9]](#footnote-9)
  + Joseph swears by Pharaoh
    - Breaking of the Second Commandment?
    - Hebrews 6:16
  + “Bring the younger brother”
    - Couldn’t they have grabbed anybody off the street??
  + One stays, the rest remain in custody
    - Three days
      * Far away from father and family
      * A slice of the same crime they afflicted Joseph with.
* After three days…
  + “Because I fear God…”
    - Genesis 20:11
  + One remains the others are free to go take grain to their families and return with the youngest brother.
    - But the kingdom of Christ is a kingdom of grace and mercy. Therefore although He seems to turn away from us, to neglect us, or to cast us off when He sends famine, pestilence, death, and sufferings of every kind, yet at the same time He allows and orders us to have confidence. And we should know and believe the same thing and acknowledge His goodness and grace even unto death.[[10]](#footnote-10)

## **Another wrestling match begins (42:21-25)**

* The brothers begin to hold themselves accountable for what they had done to Joseph.
  + Matthew 26:22
  + “I told you!” – Reuben
    - Therefore you see in what spirit Christ punishes those who are His and what a fiery furnace of love, not only spiritual but also physical, there is.[[11]](#footnote-11)
  + Cause and effect game.
    - Genesis 9:5
  + Note Joseph’s response to their discussion…
    - Why would the interpreter be important is Joseph understands what they are saying?
    - Isaiah 63:9
    - Luke 19:41
      * German emotions
* Simeon is bound and taken
  + 34:25
  + 37:19
  + Simeon is inflexible and proud. He has no thought of laying aside his hope of the primogeniture, for he is certain that Reuben has been cast off and that Joseph is dead. Since Joseph knows this, he throws him into chains, in order that his pride and presumption may be crushed by means of imprisonment and thus he may reflect that now he will not be the first-born but a prisoner and captive forever.[[12]](#footnote-12)
* Joseph gives orders for care for these “spies”
  + Matthew 5:44
    - Why would he have their money replaced plus additional provision for their journey??
      * Done in mercy, love, and fearful authority.
        + he wants them to be in fear and terror, lest they think that this money has been presented to them out of some goodwill and pity… in order that they may be humiliated and that original sin may be mortified.[[13]](#footnote-13)

## **Home with their tail between their legs. (42:26-38)**

* One recognizes his money has been returned.
  + Note that the others do not check their bags… yet.
    - Luther loves the build up.
  + Their hearts fail them.
    - Luke 21:26
    - The tell-tale heart
    - Conscience feels the judgment and wrath of God. Yet it is ashamed to repent of or confess its transgression, even if it must remain in everlasting condemnation and torments. This is the fault of original sin, as is clear in the case of Adam. Although he had been convicted of sin and was fleeing from God because he knew that he had fallen, yet original sin was dumb in him, and he did not allow his ears to be opened, even though the voice of God sounded in his ears and asked: “Adam, where are you?”[[14]](#footnote-14)
      * Somewhere Erasmus writes about a Spartan virgin who, when she had conceived as the result of a lewd act, preferred to kill the child that was born to confessing her sin. Erasmus interprets this deed as fortitude, although it was rather weakness on her part which led her to prefer incurring the risk of death and damnation to making a confession. So great is the stupidity or rage and madness of original sin; it does not want to suffer dishonor. Nor does it want its disgrace to be seen. And it is completely contrary to the nature of sin to confess that one has sinned.[[15]](#footnote-15)
    - Therefore if anyone has sinned, he should learn to confess his sin in the name of the Lord, and it will not only be forgiven, but all men will feel sorry for him and lament his fall.[[16]](#footnote-16)
    - Therefore God is helpful. If we could use original sin properly, and if anyone had fallen and turned immediately to the spiritual use, then God is bountiful with His grace and forgiveness. Therefore let us learn to use evils and sins for our good, in order that we may experience how merciful and kind the Lord is. If you have fallen and can say from the heart: “I have sinned,” then He, too, can say: “I have forgiven.” On the other hand, if you defend and conceal your sin, He will say that He cannot forgive it. Therefore it is better to imitate and follow the words of David: “Against Thee, Thee only, have I sinned … that Thou art justified, etc.” (Ps. 51:4)[[17]](#footnote-17)
* Time to tell dad
  + What did they leave out?
    - Simeon is in jail.
    - What they think is the cause of all this!
      * They still try to conceal their sin…
        + And we get it.
      * Therefore learn carefully the article about original sin. And you should not argue about why God has permitted what people with an inquisitive bent are accustomed to inquire into. No, you should rather ask how we are rescued and freed from this evil and know that God speaks with us to arouse us to acknowledge it. When it has been acknowledged, He says: “Your sins are forgiven you; take heart, My son (cf. Matt. 9:2), because I have given My Son as a Lamb that is spotless from the beginning. If you acknowledge and confess your iniquity and transgressions, then My Son will be the propitiation for your sins; He will be your sanctification, redemption, righteousness, and wisdom, 1 Cor. 1:30.”[[18]](#footnote-18)
      * Luke 10:344
        + Oil and wine have been poured on them, and the gift of the Holy Spirit has begun. Nevertheless, the wounds are still deadly. Care has been taken to heal him. But he has not yet been completely restored. If you should want to say that there is no wound, that there is no danger, find out whether a half-dead man can walk, work, and do what a healthy man can do. He is carried by the beast on which he has been placed. He does not work; he does not walk. Thus through Baptism we have been taken upon God’s beast, that is, the most precious sacrifice for us, or the humanity of Christ, by which we are carried. Although we have been accepted once, yet we are cared for and healed from day to day.[[19]](#footnote-19)
  + “We don’t know why this happened to us?”
    - Since they portrayed their innocence in the unknown of why has this happened…
    - Maybe it was something you did dad?!?!
      * After all someone has to send a spy.
      * Thus sin is always true to its own nature; it wants to be pure, chaste, beautiful, and holy. On the other hand, it accuses God and condemns Him for iniquity and unrighteousness.[[20]](#footnote-20)
* And now they all see their money returned.
  + Why would this be such a big deal?
* Jacob’s response
  + “Woe is me!”
  + Fear of Benjamin’s removal from him.
    - Why the fear?
    - Matthew 14:31
  + Reuben’s oath
    - Micah 6:7
    - Our vanity to take upon ourselves the responsibility of replacing the comfort of God’s promises with “stuff” to make things better.
      * The funeral hotdish
  + Jacob denies their request to take Benjamin back.
    - The consequences (their lives) for the “stolen” money do not mean anything to Jacob compared to the loss of Benjamin.
    - The loss of Benjamin would kill him.
      * Once again, why the fear?
        + This, then, has been written for our consolation, that Jacob sinned so grievously against the promise he had. He should have said: “What do I care, whether my son dies or lives? It costs only a son. I have God, who promises, consoles, and defends; who is kind and gives bountifully; who can heap many more and even greater blessings upon me. Why, then, do I mourn? Why am I sad?”[[21]](#footnote-21)

## **A discussion on Sheol** שְׁאוֹלָה

* First used in Genesis 37:35
  + Second time here.
* Not the same as קֶבֶר = the grave/sepulcher.
  + The earth which is dug out and the in which the dead body is laid.
* Sheol, on the other hand…
  + is a kind of common receptacle not only for the bodies but also for the souls, where all the dead are gathered.[[22]](#footnote-22)
  + A shelter for the souls
    - For us this difference should suffice, that just as the body is kept in the earth, so the soul, when freed, comes into its own שְׁאוֹלָה. Nor is mention made of one שְׁאוֹלָה for the godly and another for the ungodly[[23]](#footnote-23)
    - In the parable of the rich man and Lazarus it is said that the rich man was buried in Hades (Luke 16:22–23), which is a sepulcher for the soul, not for the body.[[24]](#footnote-24)
    - The place where the dead are gathered to their fathers
      * Abraham’s bosom.
        + Luke 16:22
        + “Lord, Thee I Love With All My Heart” LSB 708
    - The godly indeed have a pit into which they descend, but they do so in order to rest in it. And although they descend with grief, nevertheless they pass over to rest and peace. Therefore this descent of the godly is nothing else than the changing of this life into another state, where one no longer lives under the sun and on the earth. But after leaving this life the godly enter their chamber or bed, in which they sleep and rest until body and soul are again united in the future and eternal life.[[25]](#footnote-25)
  + What is the nature of this rest?
    - The place for the sleeping soul
    - The place where the Lord God can as will restore and wake a person up from.
      * Lazarus
      * The little girl and others
      * Moses and Elijah
        + Because Moses and Elijah speak with Christ on the mountain (Matt. 17:3), it is evident that He has all these saints in his hand and power, and that He is their God. But they are asleep and resting, as is true of all the godly, so that Christ is able to awaken them whenever it is His good pleasure to do so. Accordingly, it is not necessary to pray for them. Much less is it necessary to spend so much money to redeem their souls from purgatory.[[26]](#footnote-26)
    - But the doctrine of the Gospel, which bears witness that the godly are asleep and at rest in Christ, refutes and cancels this whole piece of godlessness concerning the offering of the body and blood of Christ to be made for the dead.[[27]](#footnote-27)
      * The BS of purgatory and funeral masses for the dead
        + Difference between a funeral and a funeral mass
        + But hearts should be fortified against such monstrous opinions by the testimonies of Holy Scripture, which says that the souls of the saints do not continue in punishments after this life but rest from their labors, as Christ says: “If anyone keeps My Word, he will never see death” (John 8:51) and “I am the resurrection and the life; he who believes in Me, though he die, yet shall he live, and whoever lives and believes in Me shall never die” (John 11:25–26).[[28]](#footnote-28)
* Consider the Apostles’ Creed
  + Jesus was buried and descended into hell.
    - Two different places.
    - Psalm 16:10
  + So what about Jesus’ descent into hell???
    - Confessed, but the great unknown.
    - Luther’s take:
      * Gethsemane
        + I think that Christ endured the pains of hell in that very delightful place. Therefore He hated it and called it Gehenna (place of the damned). For when He prayed in the garden, He was in Gehenna and hell. Perhaps the tree of the knowledge of good and evil also stood there. To that valley, then, the Savior had to go and sweat blood, and this sweat testifies abundantly that He tasted death, which is hell. Therefore He does not call it a rich valley; He does the opposite and, like Jeremiah, calls it Gehenna or a valley of slaughter.
        + Thus Christ, our Lord and Deliverer, was in hell itself for us all; for He truly felt death and hell in His body. But what He did or felt after leaving the body we, of course, do not know. But in life and body He truly tasted hell.
        + I do not think that His suffering on the cross was so great as this suffering in the garden, because nature could not have endured it. And the fact that He was able to bear such a struggle—a struggle that drew the blood from His body—was truly something great. Luke says: “His sweat became like great drops of blood falling down upon the ground” (22:44). It was not only water; it was pure blood dripping from His body upon the ground.[[29]](#footnote-29)

1. Martin Luther, [*Luther’s Works, Vol. 7: Lectures on Genesis: Chapters 38-44*](https://ref.ly/logosres/lw07?ref=Bible.Ge42.7&off=22245&ctx=eart+take+courage.%E2%80%9D+~For+to+feel+God%E2%80%99s+wr), ed. Jaroslav Jan Pelikan, Hilton C. Oswald, and Helmut T. Lehmann, vol. 7 (Saint Louis: Concordia Publishing House, 1999), 233. [↑](#footnote-ref-1)
2. Martin Luther, [*Luther’s Works, Vol. 7: Lectures on Genesis: Chapters 38-44*](https://ref.ly/logosres/lw07?ref=Bible.Ge42.7&off=22443), ed. Jaroslav Jan Pelikan, Hilton C. Oswald, and Helmut T. Lehmann, vol. 7 (Saint Louis: Concordia Publishing House, 1999), 233. [↑](#footnote-ref-2)
3. Martin Luther, [*Luther’s Works, Vol. 7: Lectures on Genesis: Chapters 38-44*](https://ref.ly/logosres/lw07?ref=Bible.Ge42.7&off=6586&ctx=+Worker+of+wonders.+~Therefore+a+great+co), ed. Jaroslav Jan Pelikan, Hilton C. Oswald, and Helmut T. Lehmann, vol. 7 (Saint Louis: Concordia Publishing House, 1999), 226–227. [↑](#footnote-ref-3)
4. Martin Luther, [*Luther’s Works, Vol. 7: Lectures on Genesis: Chapters 38-44*](https://ref.ly/logosres/lw07?ref=Bible.Ge42.7&off=8166&ctx=t+in+the+human+race+~there+is+no+satisfac), ed. Jaroslav Jan Pelikan, Hilton C. Oswald, and Helmut T. Lehmann, vol. 7 (Saint Louis: Concordia Publishing House, 1999), 227. [↑](#footnote-ref-4)
5. Martin Luther, [*Luther’s Works, Vol. 7: Lectures on Genesis: Chapters 38-44*](https://ref.ly/logosres/lw07?ref=Bible.Ge42.7&off=35173&ctx=o+corrects+his+son.%0a~I+reply+that+we+ours), ed. Jaroslav Jan Pelikan, Hilton C. Oswald, and Helmut T. Lehmann, vol. 7 (Saint Louis: Concordia Publishing House, 1999), 238. [↑](#footnote-ref-5)
6. Martin Luther, [*Luther’s Works, Vol. 7: Lectures on Genesis: Chapters 38-44*](https://ref.ly/logosres/lw07?ref=Bible.Ge42.9-11&off=4558&ctx=eater+disturbances.+~For+it+is+not+a+sin+), ed. Jaroslav Jan Pelikan, Hilton C. Oswald, and Helmut T. Lehmann, vol. 7 (Saint Louis: Concordia Publishing House, 1999), 241. [↑](#footnote-ref-6)
7. Martin Luther, [*Luther’s Works, Vol. 7: Lectures on Genesis: Chapters 38-44*](https://ref.ly/logosres/lw07?ref=Bible.Ge42.9-11&off=5030&ctx=+well+of+murderers%3f%0a~Not+that+one+should+), ed. Jaroslav Jan Pelikan, Hilton C. Oswald, and Helmut T. Lehmann, vol. 7 (Saint Louis: Concordia Publishing House, 1999), 242. [↑](#footnote-ref-7)
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9. Martin Luther, [*Luther’s Works, Vol. 7: Lectures on Genesis: Chapters 38-44*](https://ref.ly/logosres/lw07?ref=Bible.Ge42.14-17&off=3559), ed. Jaroslav Jan Pelikan, Hilton C. Oswald, and Helmut T. Lehmann, vol. 7 (Saint Louis: Concordia Publishing House, 1999), 246. [↑](#footnote-ref-9)
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12. Martin Luther, [*Luther’s Works, Vol. 7: Lectures on Genesis: Chapters 38-44*](https://ref.ly/logosres/lw07?ref=Bible.Ge42.22-24&off=14770&ctx=have+committed%3b+but+~Simeon+is+inflexible), ed. Jaroslav Jan Pelikan, Hilton C. Oswald, and Helmut T. Lehmann, vol. 7 (Saint Louis: Concordia Publishing House, 1999), 265. [↑](#footnote-ref-12)
13. Martin Luther, [*Luther’s Works, Vol. 7: Lectures on Genesis: Chapters 38-44*](https://ref.ly/logosres/lw07?ref=Bible.Ge42.25&off=1387&ctx=ss+and+cruelty%3b+for+~he+wants+them+to+be+), ed. Jaroslav Jan Pelikan, Hilton C. Oswald, and Helmut T. Lehmann, vol. 7 (Saint Louis: Concordia Publishing House, 1999), 266. [↑](#footnote-ref-13)
14. Martin Luther, [*Luther’s Works, Vol. 7: Lectures on Genesis: Chapters 38-44*](https://ref.ly/logosres/lw07?ref=Bible.Ge42.26-28&off=8700&ctx=+strange+situation.+~Conscience+feels+the), ed. Jaroslav Jan Pelikan, Hilton C. Oswald, and Helmut T. Lehmann, vol. 7 (Saint Louis: Concordia Publishing House, 1999), 271–272. [↑](#footnote-ref-14)
15. Martin Luther, [*Luther’s Works, Vol. 7: Lectures on Genesis: Chapters 38-44*](https://ref.ly/logosres/lw07?ref=Bible.Ge42.26-28&off=9214&ctx=e+you%3f%E2%80%9D+(Gen.+3%3a9.)%0a~Somewhere+Erasmus+wr), ed. Jaroslav Jan Pelikan, Hilton C. Oswald, and Helmut T. Lehmann, vol. 7 (Saint Louis: Concordia Publishing House, 1999), 272. [↑](#footnote-ref-15)
16. Martin Luther, [*Luther’s Works, Vol. 7: Lectures on Genesis: Chapters 38-44*](https://ref.ly/logosres/lw07?ref=Bible.Ge42.26-28&off=11787&ctx=+its+transgression.%0a~Therefore+if+anyone+), ed. Jaroslav Jan Pelikan, Hilton C. Oswald, and Helmut T. Lehmann, vol. 7 (Saint Louis: Concordia Publishing House, 1999), 273. [↑](#footnote-ref-16)
17. Martin Luther, [*Luther’s Works, Vol. 7: Lectures on Genesis: Chapters 38-44*](https://ref.ly/logosres/lw07?ref=Bible.Ge42.26-28&off=14893&ctx=e+perished+forever.+~Therefore+God+is+hel), ed. Jaroslav Jan Pelikan, Hilton C. Oswald, and Helmut T. Lehmann, vol. 7 (Saint Louis: Concordia Publishing House, 1999), 274. [↑](#footnote-ref-17)
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20. Martin Luther, [*Luther’s Works, Vol. 7: Lectures on Genesis: Chapters 38-44*](https://ref.ly/logosres/lw07?ref=Bible.Ge42.29-34&off=11573&ctx=+the+reason+for+it.+~Thus+sin+is+always+t), ed. Jaroslav Jan Pelikan, Hilton C. Oswald, and Helmut T. Lehmann, vol. 7 (Saint Louis: Concordia Publishing House, 1999), 282–283. [↑](#footnote-ref-20)
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24. Martin Luther, [*Luther’s Works, Vol. 7: Lectures on Genesis: Chapters 38-44*](https://ref.ly/logosres/lw07?ref=Bible.Ge42.38&off=7991&ctx=cularly+impress+me.%0a~In+the+parable+of+th), ed. Jaroslav Jan Pelikan, Hilton C. Oswald, and Helmut T. Lehmann, vol. 7 (Saint Louis: Concordia Publishing House, 1999), 293. [↑](#footnote-ref-24)
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28. Martin Luther, [*Luther’s Works, Vol. 7: Lectures on Genesis: Chapters 38-44*](https://ref.ly/logosres/lw07?ref=Bible.Ge42.38&off=20127&ctx=+all+understanding.%0a~But+hearts+should+be), ed. Jaroslav Jan Pelikan, Hilton C. Oswald, and Helmut T. Lehmann, vol. 7 (Saint Louis: Concordia Publishing House, 1999), 298. [↑](#footnote-ref-28)
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