

SUGGESTIVE STUDIES  
IN  
GENESIS

BY  
H. ERNEST MARSOM

WITH  
*AN INTRODUCTION TO THE STUDY OF GENESIS*

By A. McDONALD REDWOOD  
(Editor, *The Bible Student*)

BANGALORE, INDIA :  
THE SCRIPTURE LITERATURE DEPOT

LONDON :  
PICKERING & INGLIS, PATERNOSTER ROW, E. C. 4  
1931

THE SCRIPTURE LITERATURE PRESS, BANGALORE

IF THIS book meets with the welcome anticipated for it and provides the help which many a Sunday School Teacher and others engaged in the Lord's work are always on the look-out for, it will be an additional incentive to proceed with a similar volume on *The Life of Christ*, for which material is already in hand, by the same Author. Suggestions and criticisms will be gladly received by

THE PUBLISHERS.

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Bangalore, India

***ERRATUM***

**Page 105 : Study No. 56—Heading**

***For* : Cutler's**

***Read* : Butler's**

# CHART OF THE BOOK OF GENESIS

<i>Creation Fall Line of Cain Ark Flood Covenant Nations Babel Call of Abram Lot's Choice Melchizedek Covenant w. Abram Agar Circumcision Paradise Sodom Abimelech Birth of Isaac Abraham w. Isaac Methelah Rebekah Life of Ishmael Jacob's Birthright Jacob's Blessing Rachel's Ladder Jacob &amp; Leah Jacob leaves Laban Peniel Jacob meets Esau Rachel's Death Line of Esau Jacob goes into Egypt Joseph &amp; Family Joseph Tempted Pharaoh's Dream 1st Visit to Egypt 2nd Visit to Egypt Jacob &amp; Joseph Jacob made known Jacob's Farewell Jacob's Blessing Joseph's Death</i>																																																																										
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SHOWING AT A GLANCE THE STRUCTURE AND CONTENTS OF THE BOOK

(See Page 14)

## AUTHOR'S PREFACE

### I.—OBJECT AND PURPOSE OF STUDIES.

We want you to understand clearly the object and purpose of these Studies. You will have proved already that it is only when truth is ministered out of the "good treasure of the heart," truth that had been first enjoyed by yourself, that you were able to minister that truth in power and to profit to others. Only when living waters flow out from "the inner man" are souls blessed. We need to make the "things touching the King" our very own before our heart will indite a good matter, or our tongue become the "pen of the ready writer."

There is no short cut to this experience, there is no artificial way of "getting up" a lesson, or a subject, or an address. The only way to obtain that "overflow of heart, that gives the lips full speech," is to get to that one Source of power and truth, where not the mind only, but the heart also, receives God's blessing so exceeding abundantly, that we have to give of the overflow of our cup that "runneth over," for we have drawn "out of His fulness."

The main object then is to bring you into such close contact with the Word of Truth, and through that written Word, into contact with Him Who is "the Truth," that, having seen His glory, and heard His voice, you "cannot but speak" of Him. Our commission is to preach the Word, to preach Christ. To do this we need to occupy our heart and mind with that Word wherein we may learn Christ, and be taught by Him, as the truth is in Jesus. To achieve this end the Studies are so arranged that they will be useless apart from your Bible. We shall seek by comparisons and contrasts, by grouping and arranging Scripture references with brief and suggestive notes and questions, to put you on the track where you cannot fail to find rich gems of truth, if you search as suggested in the Studies.

The wide margins provided are intended to enable you to record conveniently some of your own explorations in these interesting fields of Holy Scripture. The margins will also enable you to make notes of your own expansions of the brief suggestions given. This will make your copy of this volume of particular value to yourself in time to come. May we give a hint or two as to

### 2.—HOW TO USE THE STUDIES TO THE GREATEST PROFIT.

Take time, or make time for them. Give time enough to get at the heart of things. Do not try to just get through them; but rather give God time to speak to your heart; then you will be able to speak to other hearts.

Learn to turn the truths that you study into praise and prayer. Praise God for His precious truths and promises; plead them in prayer. Make your study of the Word a medium of communion with its Divine Author. In it He speaks to you : through it and over it hold converse with Him.

Get in the right place for study; you will find it in Matthew 6:6. Get also in the right position; you will find this in Luke 10:39. There is a tremendous secret about Bible study in John 7:17. There is more about it in John 13:17 and James 1:22-25. Have you learnt this secret? True Bible study is the most practical thing in the world.

You will find it best to have a Bible with a good large, clear type, and on ordinary paper, not India paper. Make notes of all that you glean.

Very often only a clause in a verse referred to has direct reference to the subject under consideration. Seek to discover what is the real bearing of the passage on the subject, taking care lest you in any way wrest the passage from its true meaning. Always note the context, which will often throw great light on the passage.

After you have studied one of these Studies privately, you would find it helpful to go over it again with some friend or friends, who have also studied it, forming a little Study Circle for mutual help.

What a difference sunshine makes to the landscape! The same difference, and more, is made in the Bible landscape when it is studied in the sunshine of the Holy Spirit's illumination. What a difference too it makes when we have someone, whom we love, to enjoy that landscape with us. Let us see that we get into that divine sunshine, and that we have, too, the company of the Divine Author as we study. Then the heart will burn and the understanding be opened, (Luke 24:32, 45) and then we shall get a message from God to deliver (Isaiah 6:8, 9; Judges 3:20).

The fact that these Studies, when issued in serial form, were found useful by missionaries in various parts of the field, as well as by workers in the homelands, leads us to hope that in this improved form they will be increasingly useful not only to teachers and preachers, for whom they were originally prepared, but also to many of God's children in their own private reading and study of the Word. It is now our privilege to lay this little tribute of service at His worthy feet, asking that He may, in His grace, deign to use it for His own glory in the deep and lasting blessing of souls.

H. ERNEST MARSOM.

*Bath, England.*

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## AN INTRODUCTION TO THE STUDY OF GENESIS

A. McDONALD REDWOOD

John Morley once addressing a meeting of business men in England said: "It is a great mistake to think that, because you have read a masterpiece once, twice, or ten times, therefore you have done with it. Because it is a masterpiece, you ought to live with it, and make it part of your daily life."

No better advice could be given in regard to the study of the Bible—a whole Library of masterpieces in itself. And surely that is the spirit in which the devout student ought to approach the study of the book of Genesis, one of the greatest masterpieces in the Bible, if not in all literature. For there is one thing that impresses the candid mind on reading this book and that is the *wonder* of it.

Considering, for instance, the nature and importance of the subject it deals with, what wonderfully restrained language and chaste style it employs! Into a minimum of vivid, terse sentences the writer condenses a wealth of material which would supply an ordinary author with volumes of 'copy.' It is wonderful as much for what it leaves unsaid as for what it records. It is wonderful in its faithfulness to facts, neither minimising the failures of good men nor exaggerating their goodness; telling its story without any attempt at 'effect,' and in simple, stately words.

It is wonderful, again, for its meticulous care in recording certain details we might think trivial, whilst at other times it sweeps comprehensively over wide spaces and periods of national histories in characteristic abbreviations. The restraint exhibited, the crystal brevity with which it describes the sublime and awesome, is truly remarkable.

It is wonderful in containing the only reliable information we have of the beginnings of human life on this earth. As one authority has said: "There is absolutely nothing in the whole range of ancient literature which could supply the place of this document if lost."

And finally, what a revelation it gives of God, the Creator and Redeemer, in His relationships and dealings with the world we live in, and with mankind in particular. For these and many other reasons it stands forth as indeed a most wonderful book, a masterpiece of literature, worthy of our devourest study. But we cannot let it remain at that. It demands our close study, and we shall only begin to value it as we study it. We must spend time

over it. We need "to live with it, and make it part of our daily life," as quoted above.

In this Introduction we shall view the book as a whole, noticing its general plan, its purpose and its characteristics, and so prepare the way for the intelligent study of its contents. We shall do no more than touch critical questions as to authorship, genuineness, etc., because we want to concentrate attention upon the importance of a study of the *book itself*. As Dr. Griffith Thomas says: "If only we would allow it to make its own impression by direct and prolonged study, *apart from all authorities* (our italics) it would go far to instruct us as to its own real character."

Special note should be made of the points mentioned in Mr. E. Marsom's Foreword to the Studies.

## 1. TITLE

The word 'genesis' is taken from the Greek Septuagint (LXX) and means 'origin,' 'beginning,' 'source.' The Hebrew title is *Bereshith*, the first word in the book, and means "in the beginning"—signifying not cause so much as effect. The equivalent of the Greek word genesis is 'tol'dhoth,' which occurs first in Ch. 2:4, and means 'generations.' The two sets of words, therefore, suggest the thought that besides being a book of Beginnings it is also a book of Developments.

## 2. ORIGIN

Space forbids anything but the briefest reference to the question of the origins of this great book. We accept the Mosaic authorship of the book on the authority of Scripture itself, even if some may feel the necessity of certain limited editorial additions (possibly by Ezra in later days). Whilst we cannot ignore the modern critical attitude of either complete refusal or of serious doubts of the unity and genuineness of the book, we find accumulating reasons for refusing to be disturbed by the critics' hypotheses.

It has been pointed out by the late Dr. Martyn Anstey that the theory of composite authorship has passed through at least six stages since it was first propounded by Astruc many years ago. These are technically known as the Documentary, the Fragmentary, the Supplemental, the Crystallisation, the Modified Document and the Development hypotheses, each more or less in conflict with the other. This fact in itself is reasonably strong ground for refusing any one of them. If we are to give up the hitherto universally held belief of the Mosaic authorship we need to have some more substantial reason for adopting the new "findings."

Besides this there is a most evident scepticism underlying many of the arguments of those who deny the Mosaic authorship. Under the guise of seeking for truth is the implicit and explicit denial of the supernatural. Kuenen is reported as saying: "So

long as we allow the supernatural, or immediate revelation, to intervene in even a single point, so long our view of the whole continues to be incorrect." It is of course quite possible that many of the adherents of these hypotheses are sincere enough in their belief, and are not moved by any desire to eliminate the supernatural; but it is an accepted fact that the *origin* of these hypotheses is due to such a denial.

For those who are unable to enter into the perplexities and intricate details of the question it is comforting to note that, there are just as great Christian scholars who not only maintain but who have done much to contend for the Mosaic authorship of Genesis (and of the whole Pentateuch for that matter), as are found taking the Modernist view. And many books have been written in able defence of the conservative position. The writer would recommend a very able and lengthy article by Prof. Wilhelm Möller in *The International Standard Bible Encyclopædia*, to any who have access to this work. Dr. James Orr and Dr. Green have also very able works on the same subject. Advanced readers will find abundant material in counteracting Modernist views in Prof. R. Dick Wilson's *Critical Investigation of the Old Testament*, and Flinn's *Unity of the Pentateuch*. In company with such devout men we may safely go forward. Prof. Sayce, the eminent archæologist, wrote in 1929 a private letter to Rev. A. H. T. Clark (of Devizes) in which he said: "The Bankruptcy of the Higher Criticism when tested by the discoveries and facts of scientific archæology . . . has been complete in Western Asia as well as in Greece." (*Evangelical Quarterly*, April, 1931.)

In maintaining the Mosaic authorship we maintain of course the *unity* of the whole book, i.e., that it is not a mere patchwork of stories, events, anecdotes, biographical sketches, etc., but there is definite *design* in its make up. This is not to deny the possibility that older documents and literary records existed from which Moses *under divine guidance* took some of his information. Archæological research has proved that the art of record-keeping was well developed long before Moses' time, and it is almost certain that Moses would have much of this material to draw upon. What we contend for is that the book as we have it to-day is demonstrably a literary unity, and whether Moses compiled parts from previously existing documents or wrote parts himself from acquired knowledge, or from divinely imparted revelation, it is manifestly authentic, accurate, and to be received with the fullest confidence. We can say of it what Lange says of the first chapter: "It never grew like myth or legend. It is one total conception perfect and consistent in all its parts." It comes under the "all Scripture" of 2 Timothy 3:16, like all the rest of the Pentateuch and the O. T. Obviously, no one, at this distance of time, can dogmatise in any wise regarding the *method* or manner of its composition, but looking at the result as the book lies open before us, and knowing something of God's power and wisdom

in both history and revelation, we can safely accept the book as God's Word to us, authoritative and clear.

### 3. SUBJECT AND SCOPE

Genesis has been well named "The Seed plot of the Bible." With equal appropriateness we may call it "The Seed plot of all History." For, as Dr. Green puts it, "Genesis is full of *geneses*." It is the history of "beginnings" of Creation, Man, Woman, the Family, Marriage, the Sabbath, Nations, Civilization, Sin, Sacrifice, Salvation, Worship, Government and of the Chosen People, etc. Dr. Griffith Thomas has very suggestively summarised these beginnings as follows:—

1. Beginning of the material Universe—the *Sphere* of the Divine Revelation of Grace.
2. Beginning of the human race—the *Subject* of the Divine Revelation of Grace.
3. Beginning of human sin—the *Cause* of the Divine Revelation of Grace.
4. Beginning of divine redemption—the *Character* of the Divine Revelation of Grace.
5. Beginning of nations of the earth—the *Scope* of the Divine Revelation of Grace.
6. Beginning of the Hebrew nation—the *Channel* of the Divine Revelation of Grace.
7. Beginning of the life of faith—the *Outcome* of the Divine Revelation of Grace.

So that to appreciate rightly the story of man and of God's redemptive purposes for man, we are driven back to this book to find the commencement of the story. It is an introduction to all the other books of the Old Testament in which is given the historical development of God's people.

It covers a period of 2298 years from the Creation of Adam 4004 B.C. to the going down into Egypt 1706 B.C. where Exodus 1:1 takes up the story, and 71 years beyond, i.e., to the death of Joseph, 1635 B.C.—altogether 2369 years, in *addition* to the undated ages before Adam.

### 4. PURPOSE

To lay the foundation for what is to follow. "As the opening volume of revelation in which the history of Salvation was to be recorded, it was designed to exhibit the primeval condition of the human race, with its melancholy lapse into sin which first of all rendered salvation necessary, and to disclose the initial movements of that Divine Grace which ever since had been working for man's restoration, and of which the theocracy in Israel was only a specific manifestation."

The object in view is not to give a comprehensive account of the various nations and happenings dealt with it. There is manifestly a divine selection from amongst the available material.

The purpose of the selection is to reveal the out-workings of God's plan of salvation for man. This plan is seen to centre eventually in a single family—that of Abraham—"with whose fortunes it is evidently the design of the Book to concern itself." When we understand, therefore, the underlying motive of the Book, how wonderful do God's ways appear to us as we trace His workings throughout the more than two millenniums covered!

## 5. CHARACTER

The character of the book is governed by its motive and objective. It is in no sense a civil history, or a record of the natural evolution of human affairs, or even of the intellectual and social progress of mankind. It does not set out to teach science, or natural history, or the arts. It opens with an account of the origin of the earth and its inhabitants, showing the preparations made for man, who is the special subject of the narrative, in his spiritual and moral relations, including pre-eminently his relationship to God as Creator and Lord, wherein lies the fundamental idea of all true religion and worship. It is, therefore, distinctly a spiritual and moral literature. Whatever there may be of narrative, or history, or biography, or revelation, it is all composed, not in the spirit of a secular treatise but, with a definitely religious intention. Even in the patriarchal biographies "the simplest domestic incidents in the lives of Abraham, Isaac, and Jacob are, in the view of the historian of Genesis, of greater moment than the rise and revolutions of empires. But even when the details are most copious, it is the moral and spiritual life of the individual concerned that comes prominently into view. In the account, for instance, of Abraham's sojourn in Egypt, where an opportunity was afforded to the writer for stating many interesting particulars regarding that country, only one incident is recorded, because bearing on the patriarch's character, and though not redounding to his honour, yet manifesting the protection afforded him by God. That the historian, had it suited his purpose, could have furnished particulars which a modern Egyptologist would highly prize, appears from the matters incidentally introduced in this connection. Such information, however, was foreign to the aim of this record as a revelation of God—an aim which is never lost sight of or subordinated to any other consideration."

What is recorded, therefore, may not fall in with the ideas of men regarding history, science, or biography, yet it is both sufficient and authentic, and neither contrary to science nor a mere collection of fiction and legend. As Prof. James Robertson of Glasgow says: "The details of the opening chapters are not fragments of folklore, put down to satisfy curiosity, but they are designed to form an introduction to the history which is to follow, by exhibiting the world and all the movements of mankind as under the guidance of the one God, and even Man's sin as controlled by Him for the furtherance of the one great end."

Another feature that needs to be pointed out is the *prophetic* element which runs through the book. It is not simply retrospective, a record of past events and peoples, but in the development of its aim it brings in glimpses of the future, beginning with the great Protevangelium of Ch. 3:15 "the Seed of the woman shall bruise the head of the serpent." True, the glimpses may be very indistinct as a whole, but in type, symbol, and direct prediction there are to be found foreshadowings of the divine purpose of Redemption, centred in the person of a coming Christ.

The revelation is *progressive*, passing from one degree to another, through a variety of stages, and utilizing a variety of means of expression. In particular the Patriarchs whose lives take up the bulk of the book are divinely chosen channels through whom the light of God's truth and principles shine out for all future ages.

It is this progressive, prophetic character which gives to the whole book the unity we have already alluded to. It is not so much unity of material, but rather the fact of a controlling Mind behind it all, working into a single conception a variety of material according to a preconceived design.

## 6. STRUCTURE

All that is here required is to indicate the general structure of the Book as a whole—the detailed study of the contents are given in the body of this work by Mr. Marsom.

In studying any book of the Bible the general and comprehensive view should be taken before that of the separate parts in detail. With Genesis this is particularly desirable, because the two main divisions of which it is composed cannot be seen in their true relationship and perspective otherwise. The thread that binds the whole together will be missed. To begin with, therefore, do not be afraid to sit down and read the whole book through—at one sitting if possible.

It will be observed that the book falls into two sections, the division between the two occurring at end (roughly) of Ch. 11. The first section is concerned with the rise and spread of mankind in general, laying a foundation in creation and providence for what follows. The second section begins at Ch. 12 and takes us to the end of the book. It is wholly taken up with the history of the Patriarchs, Abraham, Isaac, Jacob and Joseph.

But a closer study reveals an equally natural, and yet more acute, analysis in the divisions formed by the recurrence of the phrase "these are the generations," "*Tol'dhoth*." This phrase refers to what follows, not to what precedes: "to results, not causes; not to ancestry, but to descendants; not to origin, but to effects." We may tabulate these "generations" as follows:—

1. *PRIMEVAL HISTORY*.—1:1 to 11:9.
  - (1) Introduction. The Creation, 1:1—2:3.
  - (2) The "Generations of the Heaven and the Earth,"  
2:4—4:26.
  - (3) The "Generations of Adam," 5:1—6:8.
  - (4) The "Generations of Noah," 6:9—9:29.
  - (5) The "Generations of the Sons of Noah," 10:1—  
11:9.
2. *PATRIARCHAL HISTORY*.—11:10 to 50:26.
  - (6) The "Generations of Shem," 11:10-26.
  - (7) The "Generations of Terah," 11:27—25:11.
  - (8) The "Generations of Ishmael," 25:12-18.
  - (9) The "Generations of Isaac," 25:19—35:29.
  - (10) The "Generations of Esau," 36:1—37:1.
  - (11) The "Generations of Jacob," 37:2—50:26.

Dr. Griffith Thomas says regarding this division: "We may, therefore, describe the book of Genesis as consisting of an introduction, and ten books representing ten sections or stages of history, each complete in itself. It is worth while noticing once again, that in the course of bringing forward these successive genealogies the plan is to deal with collateral branches first, before dwelling upon the main line of descent in regard to the purpose of redemption. Thus the genealogy of Cain comes before that of Seth, those of Ham and Canaan before Shem, that of Terah before Abraham, those of Ishmael and Esau before Isaac and Jacob. All the apparent deviations are strictly according to the idea of the book as a book of *beginnings*."

But this does not exhaust the possibilities of making other analyses. To illustrate, we give here a very full one by Dr. W. Graham Scroggie of Edinburgh:—

1. *DIVINE REVELATION IN PRIMEVAL HISTORY*.—  
1 to 10:9.
  - (1) *From the Creation to the Fall*.—1 to 3.
    - a. The Creation, and God's Week of Work. 1:1—  
2:3.
    - b. The Garden, and the Probation of Man. 2:4-25.
    - c. The Serpent, and the Fall of Eve and Adam. 3.
  - (2) *From the Fall to the Flood*.—4 to 8:14.
    - a. Cain and Abel, and their Offerings. 4:1-16.
    - b. The Genealogies of Cain and Seth. 4:17—5:32.
    - c. The Great Apostasy and consequent Judgment.  
6—8:14.
  - (3) *From the Flood to Babel*.—8:15 to 11:9.
    - a. The New World and the New Covenants. 8:15—9.
    - b. The Posterity of Noah's Three Sons. 10.
    - c. The Confederacy and Confusion at Babel. 11:1-9.

2. *DIVINE REVELATION IN PATRIARCHAL HISTORY.*—11:10 to 50:26.

- (1) *The Life of Abraham.*—11:10 to 25:18.
  - a. The Awakening of Faith. 11:10—13.
  - b. The Disciplining of Faith. 14—20.
  - c. The Perfecting of Faith. 21—25:18.
- (2) *The Life of Isaac.*—21 to 36.
  - a. The Submissive Son. 21—24.
  - b. The Faithful Husband. 25—26.
  - c. The Affectionate Father. 27—36.
- (3) *The Life of Jacob.*—25:19 to 50.
  - a. The Supplanter at Beersheba. 25—28.
  - b. The Servant at Haran. 29—31.
  - c. The Saint at Hebron. 32—45.
  - d. The Seer in Egypt. 46—50.
- (4) *The Life of Joseph.*—37 to 50.
  - a. The Princely Son Trained. 37—50:11.
  - b. The Patient Sufferer Tested. 37:12—40.
  - c. The People's Saviour Triumphant. 41—50.

Whilst it would seem rather impossible to divide up the book in any other *better* way than those shown above, it is always possible to vary any analysis after personal study, so that it becomes, in a sense, one's own. In some instances it cannot vary very much from what may be called a "standard" or "basic" analysis, but at other times individual analyses can vary considerably because made from different view points. It is always best to make one's own whenever possible.

Before passing on we must draw attention to the accompanying Chart. This one is adapted from that given by the late Martyn Anstey of Westminster Bible School fame. The naming of the chapters is a good method by which to remember their contents, and of course we can always put our own choice of title according to preference. To have a diagrammatic outline of the whole book in this form helps towards a clearer grasp of the contents and their inter-relationships. Here again there is plenty of room for variation and 'originality.' Let the student try to make one for himself.

## 7. METHODS OF STUDY

There are many ways of studying the books of the Bible according to the object in view, but there are three or four 'standard' methods, especially in connection with the first five books of the Old Testament, which we can briefly refer to.

1. Emphasis should be placed upon the necessity of *synthetic* study before the detailed study. Synthetic study is the study of the

book as a whole and in its relationship to other parts of the Bible. This is best accomplished by making use of analyses and charts, as already dealt with above, by which means a more or less complete view of the whole is conveyed to the mind at one time.

2. A thorough study will involve a study of the *history* contained in the book. That is, the leading *facts*, events and personalities which go to make up the book. Strictly speaking this method precedes the making of any analysis, because it first requires a reading of the whole book through (not once but several times perhaps). And as we read on, the facts present themselves before us in their proper order and setting. Then follows the putting of these facts together in orderly form, otherwise called 'making an analysis.' This is strictly what is meant by synthetic study.

The great purpose to be kept in view is to gain a good knowledge of the progress, the relationship, and setting of the facts—before ever any attempt is made to enquire into the inner teaching of the book. Having thus laid a good foundation, it can be studied in its several parts and details.

3. The *teaching* of the book forms the next study; and this is conveniently separated into three or four different, though related, series. We have not space to do more than refer briefly to each, leaving it to the student to work them out in personal study.

(a) The first line is the *prophetical*. We have previously noted this feature of the book and the first great prediction in the whole Bible in Chapter 3:15. Genesis is not, of course, so characteristically prophetical as the later books of the Old Testament, but here are a few of the main prophecies given, e.g., the earth (8:22); Noah's sons (9:25-27); Abraham (12:1-3; 15:17, 18); Ishmael (17:20); Isaac (ch. 17); Esau and Jacob (25:23); Ephraim and Manasseh (ch. 48); the twelve tribes (ch. 49). It is helpful to follow out the fulfilment of these prophecies as given later on in the Old Testament, though in some instances the fulfilment still lies in the future.

(b) The *typical* teaching of this book is very full. In Mr. Marsom's *Studies* which follow, practically all the types are dwelt upon in fair detail, so we do not need to mention them here.

(c) In Genesis we have the beginning of what is known as *dispensational* teaching. A dispensation is a "marked off" period of time during which God deals with the earth and mankind according to certain more or less characteristic principles, differing in each dispensation. A specially notable feature of a dispensation is that it opens with a kind of 'new beginning'; God seems to put man in the way of making a fresh start towards righteousness and holy living; but in spite of all God does, each ends in failure and divine judgment. This promising commencement and sad ending

usually serve to mark off one dispensation from another, though not always.

There are *four* such periods recognisable in this book: (1) That of Innocence, during which God tested man in the Garden of Eden (Ch. 1:25—2:25); it ended in Expulsion. (2) That of Conscience, in which God gave man an opportunity to work out his own salvation under the rule or guidance of conscience enlightened by God (Ch. 3—8:14). This ended in the Deluge. (3) That of Human Government, during which God gave man governmental control of the earth "imposing upon him both divine and human sanctions" (Ch. 8:15—11:9). This ended in Babel or dispersion. (4) That of Promise, in which Abram was chosen out to be the head of a new race, and God entered into covenant relationship with him, providing also for its fulfilment. This did not end exactly in judgment, but it was set aside in abeyance, and another dispensation was set up temporarily which is called the dispensation of Law and began at Sinai (Exod. 19).

The student is referred to text-books which deal more specially with this line of teaching for further help.

(d) We mention finally the study of *doctrine* as revealed in this book. It is not to be expected that it has anything like the same doctrinal teaching as the Epistles, for instance, either in range or clarity, but here is what Dr. Griffith Thomas is able to bring out even from this book of 'beginnings':—

"It may almost be said that there is no truth of the Bible that is not found here in germ. Thus the seven great doctrines which form the warp and woof of the Bible are all in this book. (1) The *Doctrine of God* as Creator, Preserver, Law-Giver, Judge, Redeemer. (2) The *Doctrine of Creation* as the act and process of the Divine will, wisdom, and power. (3) The *Doctrine of Man* in his contact both with earth and heaven, a union of flesh and spirit in a twofold nature. (4) The *Doctrine of the World* as the sphere of the human race in its unity, variety, and divisions. (5) The *Doctrine of Human Life*, first as individual, then as social and in the family, then as tribal, and at length gradually developing into national life. (6) The *Doctrine of Sin* as the assertion of man's independence of God, his unwillingness to remain loyal to the Divine will, with the results of evil both negative and positive in the loss of holiness and fellowship with God, and the impossibility of rendering to God the obedience and glory due to His Name. (7) The *Doctrine of Redemption*, with the universe as its sphere, man as its subject, Divine grace as its source, the Covenant as its method, and the people of Israel as its repository and instrument. Redemption is found in promise and in symbol, and is prepared for by the onward march of Divine providence. When Genesis is carefully studied along these lines we readily see that it contains the promise and potency of that varied, prolonged, and complete development which we find elsewhere in the Bible."

Finally, we can do no better than conclude this Introduction with the weighty remarks with which the same great scholar and expositor brings his own Commentary\* to a close; he says:—

“We must, therefore, take care to study Genesis not merely as a book of history, or even as a record of human character, human sin, human discipline. It is much more than all these, for it is a record in some of the stages in God’s gracious endeavour to lead man back to Himself. It is only in the light of its specific religious purpose that we can understand both what it omits and what it contains. It is evident, therefore, that Genesis will never yield its true meaning unless it is considered in constant view of the presence of a supernatural element in it from first to last. God and Redemption are its keynotes, and in these are found the essential features of the book and the true explanation of its difference from all others, and its infinite superiority over all other works dealing with the early days of the human race. . . . If, therefore, the book is studied and pondered in the light of its clearly arranged contents, its varied lines of teaching, its definite religious purpose, its manifest principle of unity, and its evident marks of progress, it will be found to be one of absorbing interest, profound spiritual value, and perennial importance for mind and heart and life.”

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\* *Genesis, A Devotional Commentary*, by Dr. W. H. Griffith Thomas, published by the R. T. S., 3 Vols.

**2.—The Divine Claim.**

Carefully note the divine claim as to Creatorship in Job 38 : 4, 9; Isa. 44 : 24; 45 : 12; 48 : 13; 66 : 2; Jer. 27 : 5. How simple yet sublime those words "I made," "I laid." Cf. with these the words "of God," "of Him," in 2 Cor. 5 : 18; Rom. 11 : 36; and "from Whom" 1 Cor. 8 : 6. Then read Isa. 44 : 24 over and over again, until the force of those words "alone" and "by Myself" grip your soul with their majesty. Cf. also Job. 9 : 8 and Ps. 136 : 4-6. Keeping this thought in mind, note the question in Isa. 40 : 13, 14, and observe the divine answer in Isa. 44 : 24, then note how this is applied in Rom. 11 : 34-36. If He *alone* could accomplish creation and salvation, what does this prove *Him alone* to be? See Ps. 86 : 10; Neh. 9 : 6; 2 Kings 19 : 15.

The Scriptures teach that God is the Creator, Eccles. 12 : 1; Isa. 40 : 28; 43 : 15; Rom. 1 : 25; 1 Peter 4 : 19; and also that He is the "Maker," Job 35 : 10; Ps. 95 : 6; Isa. 51 : 13, et al. The two actions, creating and making, are distinguished in Scripture. Cf. "created" in Gen. 1 : 1; Eph. 3 : 9; Isa 40 : 26; Rev. 10 : 6, with "made" in Gen. 1 : 7; Neh. 9 : 6; et al. Then notice how both terms are used in Gen. 2 : 3.

**3.—The Triune God Working.**

To Whom does that wonderful "Us" in Gen. 1 : 26, refer? Cf. Gen. 1 : 27 and Acts 4 : 24; with Col. 1 : 15, 16; and John 1 : 3, 10; and with Ps. 104 : 30; and Job 26 : 13. It is interesting to note that "Creator" in Eccles. 12 : 1 and "Maker" in Isa. 54 : 5, are in plural form, agreeing with this "Us", and speaking of the Triune God.

What are we to understand by the word "create"? It is God calling things that are not as though they were, so that things that are seen were not made of things that do appear, Rom. 4 : 17; 1 Cor. 1 : 28; Heb. 11 : 3. It is God, and God alone, exercising omnipotent power, in infinite wisdom and with a divine purpose; bringing a Universe into being out of nothing: "working without the use of materials, and without any process." He simply "spoke and it was done." He willed it, and it was. Cf. Rev. 4 : 11 and Ps. 33 : 9. This is an inexplicable miracle, beyond all human power, and understood only by faith. Faith glories in the impossible. It

## GENESIS 1, STUDY No. 2

is this divine prerogative of creation, that proves Jehovah to be the True and Living God; in contrast to the false gods of the heathen; see Ps. 96 : 5; Jer. 10 : 10-16 : 51 : 15-19; Acts 14 : 15.

### 4.—Divine Wisdom.

But there was more than the display of omnipotence in creation. Our God is a God of details, reverently we say it, He worked to line, and by weight and measure. Our handwriting and our handiwork betray our character. How much more do the works of God reveal His character, whether those works be in nature, or in grace. What wonderful revelations of divine power and wisdom are wrapped up in the following seven words: "prepared," Ps. 74 : 16; Prov. 8 : 27; "built," Heb. 3 : 4; "established," Prov. 3 : 19; "stretcheth out . . . and spreadeth them out," Isa. 40 : 22; "His decree," Prov. 8 : 29; "hath," Job 26 : 7; "shut up," Job 38 : 8. Let us also consider what marvels of divine thought are involved in the words "measured" and "weighed," Isa. 40 : 12; "numbered" and "named," Isa. 40 : 26; "ordained," Ps. 8 : 3; "set," 1 Sam. 2 : 8; "garnished," Job 26 : 13. The same God acts in grace, numbering our very hairs, Matt. 10 : 30, and in judgment, weighing our actions, recalling every idle word, 1 Sam. 2 : 3; Matt. 12 : 36.

## Study No. 2

### THE CREATOR, AND THE CREATION

PORTION FOR STUDY: GEN. 1, Read also Job 26.

#### 1.—A Revelation of God.

In creation we see:—

1. The Will of God operating, Rev. 4 : 11; Ps. 135 : 6; 115 : 3; Eph. 1 : 11.

2. The eternal Power of God demonstrated, Rom. 1 : 20; Jer. 10 : 12; Isa. 40 : 26; Jer. 32 : 17.

#### TEXT:

"The heavens declare the glory of GOD, and the firmament sheweth His handiwork." *Psa. 19 : 1.*

## GENESIS 1, STUDY No. 2

3. The infinite Wisdom of God manifested, Prov. 3: 19; Ps. 104: 24; 136: 5; Jer. 10: 12; 51: 15; Job 37: 16; Rom. 11: 33.

4. The Goodness of God displayed, Acts 14: 17; Ps. 33: 5; Matt. 5: 45.

5. The Glory of God declared, Ps. 19: 1; 111: 3; Isa. 6: 3. Cf. Heb. 3: 3, 4.

6. The Deity of God revealed, Rom. 1: 19, 20; Jer. 10: 10-12; Acts 4: 24.

7. The Purpose of God enfolded, to be unfolded in His other Book, the inspired volume of His Word. What do the following teach as to the purpose of God in creation? (1st) Prov. 16: 4; note R. V. margin; Rev. 4: 11; Ps. 135: 6; Heb. 2: 10; Rom. 11: 36. (2nd) Isa. 43: 7; Ps. 19: 1. Find words in 1 Pet. 4: 11 to express this point. (3rd) Isa. 45: 18, cf. Gen. 1: 26 and 2: 8, connect the words "to be inhabited" in Isa. with "man" in Gen., and see Ps. 115: 16, and Ps. 8: 4-6. (4th) Col. 1: 16. Who is in view in this "for Him"? Cf. John 3: 35; Heb. 1: 2; note the beautiful type of this in Gen. 24: 36.

### 2.—A Testimony to God.

Creation testifies to God as:—

1. The Creator, Rom. 1: 19-20; Ps. 19: 1-4; Job 26: 14; Ps. 86: 8.

2. The Upholder, Sustainer, Preserver, Heb. 1: 3; Isa. 40: 26; Col. 1: 17; 2 Peter 3: 7; Neh. 9: 6; Ps. 36: 6. Consequently Ps. 145: 15, 16.

3. The Sovereign Lord, Acts 17: 24. Consequently Ps. 119: 91.

4. The Owner of the Universe, Gen. 14: 22; Ps. 24: 1; 89: 11; 95: 5; 103: 22. Consequently Ezek. 18: 4. Cf. John 1: 11; R. V. margin and Matt. 20: 15.

5. The All-bountiful Giver, James 1: 17; Matt. 5: 45; Ps. 145: 16; Acts 14: 17. Consequently 1 Cor. 4: 7; see 1 Tim. 6: 17; Ps. 104: 28.

6. The Over-Ruler of all events, Acts 17: 26; Job 12: 8-10; Isa. 42: 5; Dan. 5: 23 last sentence; Ps. 33: 9, 10. Consequently James 4: 14, 15.

7. The Object of universal worship, Rev. 14: 7; 4: 11; Acts 4: 24; Neh. 9: 6; Rom. 11: 36; cf. Job 38: 4, 7. Consequently Ps. 145: 10, see v. 9, But cnt. Rom. 1: 21-25.

3.—A Demonstration to the Power of the Word of God.

We cannot make too much of the great truth that it was simply by the utterance of His Word of power that all creation was effected. Let Ps. 33 : 6-9 ; Heb. 11 : 3 ; 2 Peter 3 : 5-7, take hold of your soul. Creation is the great outstanding witness to all mankind of the power of that Word. It is also the great illustration of what God can do to-day with that same Word, which has lost *none* of its ancient power. Read James 1 : 18 ; John 5 : 24, 25 ; 1 Peter 1 : 23-25, in the light of Ps. 33 : 6-9, and then go forth to carry out 2 Tim. 4 : 2, knowing that Isa. 55 : 11, is still true.

Study No. 3

MAN AS GOD MADE HIM, AND  
WHERE GOD PUT HIM

PORTION FOR STUDY: GEN. 2.

TEXT:

1.—The Image and Likeness of God.

Read Gen. 1 : 24 to 2 : 25. God made Adam in His own image, i.e., he was God's responsible representative, Gen. 9 : 6 ; 1 Cor. 11 : 7. These Scriptures teach that man is still in this responsible position. In every position of responsibility in which man finds himself—father, master, teacher, magistrate, ruler, owner or king—it is his duty to represent God, who has put him in that position, Dan. 4 : 17, 25, 32, 35 ; Ps. 115 : 16 ; Dan. 5 : 21 ; 2 : 21 ; Ps. 75 : 7 ; cf. Luke 16 : 2 with Rom. 14 : 12.

God also made man in His own likeness, Gen. 1 : 26 ; 5 : 1. As God made him, he resembled God. Does he do that now ? Whom has sin made man to resemble ? John 8 : 44 ; 1 Chr. 12 : 8 ; Ps. 115 : 4-8. What a sad "but" that is in Eccles. 7 : 29. Like whom does the grace of God make us ? 2 Cor. 3 : 18 ; 1 John 3 : 2 ; Rom. 8 : 29.

"And the LORD GOD planted a garden eastward in Eden ; and there He put the man whom He had formed." *Gen. 2 : 8.*

What was the very first thing that God did to man after He had created him? Gen. 1: 28; cf. Gen. 1: 22 and 2: 3. Alas! how soon sin brought a curse: but what was Christ sent to do? Acts 3: 26.

## 2.—Man's Kingdom and God's Garden.

God not only blessed man, but what does Ps. 8: 5 teach about Adam before he fell? That was the first coronation day on earth, and what a scene of glory it must have been! What sort of being was man then, when he was actually in the likeness of God? Does Ps. 104: 2 help us? cf. with 1 Tim. 6: 16; Matt. 17: 2; Ex. 34: 29.

God not only crowned man, but He gave man a wonderful kingdom to rule for Him as His representative, Gen. 1: 26, 28; Ps. 8: 5-8. What a lovely sight it must have been! Quite likely Isa. 11: 6-8 gives a good idea of the condition of Adam's wonderful kingdom in that garden. Adam soon lost the position in which God put him, and so to-day the animals are in revolt—horses kick, dogs bite, cats scratch, and even insects sting. All this shows man to be a deposed monarch. You could not have done what Christ did in Luke 19: 30-37. You would have had first to break in that stubborn and intractable creature, before you could have ridden it. The fact that Christ could and did do this with this creature whereon never man sat, proved Him to be the Son of God. He alone had not forfeited the dominion which God gave to man. The incident in Matt. 17: 27 proves this also. When Christ reigns on this earth Isa. 11: 6 will be fulfilled, and also Rom. 8: 19-21.

God had in perfect love and wisdom thought out everything, and arranged everything in the very best way, so that man should have been perfectly happy. He put man in ideal surroundings. God Himself had planted and arranged that wonderful garden, Gen. 2: 8. There has never been such a botanical garden as that, Gen. 2: 9, nor has there ever been such a zoological garden, Gen. 2: 19, 20, for there was no need of cages there. This was the most beautiful collection of plants and animals the world has ever seen. Think, too, of the lovely scenery on those rivers of Paradise, with their gold and precious stones! Gen. 2: 10-14. Could God

## GENESIS 2, STUDY No. 4

more plainly have told that He wanted man to be perfectly happy ?

### 3.—God's Gracious Gifts.

God also gave man ideal occupation ; he was not to be idle, Gen. 2 : 15. But this pleasant and happy occupation was neither labour nor toil.

God also gave Adam a suitable companion to enjoy it all with him. The finest wedding this earth has ever seen took place in Eden, Gen. 2 : 18, and 21-24. All Adam's joys could now be doubled, and he had no sorrows to divide.

God also gave to Adam a gigantic intellect. No man would be clever enough to do to-day what Adam did in Gen. 2 : 19, 20. Though God named the stars Himself, Isa. 40 : 26, He let Adam name the animals. So Adam was the first zoologist. He was not a primeval savage, but a true scientist.

## Study No. 4

### IN THE GARDEN OF EDEN

#### PORTION FOR STUDY : GEN. 2.

#### TEXT :

#### 1.—The Garden of the LORD.

God had in wonderful grace provided all the food that man needed in that Garden. There was both abundance and variety, Gen. 2 : 9, 16. He gave him richly all things to enjoy. Specially note that "every" and "freely" in verse 16. The provision was both gratuitous and abundant. This is how God always gives. He is the same God to-day. See how He has repeated that word "freely" to us in Rev. 22 : 17, and think what that word includes for us. Find some of the abundance in this string of jewels : 1 Pet. 1 : 3 ; Rom. 5 : 20 ; Eph. 3 : 19 ; John 10 : 10 ; Phil. 4 : 7 ; Eph. 1 : 19 ; 3 : 8 ; 1 Pet. 1 : 8 ; Titus 3 : 6, et al. God had thought of everything needful to make man perfectly happy, and had got it all ready before He put Adam there. Every-

"And the LORD GOD commanded the man, saying, Of every tree of the Garden thou mayest freely eat : but of the tree of the knowledge of good and evil, thou shalt not eat of it : for in the day that thou eatest thereof thou shalt surely die." *Gen. 2 : 16, 17.*

## GENESIS 2, STUDY No. 4

thing said as plainly as possible that God wanted man to be perfectly happy. Even that one forbidden tree told the same wonderful story. We need to look at this tree most carefully and prayerfully.

### 2.—The Owner of the Garden.

To whom did the Garden really belong? Ex. 19: 5; Job 41: 11; Ps. 1: 10-12; Jos. 3: 11; 1 Cor. 10: 26; Ex. 9: 29; 1 Chr. 29: 11. Therefore in what relationship did that Garden stand to God? Matt. 20: 15. Get firm hold of this truth, that the Garden was the private property of God, who was its absolute and indisputable Owner, Gen. 14: 19. Adam was there by the sufferance and the graciousness of its rightful Owner. It was all of grace that ever he was there. God was not only Adam's Creator, He was his Benefactor too. Adam was not only God's creature—he was His dependent also. Adam could be perfectly happy only when he was in right relationship to God. What was that relationship? It was that of creature-dependence on his Creator and Benefactor—God. That forbidden tree eloquently told Adam that the Garden was not his, but God's. It told him, too, that consequently his being there was all of God's goodness in pure grace to him. GOD'S sovereign right over the whole was established by withholding that one tree. Adam's happiness was ensured so long as he refrained from that one test tree. So long as he thus refrained from that forbidden tree he was acknowledging God's sovereign rights in and ownership of the Garden, and his indebtedness to God.

### 3.—The Open Door to a Deeper Joy.

But that tree did still more. It made possible to Adam the added joy of obedience. What was the perfect and deep joy of Christ? John 15: 10, 11. How good of God to open the door for Adam to this holy and deeper joy! Note that in Gen. 2: 16, 17, God asserts Himself as the Moral Ruler, He *commands*. He had perfect right to do so. That command demands obedience, an obedience that would bring a deep and real spiritual joy. But if obedience would bring that inner and higher joy, equally disobedience would bring its awful penalty and sorrow. The throne, the government, the Majesty of God all demanded that a restriction

## GENESIS 3, STUDY No. 5

should be put upon Adam in the Garden. Any attempt to contravene that command would be an act of treason against God's throne and government; the penalty for which must of necessity be—death.

### 4.—The Government of God Asserted.

So we see that the throne of God required, the law of God decreed, and the Word of God uttered, both the restriction and the penalty; both necessary, both equitable, both reasonable and right. Infinite love, wisdom, and grace behind it all.

Will you now very thoughtfully consider what the Garden of Eden teaches as to: (1) the love of God; (2) the goodness of God; (3) the wisdom of God; (4) the sovereignty of God; (5) the Word of God; (6) the throne of God; (7) the law of God; (8) the will of God; (9) the ordinance of God, Ps. 8: 6-8; (10) the judgment of God; (11) the character of God.

## Study No. 5

### WHAT HAPPENED AT THE FALL ?

PORTION FOR STUDY: GEN. 3.

TEXT:

#### 1.—The Offence of One.

Always read the Old Testament in the fuller light given in the New Testament. Very carefully study the following inspired commentary on this momentous event, Rom. 5: 12-19, noting specially the following words, "sin," "transgression," "offence," "disobedience," "sinned," "sinners," "died," "death," "Judgment," "condemnation". Then study also 1 Cor. 15: 21-22; 2 Cor. 11: 3; 1 Tim. 2: 14; Rom. 8: 20-22; cf. also Job. 31: 33; Eccles. 7: 29; Isa. 43: 27; Hos. 6: 7. Now read over and over again Gen. 3: 1-13 in the light of what you have learned from these divine comments.

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned". *Rom. 5: 12.*

**2.—The Real Character of Adam's Sin.**

Press home this great fact, that sin is an *affront to God*. Quite true we sin against our fellow-man, 1 Cor. 8 : 12. We may even sin against our own soul and body, Prov. 8 : 36 : 1 Cor. 6 : 18. But awful as this is, it is not to be compared with the gravity of the fact that sin is *against God*, Ps. 51 : 4. What we need to see now is, "In what way did man sin against God at the fall?"

**3.—The Love of God was Doubted.**

If Eve had believed the love that God had to them she would never have taken that fruit. She would have known that perfect love planned the very best for them in forbidding it. Satan's question raised a doubt in the heart of man, and he became a sceptic. Cf. 1 John 4 : 8-10.

**4.—The Goodness of God was Despised.**

The command to eat *freely of every tree* was ungratefully forgotten, as were all God's benefits. The seeds of discontent were sown, and soon yielded an awful harvest. Man became a despiser of the riches of the goodness of God, Rom. 2 : 4.

**5.—The Wisdom of God was Questioned.**

Doubting God's love and despising His goodness soon bore the fruit of the pride that dared to reason against, and to question the wisdom of God. Man's senseless heart was darkened; professing himself to be wise he became a fool, Rom. 1 : 22.

**6.—The Sovereignty of God was Challenged.**

Man dared to dispute the right of God to do what He would with His own. The arrogant insolence of sin was shown. Man became an insulter of God, Matt. 20 : 15.

**7.—The Word of God was Discredited.**

The lie of Satan was believed. "He that believeth not God hath made Him a liar," 1 John 5 : 10. Man became an unbeliever, Rev. 21 : 8.

**8.—The Throne of God was Defied.**

This act was insurrection against the government of God. It was treason. Man became a traitor, and consequently fell under the death penalty, Gen. 2 : 17 ; Ezek. 18 : 20.

## GENESIS 3, STUDY No. 6

### 9.—The Law of God was Disobeyed.

This was transgression. Man stepped over the line of the Divine restriction. It was self-will. Man became a rebel, alienated from the life of God, Rom. 5 : 19.

### 10.—The Will of God was Misconstrued.

That "good, acceptable, and perfect will of God" was so misrepresented by Satan, that man got a distorted view of it, and imagined that his own will was better. Man became the dupe of the devil. Cf. 2 Pet. 3 : 9 ; Luke 13 : 34, "I would," "ye would not".

### 11.—The Ordinance of God was Reversed.

God put man over the beast. Man permitted the beast to obtain dominion over him, and to lead him away from God. He became a slave, the tool of that which should have served him, Lev. 26 : 22.

### 12.—The Judgment of God was Dared.

God's wrath was incurred. God had warned of the penalty. Man risked it. He committed soul-suicide, Hos. 13 : 9.

### 13.—Satan's Slander of the Character of God was Believed by Man.

But God will be abundantly justified, Rom. 3 : 4.

## Study No. 6

### ADAM'S FUTILE COVERING, HIDING PLACE AND EXCUSE

PORTION FOR STUDY : GEN. 3.

TEXT :

#### 1.—Fallen Man's First Need—A Covering.

Immediately after Adam had sinned, he discovered that he needed a covering and a hiding place. This will be man's need to the very last, see Rev. 6 : 16. Man's great need to-day is a

"He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy". *Prov. 28: 13.*

covering for his sin, and a hiding place for his soul. When Adam lost his robe of innocency he was ashamed of himself. Man always is, when he sees himself as he really is in God's sight, Job 40 : 3-5, and 42 : 5-6. Adam tried at once to make a covering for himself. In this he absolutely failed, for it was when he had his self-made garment on, that he told God he was naked, verse 10. Every other sinner who attempts to cover his sin, and to clothe himself before God, fails in just the same way. Adam's garment did not cover him, and he knew that, when he got into the presence of God.

2.—“**Works of Righteousness which we have done,**” Tit. 3 : 5.

Note the character of all man's efforts to make his own covering. First, he makes it too narrow, Isa. 28 : 20. Second, he makes it too short (indecently so), Rev. 3 : 17-18. Third, he uses wrong materials, Isa. 59 : 6. Fourth, the best he can produce is but filthy rags, Isa. 64 : 6. The man that made the best attempt found it was a complete failure, Phil. 3 : 4-9. The uselessness of seeking to cover our sins is shown in Prov. 28 : 13; cf. Job 31 : 33. If man tries to cover his sin, God uncovers it, Heb. 4 : 13 ; Jos. 7 : 21-22. It is an awful thing to get into the presence of a holy God without a covering, Matt. 22 : 11-13. What were Adam's fig leaves a type of? Turn to Matt. 21 : 19, for the interpretation. The fig leaves on that fruitless tree spoke of the empty profession of that privileged nation who, though zealous for their religion, had neither faith in God, nor love for Christ. Paul's fig leaves are described in Phil. 3 : 4-6 ; but note that he found them not only useless, but a positive loss. Make it very plain that these fig-leaf aprons have their counterpart to-day in any and every effort to make oneself presentable to God. Luke 18 : 11-13 shows us a man with one of these aprons on. Luke 15 : 7 speaks of ninety-nine such aproned souls:

3.—**Adam's Futile Hiding Place,** Ps. 139 : 7-12.

The failure of Adam's attempt to *cover* himself led him to an equally futile attempt to *hide* himself. Man ever does this. When he discovers his utter failure to cover his shame, then he takes vain refuge in his surroundings, and seeks to hide behind

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what he thinks are extenuating circumstances. Adam behind those trees of the garden is a picture of the poor foolish soul who imagines that his environment will hide his shame from God. But in Rom. 1 : 18-20 we see God looking right through all the trees of our garden, declaring us guilty and without excuse.

### 4.—Other Men's Sins.

Adam's third effort to shield himself was to try to hide behind the sin of Eve. The sin of others is still the favourite excuse of man, who ever seeks to put the blame upon another. If our best deeds are but filthy rags, and our extenuating circumstances leave us without excuse, what kind of refuge can the sins of others possibly be? Yet this lame excuse is most popular to-day. God dealt with Adam for *his* sin, and with Eve for *her* sin. It is the *soul that sinneth* that must die. Each must give account of *himself* to God.

## Study No. 7

### THE RESULTS OF SIN

PORTION FOR STUDY: GEN. 3.

TEXT:

#### 1.—Things that accompany Sin.

Sin always has a following. Just as there are things that accompany salvation, Heb. 6 : 9, so there are things that accompany sin. There is always a sure harvest from the sowing of sin, Gal. 6 : 7-8. It is a tyrant that never travels alone. Let it but enter, and its retinue will surely follow.

"For the wages of sin is death; but the gift of GOD is Eternal Life through JESUS CHRIST our LORD". Rom 6: 23.

#### 2.—Sin Brought A Curse, verses 14 and 17.

It brought a curse both upon the dumb creation and the ground. Creation was made subject to vanity, and ever since the whole creation has groaned and travailed in pain together, Rom. 8 : 20-22. True, this curse fell above all on the

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serpent; yet look where you will to-day, the marks of the curse are there. Each groan and pain, each thorn and thistle, tell their solemn story of the curse because of sin. They are GOD'S abiding witness to the consequences of sin, and say to us in the plainest language: "Sin brings a curse." Note the force of "to thee" in verse 18. Press home to each individual the silent sermon of the thorn on the blackberry and the rose, so that each time they see a thorn, it may say to their conscience, "Sin brought that thorn; sin brings a curse." What light this throws on John 19: 2 and 5? What brought those thorns there? What does Gal. 3: 13-14 teach? Why did CHRIST die? What are the results? Isa. 55: 13; Rev. 22: 3.

### 3.—Sin Brought Enmity, verse 15.

Sin makes a man the enemy of GOD, Col. 1: 21; Rom. 5: 10. It also makes man the enemy of man, Tit. 3: 3. But what did CHRIST do at the cross? Eph. 2: 16. And what is the result? Col. 1: 21-22.

### 4.—Sin Brought Sorrow, verses 16-17.

Sin is the cause of all this world's sorrow, Ps. 32: 10; 16: 4; 1 Tim. 6: 10. Sin is a thief that robs man even of the joys of this life. Eating should be an enjoyment. Sin turns it into sorrow, Eccles. 5: 17; Gen. 3: 17. It is a cloud that shuts the sunshine out of the heart. What pictures of misery we have in Psalms 32 and 51; and Luke 15: 14-17! Truly the way of transgressors is hard, Prov. 13: 15. A little child once said that sin had "taken all the happy out of his heart". But what did CHRIST do? Isa. 53: 4. And what did He bring? Luke 2: 10, 11.

### 5.—Sin Brought Toil, verses 19 and 23.

It brought, not the pleasant occupation of Eden, in that lovely Garden of GOD, in communion with Him, but the irksome toil that causes the sweat to flow, Ps. 90: 10; 107: 11-12. Note here the "because" and "therefore". Man labours, yet is not satisfied, Eccles. 1: 3; 2: 11, 20, 22. Sin is a hard master, John 8: 34; Rom. 6: 16, 20; 2 Pet. 2: 19. Cf. Exod. 1: 13-14 and 2: 23. But note the question in Isa. 55: 2, and cf. John 6: 27. Whom did CHRIST invite to Him in Matt. 11: 28? And what did He teach in Matt. 11: 30?

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### 6.—Sin Brought Separation from God, verses 23-24.

Compare those solemn words, "GOD sent him forth," and "So He drove out the man" with Isa. 59: 2. Sin is a long journey into a far country, Luke 15: 13; Eph. 2: 17. It puts man at a distance from GOD, Luke 16: 26; 2 Thess. 1: 9. What great purpose in the death of CHRIST is revealed in 1 Pet. 3: 18? Cf. Eph. 2: 13.

### 7.—Sin Brought Death, verse 19.

GOD had plainly told Adam what would happen if he sinned, Gen. 2: 17. What did happen on the day that Adam sinned? Find out from Eph. 2: 1, 5. What happened very long after? Gen. 5: 5. Note what a commentary on Rom. 5: 12 the 5th of Genesis is. Cf. Rom. 5: 14. But in contrast why did CHRIST come? John 10: 10. And what does He give? John 10: 28. Cf. John 5: 24-25; 1 John 3: 14.

Summarize the contrast between what sin brought, and what CHRIST brought.

## Study No. 8

### THE WAY OF CAIN

PORTION FOR STUDY: GEN. 4.

TEXT:

#### 1.—Cain and Abel.

Seek to find out from the following passages the great lessons they teach as to Cain and Abel, Matt. 23: 33-36; Luke 11: 50-51; 1 John 3: 10-12; Jude 10-11; Heb. 11: 4; 12: 24. You will find it well to read over these inspired comments on the story of these two brothers, and then to read the story in Genesis in both the A.V. and R.V. Seek to get a grasp of the great features of this important lesson. We will take the story of Cain first.

"For this is the message that ye heard from the beginning, that we should love one another. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous". 1 John 3: 11, 12.

2.—“ **His Works were Evil,**” 1 John 3 : 12.

What does this mean?—for it does not refer to the murder of his brother, as that was the result of these evil works, Col. 1 : 21, and 2 John 10 and 11, both in the R.V., will give you the clue. Note here the words “doctrine” and “in your mind”. It is the attitude of the mind and heart towards GOD that is in view here. From what do these evil works spring? Heb. 3 : 12; Mark 7 : 21. How needful, then, is the exhortation in Prov. 4 : 23. What is it that characterizes the world, and men of the world? John 7 : 7; 3 : 19.

3.—“ **Cain . . . was of that Wicked One,**”  
1 John 3 : 12.

What does that significant word “of” mean here? We shall find the answer in John 8 : 41 and 44; 1 John 3 : 8 and 10; Matt. 13 : 38; Acts 13 : 10. What a light this throws on the awful expression “offspring of vipers” in Matt. 23 : 33. Cf. Matt. 3 : 7; 12 : 34. To what do these words point? See “thy seed” in Gen. 3 : 15: To whom was this said? Now can we see the force and meaning of the words “this generation” in Matt. 23 : 36? Face this awful contrast—as faith brings us into relationship with GOD, Gal. 3 : 26, so unbelief, i.e., sin, brings man into relationship with the devil, 1 John 3 : 8.

4.—“ **The Way of Cain,**” Jude 11.

When the demon-possessed damsel cried after Paul in Philippi, she said, “These men are servants of the Most High GOD, which proclaim unto you *a way of salvation,*” R.V. mrg. Note that significant expression “*a way*”. But what does John 14 : 6 teach? This was the root of the trouble with Cain—another way, Cain’s way, not GOD’S. Another gospel which was not another; that is, was not another *gospel*, for it was not a “*gospel*” at all, Gal. 1 : 6-9. What, then, was Cain’s way? What was his false gospel? Note these five things about it: (1) It was a religion. He brought an offering unto the LORD, Gen. 4 : 3. He believed in a GOD, see James 2 : 19. (2) He approached GOD with an offering that was the result of his own tilling of the cursed ground, Gen. 3 : 17; 4 : 2-3. Those fruits represented works of righteousness that man had done, Titus 3 : 5. Cain being

## GENESIS 4, STUDY No. 8

ignorant of GOD's righteousness went about to establish his own, Rom. 10: 2-3. (3) Cain's fruits called for no confession of sin or failure on his part. Cain and the Pharisee stand in the same place, Luke 18: 11-12, see verse 9. (4) There was no life laid down, no blood shed *for* him in Cain's religion. Where there is no sense of sin, there is no recognition of the need of a Sacrifice for sin, or of a Saviour-Substitute for the sinner, Mark 2: 17. (5) Cain's religion of fruits bore no fruit but thorns and briars, Heb. 6: 8. Note what it produced in Gen. 4: 5. GOD's way of salvation makes a man CHRIST-like, 2 Cor. 3: 18; Rom. 8: 29; 1 John 3: 2. But whom does Cain's religion make a man resemble? John 8: 41, 44. Cnt. Acts 6: 15 with Gen. 4: 5.

5.—“**And the Lord said unto Cain, Why . . . Why?**” Gen. 4: 6.

How graciously God pleads with Cain before his awful deed is done. What is GOD's attitude to-day? 2 Pet. 3: 9; Rom. 2: 4. What is GOD doing to-day? 2 Cor. 5: 20.

6.—“**And Wherefore Slew He Him?**” 1 John 3: 12.

Cf. the reason given in this verse with that given in John 7: 7, why CHRIST was hated. Notice, too, that the same spirit is shown in Acts 7: 9 by Joseph's brethren, in Acts 5: 17 by the high priest and the Sadducees, and in Mark 15: 10 by the chief priests.

Study No. 9

ABEL THE RIGHTEOUS

TEXT:

"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". *Heb. 11 : 3.*

PORTION FOR STUDY: GEN. 4.

1.—His works were Righteous.

In Matt. 23 : 35, R.V., we read that Abel is called "the righteous," and in 1 John 3 : 12 we read that his works were righteous. What are we to understand by this? Certainly something more than that he kept his sheep in a right way. No doubt he was a good shepherd; but that was not enough to obtain this epithet. The works here alluded to cannot be any works of human righteousness, Titus 3 : 5. No righteousness of his own, Phil. 3 : 9, R. V., could possibly suffice. Nothing is plainer in Scripture than the impossibility of justification by good works of our own, Rom. 3 : 20; Gal. 2 : 16, et al. But another kind of work is mentioned in 1 Thess. 1 : 3; 2 Thess. 1 : 11; Gal. 5 : 6; John 6 : 28, 29. Cf. James 2 : 22. Study these verses carefully, and then read Heb. 11 : 4, where we find that Abel's offering was a work of faith. (Not one of self-righteousness as was Cain's). Everything connected with that offering was an act of faith. Faith is that which honours GOD, John 3 : 33. Cnt. 1 John 5 : 10. Faith is that which pleases GOD, Heb. 11 : 6. Faith is that which GOD reckons as righteousness, Rom. 4 : 3; Gal. 3 : 6, et al. This is "the righteousness which is through faith in CHRIST, the righteousness which is of GOD through faith," Phil. 3 : 9, R.V. Abel acted in faith; his faith worked when he brought and offered that sacrifice. His works were righteous because they were works of faith. He was reckoned righteous because he believed GOD.

2.—A More Excellent Sacrifice.

Wherein was Abel's sacrifice more excellent than Cain's? Cain may have thought that he brought the more valuable of the two. Naaman thought that the rivers of Damascus were better than all the waters of Canaan. But they did not represent death, as Jordan did. And Cain's fruit did not represent CHRIST, as Abel's lamb did. It is not the value of the paper that gives the

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Treasury Note its purchasing power, but it is what the Bank of England recognizes that it represents, that gives it value. Just so it was what GOD recognized that Abel's sacrifice represented, that gave that sacrifice its more excellent value in His sight. It spoke to GOD of HIS SON, the fore-ordained LAMB, 1 Pet. 1 : 20. God honoured that sacrifice because it pointed on to the one Sacrifice of the LAMB of GOD, John 1 : 29.

### 3.—God Testifying of His Gifts.

How did GOD show His respect unto Abel and to his offering, and testify of his gifts? Read very carefully Judges 13 : 19-23 and Psa. 20 : 3, mrg. Then read also Lev. 9 : 24 ; Judges 6 : 21 ; 1 Kings 18 : 38 ; 1 Chron. 21 : 26 ; 2 Chron. 7 : 1. Do not all these passages show that the way in which GOD showed His acceptance of the sacrifice was by fire coming down on the sacrifice substituted for the offerer? GOD accepted it "for him to make atonement for him," Lev. 1 : 4. The taking of the life, and the pouring out of the blood of the sacrifice, was a confession that the offerer deserved to die, Ezek. 18 : 4 ; Rom. 5 : 12. Placing the slain sacrifice on the altar "in the stead of" the offerer was an act of faith. Cf. Gen. 22 : 13. When the fire of GOD fell on the sacrifice instead of on the sinner (Cnt. Lev. 10 : 1, 2), this was proof that GOD had accepted it "for him".

### 4.—He being Dead yet Speaketh.

The faith of Abel has a voice for us to-day. Louder than any mere words do his acts of faith speak to us. Let us listen to its threefold message. (1) The only way to acceptance with GOD is through the Sacrifice of our accepted Substitute, Lev. 1 : 4 ; Ephes. 1 : 6, 7. (2) Only by faith is righteousness obtainable, Rom. 1 : 17 ; 9 : 30 : 10 : 6, et al. (3) The path of the life of faith will be a path of suffering. Abel was the first martyr, the first to die, hated by the brother who should have been his Keeper. Cf. Heb. 11 : 35-39.

Study No. 10

ENOCH AND HIS TIMES

TEXT :

PORTION FOR STUDY: GEN. 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 pleased GOD. But without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a Rewarder of them that diligently seek HIM”.

*Heb. 11: 5, 6.*

1. The Days before the Flood.

This is a wonderful chapter, covering 1,536 years of human history, from the creation of Adam to within 120 years of the Flood, more than one quarter of the whole history of man from Adam to the present time. What a terrible contrast there is between verses 1 and 2 and verse 3! In the former, man created in the image and likeness of GOD to represent and resemble Him and blessed by Him; in the latter, man born in the image and likeness of his father who was a sinner, representing and resembling the fallen creature that he then was. Read Rom. 5: 12 between verses 2 and 3, and you have the explanation of the dreadful change. Gen. 5. is

2.—A Record of Births.

But what did those births produce? In what condition were they born? Psa. 51: 5; John 9: 34. What moral family likeness did they inherit? Gen. 5: 3; Acts 7: 51; Matt. 23: 31. What personal characteristics did they develop? Psa. 58: 3; Isa. 53: 6; Gen. 8: 21. What were they all “by nature”? Eph. 2: 3; 1 Cor. 2: 14; Rom. 8: 7. What great truth does the result of natural birth point to? Job 14: 4; 15: 14; John 3: 6, 7. In contrast, note what man may become by faith, Gal. 3: 26; John 1: 12, 13. What does he inherit in this new second birth? 2 Pet. 1: 4; Col. 3: 10; Ephes. 4: 24; 1 Pet. 1: 3, 4.

3.—A Record of Deaths.

What three significant words are repeated eight times over in this fifth of Gen. in verses 5, 8, 11, 14, 17, 20, 27, 31? Mark specially that the one thing emphasized during these 1,536 long years of human history is, the reign of death, Rom. 5: 14. Find answers to these eight questions about death: (1) How did death enter? Rom. 5: 12, 15, 17; 1 Cor. 15: 21, 22. (2) What is death the judgment on? Gen. 2: 17; Ezek. 18: 4; Rom. 6: 23. Cf. Rom. 1: 32; 6: 21; James 1: 15;

## GENESIS 5, STUDY No. 10

Luke 23: 41. (3) What is the one absolute certainty before natural man? Heb. 9: 27. *Reckoning.*  
Eccles. 3: 2. (4) Whom does man have to do with in death? Eccles. 12: 7; Amos 4: 12. Cf. Luke 12: 20; Heb. 4: 13. (5) What makes death so venomous? 1 Cor. 15: 56. (6) What king is said to reign in the vast cemetery of this world? Rom. 5: 14, 17. Cf. 5: 21. (7) With what does death fill the heart of man? Heb. 2: 15. (8) What is the afterward of death? Heb. 9: 27. Can you summarize these points into eight suggestive words? You would find it helpful to do so.

### 4.—The Man who did not die.

Halfway between Adam and the Flood, Enoch lived. He lived just as many years as we have days in a year. Born in 622 from the creation of Adam and translated in 987, he lived on this earth for the last 308 years of Adam's long life, who died only 57 years before Enoch was translated. Seth, Enos, Cainan, Mahalaleel, and Jared his father all lived right through his life. Seth his great-great-great-grandfather died 55 years after his translation, in fact Abel's and Adam's death are the only two recorded previous to this wonderful event. Great light is thrown on the character of *the times in which he lived* in Jude 14: 15 Here we learn that they were days of ungodliness in both word and deed. Enoch lived when ungodly men were saying hard things against GOD. What awful fruit Adam's sin had already brought forth! What did this ungodliness of Enoch's day lead on to? 2 Pet. 2: 5. What should this be to us? 1 Pet. 2: 6. GOD noticed their hard, wicked speeches as well as their works. Cf. Psa. 94: 4; 1 Sam. 2: 3; Matt. 12: 36, 37. Bad words and bad works always go together, James 3: 6. But in this dark time GOD had His witness in His prophet Enoch, who so walked with HIM that HE was able to tell him secrets about the glorious coming of CHRIST, and the judgment to come, Jude 14. There were two great secrets in the life of Enoch, the man who pleased GOD. Find the first in Heb. 11: 5, 6. Cf. James 2: 23. Find the other secret in Amos 3: 3. Cf. 1 John 1: 3. Enoch became a type of those mentioned in 1 Thess. 4: 17 and 1 Cor. 15: 51, 52.

Study No. 11

THE DAYS OF NOAH

TEXT

"For as in the days that were before the Flood they were eating and drinking, marrying, and giving in marriage, until the day that Noah 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." *Matt. 24: 38, 39.*

PORTION FOR STUDY: GEN. 5: 28-6: 8.

1.—Six Hundred Years of Family History.

Noah was born sixty-nine years after Enoch was translated, and fourteen years after the death of Adam's son, Seth. This was 1,056 years from the creation of Adam, and 600 years before the Flood. Those 600 years were marked by six deaths in that family. Noah was 84 years old when his great-great-grandfather's great-grandfather died. He was 179 when Cainan died. He was 234 when Mahalaleel died. He was 366 when Jared died. He was 595 when his father Lamech died, five years before the Flood; and he was 600 when his grandfather Methuselah, the oldest man, died; and, as he died the year that the Flood came, this cannot have been long before Noah entered into the Ark. But ninety-eight years before Methuselah died Shem, Noah's youngest son, was born. We do not know the exact date of the birth of Japheth and Ham. Six deaths, three births, and three marriages were the family history of those 600 years.

2.—God's Dealings with Man before the Flood.

It is very important to recognize that those 1,656 years of human history were marked by certain distinct dealings of GOD with man. Let us very carefully note some of these:—

1. GOD revealed to man His Divine power and His Deity by means of the visible creation, Rom. 1: 19-21; Ps. 19: 1-4.

2. GOD manifested His righteous judgment by casting man out of Eden, Gen. 3: 23-24. The Cherubim and the flaming sword, the thorns and thistles, the manifest curse upon the earth, and the toil and sweat of man, were all witnesses of this, Gen. 3: 17-19.

3. GOD bore witness to the gifts of Abel, Heb. 11: 4; Gen. 4: 4; and to this we must add the testimony of GOD revealed in the coats of skin provided in grace for Adam and Eve, Gen. 3: 21.

4. There was a distinct work of the HOLY SPIRIT

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of GOD in His gracious striving with man, Gen. 6 : 3, and with this we must also connect the remonstrance of God with Cain ; see Gen. 4 : 6-7.

5. God gave man warning of coming judgment by the prophesying of Enoch, Jude 14-15. The faith of Noah also condemned the world, Heb. 11 : 7.

6. There was the preaching of righteousness by Noah, 2 Pet. 2 : 5.

7. There was a special display of the long-suffering of GOD at that time, 1 Pet. 3 : 20. (It is possible that this refers to the last 120 years of that time, see Gen. 6 : 3, and cf. Rev. 2 : 21.) All this shows that even at that time man was very far from being merely left to his own conscience, as is sometimes stated.

It is also most important to see what were

### 3.—The Leading Characteristics of that Age—

and of the days of Noah that closed it ; for we are told by the LORD that those days were a foreshadowing of the days of the Son of Man, so soon now to be upon this earth, Matt. 24 : 37-39 ; Luke 17 : 26, 27, 30. We will note some of these :—

1. There was a great increase of the population, Gen. 6 : 1, cf. Matt. 24 : 38.

2. There was a development in commerce, arts, and sciences, Gen. 4 : 17, 20, 21, 22.

3. At the same time there was great carelessness and ignorance, Matt. 24 : 37-39 ; Luke 17 : 26-27.

4. Polygamy was commenced, Gen. 4 : 19, and apparently woman began to come into a place of prominence, see verse 22.

5. There was disobedience to some command of GOD, 1 Pet. 3 : 20.

6. There was a sinful alliance between the sons of GOD and the daughters of men, Gen. 6 : 2, cf. Job 1 : 6 ; 2 : 1 ; 38 : 7, with 2 Pet. 2 : 4-5, Jude 6. This resulted in the birth of a race of giants called Nephilim, or Fallen Ones, see Gen. 6 : 4, R. V. There is every reason to believe that these were not only giants in size, but also in sin.

7. The greatest thing that GOD saw in all this progress and development was wickedness, Gen. 6 : 5, 11, 12 ; 2 Pet 2 : 5 ; Jude 14-15.

## GENESIS 6, STUDY No. 12

The state of the world just before the Flood was one of overwhelming wickedness, violence, and moral corruption; it was fully ripe for judgment. Enoch had prophesied judgment, Noah had preached righteousness, GOD had given 120 years of grace, but they did not repent; now overwhelming judgment without mercy must come at long last. It is a foreshadowing of Rev. 14: 18-19.

### Study No. 12

#### THE ARK, A TYPE OF CHRIST

##### TEXT:

"By faith Noah, being warned of GOD of things not seen as yet, moved with fear, prepared an Ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith". *Heb. 11: 7.*

##### PORTION FOR STUDY: GEN. 6: 9-22.

#### 1.—The Imminent Storm of Judgment.

The Ark stands out very clearly in Scripture against the dark background of a world ripe for judgment. Let us be very careful to present it thus, as GOD has done. Review the condition of man and the world at this time, as seen in our Study No. 11.

Let us now consider the Ark as a type of GOD'S WAY OF SALVATION.

2.—The Ark was the only possible means of salvation, there being absolutely no hope for anyone outside that Ark, Gen. 7: 21-23; Matt. 24: 39. There is no salvation apart from CHRIST, Acts 4: 12. No one comes unto the FATHER but by Him, John 14: 6. Apart from Him there is no hope, Eph. 2: 12. His sacrifice, and His alone, can secure forgiveness of sins, Heb. 10: 26, and 9: 22.

3.—There could be no Ark of Salvation apart from the cutting down of the gopher trees, Gen. 6: 14.

Those trees must be cut off, and die, or Noah and his family could never be saved. So there could be no salvation for us apart from CHRIST being cut off, out of the land of the living,

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Isa. 53 : 8. Note the word "*must*" in John 3 : 14; and the word "*except*" in John 12 : 24. Also "He *must* . . . suffer . . . and be killed", Matt. 16 : 21.

### 4.—The Ark itself was involved in the overwhelming judgment of the Flood.

The rain from the opened windows of heaven fell upon it. The waters from the fountains of the great deep rose under it. Even so did all GOD'S waves and billows of Divine judgment break over CHRIST, Ps. 42 : 7; Isa. 53 : 10; Zech. 13 : 7; Lam. 1 : 12. The rod of judgment was not spared even though it was His Own SON who, for our sakes, bore that awful and unmitigated stroke, Rom. 8 : 32; Ps. 88 : 7.

5.—The Ark was both unsinkable and invulnerable, being rendered waterproof and stormproof by a covering of pitch, inside and outside, Gen. 6 : 14. All in that Ark of safety were absolutely safe; none could perish there. The word translated "and shalt pitch," that is, "and shalt cover," is the word for "make atonement," and is so rendered about seventy times; it points us to salvation secured for us through the precious blood of CHRIST. Just as the judgment waters of the Flood could not penetrate through that stormproof and waterproof Ark, and reach those *in* it, so there is no condemnation, no judgment, for those *in* CHRIST JESUS, Rom. 8 : 1; cf. John 10 : 28, 29. They are eternally safe and secure.

### 6.—God was in that Ark.

Note that it was "*Come* into the Ark", Gen. 6 : 18; 7 : 1 not "*Go* into". It was "*Go* forth", not "*Come* forth" in Gen. 8 : 16. Noah was shut in with GOD, and by God, Gen. 7 : 16. Cf. with this 2 Cor. 5 : 19, "GOD was in CHRIST", and cf. John 14 : 11, and Col. 3 : 3.

7.—The same judgment flood that swept away the world of the ungodly raised the Ark up to the high places of Ararat, Gen. 8 : 4, and this took place on the very day on which afterwards the LORD rose from the dead. The same justice that condemns the sinner justifies CHRIST, and demonstrates that *HE* is "*The Righteous One*". Study carefully Acts 3 : 14;

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Isa. 50 : 8 ; John 16 : 10. The same justice also justifies the believer in CHRIST. Note the words "justified in CHRIST" in Gal. 2 : 17, R. V.

8.—When the Ark was raised up to Ararat, Noah and his family also were raised up there with it.—

So all believers were raised up with CHRIST, and made to sit with Him in the heavenly places in CHRIST JESUS, Eph. 2 : 6 ; Col. 3 : 1.

9.—All they needed was in the Ark, Gen. 6 : 21

It was a never-failing treasury filled with stores sufficient to supply all their needs. This is just what CHRIST is to the believer. Note what Col. 2 : 3 ; Phil. 4 : 19, R. V.; and John 1 : 16 really teach.

## Study No. 13

### NOAH'S SALVATION, BY GRACE, THROUGH FAITH

#### TEXT:

"For by grace are ye saved through faith; and that not of yourselves: it is the Gift of God." *Eph. 2 : 8.*

#### PORTION FOR STUDY : GEN. 7

#### I. The Salvation of God.

The salvation that Noah and his family enjoyed in the Ark was entirely of grace, Gen. 6 : 8. There is a seven-fold glory of that grace revealed in this wonderful story:—

1. The *Source* of that grace was the sovereign Will of GOD, Gen. 6 : 18, and cf. James 1 : 18 ; John 1 : 13.

2. The *Warning* of that grace, Gen. 6 : 17 ; 7 : 4, and cf. Matt. 3 : 7 ; Acts 20 : 31 ; Col. 1 : 28.

3. The *Provision* of that grace, Gen. 6 : 14, 21, and cf. Eph. 1 : 7 ; Gen. 22 : 8 ; Eph. 1 : 3.

4. The *Invitation* of that grace, Gen. 6 : 18 ; 7 : 1, and cf. Matt. 11 : 28 ; John 7 : 37 ; 6 : 35, 37.

5. The *Faithfulness* of that grace, Gen. 8 : 1, and cf. 1 Thess. 5 : 24 ; Heb. 13 : 5 ; 2 Thess. 3 : 3.

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6. The *Instructions* of that grace—"make", "take", "bring", "come", "go", Gen. 6: 14, 19, 21; 7: 1; 8: 16, and cf. Titus 2: 11, 12, R. V.

7. The *Assurance* of that grace, Gen. 6: 18; 8: 21, 22; 9: 9-17, and cf. Rom. 4: 16; Heb. 6: 17-18.

### 2.—By Grace. Through Faith.

Viewed from the Divine side that salvation was all *of*, and *by* GRACE; viewed from the human side, it was *through* FAITH. In Heb. 11: 7, Noah is set before us as *one of the great examples of faith*, and in that comprehensive verse you will find answers to the first seven of the following questions. Keep that verse in view, and bring the other Scriptures mentioned to bear upon it, in the connections suggested.

1. Who was the *Object* of Noah's faith? Cf. Rom. 4: 3, 17; John 5: 24; 12: 44.

2. What was the *ground* of his faith? Cf. Rom. 10: 17; 1 Thess. 2: 13; Rom. 10: 8.

3. What "*moved*" Noah to this act of faith? Cf. 2 Cor. 5: 11.

4. What *work* of faith did he do? Cf. Gen. 6: 14, 22; 1 Thess. 1: 3, 9.

5. How did his faith *affect* his own family? Cf. Gen. 6: 18; 1 Pet. 3: 20, and note the awful contrast in Gen. 19: 14; cf. Matt. 5: 13.

6. How did it *affect* the world? Cf. Matt. 12: 41, 42; 2 Cor. 2: 16.

7. What did he become as the *result* of his faith? Cf. Rom. 4: 13, 16, 21, 22.

8. What did Noah's faith lead him further to *do*? Gen. 8: 20, and cf. 12: 8.

9. What did that faith make him to be? What was the meaning of that altar scene in the light of Gen. 22: 5? Cf. Gen. 24: 26; John 4: 23, 24.

10. What do the following passages show Noah's faith to be? Gen. 6: 22; 7: 5; 8: 15-18, and cf. Acts 6: 7; Rom. 1: 5; 16: 26.

### 3.—Come Thou and all Thy House. Gen. 7: 1.

It is of the greatest significance that two of the greatest Gospel types of the Old Testament are *family scenes*—the Ark, and the Passover, Gen. 7: 1; Exod. 12: 3. Noah was not invited to enter alone, Gen. 6: 18. Compare those gracious words,

“Thou and all thy house” in Gen. 7: 1, with Acts 11: 14, and 16: 31. What do these three Scriptures teach, as to GOD’S attitude to the family? What does He expect to take place in the family circle according to Gen. 18: 19; Deut. 4: 9, 10; 6: 7; 11: 19; Prov. 22: 6; Eph. 6: 4? The happiest family is that where there is a mutual enjoyment of the joy of GOD’S salvation. We get three of the loveliest family scenes in Scripture in John 4: 53; Acts 16: 34; and 18: 8. What a mighty power for GOD, and what a blessing to all around is such a “believing” family! Cf. 1 Cor. 16: 15.

## Study No. 14

### THE KINGSHIP OF JEHOVAH, AND THE TWO NATURES OF THE BELIEVER

**TEXT:**

“That which is born of the flesh is flesh; and that which is born of the SPIRIT is spirit.”  
*Jno. 3: 6.*

**PORTION FOR STUDY: GEN. 8**

1.—“Jehovah sat as King at the Flood.”

What did the Flood prove JEHOVAH to be according to Ps. 29: 10, R. V.? This is wonderfully demonstrated by the way in which He controlled all the powers of nature, causing them all to subserve His sovereign purposes, whether in grace or judgment. Note (1) The rain is held back until the appointed day, falls at the appointed time, and is “restrained” at the appointed time, Gen. 7: 4, 11, 12: 8: 2; cf. Job 28: 23-26. (2) The “great deep” is released from its “shut doors”; cf. Gen. 7: 11 with Job 38: 8-11. But at the right moment it is “stopped”, Gen. 8: 2. (3) A wind is “made to pass over” just when it is His will who alone can control the stormy wind with His Word; cf. Gen. 8: 1 with Ps. 148: 8. (4) The rainbow is “set” in the cloud that is “brought” over the earth, Gen. 9: 13, 14, both being distinctly the acts of GOD. (5) After the judgment is past He pledges the ordered and un-

## GENESIS 8, STUDY No. 14

failing cycle of the seasons of nature, Gen. 8: 21-22. In all this we see Him working all things after the counsel of His own will, Eph. 1: 11, and sitting as King on His eternal throne.

### 2.—“All the World . . . under the Judgment of God.”

To read aright the lesson for our hearts in the story of the two birds we must remember the condition of things at that time. The whole world was under the judgment of GOD expressed by those overwhelming waters that still covered all but the tops of the mountains. Gen. 8: 5. This is a striking type of what we have clearly taught in John 12: 31; 16: 11; Acts 17: 31; Rom. 3: 19, R. V. All was a scene of judgment except the Ark now resting on Ararat, Gen. 8: 4, a beautiful type of blessing, being all and only “in CHRIST JESUS”, Eph. 1: 3.

### 3.—“That which is Born of the Flesh is Flesh.”

That raven was still a *raven* despite its stay of nine months with Noah in the Ark. Its nature was unaltered. What was its character? (1) What was its colour? Song 5: 11; cf. Lam. 4: 7, 8. (2) How was it to be regarded by the Israelites? Lev. 11: 15; Deut. 14: 14; cf. Isa. 64: 6. (3) On what would a raven naturally feed? cf. Matt. 24: 28; Prov. 30: 17, and see Eph. 2: 3. This bird is a type of that nature described as “flesh” in Gal. 5: 16-21, and Rom. 8: 7, et al. It found something evidently in that scene of judgment to interest it; did it find floating carcasses, such as would please its raven palate? Did it go just “to and fro,” using its liberty for an occasion to indulge that appetite? Gen. 8: 7; Gal. 5: 13.

### 4.—“That which is Born of the Spirit is Spirit.”

How different that other bird which is the emblem of that which is born of the SPIRIT, John 3: 6, of that Divine nature imparted by the new birth, 2 Pet. 1: 4; Eph. 4: 24, et al! What dignity is put upon this bird in Matt. 3: 16! Let us note six things about the dove. (1) It was the one bird (with its cousin the pigeon) acceptable for

## GENESIS 8, STUDY No. 15

sacrifice, Lev. 1: 14; 5: 11; Luke 2: 24; cf. John 2: 16; and see Rom. 6: 13 and 12: 1. (2) It was the bird of sorrow, Isa. 38: 14; 59: 11; cf. 2 Cor. 7: 10, 11; Rom. 9: 2; Luke 19: 41, 42. (3) Of what is it said to be the expression in Matt. 10: 16? Cf. Phil. 2: 15; Heb. 7: 26. (4) Of what is it the expression in Song 1: 15? cf. Ps. 90: 17; 1 Pet. 3: 3, 4. (5) Three times the word is used as a term of endearment in Song 2: 14; 5: 2; 6: 9; cf. Eph. 5: 25. It therefore expresses affection, cf. Gal. 5: 22; Rom. 5: 5; John 13: 35. (6) It flies away to rest, Ps. 55: 6. Noah's dove could find no rest away from him and the Ark, Gen. 8: 9; cf. 2 Cor. 7: 5; Matt. 11: 28 (note that Noah=Rest); cf. also Heb. 13: 14; Heb. 4: 9; Phil. 1: 23. The new nature can find neither rest nor satisfaction apart from CHRIST, John 16: 33; Phil. 3: 8. Of what does that olive leaf plucked and brought into the Ark speak to us? Cf. 1 Cor. 2: 9, 10; 2 Cor. 1: 22; 5: 5; Rom. 8: 23.

### Study No. 15

#### AFTER THE FLOOD

##### TEXT:

"Nevertheless HE left not HIMSELF without witness, in that HE did good, and gave us rain from heaven, and fruitful seasons, filling out hearts with food and gladness." Acts. 14: 17.

##### PORTION FOR STUDY: GEN. 8: 20 to 9: 7.

#### 1.—Divine Goodness in spite of Human Sin.

After the Flood there was a fresh beginning in human history, and it was marked by a wonderful expression of the faithfulness and goodness of GOD, Gen. 8: 21, 22. But note, that this is *in spite of* the fact of man's inherent sinfulness. GOD does not ignore, or make light of, the fact that the imagination of man's heart is only evil from his youth, verse 21. He emphasizes it; cf. Jer. 17: 9, 10. And yet in spite of this, in mercy He sends His sunshine, and rain, upon both the evil and the good, Matt. 5: 45. What is this goodness of GOD said to be in Acts 14: 17? If it is that, what is the

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consequence to all? Rom. 1: 20, cf. Ps. 19: 1-4. What is the object of all this display of the goodness of GOD? Rom. 2: 4. But if man ignores this, and does not let it lead him to repentance, and to GOD, what will be the result? Rom. 2: 5; Heb. 6: 7, 8; Rom. 1: 21, 32.

### 2.—The Kindness of God our Saviour toward Man, on the Ground of Sacrifice.

But how could a holy and righteous GOD show such goodness to men who were so evil? The secret can only be learned at the altar, verse 20. Where did that sweet savour which GOD smelled come from? verses 20 and 21. Of whom and of what did that sweet savour speak? Eph. 5: 2; 2 Cor. 2: 15. Whom had GOD in view, even then, when He smelled that sweet savour? 1 Pet. 1: 19, 20; Acts 2: 23; Rev. 13: 8. Why had GOD told Noah to take seven of each clean animal and bird, but only two of each of the others? Gen. 7: 2, 3. What became of all those odd beasts and birds? Gen. 8: 20. Before Noah entered the Ark, or the judgment-flood came, GOD had provided for that representative sacrifice of "every clean beast, and of every clean fowl". This was a rich type of the perfect and complete Sacrifice of His foreordained Lamb. (As the different kinds of animals offered as sacrifices to GOD typified different characteristics of the Person of CHRIST, this composite sacrifice of "every" such animal and bird, makes this one of the fullest types of CHRIST in the Old Testament). It was because of this sacrifice and savour that GOD could, in spite of man's sinfulness, display the goodness promised in Gen. 8: 21, 22. Now what is the grand secret as to how a holy and righteous GOD can to-day postpone the appointed and inevitable judgment, Acts 17: 31, and in grace invite "whosoever will" to come to Him? 1 John 2: 2; 1 Tim. 2: 6; Tit. 2: 11. What is GOD's object in this display of His goodness to-day? 1 Tim. 2: 4; 2 Pet. 3: 9, and 15.

### 3.—The "Powers that be," ordained of God, Rom. 13: 1-7.

After the Flood an entirely new thing was instituted by GOD. This was the *government* of man, by man, and as GOD's representative. GOD then put the judicial, magisterial sword of govern-

## GENESIS 9, STUDY No. 16

ment into the hand of man as "the minister of GOD", Rom. 13 : 4. He is not to bear that sword in vain, but as the "avenger of wrath" is to execute capital punishment on the murderer, Gen. 9 : 6. He is to do this as the "image", that is, the representative "minister of GOD". Life for life is the divinely imposed penalty, Num. 35 : 30-33 ; Exod. 21 : 12, 14, 23 ; Deut. 19 : 21. Notice that this was a change from what was in force before the Flood, Gen. 4 : 15. What two things should mark all governmental rule ? 1 Pet. 2 : 14. What is the true character of the modern resentment of all parental, commercial, and governmental authority ? Rom. 13 : 2 ; Ps. 2 : 3 ; 2 Thess. 2 : 7, R.V. What will all this lawlessness lead to ? 2 Thess. 2 : 8, R. V. ; Rev. 19 : 19.

### 4.—The First Ruler Failed to Rule Himself, Gen. 9 : 20, 21.

Noah failed to rule his own spirit, and so lost something more serious than losing a city, Prov. 16 : 32. He disgraced himself. Sin always is a disgrace, Rom. 6 : 21 ; Eph. 5 : 12 ; Phil. 3 : 19 ; Rev. 3 : 18. Instead of representing GOD, 2 Sam. 23 : 3, he misrepresented Him ; cf. Rom. 1 : 23. Noah let sin become his master, John 8 : 34. Only the one who is ruled *by* GOD can rule *for* GOD.

## Study No. 16

### THE RAINBOW'S SERMON

#### TEXT :

"And the Bow shall be in the cloud ; and I will look upon it, that I may remember the everlasting Covenant between GOD and every living creature of all flesh that is upon the earth.  
*Gen. 9 : 16.*

#### PORTION FOR STUDY : GEN. 9.

### 1.—The Cloud behind the Rainbow.

Whenever we look upon a rainbow, we should let the dark cloud behind it speak to our hearts of the awful storm-cloud of the Flood. Rain should always speak to us of GOD'S power, Job 36 : 24-28. What should it lead us to do ? Jer. 5 : 24. Notice the first of the three purposes for which GOD sends

rain, Job 37 : 11-13. The Scriptures teach us that the storm is one of GOD's instruments of judgment ; cf. Exod. 9 : 23-25 ; Ezek. 38 : 22 ; Ps. 11 : 6 ; Job 20 : 23 ; Gen. 7 : 4 ; Ps. 148 : 8. By that dark cloud behind the rainbow, GOD is reminding us of the judgment of the Flood and its lessons.

**2.—The Rainbow Speaks of a Judgment that is for ever Past.**

The beautiful rainbow of Gen. 9 followed both the judgment of the Flood and the sweet savour of Noah's sacrifice. It testified that never again would a water-flood overwhelm this earth, but that that judgment was for ever past. It is GOD'S great and universal reminder of His mercy and judgment at the Flood. Then it must ever remind us of that judgment-storm that broke over CHRIST at Calvary, and that spent itself there, Ps. 42 : 7 ; Isa. 53 : 10 ; Ps. 88 : 7 ; Rom. 6 : 9-10. Hence for the believer the judgment is for ever past in CHRIST, never again to fall on the one for whom CHRIST died, John 5 : 24 ; Rom. 8 : 1, 34.

**3.—The Rainbow Speaks of the Mercy of God.**

All the glorious colours of the rainbow are in each ray of sunshine that falls upon this earth ; but it needs the cloud and the rain drops, and the sunbeam to reveal them in the rainbow. Each rainbow is the result of the triumph of the sunshine after and over the storm. Just so do we see the manifold glories of GOD'S grace, Rom. 9 : 23 ; Eph. 1 : 6, as the light of the Gospel shines out after, and over the judgment of sin at Calvary, 2 Cor. 4 : 4. The message of each rainbow is : " Oh, the glory of the grace, shining in the Saviour's face ; telling sinners from above, GOD is Light, and GOD is Love ! "

**4.—God says : " I will look upon it. "**

Next time you see a rainbow remember that you are looking where GOD is also looking. You have His Own Word for it, Gen. 9 : 16. Surely this " token " of His covenant with Noah and with creation is meant to point us to that other " token, " Exod. 12 : 13, of which also GOD said, " *I see the blood* ". In Gen. 9 GOD *sees* the rainbow token, and remembers His covenant; in Exod. 12 He *sees*

## GENESIS 9, STUDY No. 16

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## GENESIS 9, STUDY No. 16

the blood token, and becomes their salvation, Exod. 15: 2. Beneath the rainbow token, earth is secure from another judgment Flood. Beneath the blood token Israel was secure from the judgment death at midnight, Exod. 12: 23. Beneath the "blood of the everlasting covenant," Heb. 13: 20, the believer is eternally secure from eternal judgment, Heb. 9: 12; 5: 9.

### 5.—The Rainbow Speaks of the Faithfulness of God.

It is the pledge that GOD has given to the whole world of His faithfulness to His Word, Gen. 9: 12, 15, 17. Connect this with Ps. 36: 5; 89: 2. It tells us that GOD is "a faithful Creator", 1 Pet. 4: 19, and that He has given us the greatest possible guarantee of His faithfulness to the promise, of which the rainbow speaks; cf. Isa. 54: 9, with Heb. 6: 13, 17, 18. Lay hold of this truth, and then let the rainbow remind you of 2 Thess. 3: 3; 1 Thess. 5: 24; Heb. 10: 23; 11: 11.

### 6.—It Speaks also of the Rainbow-Circled Throne of God, Rev. 4: 3;

and also of the glory of the LORD, Ezek. 1: 26, 28. It points to an eternal throne, Ps. 45: 6. Founded on righteousness and judgment, Ps. 89: 14; 97: 2, R.V. A throne of power, Luke 22: 69; Mark 14: 62. A throne of glory and majesty, Jer. 14: 21; Ezek. 1: 28. But because of the precious blood of Christ, a throne of grace, Heb. 4: 16; 10: 19.

## Study No. 17

## NIMROD, AND THE TOWER OF BABEL

PORTION FOR STUDY: GEN. 10: 6-12, and 11: 1-9.

## TEXT:

"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" *Gen. 11: 9.*

## 1.—Who was the First King among Men?

In the long period from the flood to the birth of Abram, one man stands out as "a mighty one in the earth," Gen. 10: 8; 1 Chr. 1: 10. (1) His name, Nimrod, means a rebel. He was a typical man. Cf. Jer. 5: 23; Dan. 9: 5. (2) He was the grandson of Ham, whose name signifies sunburnt, black: that is—darkened by the light. Cf. Matt. 6: 23. Ham was indeed the black sheep of Noah's family, Gen. 9: 22. (3) He was a mighty hunter. Cf. Mic. 7: 2. There is good reason to believe that this may refer to hunting men as well as animals, see Jer. 16: 16. (4) He began to be mighty and became earth's first rebel king, 1 Chr. 1: 10; Gen. 10: 10; cf. this with earth's last rebel king, 2 Thess. 2: 4, 8. Of this awful man, Nimrod was a type. (5) He was this mighty hunter "before the LORD". Cf. the same expression in Gen. 6: 11; 13: 13; 19: 13; and also note 2 Chr. 20: 12, 17; and Deut. 31: 21, where the same word is translated "against". So that here it probably means, in the face of, that is, in defiance of the LORD. (6) "The beginning of his kingdom was Babel," which means in Assyrian "the gate of the god", but in Hebrew "confusion". How different things look when viewed from GOD'S point of view instead of from man's! What man thinks to be the gateway to all happiness is seen to be the path to confusion, Prov. 14: 12. (7) Note the R. V. of Gen. 10: 11. Nimrod also appears to have been the founder of the capital city of the great Assyrian Empire, Micah 5: 6; 2 Kings 19: 36. What kind of city was Nineveh? Jonah 1: 2; 4: 11; Nah. 1: 14; 3: 1, 19; et al. Although nearly 4,000 years have passed since this mighty one reigned, his name is still a household word in those lands where he ruled, and more than one place in those lands still bears his name. There is every reason to believe that he was the prime mover in leading man in the apostasy described in Rom. 1: 21-25, and that Nimrod himself is the real character behind many

## GENESIS 10, STUDY No. 17

of the ancient legends of heathen mythology. The reader is recommended to consult the learned work of Alexander Hislop, "The Two Babylons, or Papal Worship proved to be the Worship of Nimrod and his Wife." This book throws an astounding light on modern idolatry.

### 2.—"Let us Make us a Name," Gen. 11 : 4.

Whose name was this city and tower to magnify ? Cf. Dan. 4 : 30 ; 8 : 25 ; 11 : 36, 37. What a contrast to Acts 19 : 17 ; Luke 1 : 46 !

### 3.—"Lest we be Scattered Abroad," Gen. 11 : 4.

This city and tower was a bold attempt to unify man apart from God. In verse 6 we get God's view of this, for He could foresee what that beginning of man's imaginings was going to end in, see Ps. 2 : 1-5. Cnt. this with Gen. 49 : 10 ; Ps. 50 : 5 ; Matt. 18 : 20 ; 2 Thess. 2 : 1. When man is really gathered together in a great unity, it is either *against* Christ, or else *to* Christ. The very thing that man built the tower to prevent, is exactly what did happen there, Gen. 11 : 4, 8, 9.

### 4.—Bricks and Bitumen (R.V.) vs. Precious Stones and Gold.

That city and tower were built of poor substitutes. Bricks instead of stone. Bitumen instead of mortar. The one a disintegrating material, the other an inflammable one. How different the materials that GOD uses to build His city, and "spiritual house," 1 Pet. 2 : 5 ; Rev. 21 : 10-21.

### 5.—A Monument of Man's Impotence and Folly.

That tower was never finished, Gen. 11 : 8. The GOD that they had left out of their calculations intervened. Their folly was made manifest. Cf. the same mistake of the rich fool in Luke 12 : 16-20, and the parable in Luke 14 : 28-30, and the boast in Exod. 15 : 9 with the sequel in the next verse. Man's history is one long story of folly and failure, but contrast with this the omnipotence and wisdom of GOD. See Isa. 14 : 24, 26, 27 ; Job 42 : 2 (R.V.) ; Eph. 1 : 11 ; Phil. 3 : 21. He will perfect all His "good work," Phil. 1 : 6.

Study No. 18

THE TWOFOLD SECRET IN  
ABRAHAM'S LIFE

PORTION FOR STUDY: GEN. 11: 24 to 12: 5.

TEXT:

1.—Abraham's Call the Half-way Mile-stone  
from Adam to Christ.

"And he said, Men, brethren,  
and fathers, hearken; The God  
of glory appeared unto our  
father Abraham, when he was  
in Mesopotamia, before he  
dwelt in Charran." Acts 7: 2.

Noah lived for 350 years after the Flood, Gen. 9: 28. Two years after his death Abram was born. Shem, Noah's youngest son, was then 450 years old. He lived on through 150 years of Abram's life, Gen. 11: 10, 11. Methuselah, who had lived during the last 243 years of Adam's life, lived also through the first 98 years of Shem's life. Thus these three overlapping lives span the history from the Garden of Eden to the call of Abram. As Abram was born about 2,000 years before CHRIST and about 2,000 years after the creation of Adam, we have now come half-way through human history from Adam to CHRIST. And yet all this is covered in GOD'S Word by only eleven chapters, whilst thirteen are devoted to the 175 years of Abraham's life. This, and the fact that in the New Testament Abraham is mentioned by name more often than any other Old Testament character, indicate the great importance of his life and testimony.

"For he looked for a city  
which hath foundations, whose  
builder and maker is God."  
Heb. 11: 10.

2.—Christ came of the Seed of Abraham.

In holy Scripture, when the names of several children of one family in the lineage of CHRIST are mentioned, the first mentioned may not be the eldest. Thus Shem is mentioned before his older brothers, Gen. 5: 32. Isaac is mentioned before his elder brother Ishmael, 1 Chron. 1: 28, and Jacob before the older twin, Esau, Heb. 11: 20; et al. You notice that it is the one through whom CHRIST came that is mentioned first. This explains why Abram is mentioned first in Gen. 11: 26. Terah lived to be 205, Gen. 11: 32. Abram was 75 at his father's death, Acts 7: 4; Gen. 12: 4; so that Terah must have been 130 when Abram was born, and 70 when either Nahor or Haran was born, Gen. 11: 26. Just as the types and prophecies of the Old Testament point us to CHRIST, so do its histories lead us to Him, Acts 10: 43;

John 5 : 39. CHRIST was "The SON of Abraham,"  
Matt. 1 : 1 ; Gal. 3 : 16 ; Rom. 9 : 5.

**3.—The Land of His Nativity.**

Abram was born at Ur of the Chaldees. It is now considered certain that the site of this ancient city is at Mugheir, west of the Euphrates, just about half-way between Babylon and the Persian Gulf. It was a great centre of idolatry, specially given up to the worship of the Moon god. It must also have been a centre of learning and culture. Some of the very oldest inscriptions yet discovered have been found there ; cf. Dan. 1 : 4. What kind of people were these Chaldees ? Job. 1 : 17 ; 2 Kings 25 : 5-7 and 26. What city were they intimately connected with ? Isa. 13 : 19. There is little doubt that Abram lived in the days of Nimrod, or soon after. Rom. 1 : 21-25 gives us the spiritual history of those times. What great mistake had been made ? Acts 17 : 29. What had led them to this ? Rom. 1 : 21 ; Isa. 44 : 19, 20. What was the spiritual condition of the family into which Abram was born ? Jos. 24 : 2, 14.

**4.—The Great Secret Behind Abraham's Life.**

One day whilst he was still living in this centre of heathen darkness, the GOD of Glory appeared to Abraham, Acts 7 : 2. What a contrast this revelation of "the Excellent Glory" was to the corruption and perversion of Divine truth all around him ! Rom. 1 : 23. It was this revelation of the God of Glory that was behind the faith of Abram. How could he help trusting such a glorious, such an Almighty GOD ? Exod. 6 : 3 ; Ps. 9 : 10. This was the grand secret of Abram's life. What was the great secret in Isaiah's life ? John 12 : 41 ; Isa. 6 : 1-7. And in Moses' life ? Exod. 33 : 18-23 ; 34 : 5-9, 28-35. And in Job's life ? Job 42 : 5, 6. And in Paul's life ? 2 Cor. 4 : 6 ; Acts 26 : 13 ; 22 : 11 ; Phil. 3 : 8 ; Acts 26 : 19.

**5.—The Great Secret that was Before Abraham's Soul.**

GOD not only gave Abram a revelation of Himself, but He also revealed to him the truth about the City of GOD, Heb. 11 : 10, 16 ; 13 : 14. It is most significant that the word Ur means "City". GOD called Abram from the City of the

Chaldees, but He set before him the City of the Living GOD, Heb. 12 : 22. Abram's faith rested on the GOD of Glory, Abram's hope on the City that hath foundations. Ur of the Chaldees has crumbled to ruins. The City before Abram belongs to a Kingdom that cannot be shaken, Heb. 12 : 28.

## Study No. 19

### GOD'S PURPOSE AND PROMISE ABRAM'S FAITH AND OBEDIENCE

PORTION FOR STUDY: GEN. 12: 1-9; Heb. 11 : 13-16.

TEXT :

#### 1.—God's Purpose of Grace.

Behind GOD's gracious call and His precious promises to Abram, there was His eternal purpose to bless man, a purpose formed far back in a past eternity, 2 Tim. 1 : 9; Eph. 1 : 11 ; 3 : 11 ; Rom. 9 : 11 ; 8 : 28. That call and those promises were the beginning of the out-working of that purpose to bless man, of which the Holy Scriptures are the record, Matt. 1 : 1. Neither the sin and failure of man on the one hand, nor the subsequent giving of the Law on the other, could alter that purpose or dis-annul those promises, Gal. 3 : 16-18 ; and cf. Isa. 14 : 24, 27. Being an eternal purpose of *grace*, all was made absolutely sure, Rom. 4 : 16 ; cf. 2 Sam. 23 : 5.

#### 2.—God's Call of Grace.

Abram was called of GOD to leave country and kindred, and go to an unseen and unknown land, Heb. 11 : 8 ; Acts 7 : 3 ; Gen. 12 : 1 ; Isa. 51 : 2. GOD called him to leave *much*, but promised him *more*, Gen. 12 : 2, 3. GOD always gives far more than anyone can leave for His sake, Luke 18 : 29, 30. It was pure grace on GOD's part to call Abram, Isa. 51 : 1 ; Acts 7 : 2, 3 ; Rom. 4 : 13, 16 ; and it is a grand type of just what GOD, in the riches of His grace, is doing to-day in calling souls

"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed ; and he went out, not knowing whither he went.

"By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise." Heb. 11 : 8, 9.

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out of this present evil world unto Himself, Gal. 1 : 6, 15. Note (1) What GOD is called in Gal. 5 : 8, and correlatively, what believers are called in Rom. 8 : 28. (2) The world which we all entered by natural birth, Eph. 2 : 2, 3, is under the judgment of GOD, John 12 : 31 ; Rom. 3 : 19, R. V. ; Acts 17 : 31. (3) CHRIST died to rescue us *from* this world, Gal. 1 : 4. (4) GOD's great work in this age is *taking out* a people for His Name, Acts 15 : 14. (5) All believers are given to CHRIST *out of* this world, John 17 : 6. (6) GOD calls upon His children to "*come out*" and be separate, 2 Cor. 6 : 17, 18. (7) We should therefore "*go forth*" to CHRIST, bearing His reproach, Heb. 13 : 13, and claiming His promises, 2 Cor. 7 : 1.

### 3.—God's Promises of Grace.

Abram was rich, Gen. 13 : 2 ; 24 : 35, but his greatest riches were the promises of GOD that he had received, Gal. 3 : 16, 18 ; Rom. 4 : 13 ; Heb. 6 : 13. Note what he is called in Heb. 11 : 17. What are the greatest riches of the believer to-day ? 2 Pet. 1 : 4, and what is it that makes them so surpassingly valuable ? Heb. 10 : 23 ; 2 Cor. 1 : 20. At first GOD only promised to *show* Abram the land, Gen. 12 : 1. But when he believed that, and had acted on it, GOD further promised to *give* him that land, Gen. 12 : 7 ; 13 : 15 ; 15 : 7, 18 ; 17 : 8. He was promised an inheritance, Rom. 4 : 13. What have you been promised ? Heb. 9 : 15. Floods of light are thrown on the promises to Abram in Gal. 3 : 8. Those promises in Gen. 12, and the additions to them made in other chapters, were the bud which contained that which should afterwards open out into the full-blown Gospel. The fulness of blessing contained in those promises to Abram is revealed in Gal. 3 : 14. But what great event had to take place before that fulness of blessing could come to us and to all the families of the earth ? Gal. 3 : 13. The faithfulness of GOD makes all His promises absolutely sure, Heb. 6 : 13-18, and the cross of CHRIST brings all the blessings of those promises within the reach of faith, Gal. 3 : 13, 14.

### 4.—The Obedience of Faith.

What was Abram's attitude to this call of GOD ? Heb. 11 : 8 ; Gen. 12 : 4 ; and what was this

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response of Abram in GOD's sight? 1 Sam 15 : 22. What was Abram's attitude to the promises of GOD? Rom. 4 : 3; Gal. 3 : 6; Jas. 2 : 23; Gen. 15 : 6, and what was this in the sight of GOD? Heb. 11 : 6. Now note how Abram's *obedience* and *faith* are linked together in Heb. 11 : 8, and cf. Rom. 1 : 5; 16 : 26. Faith that truly *believes* GOD, is a faith that *obeys* GOD, 1 Pet. 1 : 14, 22; Rom. 6 : 17; 15 : 18; Gal. 5 : 7. It is of the utmost importance to remember that the Gospel is a gracious invitation from the *throne* of heaven, and therefore, as it is a *royal* invitation, it is also a *command*. Hence the Gospel is not only to be accepted, it must be *obeyed*, Acts 6 : 7; 2 Thess. 1 : 8; 1 Pet. 4 : 17; Rom. 2 : 8.

### Study No. 20

#### ABRAM'S PILGRIM LIFE

PORTION FOR STUDY : GEN. 12 : 4-20.

TEXT :

##### 1.—Six Stages in the Life of Abram.

Get a good look at a map covering the lands of Chaldea, Padan Aram, Canaan, and Egypt. Such maps can be found at the end of most good-sized Bibles. Trace out the following stages and journeys of Abram's life: (1) Early life at Ur. What two events happened there? Gen. 11 : 28; Acts 7 : 2. (2) First great journey of about 600 miles from Ur to Haran, Gen. 11 : 31, 32. Who was with Abram then? verse 31. What event happened at Haran, verses 32; Acts 7 : 4. (3) Abram leaves Haran, travels about 400 miles to Shechem, Gen. 12 : 6. How old was Abram then? verse 4. Who was with him then? verse 5. (4) He journeys from Shechem to Bethel, and then on to the South of Canaan, a distance of about 75 miles, Gen. 12 : 8, 9. (5) He journeys from the South down to Egypt, a distance of about 150 miles, Gen. 12 : 10. (6) From Egypt back to his

“Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord!” *Isa. 31 : 1*.

altar at Bethel, about 200 miles, Gen. 13: 1, 3. Great lessons lie in these stages in Abram's life.

**2.—Abram's Halt at Haran.**

Note that although he *left* Ur he did not get *into* Canaan until after his father had died, Acts 7: 4. Till then he only "dwelt in Haran", which means "dry, parched", whilst Terah -- "delay", cnt. Gen. 11: 31 with 12: 5. We are not told how long he dwelt there. That part of his life is a blank in the Divine record, except for what we have in Gen. 11: 32 and 12: 5. Many to-day, like Terah, never get beyond dry, parched Haran. They live and die without entering into the enjoyment of the full rich blessing which CHRIST has procured and secured for them at Calvary, Eph. 1: 3, 7. GOD not only calls His people *out of* this world, but "*unto Himself*", Tit. 2: 14, and *into* the enjoyment of the position in which His grace has put us, Rom. 5: 2. We do well to heed Heb. 4: 1; cf. the question in Gal. 5: 7 with this part of Abram's life, Gen. 11: 31; Acts 7: 4, and then apply that question to your own life, 2 Cor. 13: 5; 1 Cor. 11: 28.

**3.—Abram, the Pilgrim Worshipper.**

When Abram had come into the land of promise, in obedience to the heavenly vision that he had seen in Ur, Acts 7: 2, then GOD again appeared unto him, and gave him a further promise. This is ever the "way of the LORD," who loves to add blessing to blessing, wherever there is obedience, John 7: 17; 14: 21, 23. It is only those who, in obedient submission to His Lordship, take His yoke upon them, that really learn of Him, Matt. 11: 29. What did this richer blessing lead Abram to do? Gen. 12: 7, 8; 13: 4. What is connected with the altar in Gen. 12: 8; 13: 4; 26: 25? cf. Ps. 116: 17; 1 Cor. 1: 2. What did that altar show Abram to be? John 9: 31. What kind of dwelling-place had Abram? Gen. 12: 8; 13: 3, 18; 18: 1. What did this show Abram to be? Heb. 11: 9, 10; 1 Pet. 2: 11; Heb. 11: 13-16. Abram, with his tent and altar, is a type of what the believer to-day should be. In Heb. 13: 12-15 we are called to be worshipping pilgrims.

**4.—Down into Egypt.**

Under the famine trial of Gen. 12: 10, Abram "*went down*". Note the words "down into" in

## GENESIS 13, STUDY No. 21

Gen. 12: 10; 26: 2; 37: 25; 39: 1; et al. Egypt is a type of this world, cf. Rev. 11: 8 with 1 Cor. 2: 8. Abram with his eye off GOD turns to Egypt for help. Read carefully Isa. 31: 1-3. When Abram was in the path of obedience he was a blessing, Gen. 12: 2; cf. Gen. 14: 16; 19: 29; but when he got into the wrong place—in Egypt—he brought a plague on Pharaoh and his house; cnt. Gen. 30: 27; 39: 5. An obedient Christian is a blessing wherever he is, a backsliding Christian brings blight and sorrow wherever he goes. Abram is rebuked by Pharaoh. The world always knows when Christians are inconsistent and unfaithful; cf. 2 Sam. 12: 14; Rom. 2: 23, 24. Abram had to go right back to where he had come from, his altar at Bethel, Gen. 13: 3. The path of restoration always leads us back to the point where we went astray, 1 John 1: 9; Matt. 5: 24. Why has GOD told us so faithfully the story of the failure of Abram's faith? 1 Cor. 10: 11.

### Study No. 21

#### ABRAM AND LOT SEPARATE

PORTION FOR STUDY: GEN. 13: 1-18.

##### 1.—Wealth that Caused Trouble.

At the end of Gen. 12, we saw Abram a sorry backslider, *down* in Egypt; but in Gen. 13: 4, we find him *up* at Bethel, restored to communion with his GOD, and at his altar. He was defeated down in Egypt; but now, on that vantage ground, he is in a position to gain great victories. Both Abram and Lot had become rich, Gen. 13: 2, 5. Riches are a gift of GOD, Eccles. 5: 19, and can be used for GOD, Luke 7: 5; Acts 4: 37; 10: 2; but they are always a great test and danger to the soul. GOD'S Word tells us that earthly riches are: (1) Unsatisfying, Isa. 55: 2; Eccles. 5: 10. (2) Uncertain, Prov. 23: 5; 1 Tim. 6: 17. (3) A cause

##### TEXT:

"For what shall it profit a man, if he shall gain the whole world, and lose his own soul?"

"Or what shall a man give in exchange for his soul?" *Mark 8: 36, 37.*

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of anxiety, Luke 8 : 14 ; Eccles. 5 : 12. (4) Deceitful, Matt. 13 : 22 ; Luke 12 : 16-21 ; Prov. 27 : 24. (5) Corruptible, James 1 : 11 ; 5 : 2 ; Matt. 6 : 19. (6) A hindrance to faith, Mark 10 : 22-25 ; 1 Tim. 6 : 10. (7) A snare, 1 Tim. 6 : 9, 10 ; Deut. 8 : 13, 14 ; Prov. 15 : 27. (8) Unavailing for salvation, 1 Pet. 1 : 18 ; Ps. 49 : 6-9 ; Mark 8 : 36, 37. When Abram and Lot had encamped at Bethel before, Gen. 12 : 8, there had been room enough for both without any strife, but not so now. What had happened between these two encampments ? Does Gen. 12 : 16 explain ? Was it those "men-servants" given him by Pharaoh, who fell out with the herdmen of Lot ? Strife over wells was common in the East, Gen. 26 : 20 ; Exod. 2 : 17. Pharaoh had given Abram much, Gen. 12 : 16. When GOD gives riches they are a blessing, Prov. 10 : 22 ; but Pharaoh's gifts are sure to bring trouble.

### 2.—Abram Walking by Faith.

Nothing reveals our character more than the way we deal with trouble, and act in discipline. The true characters of Abram and Lot come out clearly now. Abram, a true child of GOD, Matt. 5 : 9, takes the initiative in making peace. What kind of people were those Canaanite and Perizzite neighbours ? Deut. 18 : 9-12 ; Lev. 18 : 24, 25. Abram recognizes that such strife must not continue in the sight of that crooked and perverse generation, Phil. 2 : 15, cnt. Rom. 2 : 24 ; 2 Sam. 12 : 14 ; nor must it continue between those who were "brethren". If all children of GOD recognized, as Abram did, their common relationship to the one FATHER, Heb. 2 : 11, and to the one LORD, Matt. 23 : 8, and the responsibilities which that relationship involves, we should see Ps. 133 : 1-3 fulfilled more often than we do. Though Abram was the uncle of Lot, we see him here standing on one side, foregoing his own rights, and letting his nephew have the advantage of the first choice, Gal. 5 : 26 ; Rom. 12 : 10 ; Phil. 2 : 3. He is willing to take the second place, and to be content with what Lot leaves, rather than any dishonour should be brought upon his GOD, 2 Cor. 6 : 3, 4. We see in this unselfish renunciation of his rights, the nobility and superiority of the man who knows GOD and His ways, Dan. 11 : 32, who honours GOD, and is honoured of GOD, 1 Sam. 2 :

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30. What was the great secret behind this noble act? Heb. 11 : 10, 16 ; 2 Cor. 5 : 7. After Lot had taken his departure what two things did GOD tell Abram to do? Gen. 13 : 14, 17. Cf. Abram's "look" with the last part of Rev. 3 : 18 and with Eph. 1 : 18, 19. Then cf. Abram's "walk" with Eph. 3 : 18. Seek yourself to "look" at, and to "walk" through the "breadth" of Eph. 1 : 3 ; Rom. 15 : 29 ; and through the "length" of Eph. 1 ; 4, 5 and 2 : 7 ; and to the "height" of Eph. 2 : 6 ; Col. 3 : 1 ; and to the "depth" of Rom. 11 : 33-36 ; Ps. 92 : 5 ; 139 : 17. Lot chose for himself, but what did GOD do for Abram? Ps. 47 : 4.

### 3.—Lot Walking by Sight.

Lot had his eyes on a man. What do we read in Gen. 12 : 4 ; 13 : 1, 5 ? Consequently when that good man, whom he "went with," went wrong, Lot went wrong too, for he also went down into Egypt, Isa. 2 : 22. What did Lot set his gaze on in Gen. 13 : 10 ? On what was his mind set ? Col. 3 : 2 ; Rom 8 : 5 ; Phil. 3 : 19. What snare was Lot in danger of falling into ? 1 Tim. 6 : 9, 10. What is the bait in that trap ? 1 John 2 : 16. Lot evidently got on in Sodom, Gen. 19 : 1, but was he happy there ? 2 Pet. 2 : 8. Was he able to enjoy his riches ? Gen. 14 : 12 ; 19 : 29, cf. Eccles. 6 : 2. Where, and how did he end his life ? Gen. 19 : 30, cf. Eccles. 11 : 9. What was the great difference between the outlook of Abram and Lot ? 2 Pet. 1 : 9 ; 2 Cor. 4 : 18.

## Study No. 22

### ABRAM THE VICTORIOUS WARRIOR

PORTION FOR STUDY : GEN. 14 : 1-24 and 15 : 1.

#### 1.—The First Recorded War.

War is the inevitable outcome of that spirit in man, which we see the first development of in Gen. 4 : 5, 8. All war is but the repetition of this on a

#### TEXT :

"For the weapons of our warfare are not carnal, but mighty through GOD to the pulling down of strong holds" 2 Cor. 10 : 4.

wholesale scale. We can trace six stages in the history of this event: (1) Servitude, v. 4. (2) Rebellion, v. 4. (3) War, vv. 2, 8. (4) Defeat, v. 10. (5) Captivity, vv. 11, 12. (6) But behind all this, what great fact was the root of all their troubles? Gen. 13: 13; cf. Prov. 13: 15. This chapter is veritable history. The student is advised to read ch. 10, in vol. 3 of *The New Biblical Guide*, by J. Urquhart; and ch. 4 of *Monument Facts and Higher Critical Fancies*, by A. H. Sayce, in order to see the wonderful way in which God has allowed the names of these five allied Kings to be discovered on ancient monuments and tablets. What kind of people were those whom these allies smote in vv. 5-7? Deut. 2: 10-12; Gen. 6: 4; Deut. 2: 20-22; cf. Deut. 3: 11. What would have been the right course for Lot to take as soon as he found out the true character of the Sodomites? Num. 16: 26; Rev. 18: 4. God was giving Lot solemn warning as to the consequences of his being in a wrong place. If he *would* live in wicked Sodom, he must share the fate of Sodom, v. 12; but cf. 1 Cor. 11: 31, 32.

## 2.—The Readiness of Faith.

Abram, the man of faith, is ready for action as soon as he hears of the capture of "his brother" Lot. He has 318 trained, or instructed men, ready for such an emergency as this. What would this "training" mean in the light of Gen. 18: 19? What evidence have we of this "training" of Abram's servants in Gen. 24: 12, 21, 26, 27, 35, 42, 48, 52, 56? Though Abram was at this time an old man, Gen. 12: 4, yet he leads this rescue expedition himself. Faith keeps a man young, and makes him courageous and strong, Jos. 14: 10, 11, cf. Acts 19: 21; Rom. 15: 19-21. Abram's strategy of dividing his forces was often copied afterwards, Judges 7: 16; 9: 43; 1 Sam. 11: 11; Job 1: 17; et al. When the foe is attacked at more than one point at the same time, victory is easy; but for this there must be that unity of action, which is only possible where there is acknowledgment of only One Leader, who is loyally obeyed. 1 Cor. 12: 4-6 teaches us the secret of this in work for GOD to-day, cf. 1 Cor. 8: 6. Lot was too weak to fight for himself, and so lost all, v. 12; but faithful Abram was strong enough to fight for

## GENESIS 14, STUDY No. 22

him, to rescue him, and to recover all for him, v. 16. True pilgrims will also be warriors, 2 Tim. 2: 3. Lot got "entangled" down in Sodom, 2 Tim. 2: 4; whilst Abram with his tent and altar was free to learn of GOD, and to instruct 318 young men, v. 24. He could say like Paul: "I am ready" Rom. 1: 15.

### 3.—A Fresh Revelation of God.

It is important to notice that the King of Sodom is the first to meet Abram on his return from the victory. But before he is able to make his tempting offer of all the goods as a reward to Abram, another person comes on the scene, and Sodom's King has to stand aside, whilst the King-Priest of Salem refreshes Abram with bread and wine, the memorials of sacrifice, and blesses him. He praises GOD and also receives the tenth of the spoil from the victor. It was a critical moment in the life of Abram, who was about to face a great temptation. That defeated King of Sodom, whose "goods" he had rescued, was on the point of offering to make Abram rich. Melchizedek intervenes at that moment, teaching Abram a new name of GOD, and telling him that he is in relation to the GOD revealed in that wonderful title. Abram was actually blessed of the MOST HIGH GOD, who was the real POSSESSOR of heaven and earth. What could that poor ruined King give to the man already blessed by the actual OWNER of the Universe? Ps. 24: 1; 50: 10; 115: 16; Matt. 11: 25. Conscientious of the superiority of his supreme blessings, Abram solemnly refuses even a shoe-lace from this earthly King. Can you see a parallel to this in Phil. 3: 8?

Study No. 23

"FEAR NOT, ABRAM"

TEXT:

"After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward" *Gen. 15:1.*

PORTION FOR STUDY: GEN. 14: 7 to 15: 1.

1.—"The Word of the Lord Came unto Abram."

This is the first time that this experience is mentioned in Scripture. Such communications of the mind of the LORD were very marked experiences in the lives of GOD's people in Old Testament times, and sometimes the date of each such experience is given, e.g., Hag. 1: 1; 2: 1, 10, 20. But in these days of the completed Canon of Holy Scripture, and of the presence of the HOLY SPIRIT it may be our experience day by day, Dan. 9: 2; Heb. 4: 7; John 10: 27; Heb. 1: 1, 2; 2: 1; 12: 25; Rev. 2: 7, et al. This phrase implies: (1) Communion with GOD, intercourse, Jer. 1: 4-13; 2: 1-3; 1 Sam. 15: 10, 11. (2) Communication from GOD, a revelation, Dan. 9: 2; Hos. 1: 1; Joel 1: 1, et al. (3) Commission from GOD, a message, Jonah 1: 1, 2; Jer. 25: 3, 4; 1 Kings 21: 17-19. (4) Correction by GOD, reversal of man's word, 1 Chron. 17: 2-5; 22: 7, 8, or reproof, 1 Kings 19: 9, (5) Counsel from GOD, guidance, 1 Kings 17: 2, 3, 8, 9; 18: 1, et al. (6) Comfort from GOD, encouragement, Hag. 2: 1-5, as this communication was, Gen. 15: 1. GOD is "the GOD of all encouragement" as 2 Cor. 1: 3 may well be rendered.

2.—Abram's Impenetrable Shield.

Abram might well fear that the victory that he had just gained over the four allied Kings, would lay him open to attack from them, cf. Luke 14: 31. Having withstood in the evil day, and gained a victory, it is often the hardest part to keep the ground gained; "having done all, to stand," Eph. 6: 13. Just then at this critical moment in Abram's life, the Word of the LORD comes to him in a vision. GOD tells him to "Fear not," because *He*, just revealed to him through Melchizedek as the MOST HIGH GOD, is his "SHIELD". That is, GOD Himself undertook to stand between Abram and any attacking foe. Should any such

attack be made, the blow would fall upon that SHIELD, and not be allowed to fall upon Abram. Two great blessings were implied in that word SHIELD. (1) *Salvation*, Ps. 18:35; cf. Luke 2:30; Ex. 15:2. (2) *Help*, Deut. 33:29, cf. Heb. 13:6. What did this assurance from GOD call for on Abram's part? Prov. 30:5; cf. Ps. 144:2. Did Abram do this? Rom. 4:3; Gal. 3:6; Jas. 2:23. What should be the language of our hearts in the face of this great truth? Ps. 3:3; 28:7; 33:20; 84:11; 119:114.

### 3.—Abram's "Exceeding Great Reward."

Abram acting in the power of that new revelation of GOD, which he had just received, had nobly refused the slightest reward from Bera, king of Sodom. True Bera might offer him *goods*, but Abram had *God*. GOD HIMSELF, "The POSSESSOR of Heaven and Earth" was Abram's REWARD. This infinitely exceeded anything that Bera could possibly have given him. The word here rendered "Reward" is often translated "wages" or "hire," and in Zech. 11:12, "my price". At best Bera could merely offer Abram that which Abram himself recovered for him by his victory. Cf. 1 Cor. 3:21-23. Bera having lost all, Gen. 14:11, came empty-handed to Abram, telling him to keep the recovered goods himself. This poor world has nothing of its own to give, Eccles. 12:8; cf. Jas. 5:2, 3. The greatest proof of the sinner's bankrupt poverty is that he is "*without God*", Eph. 2:12. The greatest proof of the believer's wealth is that the GOD and FATHER of our LORD JESUS CHRIST is "*their God*", 2 Cor. 6:16; John 20:17. In a special sense, from this time onward, JEHOVAH was "the GOD of Abram," Ex. 3:6, et al. Abram had no inheritance in that land in which he was a stranger, Acts. 7:5, but *he had a God*, and that GOD was his REWARD, his PORTION, cf. Jer. 10:16; 51:19 with Num. 18:20; cnt. this with Gen. 14:24, and cf. 2 Sam. 19:29, 30. Mephibosheth could let Ziba take *all*, because *he had David*: Abram could let Aner, Eschol and Mamre take "*their portion*" because JEHOVAH was *his Portion*. Paul could suffer the loss of all things, even those things that "were gain" to him, because he *had Christ*, Phil. 3:7, 8. Paul was CHRIST's prize, CHRIST's trophy; and CHRIST

was Paul's PRIZE, his PORTION for ever, Phil. 3 : 14. What should be our joyous response to this precious truth? Ps. 119:57; 16:5; 73:26; 142:5. Abram might have said to GOD, "Thou art better unto me than ten rewards that King Bera could have given me." Cf. 1 Sam. 1 : 8.

## Study No. 24

### "ABRAM BELIEVED GOD"

#### TEXT :

"And he believed in the LORD: and he counted it to him for righteousness." *Gen. 15 : 6.*

#### PORTION FOR STUDY : GEN. 15: 1-7.

1.—**The Deep Importance of this Passage** is emphasised by the following four facts: (1) There is a definite purpose in this particular episode in Abram's life being thus recorded, Rom. 4 : 23, 24. The fact that this was written "*for us also*", should give us a deep personal interest in it. Cf. 1 Pet. 1:12; 1 Cor. 10:11. (2) The first mention of a subject in Holy Scripture is always important, and should be noted. This, the first mention of faith, at once points us to the all-important fact that it is the *Object* of faith that is the vital point. It is not merely stated that Abram *believed*, but that he believed *God*. Note the words in Rom. 4:17, "*Him* whom he believed, even *God*," and cf. 1 Pet. 1:21. (3) The fact that Gen. 15:6 is quoted three times in the New Testament, Rom. 4:3; Gal. 3:6; Jas. 2:23, marks it as one of the outstanding passages in the Old Testament. (4) The considerable space given in three New Testament chapters to comments on this momentous event in Abram's life, calls us to give the more diligent study to the inspired commentary given us in Rom. 4:1-25; 5:1; Gal. 3:1-29; Jas. 2:14-26. Apart from this we shall not rightly gauge the importance of Gen. 15:6.

#### 2.—Two Secrets of Abram's Faith.

(1) *He had his eye on the sure promises of God.* Note the R. V. of Rom. 4:20. He was building

## GENESIS 15, STUDY No. 24

his hopes on the best possible foundation, Matt. 24: 35; 1 Pet. 1: 25; cf. Rom. 10: 17. The character of GOD made it impossible for one of these promises to fail, Heb. 10: 23. They were the pledged word of the GOD of Truth, Deut. 32: 4, and could never be broken, Tit. 1: 2. (2) Abram did not ignore the apparent impossibility of the promised event but he calmly weighed it all up, Rom. 4: 19, R. V. Faith does not underestimate difficulties, but sees in those very difficulties the opportunity for the GOD who knows no difficulties, to glorify Himself by displaying His Almightyness in accomplishing the impossible, Jer. 32: 17; Job 42: 2; Luke 18: 27. This shows that the other great secret of Abram's faith was *his absolute conviction that his GOD was able to perform all that He had promised*, Rom. 4: 21. Abram's GOD was Omnipotent, Rev. 19: 6. To the GOD whom he knew and trusted there were no impossibilities, Eph. 3: 20. Such a GOD was a trustworthy Object of faith, 1 Thess. 5: 24. There is a delightful reasonableness in Abram's well-founded faith, Rom. 4: 17. What did Abram's faith give to GOD? Rom. 4: 20.

### 3.—Abram's Faith "Reckoned for Righteousness".

This is just another way of saying that Abram was justified by faith, Rom. 4: 1-3; that is, he was shown to be righteous before GOD, he was right with GOD. Let us notice some of the tremendous truths involved in this statement. (1) All men, including Abram, were *sinners*, Rom. 3: 23, therefore as the law could only justify "*the righteous*," Deut. 25: 1, the justification of the sinner by any deeds of the law was an *absolute impossibility*, Rom. 3: 20; Gal. 2: 16; 3: 11. (2) If ever the sinner therefore be justified, it must be by an act of *pure grace* on GOD's part, Rom. 4: 16. An undeserved Gift, Rom. 5: 17; 4: 4, 5; 3: 24. The imputation of that "*righteousness which is of God*," Phil. 3: 9. (3) The righteous *ground* of this justification of the sinner is the cross of CHRIST, Gal. 3: 13, 14. It is all and only "*through the redemption that is in CHRIST JESUS*," Rom 3: 24, 25. (4) Being thus all of grace, it must be conditioned by *faith* on man's part, Rom. 4: 16; 5: 1. It is a gift to be received *by faith*, Rom.

5: 17. It is that "Righteousness which is of GOD by *faith*," Phil. 3: 9. A righteousness obtained, received, appropriated, and enjoyed by simple faith alone, Rom. 1: 17, R. V.; 3: 22. (5) It being all "of GOD" and all "according to grace" makes all "*sure*" with a Divine certainty, Rom. 4: 16, and neither Abram nor anyone, has whereiu to glory, Rom. 4: 2-6. The glory of it is GOD's alone, Eph. 1: 6. (6) Abram's faith, as all true faith, was a very practical thing. It was a *faith that worked*, Gal. 5: 6; 1 Thess. 1: 3. These outward acts enable all to see the reality of that inward faith which only GOD could see, Jas. 2: 21-24. Thus was he justified *in the sight of man*. (7) Abram's justification was the type and illustration of that of the believer to-day, Rom. 4: 23-5: 1. Precisely the same result will accrue to us "*if we believe on Him*". Believers become the spiritual, heavenly seed of Abram, Rom. 4: 12, 16; Gal. 6: 16.

## Study No. 25

### THE COVENANT OF PROMISE

#### TEXT:

PORTION FOR STUDY: GEN. 15: 7-21.

"By so much was Jesus made a surety of a better testament." *Heb. 7: 22.*

"But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises." *Heb. 8: 5.*

#### 1.—In the School of God.

Abram was being trained in a life of faith that was to make him "the father of all them that believe," Rom. 4: 11. Since faith is strengthened and grows by exercise, 1 Pet. 1: 7, he was led through deep exercises of faith, Rom. 4: 19; Heb. 11: 17-19. Thus tested, he became the great example and illustration both of justification by faith, and of walking by faith, Rom. 4: 3, 12. In the one we see *the reliance and rest of faith*, Rom. 4: 1-3; in the other *the obedience and activity of faith*, Heb. 11: 8; Jas. 2: 22.

2.—“Called that ye should Inherit a Blessing.”

Having again assured Abram of the Promised Seed, GOD now reveals to him that His purpose in bringing him *out of Ur* was to *give him* the Promised Land as *his inheritance*. We, too, are not only brought *out of* this present evil world, Gal. 1: 4; John 17: 6; but what are we called *to*? 1 Pet. 3: 9; 1 Thess. 2: 12. What do we become by the new birth? Rom. 8: 17. What are we born again *to*? 1 Pet. 1: 3, 4; Col. 1: 12. GOD reminded Abram *who* it was that had brought him out, calling Himself “JEHOVAH,” the ETERNAL, the ONE whose purposes shall all be fulfilled, cf. Isa. 14: 24, 27. What does God call Abram’s deliverance from Ur, in Isa. 29: 22? What, therefore, had GOD become to Abram? cf. Isa. 44: 6. Note now the connection between redemption and the inheritance in Heb. 9: 12-15.

3.—Faith’s Question and Confirmation.

True faith seeks further light and confirmation; cf. Abram’s question here, with that of believing Mary, Luke 1: 45, given in Luke 1: 34; then cnt. this with doubting Zechariah’s in Luke 1: 18-20. Cf. also Mark 9: 24; Luke 17: 5. GOD’S answer to Abram’s question was remarkable. Five sacrifices were taken, three of which were cut in two, and the two halves placed opposite one another so as to form a pathway between the severed pieces. Jer. 34: 18, 19 explains that this was a recognized way of entering into covenant, which was ratified by the two parties passing between the severed pieces in the newly-made way between them; cf. Heb. 10: 20.

4.—A Shadow of “The Better Covenant”.

There can be no doubt that those slain and severed beasts point to the great Covenant Sacrifice of CHRIST, Heb. 9: 15. As to the “furnace,” cf. Isa. 31: 9; Mal. 4: 1, and cf. Mal. 3: 2, noting the words “He is like”. Then cf. the word “smoking” with Isa. 6: 4; Ps. 18: 8; Exod. 19: 18, and note also the word here rendered “lamp” is translated “lightings” in Exod. 20: 18, and note the phrase in Isa. 62: 1, “Salvation . . . as a lamp that burneth.” Note also the significance of fire and burning in Heb. 12: 29; Exod. 3: 3; 13:

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21, 22; 19: 18; Mal. 3: 2. From all these passages we may conclude that under the figures of the smoking furnace and the burning lamp, the Divine Presence is symbolized, GOD thus binding Himself to the promise so covenanted. This Covenant of Promise was all of grace, Gal. 3: 18; Rom. 4: 16; and thus ratified by GOD Himself unconditionally (for Abram was not called upon to do anything), it secured the promised inheritance to the Seed of Abram as their inalienable possession in perpetuity, Ps. 105: 8-11 and 42-44; 2 Chr. 20: 7; Mic. 7: 20, so establishing the purposes of GOD, Deut. 32: 8. And how much more has "the blood of the Everlasting Covenant," Heb. 12: 20; Luke 22: 20; eternally secured for us the Eternal Inheritance, Heb. 9: 12-15! And the same faithfulness of the same GOD of all grace, that brought erring Israel into their land of Promise, Exod. 2: 24; 6: 4-8, and that shall yet restore them there, Mic. 7: 18-20; will also bring us, the spiritual Seed of Abram, into the better inheritance, Heb. 11: 16, which is ours by those better promises of the "Better Covenant," Heb. 8: 6. But who had to come before all this could be ours? Luke 1: 68, 69, 72, 73.

## Study No. 26

### HAGAR AND ISHMAEL

PORTION FOR STUDY GEN.: 16: 1-16.

#### TEXT:

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

"For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Gal. 6: 7, 8.

#### 1.—"Then Cometh the Wicked One."

After a time of special blessing beware, for Satan is almost sure to make an attack. After the wonderful vision which Abram had in chapter 15, temptation came to him from a very unsuspected quarter, and in a very specious way. The subtle temptation actually reached him through his loved wife. Many of Abram's testings came through loved relatives, cf. Matt. 10: 36. Note (1) His

father appears to have *hindered* him from full obedience to the call of GOD, Acts 7: 4. (2) His nephew *harassed* him, Gen. 13: 7, 8; 14: 12, 16. (3) Now his wife seeks to *hurry* him before GOD'S "set time," Gen. 17: 21; 18: 14; 21: 2. Satan knows that there is no temptation that we are more likely to fall into than that which comes to us through those dear to us. When he attacks us on these lines we need the keen edge of Matt. 10: 37; and to remember how Satan was at once defeated when he sought to attack the LORD through His dearly loved Peter, Matt. 16: 21-23. But see the contrasting story of the defeat of Samson in Judges 16: 15-21.

## 2.—Satan may come as an Angel of Light.

There was much to make this temptation very plausible. What Sarai suggested was the legal custom of those times under the code of law of King Khammurabi, which laws were in operation in those lands. But Abram owed allegiance to the higher law of a greater KING, Gen. 26: 5. What does Acts 5: 29 teach? And what was GOD'S institution? Matt. 19: 4-8; cf. 1 Tim. 3: 2. Again, they might have reasoned that the desire for a son was a lawful one, and even according to the sure promise of GOD, Gen. 15: 4; but what does Rom. 3: 8 say of those who "do evil, that good may come"? And yet again, they might have reasoned that as they had waited now ten long years for the promised seed, Gen. 12: 7; 16: 3, it was time now for them to scheme some way to get it. But in the light of Isa. 28: 16 what would this unholy haste be an act of? cf. Heb. 3: 12. They were acting fourteen years before GOD'S time-table, Gen. 16: 16; 21: 5. GOD'S "set time" is always the "right time," and GOD is never behind time. He says, "At the time appointed *I will*," Gen. 18: 14; cf. Acts 17: 26; Eccles. 3: 1. In GOD'S time-table there is time for all GOD'S programme.

## 3.—"Ye have need of Patience."

What was Abram's special need at this crisis? Heb. 10: 36. But what did he fail to do? Jas. 1: 4. What should have been his attitude then? Ps. 37: 7. How does GOD teach His children this lesson? Jas. 1: 3; Rom. 5: 3. How does

He illustrate His lesson from nature? Jas. 5 : 7, 8. But years afterwards Abram had learnt his lesson, Heb. 6 : 15; Gen. 21 : 5. What would he be able then joyfully to sing? Ps. 40 : 1.

4.—A Harvest of Grief and Sorrow.

Abram had a well-ordered household, Gen. 18 : 19, but his marriage to Hagar, 16 : 3, bore bitter fruit. He had sown to the flesh, now he must reap after its kind, Gal. 6 : 7, 8. A seven-fold harvest had to be reaped from this act ; cf. Isa. 17 : 10, 11. (1) *Disrespect* for Sarai, verse 4, who is despised by the pride of Hagar, which naturally led to (2) *Discord* in the home, Prov. 13 : 10. This brought (3) *Disgrace* upon Sarai, who became intolerably "hard" on Hagar, causing her to flee. Ishmael was but the "son of the bondwoman," Gal. 4 : 30, the enemy of every man, and every man his enemy, wild as an intractable beast, Gen. 16 : 12. He was a complete (4) *Disappointment* in every way, Gen. 17 : 18 ; 21 : 11. His character is seen in his (5) *Dishonour* of Isaac, Gen. 21 : 9, cf. John 8 : 49. This resulted in their (6) *Dismissal* from that favoured household, and, worst of all, their (7) *Descendants* became the *enemies* of GOD and His people as Ps. 83 : 2-6 states.

Study No. 27

ABRAM'S NAME CHANGED

PORTION FOR STUDY: GEN. 17: 1-27.

TEXT:

"And they that know thy name will put their trust in thee: for thou, LORD, hast not forsaken them that seek thee." Ps. 9: 10.

1.—A Further Revelation of God.

Abram's life was marked by three successive revelations of GOD to him. In what character did GOD first appear to him? Acts 7 : 2 ; cf. Ps. 29 : 3. In what character was He revealed to him in Gen. 14 : 19, 20? cf. Dan. 5 : 21. In what character does He now appear to him? Gen. 17 : 1 ; Exod. 6 : 3. This new and beautiful

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title, "EL SHADDAI," reveals GOD not only as omnipotent in power, which He most certainly is, cf. Job 42: 2; Jer. 32: 17, 27, but as the ALL-BOUNTFUL NOURISHER, SUSTAINER, and SATISFIER of His people, the FOUNTAIN and SOURCE of all their fruitfulness, the ALL-SUFFICIENT GOD who was ENOUGH. Cf. Jas. 1: 17; Ps. 16: 5; Jer. 10: 16; 2: 13; Ps. 87: 7; 2 Cor. 9: 8; Ps. 16: 11. What should this cause us to remember with joy? Ps. 48: 14. What should this revelation of the Name of GOD lead us to do? Ps. 9: 10.

### 2.—Increased Light from God. Increased Responsibility to God.

This fuller revelation from GOD was followed by promises of richer blessing, and by a renewal of those already given; cf. Exod. 6: 2-8. In the clearer light of this fuller revelation, how was Abram to walk? verse 1. In order to enjoy to the full these promised blessings, what must Abram *be* and *do*? Cf. Isa. 1: 19; Gen. 17: 10-14. He is now again tested as to obedience. GOD was about to teach him a great lesson. He was already called out, and justified by faith, Gen. 12: 1; 15: 6; now he was to receive a "sign" as a "seal" of that justification, Acts 7: 8; Rom. 4: 11. This was to be a solemn distinguishing mark, a token and proof of that relationship in which he now stood before GOD. It was an act of obedience that was to be accompanied by deep heart-exercise, Deut. 10: 16; Jer. 4: 4; for the mere circumcision of the flesh was no real circumcision at all, Rom. 2: 28, 29; Jer. 9: 25, 26; Lev. 26: 41; cf. Ezek. 44: 7. All this is a type of that "seal," 2 Tim. 2: 19; that departure from iniquity, that "putting off," Col. 2: 11; 3: 5, 9; Phil. 3: 3; which is the distinguishing mark of the people of GOD to-day, and which attests and proves the reality of their profession, cf. Deut. 10: 16; 30: 6. What three things should mark those thus circumcised in spirit? Phil. 3: 3. What is the secret of this true circumcision? Rom. 8: 13; 2 Cor. 4: 10, 11; Gal. 5: 24. What will the circumcised heart be enabled to do? Deut. 30: 6. What will be the result of *uncircumcised* ears? Jer. 6: 10. What will a consciousness of having *uncircumcised* lips result in? Exod. 6: 12, 30. How does this affect the question of smoking? What will

an *uncircumcised* heart lead to? Acts 7: 51. To what did circumcision in the flesh commit a man? Gal. 5: 3. To what does "the circumcision of CHRIST" commit us? Col. 2: 11, 12; 3: 5, 9. Because the outward "sign" and "seal" no longer avail, Gal. 6: 15; let us beware lest we, the true "circumcision," Phil. 3: 3, become *uncircumcised* in heart and spirit, cf. Rom. 2: 25.

### 3.—The Altered Name.

Another act of grace is now done by GOD to encourage and strengthen the faith of Abram, and to emphasize this reiteration and enlargement of His promises. He changes his name from Abram = "High Father" to Abraham = "Father of a Multitude." This giving of a new name (1) was a mark of special favour and blessing, Neh. 9: 7; cf. Isa. 56: 5; 62: 2-4; 65: 15; Jer. 33: 16 and especially Rev. 2: 17. What is one of the marks of special favour bestowed by the FATHER on His beloved SON? Phil. 2: 9; Rev. 3: 12; (2) showed that Abraham now stood in a very intimate relationship to GOD, John 10: 3. It is a *father's* privilege to name his child, Eph. 3: 14, 15; (3) denoted a changed character, cf. Gen. 32: 28. What were we once called? Eph. 2: 11; 1 Tim. 1: 15. What are we *now* called in grace? 1 John 3: 1; Rom. 9: 26; 1: 7; 1 Cor. 1: 2. What other new name do believers receive? Acts 11: 26; 26: 28; 1 Pet. 4: 16; cf. Jas. 2: 7. Of what should this make us very jealous? 1 Tim. 6: 1; 2 Tim. 2: 19; cnt. Ezek. 36: 20-23; 2 Pet. 2: 2.

## Study No. 28

### ABRAHAM, THE FRIEND OF GOD

PORTION FOR STUDY: GEN. 18: 1-33.

TEXT:

"And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God." *Jas. 2: 23.*

#### 1.—God Calls a Man His Friend.

In 2 Chr. 20: 7, Jehoshaphat speaks to God of Abraham as "*Thy friend*"; but in Isa. 41: 8, GOD Himself speaks of him as "*My friend.*" This is doubtless what is referred to in Jas. 2: 23. He was on such intimate terms with GOD that he gained this epithet. What is CHRIST called in Matt. 11: 19? Why was He so called, Luke 15: 2? Scripture teaches that there are certain characteristics which mark true friendship, and it is very beautiful to trace these in that holy friendship which existed between God and Abraham.

#### 2.—The Marks of True Friendship.

(1) *True friendship is a matter of choice*, John 15: 15, 16; cf. Acts 15: 40. How is this shown in Abraham's case? Neh. 9: 7; Isa. 41: 8, 9; 51: 2; Deut. 10: 15. What is true of the "*Friends of GOD*" to-day? Eph. 1: 4; John 15: 19. What must all who would be His friends do? Jos. 24: 15.

(2) *True friendship has its roots in a deep respect, that deepens into admiration and reverence for its "Friend,"* 1 Sam. 18: 1; (note what had just preceded this), Song 5: 16. Do we see this also in Abraham? Gen. 17: 3; 18: 3, 27; 22: 12. What is the real beginning of Friendship with GOD? Prov. 1: 7; 9: 10; cf. Heb. 12: 28.

(3) *True friendship has its bond in a mutual affection* in a love that is unaffected by the vicissitudes of life, Prov. 17: 17, and that is greater than natural affection, Prov. 18: 24; 2 Sam. 1: 26. How is this shown in Abraham's Divine friendship? Deut. 4: 37; 10: 15 (note that Abraham is the one who is specially and repeatedly spoken of as the "*father*" of the Jews, Isa. 51: 2; Acts 7: 2; et al.; cf. Rom. 11: 28). Connect Gen. 17: 26 with Deut. 30: 6 and Jas. 2: 23. Note also the faithfulness of the Divine love in all the discipline of his life, Prov. 27: 6.

How can this Divine friendship be brought about in us? 1 John 4:16-19; Rom. 5: 5.

(4) *True friendship finds its expression in intercourse, communion and fellowship*, Exod. 33: 11; Prov. 27: 9, 17; Ps. 55: 14; Luke 15: 6, 9. How is this expressed in GOD'S friendship with Abraham? Gen. 17: 3, 22; 18: 17, 33; et al. Can this be the experience of the friends of GOD to-day? John 10: 27; 18: 37; 2 Cor. 13: 14; 1 John 1: 3.

(5) *True friendship is also expressed by the showing of hospitality and the bestowal of gifts*, Song 5: 1; 1 Sam. 30: 26. How is this seen in the case of Abraham? Gen. 18: 3-8; 12: 7; 13: 15; 15: 7, 18. How is this Divine friendship expressed to-day? Rev. 3: 20; John 1: 12; 14: 23; and 1 Tim. 6: 17; Rom. 8: 32, et al.

(6) *In true friendship there is a mutual confidence in the integrity of the friendship, and a confiding of secrets*, 2 Sam. 15: 37 (David sent his friend back because he had such confidence in the integrity of his friendship), John 15: 15. Abraham had confidence in GOD, Gen. 15: 6; Rom. 4: 17; Heb. 11: 19, and GOD had confidence in Abraham, Gen. 18: 19 (cnt. the R. V. of John 2: 24). GOD took Abraham into His confidence as to His purpose, Gen. 15: 13-16; Ps. 25: 14, and as to the impending doom of Sodom, Gen. 18: 17, 20, 21. What did this revelation of the coming judgment make Abraham to become? Gen. 18: 23-32; cf. Job 42: 10. Remember that it is one of the greatest proofs of the friendship of our GOD that He, in grace, should tell us beforehand His secrets as to the impending judgments on this doomed world, Acts 17: 31; 2 Pet. 3: 10, et al. What should this cause us to become? 1 Tim. 2: 1; Eph. 6: 18.

(7) *A true friend takes the place of servant to his "Friend", cf. Luke 7: 6, and will be obedient to the "Friend" whom he loves to serve*, John 15: 14. Did Abraham thus show himself the friend of GOD? Gen. 18: 3; Heb. 11: 8; cf. Gen. 17: 26; 22: 3.

(8) *There is a loyalty in true friendship that allows no compromise with the foes of our friends*. Jas. 4: 4. The friendship of Cæsar

must be sacrificed for that of CHRIST, John 19 : 12, and the friendship of the world for that of GOD, Luke, 16 : 13. Do we find this loyalty in Abraham? Heb. 11 : 9, 10, and 13-16; Gen. 14 : 22, 23; 24 : 3-9.

## Study No. 29

### THE OVERTHROW OF SODOM

PORTION FOR STUDY : GEN. 19 : 1-14.

TEXT :

#### 1.—The Cities of the Plain.

Sodom and Gomorrah were in a group of five cities, Gen. 10 : 19; 14 : 2. Four of these cities fell in this overthrow, Deut. 29 : 23; Zoar, the smallest evidently, being spared for Lot's sake, Gen. 19 : 20-23; cf. Isa. 15 : 5; Jer. 48 : 34. This group of cities is spoken of as "the cities of the Plain," Gen. 13 : 12; 19 : 29. What were they afterwards called? Jer. 20 : 16. They appear to have been quite close to one another, Gen. 19 : 20; Jer. 49 : 18; 50 : 40. They were situated in a most fertile and beautiful plain, Gen. 13 : 10; which was probably the cause of their prosperity, Ezek. 16 : 49, 50; Luke 17 : 28.

"Grace be to you and peace from God the Father, and from our Lord Jesus Christ,

"Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father :

"To whom be glory for ever and ever Amen." *Gal. 1 : 3-5.*

#### 2.—The Character of the Men of Sodom.

(1) *They were exceedingly wicked*, so much so that the cry of them waxed great before the face of the LORD, Gen. 13 : 13; 18 : 20, 21; 19 : 13.

(2) *Pride, affluence, idleness, and selfishness* were some of the sins that marked these careless sinners, and that led them into the grosser iniquities to which they gave way, Ezek. 16 : 49.

(3) *They committed abomination before God*, Ezek. 16 : 50; and "gave themselves over," Jude 7, to what GOD calls "a horrible thing," Jer. 23 : 14.

(4) *They were bold, unabashed sinners*, Isa. 3 : 9; for Lot had daily to *see and hear* their unlawful

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deeds, their manner of life being morally "filthy," 2 Pet. 2: 7, 8.

(5) *Their sin "prepared evil unto themselves,"* Isa. 3: 9; bringing down the anger and wrath of GOD upon them, Deut. 29: 23, for their overthrow is repeatedly spoken of as the act of GOD, Gen. 19: 24, 29; Isa. 13: 19; Jer. 50: 40; Amos 4: 11; 2 Pet. 2: 4-6.

(6) This awful and sweeping judgment of GOD upon these cities is held up as "*an example unto those that afterward should live ungodly,*" 2 Pet. 2: 6. They are "set forth as an example," Jude 7, a *warning* to all who follow in their steps, Zeph. 2: 9; cf. Num. 26: 10 with 1 Cor. 10: 6; Heb. 4: 11.

(7) The suddenness, Lam. 4: 6, and the completeness of their overthrow, together with their careless continuance in the pleasures and business of life, *is a foreshadowing of the same state of things, and the suddenness of the judgment in the days of the Son of Man,* Luke 17: 28, 29, 30.

(8) Sodom was characterized by certain wicked practices that those who afterwards walked in its licentious ways were called "*Sodomites.*" 1 Kings 14: 24; Deut. 23: 17.

(9) But although their sin is denounced in such strong language in Scripture, and although their judgment was so sudden and so overwhelming, *yet there are those who in the day of judgment will find their doom more intolerable than that of Sodom,* Matt. 10: 15; Luke 10: 12. What shall the end be of those who, when the Kingdom of GOD comes nigh them, reject it? Cf. Heb. 2: 2, 3; 1 Pet. 4: 17; 2 Thes. 1: 8.

(10) Sodom had the testimony of Creation to the eternal power and godhead of GOD, and so were without excuse, Rom. 1: 19, 20; but it had not the high privileges of Capernaum, Matt. 11: 23, 24. Had the mighty works of CHRIST been done in Sodom, *they would have produced such repentance as would have saved it from destruction.* Cf. Matt. 12: 41 with Jonah 3: 10.

### 3.—Sodom's Last Day had Come.

Now it fills up its cup of iniquity by its awful attempt upon the messengers of GOD, Gen. 19:

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4-11: cf. Luke 10: 16; John 13: 20. Lot, who "receives" them, is rescued, cf. Heb. 11: 31. Sodom is abandoned to judgment, cf. Acts 17: 31. The only gospel now is, "*Escape for thy life,*" and the word to Lot concerning his friends and relatives is, "*Bring them out.*" What is the true Gospel for to-day? Gal. 1: 4.

And let us never forget that it is only and all of the LORD'S mercies that *we* are not consumed, Lam. 3: 22. But for that mercy, "*we* should have been as Sodom, and *we* should have been like unto Gomorrah," Isa. 1: 9; Rom. 9: 29.

### Study No. 30

#### LOT SAVED; YET SO AS BY FIRE

PORTION FOR STUDY: GEN. 19: 15-30

TEXT:

##### 1.—A Warning Beacon Light.

This is what Lot stands out as in the Old Testament. Why is his story recorded in the Scriptures? 1 Cor. 10: 6, 11.

"If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." 1 Cor. 3: 15.

(1) His early life was marked by a very unusual thing in those days, for his father, Haran, died before his grandfather, Terah, Gen. 11: 28. But in GOD'S goodness to him he had the guardianship and company of his illustrious uncle, Abraham, Gen. 11: 31; 12: 5; 13: 1. Thus he started life in company with the "Friend of GOD." He was also blessed with much of this world's goods, Gen. 13: 5-7: cf. 1 Tim. 6: 17.

(2) But, alas! these very possessions caused him to separate from his best earthly friend, Gen. 13: 8, 13; and walking by sight and not by faith, like Demas, he was *allured by the attractions* of this present evil world, 2 Tim. 4: 10. Desiring to be rich, he pierced himself through with many sorrows, 1 Tim. 6: 9, 10. Having made his

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selfish choice, he pitches his tent *toward* Sodom, cf. Matt. 6 : 13 ; 26 : 41.

(3) But the man that thus played with temptation is soon found living *in* Sodom, Gen. 14 : 12. He appears first to have entered only as a sojourner, Gen. 19 : 9, though afterwards he assumes the role of a magistrate there, Gen. 19 : 1, 9 ; the city gate being the Law Court, cf. Deut. 22 : 15 ; Amos 5 : 15 ; Psa. 69 : 12 ; Ruth 4 : 11 ; cnt. Psa. 1 : 1.

(4) When Lot lost all and was taken prisoner, GOD gave him very solemn warning that living in Sodom meant sharing its doom, Gen. 14 : 11, 12 ; cf. 1 Cor. 11 : 32. Yet after he was rescued by his noble uncle, and his lost possessions recovered, Gen. 14 : 16 ; he went back to that wicked city ; and a comparison of Gen. 16 : 16 with 17 : 24 reveals that Lot had dwelt at least thirteen years in Sodom since that rescue by the one whom he had left, cf. 2 Pet. 2 : 20-22.

(5) Lot had a family of daughters, two unmarried, and others married to men of Sodom, Gen. 19 : 8, 14. Their father's backsliding brought them into bad company. Cnt. this with the action of Abraham in Gen. 24 : 3 ; cf. Neh. 13 : 25. Lot's married daughters were yoked with unbelievers, and perished with them in the iniquity of Sodom. Noah's faith was blessed to the *saving* of his house, Heb. 11 : 7, Lot's worldliness and backsliding were the *ruin* of his family.

(6) Lot had a bad time of it in Sodom. Trade was good there, Luke 17 : 28, and evidently he attained to a good position in the community ; but was he happy there ? 2 Pet. 2 : 7, 8. What was his soul's daily experience ? What did he constantly have to see and hear ? Cf. Psa. 119 : 53 ; 158, with Ezek. 9 : 4.

(7) When Lot did start to preach he seemed as one that mocked, Gen. 19 : 14. His *life* had been such that now his lip testimony has no effect. *His salt had lost its saltness*, Matt. 5 : 13. He had no influence for GOD even in his own family, and yet had that household been right with GOD it would have saved Sodom, for Lot had at least four daughters, and at least two sons-in-law, Gen. 19 : 14 ; 15 ; so that as his wife was still living, they

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were a family of at last eight. If these and two others had been "righteous" there would have been the "ten righteous" that would have saved Sodom, Gen. 18: 32. Lot's testimony had borne no fruit for GOD. But he himself is saved, yet so as by fire. Poor Lot with a lost life behind him, bereft of family, possessions, and home, ends his life in ignominy and sin in that wretched cave, where he who had preached to others is entrapped by his own daughters, 1 Cor. 9: 27.

(8) And on that road along which Lot fled for his life, there is that silent monument of salt. His wife, became in her death what he should have been in his life, Matt. 5: 13; Luke 17: 32.

(9) And what did the "children of Lot," born in that cave, become? Gen. 19: 37, 38. What are they called in Psa. 83: 2-8? How were they the enemies of GOD and His people? Num. 25: 1-3; 1 Kings 11: 5, 7.

## Study No. 31

### THE BIRTH OF ISAAC

PORTION FOR STUDY: GEN. 21: 1-8.

TEXT:

#### 1.—Satan's Device. Abraham's Backsliding. God's Grace.

Abraham had now come to a very great crisis in his life. It was now within one year of that "set time" at which, according to the purposes of GOD, the promised son should be born of Sarah, Gen. 17: 21; 18: 10, 14. Satan well knew how critical that year would be in their life, and so made a special attack upon them at that time, 2 Cor. 2: 11. By this time Abraham had a very wonderful experience behind him: (1) He had received successive revelations of GOD, Acts 7: 2; Gen. 14: 19; 17: 1. (2) He had received a gracious call from GOD, Gen. 12: 1. (3) He had

"And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

"For unto you is born this day in the city of David a Saviour, which is Christ the Lord." *Luke 2: 10, 11.*

received a succession of promises from GOD, Gen. 12: 2, 7; 13: 14-17; 15: 4-5 and 18-21; 17: 2-8 and 19-21; 18: 10-14. (4) He had been justified by faith, Gen. 15: 6. (5) He had received the covenant sign of circumcision as a seal of that righteousness, Gen. 17: 10; Rom. 4: 11. (6) He had enjoyed the most intimate fellowship and communion with GOD, Gen. 18; cf. 17: 3. But despite all this wonderful experience of GOD's dealings with him in grace, there was still the old sinful nature within; and we find in Gen. 20, that he slips back into the old sin of long years before; cf. Gen. 20: 2 with Gen. 12: 13. Yet in wonderful grace GOD intervenes, Gen. 20: 6, 7; Ps. 105: 14, 15; and Abraham, who had before been rebuked by Pharaoh, Gen. 12: 18-20, has now to be rebuked by the King of Gerar, Gen. 20: 9. GOD deals with His erring child, Ps. 23: 3. What does this sad backsliding of Abraham prove? Rom. 7: 18; 8: 7. What is the great lesson for our hearts out of this incident? 1 Cor. 10: 11, 12. What should it lead us to do? Luke 22: 40, 46; 1 Pet. 4: 7.

**2.—“She Judged Him Faithful Who had Promised.”**

Twenty-five years before this, GOD had promised “Seed” to Abraham, cf. Gen. 12: 2, 4, 7, with 21: 5. Those had been years of exercise as to faith and patience, Jas. 1: 3-4. Patiently GOD had led him on, often renewing and increasing His promises, and encouraging Abraham's faith, Heb. 6: 15. “The set time of which GOD had spoken to him” had now come: “and the LORD visited Sarah *as He had said*, and the LORD did unto Sarah *as He had spoken*.” The one in whom GOD's promises to Abraham were to be fulfilled was born at last, Gen. 17: 19, 21; 20: 12. This was typical of the birth of One greater than Isaac. When was CHRIST born? Gal. 4: 4; cf. Rom. 5: 6; 1 Tim. 2: 6; 6: 14, 15; Tit. 1: 3. Sarah had become a joyful mother, Ps. 113: 9; cf. Luke 1: 14, 58. But before this joy could be Sarah's what lessons had she learnt in the school of GOD? What did she reckon that her GOD was? Heb. 11: 11; 10: 23; 1 Cor. 1: 9. What did she receive by faith? Ps. 29: 11; Heb. 11: 11. Of what was this joy a type? Luke 2: 10, 11.

3. —“God Hath Made Me to Laugh.”

Isaac — *laughter* : In Holy Scripture we read of : (1) The laugh of *derision* and *contempt*, as in Ps. 2 : 4 ; 22 : 7. (2) The laugh of *incredulity*, as in Gen. 18 : 12-15. (3) The laugh of *joy*, as here and in Ps. 126 : 2 ; Eccles. 10 : 19. Sarah might well rejoice at the birth of Isaac, for he was the pledge and the earnest of the fulfilment of all the exceeding great and precious promises that GOD had given them. How much more should we rejoice at the birth of CHRIST, when we consider what He is to us ! 2 Cor. 1 : 20, R.V. What did GOD give you *with Christ* ? Rom. 8 : 32. What did He give you *in Christ* ? Eph. 1 : 3. Where does GOD bring you *through Christ* ? Rom. 5 : 1, 2. What does He give you *from Christ* ? Col. 2 : 19 ; Ephes. 4 : 16. In view of this, what should be our rejoicing language ? Isa. 9 : 6, 7 ; Rom. 5 : 11.

Study No. 32

ISHMAEL CAST OUT

PORTION FOR STUDY : GEN. 21 : 8-21.

TEXT :

1.—The Son of the Bondwoman.

Though Ishmael was the son of Abraham, yet from another point of view he was but the son of a slave, and a slave could but produce a slave, and not the heir. Consequently Ishmael must give place to the son of the free woman, who was the heir according to promise, and not according to natural birth.

“And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.”  
Gal. 3 : 29.

2.—“Which Things are an Allegory.”

This means that whilst this is an inspired record of hard facts of real history, they were so overruled of GOD that they constitute a parabolic illustration of the truths unfolded in Galatians, and specially explained in Gal. 4 : 21 to 5 : 1. From this we learn that—

**3.—Sarah is Representative of:—**

(1) *The covenant of Promise on the ground of pure grace*, Gal. 4 : 24, which, being confirmed before of GOD, was not disannulled by the Legal Covenant given long after, Gal. 3 : 16-18. Sarah was not divorced at the marriage of Abraham to Hagar, but was still his wife then, and also after Hagar was dismissed.

(2) *The "Mother-City" of the spiritual and heavenly Seed of Abraham*, Heb. 12 : 22 ; 11 : 10 ; 13 : 14 ; Rev. 3 : 12, the metropolis of the "Holy Nation," 1 Pet. 2 : 9, the heavenly Jerusalem, which is the city of the living GOD. Into the citizenship and freedom of this city, Phil. 3 : 20, R.V. ; Gal. 4 : 31 ; 5 : 1, all the spiritual seed of Abraham, Gal. 3 : 7, 29 (those as the stars of heaven, Gen. 15 : 5), enter by a birth "from above," John 3 : 3, 7, R.V.

**4.—Isaac is Representative of:—**

(1) *True believers now*, all of whom are children of promise, Gal. 4 : 28 ; cf. Gal. 3 : 7, 29, the "children" promised, and given to CHRIST, Ps. 22 : 30 ; Heb. 2 : 13.

(2) *Those born "after the Spirit,"* Gal. 4 : 29, that is, those born "from above" John 3 : 5, and who consequently are brought into relation with GOD, John 1 : 12, 13, and heaven, Heb. 3 : 1 ; 2 : 10 ; 9 : 15.

(3) *Those who now enjoy the liberty and freedom of sonship*, who are no longer merely in the character of bondservants, Gal. 4 : 4-7, but who, having received the adoption of sons, are actuated in their hearts by the very SPIRIT of His SON.

(4) Those who as a result of this spiritual birth are not only sons, *but also heirs of GOD and joint heirs with CHRIST*, Rom. 8 : 17 ; Gal. 3 : 29 ; 4 : 7 ; Tit. 3 : 7 ; 1 Pet. 1 : 4.

On the other hand we learn that—

**5.—Hagar is Representative of:—**

(1) *The conditional Legal Covenant*, which proved to be a yoke of bondage, Gal. 4 : 24 ; 5 : 1 ; Acts 15 : 10. As it was powerless to give life that could produce fruit for GOD, Gal. 3 : 21 ; Rom. 8 :

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3, its righteous requirements did not stir up the depravity and enmity of the carnal nature, Rom. 7: 7-10; 8: 7, and so reveal the exceeding sinfulness of its sin, Rom. 7: 13. It proved and left man guilty before GOD, Rom. 3: 19.

(2) *Mount Sinai in Arabia, and answereth to Jerusalem that now is*, and is in bondage with her children, Gal. 4: 25; that is the old Covenant which was enacted at Sinai, and which had its centre at the earthly Jerusalem, the place that in the worst possible manner expressed its contempt for CHRIST, the SON and HEIR of Promise, Luke 13: 34; 19: 41-44, and which was in a threefold bondage: (1) the tyranny of Rome, John 19: 15; Matt. 22: 17-21; (2) The bondage of the yoke of the law; Acts 15: 10; (3) The slavery of sin, John 8: 34; Rom. 6: 16; 7: 23.

### 6.—Ishmael is Representative of:—

(1) *The mere natural man "born after the flesh,"* Gal. 4: 29; the intractable enemy of every man, and every man his enemy, Gen. 16: 12; Rom. 7: 24, that which is but "flesh," John 3: 6, and therefore cannot inherit the Kingdom of GOD, 1 Cor. 15: 50. Ishmael could not be Abraham's heir, not being born of promise.

(2) *The "children" of Jerusalem, that is, the Jewish nation*, the persistent persecutors of the Seed according to promise, Acts 7: 52; 1 Thess. 2: 14-16, who have been literally cast out, Rom. 11: 15.

Study No. 33

THE GREAT TRIAL OF  
ABRAHAM'S FAITH

TEXT:

"By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son.

"Of whom it was said, That in Isaac shall thy seed be called:

"Accounting that God was able to raise him up, even from the dead: from whence also he received him in a figure." *Heb. 11: 17-19.*

PORTION FOR STUDY: GEN. 22: 1-14.

1.—"God did try Abraham."

This chapter gives us the inspired record of the greatest trial in the life of Abraham, and to read it aright we must first prayerfully read the inspired comments upon it in *Heb. 11: 17-19*, and *Jas. 2: 21-23*; the obvious allusion to this sparing of Abraham's son in *Rom. 8: 32*, and the wonderful argument, and application of the truth as to the oath of GOD, which followed Abraham's offering up his son, in *Heb. 6: 13-20*. From these passages we learn of

2.—The Testing, the Reckoning, the Reality and the Reward of Abraham's Faith.

The word "tempt" in *Gen. 22: 1* means exactly what is said in *Heb. 11: 17*, "tried." Trial and testing do but prove the reality and the quality of the thing tested. Abraham's faith was so real and strong that it stood this supreme test. *Reason* might have argued: If Isaac was offered up, then those promises, which were all centred in him, would fail, *Heb. 11: 18*. *Nature* might have argued: It could not thus offer up the son of its love, *Gen. 22: 2*. But *Faith* had a more reasonable argument; for by now Abraham had learned to know his GOD, *Dan. 11: 32*, and *knew* that *his God* was able even to raise up Isaac from the dead, *Heb. 11: 19*, in order to fulfil that sure word of promise, which must be fulfilled in and through Isaac. The point to press home here is: Abraham had learned and proved that his GOD was entirely trustworthy and dependable, and that His word was absolutely reliable; for GOD was so holy, and so just, that He simply could not lie, *Tit. 1: 2*; and He was also so truly Almighty, that He could and would fulfil all His promises: even though it meant raising up Isaac from the dead to do so. It is reasonable to trust such a GOD as the "GOD of Abraham" (and this GOD is our GOD), but there is nothing so unreasonable as to doubt *Him*.

### 3.—His Prompt Obedience.

As soon as Abraham received this testing command from GOD, what did he do? Cf. Ps. 119: 60 with Gen. 22: 3. What did he not confer with? Gal. 1: 16. How did he reckon? Heb. 11: 19.

### 4.—The Reality of His Faith.

This is strikingly shown in his telling the young man that he *and Isaac* would *come again* to them after their worship, Gen. 22: 5. This with its wonderful sequel, is a beautiful illustration of the truth of Ps. 31: 19. Abraham feared GOD and trusted Him before the sons of men; consequently, yonder on that hilltop, he discovered that "great goodness" which GOD had, in grace, "laid up" for him, and "wrought" for him in (1) the arresting voice from heaven, (2) the ram provided, (3) the son received back from the dead in a figure, (4) the intensified promise given with the very oath of JEHOVAH Himself.

### 5.—Isaac a Type of Christ.

As we watch those two alone, on their way to that place of sacrifice, "*both of them together*," Gen. 22: 6, 8, we see a foreshadowing of that path of perfect and unbroken communion with the FATHER, traversed by His beloved SON from Bethlehem to Calvary. Cf. John 8: 16, 29; 16: 32; cf. also Acts 10: 38; John 3: 2.

### 6.—The Obedience and Love of Christ.

What do you see, as you watch Abraham lay that wood upon his loved Isaac, build that altar, and later, bind Isaac? Can you find an answer in John 10: 18; 14: 31; 18: 11? Of what is the death of CHRIST shown to be the supreme expression in Phil. 2: 8; Matt. 26: 39? What is the death of CHRIST called in Rom. 5: 19? see R.V. What may the binding cord speak of? Hos. 11: 4; Ps. 118: 27; Gal. 2: 20.

### 7.—Divine Wrath and Judgment.

Of what do the fire and the knife in the hand of Abraham speak? Cf. with them Zech. 13: 7; Ps. 88: 7; Lam. 1: 12; Isa. 53: 10. Divine wrath and judgment (as perfect as the love that gave Him) were not spared on GOD'S OWN SON, Rom. 8: 32; cf. for the real meaning of "spared not" 2 Pet. 2: 4, 5.

Study No. 34

JEHOVAH-JIREH

TEXT:

PORTION FOR STUDY: GEN. 22 : 9-19.

"He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" *Rom. 8:32.*

1.—Where is the Lamb?

This was the great question of all questions then. The fire and the knife could be seen, but no lamb was in the range of human vision. The flaming sword had been seen outside a lost Paradise, Gen. 3 : 24 ; the wrath and judgment of GOD had been clearly seen both at the Flood, and at the destruction of Sodom, Gen. 6 : 13, 17 ; 19 : 13 ; but where was there ONE Who could be the atoning Satisfaction on account of sin, Isa. 53 : 10, the acceptable Sacrifice on behalf of sinners, Rom. 5 : 8, and the ONE Whom faith could claim as its Substitute, in the stead of itself, beneath the judgment of GOD, Gal. 2 : 20 ? Abraham's answer to that question was the language of the strongest faith.

2.—"God will Provide Himself the Lamb."

His faith had a clear vision of CHRIST'S day, and in that fact rejoiced, John 8 : 56. He saw it far off in the certain counsels of GOD, 1 Pet. 1 : 20. Simeon and John later saw that ONE before them, and pointed Him out then present as the Salvation of JEHOVAH, and as the LAMB of GOD, Luke 2 : 30 ; John 1 : 29. To-day we point back to Him, and proclaim that GOD has provided His LAMB, Rom. 3 : 24, 25 ; 1 Pet. 1 : 19.

3.—"And Abraham . . . took the Knife."

GOD, and Abraham, and Isaac alone, know all that those awful moments meant to that affectionate father, and to that loved son, cf. John 3 : 16. Abraham, in the obedience of faith, sacrificing the dearest object of his heart ; Isaac, obedient unto death, bound there upon that altar, the knife up-raised, the fire ready : when, out of heaven itself, the voice of the Angel of JEHOVAH intervenes, stays the knife, and spares Abraham's darling son, revealing the provided sacrifice, which is to be the substitute for Isaac on that altar. Isaac is given back to his father, as one from the very dead ; doubly Abraham's own now, not only by birth, but

by the act of GOD, Who gives him back his surrendered son.

4.—“In the Stead of His Son.”

Can you see that father and that son in their holy “worship” alone there by the altar? Abraham, loving his son who had been obedient unto death, with a deeper affection than ever before, cf. John 10 : 17; Isaac, watching the ram, slain by the very knife upraised to slay him, burning on the very altar where he had lain but just before : saved *from* death *by* death, the death of another, even by the sacrifice-substitute that GOD had, in grace, provided for him. The sacrifice that *God required*, and the substitute that *Isaac needed*, were both provided in that one ram : blest type of Him Who was both a Sacrifice “to God” and “for us,” Ephes. 5 : 2, meeting all the requirements of a holy GOD, and the needs of guilty sinners, 1 John 2 : 2; Rom. 5 : 6.

5.—Jehovah will See to it, . . . Will Provide.

Abraham, recognizing that GOD had, in grace, provided for their deepest need, is confident that all lesser blessings shall be added unto that supreme one, and so calls the place JEHOVAH-JIREH. If He could thus provide in their dire extremity, what could He not provide? Rom. 8 : 32; Matt. 6 : 33. And for us the lesson is this : we stand as adoring worshippers at Calvary's wondrous cross, and behold there the very LAMB of GOD dying on behalf of us, and on account of our sins; faith claims that that Sacrifice is for me, is my Substitute, Who loved me, and gave Himself for me; and then, in the logic of Divine reasoning, faith argues : “He that spared not His Own SON, but delivered Him up for us all, how shall He not also with Him freely give us all things?” Truly, “Whatsoever we need, He includes in the deed; in the love that gave JESUS to die.” Yes, it is a fact to-day : JEHOVAH will provide; Calvary is the proof and pledge of that.

Study No. 35

THE CAVE OF MACHPELAH

TEXT:

"These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." *Heb. 11 : 13.*

PORTION FOR STUDY: GEN. 23.

1.—The First Tears of a Man in Scripture.

Near Hebron there was the field of Ephron; and "in the end of his field" there was the sepulchre-cave of Machpelah, v. 9. This field is a picture of mortal life, at the end of which is death and the grave, Prov. 14 : 12 ; Isa. 38 : 10 ; Ps. 88 : 3 ; Heb. 9 : 27 ; Jas. 1 : 15. Though Abraham was the "Friend of GOD," death enters his happy home, and he has to weep and mourn over the loss of his wife, who for over sixty years had been his fellow pilgrim, cf. Gen. 23 : 1 with 12 : 4 and 17 : 17. Sarah stands out in Scripture as the only woman whose age is given, v. 1. She is also the only woman whose name is mentioned in Heb. 11, among the heroes of faith, Heb. 11 : 11. We are told that she "died in faith," Heb. 11 : 13, a faith that saw and greeted from afar the promises of a better, a heavenly country ; therefore GOD was not ashamed to be called her GOD, and had prepared for her a city.

2.—Sarah's Faith, Hope, Moral Beauty, and Subjection.

What was the grand secret of Sarah's *faith*? Heb. 11 : 11, cf. 1 Thes. 5 : 24 ; Heb. 10 : 23 ; Deut. 7 : 9. What kind of woman is Sarah classed with in 1 Pet. 3 : 5, 6 R.V. ? Note the three things said in commendation of these "holy women." (1) "*Hoped in God*," cf. Lam. 3 : 24 ; Ps. 78 : 7. (2) "*Adorned themselves*," moral beauty, cf. 1 Pet. 3 : 3, 4 ; Ps. 149 : 4 ; 1 Tim. 2 : 9, 10. (3) "*Subjection*," cf. Eph. 5 : 22, 33 ; Col. 3 : 18. What is Sarah called in Gal. 4 : 22, 30 ? Of what is she shown to be the type in Gal. 4 : 24 ; 31 ? What are godly wives said to be in 1 Pet. 3 : 6 ? cf. Isa. 51 : 1, 2.

3.—The First Business Transaction in the Bible.

Most significant is the fact that here, in this record of the price paid for this *grave*, is the first mention of money in Scripture. Money that cannot

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buy "the gift of GOD," Acts 8 : 20, can buy but one lasting thing for man—a *grave*, Eccles. 12: 5. The earthly possessions of the richest man can at best but become his grave at last. Though Abraham was the "Heir of the World," Rom. 4 : 13, he does not claim that field, but pays the full price for it; even so the believer's clear title to the eternal inheritance, and the mansions in the skies, does not entitle him to anything in the land wherein he is a stranger and a pilgrim; he too must pay the full price even for a grave.

### 4.—The Testimony of Abraham's Life.

It is beautiful to see the great care with which Abraham conducts this business, and the great respect that he has evidently won from these Hittite neighbours of his. His life had told; he is well spoken of, 1 Tim. 3 : 7; they call him a "Prince of GOD," v. 6, R.V. mrg.; he is "of good report," Acts 6 : 3. Such are the men that GOD commends, cf. Acts 10 : 22; 22 : 12; 16 : 2; 3 John 12.

### 5.—The Confession of Abraham's Lips.

Times of sorrow are testing times that show up what we really are. This time of sorrow was an opportunity for Abraham to confess that though they treated him with such respect, he was but a "stranger and a sojourner" with them, v. 4, cf. Heb. 11 : 13. The man who is looking for the city that hath foundations is the man who can confess that he is but a Pilgrim here. Heb. 11 : 9, 10; 13 : 14. What did this confession plainly declare? Heb. 11 : 14. And as he thus, by faith, looked upon things unseen and eternal, did he not have the resurrection in view? He had trusted in the "GOD that raiseth the dead," Heb. 11 : 19; 2 Cor. 1 : 9, so surely the purchase of that cave was an act of faith, cf. Job. 19 : 25-27. In that scene of death and separation he wept the tears of the strong love of the strong man, but in the City for which he waited, GOD shall have wiped away all tears from off all faces, Rev. 21 : 4; cf. Rev. 7 : 17.

### 6.—"That I may Bury my Dead out of my Sight."

Is not this exactly what the figurative burial in the believer's baptism should express? Having recognized that we *died* with CHRIST, Rom. 6 : 8,

11, should we not now desire that the old man should be put *out of sight* in the grave of CHRIST, Col. 2: 12; and that now the resurrection life in CHRIST, the life of CHRIST in us, should alone be seen? Rom. 6: 4; 2 Cor. 4: 10, 11.

## Study No. 36

### BRIDE FOR ISAAC

#### TEXT:

"And they called Rebekah, and said unto her, 'Wilt thou go with this man?' And she said, 'I will go.'" *Gen. 24: 58.*

#### PORTION FOR STUDY: GEN. 24.

#### 1.—After Sarah's Burial—Isaac's Marriage.

In this beautiful chapter we have a very precious type of the mission of the HOLY SPIRIT in this present day of grace; during which He is calling out of this world, and conveying to the FATHER'S house above, a Bride for CHRIST. It is significant that this type immediately follows the account of the burial of Sarah, which is undoubtedly a type of the setting aside of the Jewish nation (the "casting away" of Rom. 11: 15), *until* that time when "GOD shall graft them in again," Rom. 11: 23; 25: 26. As Sarah was buried in that cave until the resurrection morning, so Israel, as a nation, is buried among the nations of earth until the time of their national and spiritual resurrection, Ezek. 37: 11-14. Meanwhile a Bride—the Church—is being wooed, and won, and brought to the true Isaac—CHRIST, Eph. 5: 25, 26.

#### 2.—"Called According to HIS PURPOSE."

This deeply interesting search for a Bride for Isaac had its beginning in the heart of Abraham from the human point of view; vv. 3-9; but behind that, the real beginning was in the eternal purpose of GOD, vv. 14 and 44. It was Abraham's fatherly plan for the welfare and blessing of his loved son, to whom he had given all, Gen. 15: 4; 24: 36; 25: 5. This makes Isaac to be a beautiful type of

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the LORD as GOD'S well-beloved SON, Col. 1 : 13, whom He has appointed HEIR of all things, Heb. 1 : 2, and into Whose hands the FATHER has given all things, John 3 : 35 ; and Who can therefore say that all that the FATHER hath is His, John 16 : 15. Rebekah did not seek Isaac, she was sought *for* Isaac. All this blessing was planned *for her*. And so with us, we sought Him not, but He sought us, John 15 : 16 ; and called us by His grace, Rom. 8 : 28-30. Thus all *our* blessings have their source, their true beginning in the very heart of GOD Himself.

### 3.—The Steward's Commission.

The whole matter was committed, under GOD, to the unnamed faithful Steward, who was the eldest servant of Abraham's household, under whose hand all his goods were entrusted, v. 10. (This may be the Eliezer of Gen. 15 : 2, but we are not told so). His errand is clearly a type of the gracious work of the HOLY SPIRIT to-day in the world. Let us notice three points :—

(1) *He had one special object before him*, and that was to seek a wife for Isaac, and to bring her to him, vv. 3-9, and 33. So it is GOD'S special work to-day to visit the nations, and to take out a people, Acts 15 : 14, those rescued by the death of CHRIST from this present evil world, Gal. 1 : 4, and given by the FATHER to His SON, John 17 : 6, espoused as a chaste virgin to CHRIST, 2 Cor. 11 : 2.

(2) *He had one subject to speak of*, and that was the glory of his master Abraham, and of Isaac the beloved son and heir, vv. 33-36. Who is the one grand Subject of the HOLY SPIRIT to-day ? John 16 : 14, 15. Of Whom does He delight to testify ? John 15 : 26.

(3) *He brought with him an earnest of the wealth of Abraham*, (which, however, was all *Isaac's*, v. 36). Rebekah and her family received silver, gold, raiment, and precious things ; and so in her old home, she there enjoyed a foretaste of the wealth that was to be her portion in the house of Abraham as the wife of Isaac, vv. 22, 30, 53. Even so the gracious HOLY SPIRIT has brought to us an earnest of the wealth, and glory and joy of heaven, that may be enjoyed here as a foretaste of the fulness that awaits us in the FATHER'S

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house above, Eph. 1: 13, 14; Rom. 8: 23; 1 Cor. 2: 9; 10, John 16: 14; 15.

### 4.—Three Tests for the True Bride.

The appointed bride for Isaac was to be discovered by three tests:—

(1) *Would she respond to the Steward's request for refreshment?* v. 14. (Philem. 20, gives us a key to this; if Philemon was responsive to Paul's loving request, he would by this response refresh the heart of the apostle). Obedient response to the call of GOD is the mark of the true Bride, Rom. 6: 17. How refreshing to the LORD was that woman's response to Him in John 4: 7, 34.

(2) *Was there room where she dwelt, for the Steward and his retinue to lodge?* v. 23, which being interpreted means: Is there room in the heart and life for the HOLY SPIRIT, and the things of CHRIST? This is the great test to-day, Rev. 3: 20; John 1: 12. Cnt. Luke 2: 7 with Gen. 24: 25.

(3) *Was she willing to leave her own people, and her father's house, and under the guidance and guardianship of the Steward, take the long desert journey, to the unseen bridegroom?* vv. 5, 8, 57, 58. Finally it was just a question of her own *will*, and so to-day it is "whosoever *will*," Rev. 22: 17, cf. Isa. 1: 19; and Ps. 110: 3, but cnt. John 5: 40.

## Study No. 37

### ESAU SELLS HIS BIRTHRIGHT

PORTION FOR STUDY: GEN. 25: 27-34

TEXT:

1.—“Jacob have I loved.”

Read also Heb. 12: 14-17; and Rom. 9: 6-13, carefully noting that 5: 12 is a quotation from Gen. 25: 23, and was spoken *before* the birth of Esau and Jacob; but v. 13 is a quotation from Mal. 1: 1, 2, and was written about 1300 years *after* the death of Jacob. Remember, too, that Jacob was not blessed *because* he took this mean advantage over his brother, but *in spite of it*. What is the Divine comment on those who do evil that good may come, Rom. 3: 8? Jacob was blessed *because of* GOD'S faithfulness to His Own Word of promise, Gen. 25: 23. Cf. Deut. 7: 7-8; Rom. 11: 29.

“Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled: Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.”  
Heb. 12: 15, 16.

2.—Four Interesting Facts.

Find out (1) how old Isaac was when Sarah died, Gen. 21: 5; 17: 17; 23: 1; (2) how old Isaac was when he was married, Gen. 25: 20; (3) how old when Jacob and Esau were born, Gen. 25: 26; (4) how old these boys were when Abraham died, Gen. 21: 5; 25: 26; 25: 7.

3.—Esau's Character.

Whom was Esau like? Gen. 10: 9. Of what was the field in v. 27 a type? Matt. 13: 38. Therefore, of whom is Esau a type? Ps. 17: 14; Rom. 8: 5; Phil. 3: 19.

4.—Esau's Question: What Profit? v. 32.

He saw no value in eternal things beyond death. Where was he looking? 2 Cor. 4: 18. Cnt. Heb. 11: 25-27. Note this question ‘what profit?’ in seven other places: (1) In sin? Gen. 37: 26. (2) In labour? Eccles. 3: 9; 5: 16. (3) In obedience? Mal. 3: 14. (4) In cleansing from sin? Job 35: 3. (5) In prayer? Job 21: 15. (6) In empty profession of faith? Jas. 2: 14. (7) In gaining the whole world and losing the soul? Mark 8: 36.

5.—Esau's Sin.

In what did Esau's profanity consist? Heb. 12: 16; Gen. 25: 34; cf. Rom. 2: 4. How are people

guilty of similar profanity to-day? Matt. 22: 5; Luke 14: 18-20; Heb. 2: 3; Acts 13: 41. Press home the solemn warnings of Rom. 2: 4-5 and Heb. 10: 28-31.

**6.—What a Birthright Entailed.**

(1) A double portion of the inheritance, Deut. 21: 17; cf. 1 Chron. 5: 1-2; Gen. 48: 5, 22. (2) A position of special honour next to the father, Gen. 49: 3. (3) A priestly position in the family, and a special relationship to GOD, Num. 3: 12, 13; Exod. 4: 22; 19: 6; 24: 5; 22: 29. (4) In Abraham's family it might include the ancestry of the MESSIAH, Gen. 3: 15, 17, 19. (5) A title of special honor, Exod. 4: 22. Cf. Rom. 8: 29; Col. 1: 18; Heb. 1: 6; Rev. 1: 5. (6) Succession to the parental authority, which developed into the position of a Prince, Num. 7: 2, or King, 2 Chron. 21: 3. (7) It was a "Right," a privilege that GOD alone could give, Deut. 21: 17, and therefore to be prized as a gift of grace which money could not buy. (8) It might be forfeited through sin, as in 1 Chron. 5: 1; Gen. 49: 4; 35: 22. (9) Remorse could not regain a lost Birthright, Heb. 12: 17.

**Study No. 38**

**JACOB DECEIVING ISAAC**

PORTION FOR STUDY: GEN. 27.

**TEXT:**

"The heart *is* deceitful above all things, and desperately wicked: who can know it?" *Jer.* 17: 9.

**1.—What Jacob really Gained and Lost.**

To get the right view-point from which to study this sad story of Jacob's deception of his father, we must read Gen. 48: 13-20, where 70 years later Jacob is compelled by GOD to *cross his hands*, and give the *right hand blessing* to his younger grandson, even against Joseph's protest. The GOD Who caused him to cross his hands over the heads of the sons of Joseph, could have caused Isaac to cross his hands too; for before Jacob's birth the

## GENESIS 27, STUDY No. 38

purpose of GOD to bless him had been declared, Rom. 9 : 10-12, and no strategy on the part of Rebekah and Jacob could improve upon, or frustrate, that Divine purpose. There was no need whatever for Jacob to seek to steal the blessing by such disgraceful means. It was his by the Divine fiat, Gen. 25 : 23. It is of vital importance to see that children and others are quite clear that : (1) Jacob gained *no* blessing by his *deceit*, Gen. 27 : 12 ; Ps. 5 : 6 ; Prov. 11 : 18 ; Rom. 3 : 13. (2) His blessing was all, and only, *of grace*, Rom. 9 : 11 ; 11 : 29, it was the unfolding of the previous Word of the Lord, Gen. 25 : 23. (3) What he did gain was a harvest of untold sorrow, as

### 2.—He reaped what he sowed,

when he consented with his mother to deceive his father. He who deceived his father in the evening of that father's life, was deceived by Laban in the evening of his wedding day, Gen. 27 : 1, 21 ; 29 : 23-25. He who deceived his father with the goodly raiment of his brother, was deceived by his own sons with the coat of many colours he had made for Joseph, Gen. 27 : 15 ; 37 : 31-33. He who deceived his father with the skin of a kid, is deceived himself with the blood of a kid, Gen. 27 : 16 ; 37 : 31. As he and his mother conspired together to deceive Isaac, so his sons conspire together to deceive him, Gen. 27 : 14-17 ; 37 : 18, 32. He brought Esau's hatred upon himself, causing him to plot to murder him, v. 41. He had to flee from home, and so far as we are told, never saw his mother again ; and lost 43 years' communion with his father, Gen. 35 : 27-29. What a commentary on Prov. 13 : 15, and Gal. 6 : 7 !

Study No. 39

JACOB FLEES FROM ESAU

TEXT :

"The wicked flee when no man pursueth: but the righteous are bold as a lion." *Prov. 28 : 7.*

PORTION FOR STUDY: GEN. 27 : 41—28 : 22.

1.—Sin begets Sin, Rom. 5 : 19.

Jacob and his mother soon began to reap what they had sown, for Jacob's sin of deception roused a cruel jealousy in the heart of Esau, cf. Song. 8 : 6, who purposed to become the murderer of his own brother, 1 John 3 : 15. Rebekah was threatened with the sorrow that blasted the first family, Gen. 4 : 8. Jacob had to flee from his brother's fury. Rebekah had to lose her favourite son from the home. Sin had entered that family circle. Its harmony was broken, its joy lost, and its members scattered. Sin blasts both the soul, the family, and the home.

2.—Human Strategy, or a Divine Plan.

Having fallen in with his mother's stratagem to obtain the blessing, Jacob has now to follow her scheme to evade the wrath of Esau. How long did the proposed visit of "a few days" to her brother in Haran actually extend? Gen. 31 : 41. What a contrast to the brief visit that secured the Divinely appointed bride for Isaac! Gen. 24 : 54-59. Jacob now, without any deception on his part, receives Isaac's blessing, Gen. 28 : 1-4. Sad indeed that ever he should have sought to forestall this in the deceitful way that he had! Cnt. with this the truth of Ps. 37 : 4-6. (Working back from the data given in Gen. 47 : 9 we find that Jacob was now just 77 years old).

3.—"The God of Jacob" is "The God of all Grace."

Jacob had lamentably failed to act as the heir of the promises; but his "Faithful GOD" had not failed him, Heb. 10 : 23; 2 Tim. 2 : 13; and in this dream we see GOD acting towards unworthy Jacob in pure grace, and despite his failure, reiterating to him the unconditional promises of blessing given to Abraham, Gen. 28 : 4, 13-15: cf. Rom. 4 : 16. Though Jacob was under the chastening discipline of His GOD, yet in all that discipline GOD was

acting in grace to him, Heb. 12: 5-11, educating him in His school of experience, Rom. 5: 3-5; and leading him on to victory, Gen. 32: 28, and power, Gen. 47: 7, 10; Heb. 7: 7.

## Study No. 40

### JACOB AT BETHEL

PORTION FOR STUDY: GEN. 28: 10-22.

TEXT:

1.—“Happy is he that hath the God of Jacob for his Help.”

“And Jacob awaked out of his sleep, and he said, ‘Surely Jehovah was in this place, and I knew it not.’ And he was afraid, and said, ‘How dreadful is this place! this is none other than the house of God, and this is the gate of heaven.’” Gen. 28: 16, 17.

(1) Jacob was a fugitive, alone, in the dark at Luz, with nought but stones for his pillow, darkness and loneliness and hardship his portion; but *just then and there, GOD reveals Himself* to him, Gen. 48: 3, as the “GOD ALL-SUFFICIENT,” Exod. 6: 3, blesses him, and promises to be with him. What could he say at the end of his life? Gen. 48: 15. What is GOD saying to us in the same grace? and what may we say in response? Heb. 13: 5, 6. (2) *Just then when Jacob might well have feared an attack from Esau*, GOD promises in grace to “keep” him, and to accomplish all that He promised, v. 15. What does He in the same grace undertake to do for us? (a) 1 Pet. 1: 5; John 17: 12. (b) 1 Thess. 5: 24; Phil. 1: 6. (3) *Just as he is leaving the land*, fleeing from it as a fugitive from the fury of his brother, GOD again, in sovereign grace, promises to give him the land, and to bring him again to it, vv. 13-15. Just then when things seemed, and indeed were, all wrong with Jacob, he is given this wonderful vision of Him “Who is *over all*,” Rom. 9: 5, and Who is therefore able to work all things after the counsel of His Own will, Eph. 1: 11; and so make all things work together for his good, Rom. 8: 28. Note the words “JEHOVAH stood *above it*” in v. 13.

**2.—The Pilgrim's Staff of God's Sure Promise.**

When Jacob resumed his journey and passed over Jordan, what had he with him? Gen. 32: 10. Of what is this suggestive? Ps. 23: 4; Gal. 3: 16; 2 Pet. 1: 4; Heb. 11: 9. What do we find that he has at last when his pilgrimage is ended? Heb. 11: 21, cf. Heb. 10: 23.

**3.—The Angelic Escort of the "Heirs of Salvation."**

The "GOD of Jacob" is the "LORD of Hosts," Ps. 46: 7, 11. Not only was GOD with him, but angels of GOD were to minister to him as an heir of salvation, Heb. 1: 14. Cf. v. 12, with Gen. 32: 1; Ps. 34: 7; Dan. 3: 28; 6: 22; Acts 5: 19; 12: 7-11; GOD was teaching Jacob the truth of 2 Kings 6: 16, 17. This dream has its complete fulfilment in CHRIST, John 1: 51. Connect this with Ps. 91: 11, 12; Mark 1: 13; Matt. 26: 53; Luke 22: 43; Matt. 25: 31.

**4.—"The House of God."**

When Jacob arrived at Luz he had lost consciousness of GOD's presence. What does he say in v. 16? Cf. Jud. 16: 20, and cnt. Ps. 119: 151. He was not in a state of soul to be at home at the "House of GOD." He was afraid there, v. 17; cf. Luke 5: 8. What a contrast, this to Ps. 26: 8; 27: 4; 84: 1-4! What can give holy boldness in the presence of GOD? Heb. 10: 19; 4: 14-16.

**5.—"The Gate of Heaven."**

The ladder connecting earth with heaven may be taken to illustrate John 14: 6; cf. Heb. 9: 8; 10: 20; Eph. 2: 18; Rom. 5: 2, though we can hardly say that it is a type of this.

Study No. 41

JACOB AT HARAN, WITH LABAN

PORTION FOR STUDY: GEN. 29-31.

TEXT:

"Even as I have seen, they that plow iniquity, and sow wickedness, reap the same." Job. 4: 8.

1.—Historically Jacob's Life was in Four Chapters.

(1) Seventy-seven years at home with his parents, ending with his flight from Esau, Gen. 25: 26—28: 10. *Jacob the supplanter*, Gen. 27: 36. (2) Twenty years at Haran with Laban, ending with his flight from Laban, Gen. 28: 10—31: 55; cf. 31: 41. *Jacob toiling and scheming*, Gen. 31: 40; 30: 37-41. (3) Thirty-three years in the Land of Promise again, Gen. 32: 1—45: 28; ending in his flight from the famine. *Jacob sorrowing*, Gen. 35: 18, 19; 48: 7; 37: 34, 35; 42: 36. (4) Seventeen years in Egypt, 46: 1—50: 13, ending with his burial in Canaan. *Jacob blessed and blessing*, Gen. 46: 30; 47: 10; 48: 15; 49: 28; Heb. 11: 21.

2.—We now come to the Second Chapter in his History.

From the human side it is a sad story of selfish scheming and counter-scheming; of neglect of the altar, and the worship of GOD; of deception and strife among relatives. But there is one bright ray through it all. *God is faithful*, and overrules all for the blessing of this heir of promise called according to the Divine purpose, cf. Eph. 1: 11; Rom. 8: 28.

It is a difficult portion for the preacher and teacher, but must not be neglected or evaded, 2 Tim. 3: 16. In taking it with children we would suggest that you read such parts as 29: 1-28; 30: 25-34; 31: 1-55. THESE TWENTY YEARS may be outlined as follows: (1) Arrival and meeting with his cousin Rachel and uncle Laban, and stay of one month, Gen. 29: 1-14. *The heir of the promises welcomed in a strange land*, cf. Gen. 24: 25, 31, 32. (2) His contract with his uncle of seven years' service for Rachel, Gen. 29: 15-20. *The heir of the promises becomes the servant of man*, cf. 1 Cor. 7: 23. These years ended in his marriage at the age of eighty-four, Gen. 29: 21-29. (3) His second contract with Laban of a further seven

years' service for Rachel. What was his life like during these years? Gen. 31: 39, 40. (4) His third contract, with Laban for cattle as wages for his service, Gen. 30: 27—31: 2. This lasted six years, Gen. 31: 41, and ended by his receiving a call from GOD to return to the land of his fathers, Gen. 31: 3. In grace GOD recalls him and renews His gracious promise, despite all Jacob's failures, cf. 2 Tim. 2: 13.

## Study No. 42

### WHAT JACOB REAPED IN HARAN

**TEXT:**

"Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Gal. 6: 7, 8.

**PORTION FOR STUDY: 29-31.**

**1.—Jacob's Sin Comes Home to Roost, cf. Num. 32: 23.**

(1) Laban beguiled him, giving him the unwanted Leah, instead of his beloved Rachel; for whom he had bargained, Gen. 29: 23-25; cf. Lev. 24: 19. *The deceiver is deceived.* (2) He had to work double the number of years for which he bargained, Gen. 29: 27, 28. He had a rough, hard, exacting time of it, Gen. 31: 38-40, and ten times were his wages changed, Gen. 31: 7, 41. *The supplanter was supplanted.* Surely Jacob discovered the truth of Prov. 13: 15. (3) Jacob's own family circle was marred by hatred, Gen. 29: 31; anger, 30: 2; confusion, 30: 4-9; discord, 30: 15; envy, 30: 1; and dishonesty, 31: 19. *He who had stirred up strife in his father's house finds strife in his own,* cf. Gen. 27: 41, 42; Prov. 17: 14; Jas. 3: 14-16. (4) Jealous at his success at their father's expense, his cousins turn against him, Gen. 31: 1, 2, and his uncle, too, changed his attitude towards him, Gen. 31: 5. (5) His testimony did not lead his uncle to renounce those "images" which he calls "my gods," Gen. 31: 30, 32; and there was secret idolatry and deception about it by his favourite wife,

## GENESIS 32, STUDY No. 43

Gen. 31 : 19, 32. What is said of Rachel's grand-child long afterwards? Hos. 4 : 17. Were these stolen "gods" the beginning of this? (6) The final settling of the quarrel was merely a covenant to keep apart, and not to cross the dividing mark to attack one another, Gen. 31 : 44-52.

### 2.—The Overruling Hand of God.

Yet despite all the sad failure on the part of Jacob, it is beautiful to see : (1) GOD blessed Laban for Jacob's sake, Gen. 30 : 27, 30 ; cf. Gen. 39 : 5. (2) GOD was ever watching over him, "seeing" all that was done to him, Gen. 31 : 12 ; cf. Exod. 3 : 7. (3) Eleven sons and one daughter were given him during those years ; thus was the House of Israel "built," Ruth 4 : 11. (4) GOD dealt graciously with him, enriching him, Gen. 31 : 8, 9 ; 32 : 5, 10 ; 33 : 11 ; cf. Gen. 24 : 35. (5) GOD recalls him to the land of his fathers, Gen. 31 : 3, 13 ; cf. Jer. 3 : 12, 22. (6) GOD defends him from Laban, and even makes Laban bless him at last, Gen. 31 : 24, 29, 42, 55. (7) GOD in grace repeats His promise to Jacob, Gen. 31 : 3 ; cf. Gen. 28 : 15. It is good, too, to note that Jacob acknowledges the good hand of His GOD upon him, Gen. 30 : 30 ; 31 : 5, 9, 42.

## Study No. 43

### JACOB'S FEAR OF ESAU

PORTION FOR STUDY : GEN. 32 : 1-21.

TEXT :

#### 1.—"The Angels of God Met Him."

God gave Jacob visible proof of His faithfulness and protecting power by allowing him to see these angelic ministers, Heb. 1 : 14, his heavenly "Life Guards," Ps. 34 : 7, cf. Gen. 48 : 16. Why did these messengers of GOD come to him just then? Ps. 103 : 20, 21 ; 91 : 11. Who is the Captain of

"A brother offended is harder to be won than a strong city ; and their contentions are like the bars of a castle." *Prov. 18 : 19.*

this host, protecting the heirs of salvation? Jos. 5: 13-15; cf. 1 Pet. 3: 22. What great lesson should this sight have taught Jacob? 2 Kings 6: 15-17; Rom. 8-31.

2.—“Mahanaim” “Two Hosts, or camps.”

To which tribe was this place afterwards given? What family lived there? 1 Chron. 6: 80; Jos. 13: 26; 21: 34, 38. Which tribe was it whose border was near this place? Jos. 13: 29, 30. What ford was it near? Gen. 32: 22. You will now be able to find its locality on your map. Jacob must have stayed here awhile, for it would take his messengers some time to go to, and return from the land of Edom, which is distant about eighty miles from the river Jabbok.

3.—Jacob’s Plans to outwit Esau.

The language, “*thy servant . . . my lord,*” which Jacob uses in this message to Esau, betrays an uneasy conscience, and cf. 1 Cor. 7: 23. Had he been walking by faith, and with a good conscience, Acts 23: 1, what position would he have been able to take? Gen. 25: 23; 27: 29, 37. What did he quite forget when he heard of Esau’s 400 men? Gen. 28: 15; 31: 3; 32: 1. What could he, the heir of the promises, have said by faith? Heb. 13: 6; cf. Prov. 1: 33. In his fear and distress he first gets to his characteristic scheming, making two bands, quite forgetting that there were “*two bands*” there already, as the name Mahanaim testified.

4.—Jacob’s Prayer for Deliverance.

After planning, Jacob betakes himself to praying, cf. Ps. 107: 27, 28. There are excellent points in this prayer. (1) He begins and ends it by pleading GOD’S gracious promises to him. (2) He acknowledges his utter unworthiness, and, (3) GOD’S great goodness to him. (4) He seeks protection for his family, though he puts self first.

5.—Jacob’s Present to appease Esau.

Then he dispatches a costly present (reckon up the number of cattle and their value), organized into an imposing procession, with which he hopes to appease the wrath, and buy the favour of his offended brother. How dearly poor Jacob had to pay for his sin, Jer. 2: 19!

Study No. 44

THE GREAT CRISIS IN JACOB'S LIFE

PORTION FOR STUDY : GEN. 32 : 21-32

TEXT :

1.—A Sleepless Night by the Ford of Jabbok.

Jacob was evidently unable to rest that night. He rose, sent his family and possessions over the ford, and then for the rest of that memorable night was alone—alone with GOD. GOD was going to teach him the great lesson of his life. At Bethel, Jacob was favoured with a *vision* of GOD in his sleep; but during this sleepless night he receives such a *manifestation* of GOD, that it left its mark on the rest of his life. Through that “darkest time just before the dawn” there wrestled a Man with him until the breaking of the day. Here is a mystery we dare not ignore. We read that the Divine Wrestler at first “prevailed not against” puny, scheming Jacob. Then we read that a mere *touch* of that Divine hand of power, suddenly converted the selfwilled, wrestling supplanter, into a helpless *clinger*; helpless, yet persistent in his importunity for blessing, a blessing his scheming could never *obtain*, but one which grace can *give*, and simple faith can *grasp*.

“And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.” 2 Cor., 12 : 9, 10.

2.—The Wrestler With God becomes the Clinger To God.

Why did the Omnipotent One allow frail, mortal man to hold out thus against Him? It is one of the great mysteries in the facts of life, that we can, by our unyielded wills, *hold out against God*, Luke 13 : 34 ; John 5 : 40 ; that we can, by our persistent efforts, and struggles against His will, hinder His purpose to bless us. GOD had a controversy with Jacob, Hos. 12 : 2-4, and was wrestling with him. Jacob was *holding out against* GOD. But GOD shows him that a mere touch from Him, could make him helpless; and then at once Jacob *holds on to* GOD, for that blessing which only GOD could give. He clings instead of wrestling. He has learnt the lesson: when he is weak, then, and not till then, is he strong, 2 Cor. 12 : 9, 10. He had owned his unworthiness; now he has learned his utter weakness and dependence upon GOD, and in simple, yet persistent faith, he clings to Him, and

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he gets the blessing. The defeated scheming "supplanter" becomes the victorious "prince with GOD." Limping "Israel" is stronger than wrestling "Jacob." Dr. Matheson has put it grandly:—

"Make me a captive, LORD, and then I shall be free;  
Force me to render up my sword, and I shall conqueror be.

\* \* \*

My will is not my own till Thou hast made it Thine;  
If it would reach the monarch's throne it must its crown resign."

## Study No. 45

### JACOB MEETS ESAU

**TEXT:**

**PORTION FOR STUDY: GEN. 33: 1-20.**

"The king's heart *is* in the hand of the Lord, *as* the rivers of water: he turneth it whithersoever he will." *Prov. 21: 1.*

#### 1.—God Turns the Heart of Esau.

It is interesting to note from the clue given in Gen. 31: 41, that at this time Jacob's eldest would be about 13, and Joseph, the youngest, about 6. The dreaded moment had come at last. Jacob now has to face the brother that he wronged over twenty years before, cf. Matt. 5: 23, 24. Whilst Jacob had been rearing flocks as a shepherd, Esau had been gathering an army; for as he appears to be dwelling in Mount Seir by now, what may he have already accomplished? Deut. 2: 12, 22. Who lived in Seir in Abraham's time? Gen. 14: 6. He is now able to bring a larger army to deal with his brother, than his grandfather took to deal with the four kings, Gen. 14: 14. Well might poor Jacob fear, if once he got his eye off his GOD, but cf. Ps. 27: 1-3. He meets his brother with every possible token of respect and honour, his whole family—ranged according to their dignity, and his affection—joining with him in thus honouring Esau. Instead of blows, however, Esau greets Jacob with embraces and kisses. GOD had worked, both *for* Jacob and *in* the heart of Esau, Prov. 21: 1. How groundless all his

fears, how useless all his plans; but how effectual his prayer, Gen. 32: 9-12; Jas. 5: 16; and above all *how All-sufficient was His God*, Ps. 146: 5.

### 2.—The Offended Brother Reconciled.

Jacob's present expressed his desire for reconciliation, Gen. 32: 20, Esau's acceptance of it would express an assurance of restored friendship. Therefore Jacob insists on Esau's acceptance of it. Esau returns a richer man, and Jacob is a happier man. What kind of victory had Jacob won? Prov. 18: 19. And what had Esau done? cf. Gen. 27: 41 with Prov. 16: 32.

### 3.—Jacob the Shepherd.

Jacob knew that his flocks and children could not keep step with Esau's regiment. He was a "good shepherd," cf. Gen. 33: 14 with Isa. 40: 11. The world cannot, and must not be allowed to set the step for the child of GOD, Ephes. 4: 17. Jacob did not need, nor would he have the patronage or protection of Esau, v. 15. He of whom Ps. 46: 7, 11, is true, needs not the protecting arm of earthly power, Ezra 8: 21-23.

## Study No. 46

### "ARISE, GO TO BETHEL"

PORTION FOR STUDY: GEN. 35: 1-15.

TEXT:

#### 1.—Jacob's Decline at Succoth.

On his return to the land of his fathers, Jacob did not go straight to Bethel, as we would gather he should have done, Gen. 28: 21, 22; 31: 13; nor did he keep his promise to Esau to visit him at Seir, Gen. 33: 14, but turns aside to Succoth, and first builds a house and booths there, and then buys land at Shechem, Gen. 33: 17-19. For a time he seems to lose his pilgrim character, cf. Heb. 11: 9, 10, 13; and he becomes conscious

"Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil." *Isa. 1: 16.*

that his testimony is spoilt, Gen. 34 : 30, cf. Rom. 2 : 24 ; 2 Sam. 12 : 14 ; Ezek. 36 : 20 ; 2 Pet. 2 : 2.

**2.—Jacob's Disgrace at Schechem.**

It is important to remember that a period of about 11 years elapses between the return of Jacob from Laban, and the event recorded in Gen. 37 : 2. This allows time for the sons of Jacob, who were mere youths when they met their uncle Esau, to have developed into young men, capable of the sorry exploit recorded in Gen. 34. This exploit of theirs brought disgrace to Jacob, Gen. 34 : 30 ; and, when their brethren were blessed, brought upon Simeon and Levi their father's curse, Gen. 49 : 5-7. Yet that very curse, which scattered Levi in Israel, was in grace afterwards turned into a blessing, cf. Deut. 33 : 8-11 ; 10 : 9 ; Num. 35 : 2-8 ; Joshua 13 : 33 ; 21 : 1-3, 41 ; for thus scattered throughout the whole land, they should have been the channel of blessing to all Israel, Mal. 2 : 4-7, cf. Acts 8 : 4.

**3.—Jacob Restored at Bethel.**

In grace GOD recalls Jacob to that place where once he had visions of Himself, but he is conscious that there are things in his household that need to be put right before they are fit to dwell at Bethel —“the House of GOD.” He calls upon all to put away the strange gods that were among them, and to sanctify themselves. This is ever the Divine plan. There must be first the ceasing to do evil, Isa. 1 : 16, the putting away of all that offends, Joshua 24 : 23 ; 1 Sam. 7 : 3, 4 ; 1 Cor. 5 : 7 ; 2 Cor. 6 : 17 ; cf. Acts 19 : 19. Rich blessing followed this putting away of the abominable thing that GOD hates, Jer. 44 : 4. Communion was restored, and Jacob builds an altar. This speaks of worship. GOD “appears” to him again, repeating and enlarging His promises, and again he is assured that now he is Israel not Jacob.

Study No. 47

RACHAEL'S DEATH, AND  
BENJAMIN'S BIRTH

PORTION FOR STUDY: GEN. 35: 9-29.

TEXT:

1.—Jacob's Four Pillars.

Jacob marked four events in his life by setting up pillars where these events happened: (1) At Bethel, Gen. 28: 18, 22. A witness to the *promises* of GOD, and to Jacob's vow. (2) At Galeed-Mizpah, Gen. 31: 45-53. A witness to the *separation* of Jacob from Laban. (3) At Bethel again, Gen. 35: 14, 15. A witness to Jacob's *restored communion* with GOD. (4) Near Bethlehem, Gen. 35: 20. A witness to Jacob's *sorrow*, cf. Gen. 48: 7. Note also Joshua's monuments in Jordan, and at Gilgal, Jos. 4: 9, and 20-24, witnessing to the *power* of JEHOVAH, and his other monument at Shechem, as a witness to the *Words* of JEHOVAH, Jos. 24: 26-27. Also Samuel's as a witness to the *faithfulness* of JEHOVAH, 1 Sam. 7: 12. Trace the lessons of this series of milestones from Bethel to Ebenezer, via Bethlehem and Gilgal. Beginning with His promises, ending with His faithfulness. See also the future pillar in Isa. 19: 19; 20.

"Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.

As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men. Isa. 52: 13, 14.

2.—The Birth of Benjamin.

The youngest son of Jacob had two names. (1) To his suffering and dying mother he was Benoni, "Son of my sorrow." Connect with this Isa. 53: 3, and cf. Lam. 1: 12; Luke 19: 41; John 11: 35; Matt. 26: 38. (2) To the affectionate and bereaved father he was Benjamin, "Son of my right hand." Connect with this Psa. 80: 17, and cf. Psa. 110: 1; Acts 2: 33; Eph. 1: 20; Heb. 8: 1; et al. Thus was foreshadowed the fact that Another, who should also be born at Bethlehem, Mic. 5: 2, would be both the Man of GOD'S right hand, and yet the Man of sorrows too, Isa. 52: 13, 14. It was this fact that the Jewish disciples were so slow to believe. Luke 24: 21, 25, 26. Yet it is a wondrous fact that the *same One* who was crucified on a cross of shame, and was labelled and reproached by this world as merely "JESUS of Nazareth," John 19: 19, was none other than the very "LORD of glory," 1 Cor.

2 : 8. And this great fact each tongue at last shall own, Phil. 2 : 10, 11.

## Study No. 48

### JOSEPH, THE BELOVED YET HATED HEIR

#### TEXT:

"The Father loveth the Son, and hath given all things into his hand." *John 3 : 35.*

PORTION FOR STUDY : GEN. 37 : 1-11.

#### 1.—Joseph Foreshadowing Christ.

Very wonderfully does Joseph, beloved by his father, hated, despised, rejected by his brethren, persecuted in Egypt, exalted by GOD, saviour and preserver of his brethren and the nations, and finally acknowledged by them as their lord, foreshadow the rejection and exaltation of CHRIST. His life must always be read in the light of Gen. 50 : 20, and the life and death of CHRIST in the light of Acts 2 : 22-24, and 36.

#### 2.—"The Son of his old age." "The Son of His Love."

Joseph, the specially loved son of His father, Gen. 37 : 3, was a type of CHRIST in the character described in Col. 1 : 13, R.V. What is CHRIST called in Eph. 1 : 6 ; Matt. 3 : 17 ; 2 Pet. 1 : 17 ; Mark 12 : 6 ? And cf. Isa. 42 : 1 with Matt. 12 : 18. Remember, too, that the title "Only begotten Son," is a very strong term of endearment.

#### 3.—"The Birthright was Joseph's." "The Heir of All Things."

Joseph was marked out by his father as the heir. The special coat made for Joseph would distinguish him as this in the eyes of those who saw him, for they would know what it signified, cf. Gen. 37 : 3 with 1 Chron. 5 : 2. To what positions has GOD the FATHER appointed the LORD JESUS? Heb. 1 : 2. As in Joseph's case this seems to have been recognized, Matt. 21 : 38. What was the motive

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for the appointment in both cases? Gen. 37: 3; John 3: 35.

4.—“His brethren . . . hated him yet the more.”

“They hated Me without a cause.”

Jacob's love to Joseph, and specially his prophetic dreams, roused a cruel hatred in the hearts of his brethren, Gen. 37: 4, 5, 8. What does John 7: 7; 15: 18, 23, 24, 25, teach as to the attitude of the world to CHRIST? Just as Joseph's prophetic dreams were the culminating point in rousing the hatred of his brethren; so the prophetic word of CHRIST, His claim to Royal-Deity, was that which brought the sentence of death upon Him, Matt. 26: 64-66; Mark 14: 62-64; Luke 22: 69-71.

5.—“The Patriarchs, moved with envy, sold Joseph.”

“The Chief Priests had delivered Him for envy.”

What was the special cause of this hatred according to Acts 7: 9; Gen. 37: 11? In like manner what was the special cause of the enmity of the Jewish leaders against CHRIST? Cf. John 11: 47, 48; 12: 19 with Mark 15: 10. For a Divine commentary on this read Jas. 3: 14-16 and cf. 1 Cor. 13: 4; Rom. 13: 13, and note how this sin manifested itself in the descendants of Joseph's brethren long afterwards, Acts 5: 17, R.V.; 13: 45; 17: 5.

Study No. 49

JOSEPH, THE SHEPHERD

TEXT :

"I am the good shepherd: the good shepherd giveth his life for the sheep.

I am the good shepherd, and know my sheep, and am known of mine." *John 10: 11, 14.*

PORTION FOR STUDY: GEN. 37: 1-14.

- 1.—"Joseph . . . was feeding the flock."  
"He shall feed His flock."

What was Joseph when he was but seventeen years old? Cf. Gen. 37: 2 with Isa. 40: 11. What other men were called of GOD from this occupation to rule? Exod. 3: 1; 1 Sam. 16: 11; Ps. 78: 70-72. (Good shepherds make good rulers. Bad rulers are compared to selfish, careless shepherds, Ezek. 34: 1-10.) Of whom are these three shepherd-rulers a type? Matt. 2: 6, R.V., and cf. Rev. 12: 5 and 19: 15, where "rule" might be translated "be their shepherd" as in Rev. 7: 17, R.V., where the same word occurs. CHRIST is the true SHEPHERD-KING. A royal sceptre in the hand of the King is but a glorified shepherd's club: the similarity in form is obvious; and the same word is variously translated both "sceptre" and "rod" in the O.T. in Ps. 2: 9; 23: 4; 45: 6; Gen. 49: 10; and Isa. 11: 4; and in the N.T. in Heb. 1: 8; Rev. 12: 5; 19: 15.

- 2.—"Joseph brought . . . their evil report."  
"I testify . . . the works thereof are evil."

What were the names of the sons of Jacob concerning whom Joseph brought an evil report? Gen. 37: 2; 35: 25, 26. In what respect was Joseph here a type of CHRIST? John 7: 7. In what respect were these brethren typical of the world of unregenerate men? Col. 1: 21; John 3: 19; cf. 1 John 3: 12. What two sins were committed after CHRIST'S testimony against the evil works of the world? Cf. John 7: 7 with John 15: 22, 23, and John 8: 40, 45, with John 16: 9.

- 3.—"I will send thee unto them."  
"The Father sent the Son."

Joseph was sent by his father to seek the welfare of his brethren, Gen. 37: 13. So the FATHER sent the SON to be the SAVIOUR of the world,

1 John 4 : 9, 10, 14. What is CHRIST called in John 3 : 34 ; 5 : 38 ; 6 : 29 ; 10 : 36, cf. John 17 : 3 ? What did CHRIST claim in John 5 : 36 ; 6 : 57 ; 7 : 29 ; 8 : 42 ; 11 : 42 ; 17 : 8, 18, 21, 23, 25 ; 20 : 21 ? What is the FATHER called in John 4 : 34 ; 5 : 30 ; 6 : 38 ; 9 : 4 ; 12 : 44 ; 13 : 20 ? CHRIST is therefore "*The* APOSTLE," Heb. 3 : 1, cf. John 13 : 16, where the word "apostle" is translated "he that is sent."

## Study No. 50

### JOSEPH, THE OBEDIENT SON

PORTION FOR STUDY: GEN. 37 : 12-22.

TEXT :

#### 1.—"In the bosom of the Father."

Where was Joseph living with his father when he was sent to his brethren ? Gen. 37 : 14. This name means: company, association, fellowship, communion. Joseph's life in that vale with his affectionate father speaks to our hearts of the perfect fellowship between the FATHER and the SON, before His coming into this world ; of which fellowship we get precious glimpses in Prov. 8 : 22, 30, 31 ; John 1 : 2 ; 8 : 26, 28, 38 ; 3 : 32 ; 17 : 5, a fellowship and communion unbroken right through His earthly life, as John 1 : 18 ; 15 : 10 ; Matt. 11 : 25, 26 ; John 8 : 29 ; 11 : 41, 42 ; 16 : 32 ; Matt. 26 : 53, and other passages so clearly show.

"Then said I, Lo I come (in the volume of the book it is written of me,) to do thy will, O God." Heb. 10 : 7.

#### 2.—"Here am I." "Lo, I come."

When Joseph was called upon to go to his brethren he at once obeyed. Little did he think what his obedience to the will of his father would cost him. He knew not the surprise, Gen. 37 : 23, 24, the sorrow, Gen. 42 : 21, the separation, Gen. 37 : 36, and the suffering, Ps. 105 : 17-19, that lay before him on that errand. *It was unhesitating obedience.* "Here I am . . . so he went," strikingly typical of that "Then said I,

Lo, I come" of the obedient One, who found His delight in doing His FATHER'S will, Ps. 40: 7, 8. *It was costly obedience.* It brought him into the hands of those who thought evil against him, Gen. 50: 20: 37: 18-20; plainly foreshadowing the far more costly obedience of GOD'S beloved SON, an obedience that was even unto death, John 10: 18; Phil. 2: 8, a death of infinite suffering, 2 Cor. 5: 21; Gal. 3: 13; 1 Pet. 3: 18, and of infinite sorrow, Lam. 1: 12. *It was unswerving obedience.* When those wicked brethren could not be found at Shechem, he might well have returned home to his loving father; but no, he sought them until he found them at Dothan: clear type of Him who "was not rebellious, neither turned away back," but "steadfastly set His face," "like a flint" to go to Jerusalem, Isa. 50: 5, 7; Luke 9: 51; though well He knew all that should come upon Him there, John 18: 4; Matt. 20: 18, 19. Nothing turned those blessed feet that came down from heaven not to do His own will, but the will of Him that sent Him, John 6: 38. And into what kind of hands did His unswerving obedience bring Him? Acts 2: 23. On, on He went until He could say the words recorded in John 17: 4.

## Study No. 51

### JOSEPH'S BRETHREN SELL THEMSELVES

#### TEXT:

PORTION FOR STUDY: GEN. 37: 18-31.

"For thus saith the Lord, Ye have sold yourselves for nought; and ye shall be redeemed without money." *Isa. 52: 3.*

1.—"They took counsel together for to put Him to death."

"When they saw him . . . they conspired against him to slay him." Cf. "When the husbandmen saw the SON, they said . . . come, let us kill Him" John 11: 53; Matt. 21: 38. In that cruel conspiracy described in verses 18-22 we see the same spirit that afterwards convened

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councils against the LORD, Matt. 27 : 1 ; 28 : 12, and which shall convene the coming international council that shall yet be held, according to Ps. 2 : 1-3. What do these conspirings prove? Cf. John 15 : 24, 25 with Gen. 37 : 4, 5. How does this conspiracy prove the truth of 1 John 3 : 15? Cf. Prov. 29 : 10.

### 2.—“Ye have sold yourselves.”

It is significant that it was *Judah* who suggested the *selling* of Joseph, for another Judah sold the LORD. Cf. the words of Judah, “What profit . . . come and let us sell him,” with the words of Judas in Matt. 26 : 14-16. This “goodly price” that he was prized at of them, Zech. 11 : 12, 13, reveals the estimate that his brethren put upon Joseph, as the other reveals the world’s estimate of CHRIST. When these brethren sold Joseph they sold themselves too, and that to a worse master than the Midianites, Isa. 50 : 1 ; 52 : 3 ; 1 Kings 21 : 25 ; 2 Kings 17 : 17.

### 3.—An Overwhelming Loss.

Judas managed to get rid of his ill-gotten money, Matt. 27 : 3-5. He could not take it with him, 1 Tim. 6 : 7. But though Judah and his brethren sold Joseph, Joseph would not *sell* to them, Gen. 42 : 27, 28, 35 ; 44 : 1, their money was all returned. They must learn that all was a gift of pure grace, Acts 8 : 20 ; Isa. 55 : 1. These ten brethren gained twenty paltry pieces of silver, *two* each! and alas! they gained also ten bad consciences, and twenty-two years shadowed by an unconfessed and unforgiven crime. But they *lost* ten characters, one brother, and twenty-two years’ communion with GOD. What a bargain! What doth it profit?

### 4.—“He was reviled.”

Joseph was contemptuously styled, “This dreamer.” With still greater contempt was the LORD called “That deceiver,” Matt. 27 : 63. Cf. the sneer in Gen. 37 : 20, “We shall see,” with the taunts of the revilers at the cross, Matt. 27 : 40-43.

Study No. 52

JOSEPH SOLD BY HIS BRETHREN

TEXT:

PORTION FOR STUDY: GEN. 37: 18-36.

"He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." *Prov. 28: 13.*

1.—A Refuge of Lies.

For their hiding place they invent the lie about an "evil beast," little realizing how aptly they thus described themselves, Tit. 1: 12, for who was it that really "devoured" him? Just so did their descendants seek to hide behind the lie they had concocted about thieving disciples Matt. 28: 12, 13, a lie carrying its own refutation, for they foolishly testified what happened whilst they were asleep. These lies are a striking proof of the inherited tendency in the human breast, to seek to cover one sin by another, Job 31: 33. They would first murder their brother, and then make a lie their refuge, and under falsehood hide themselves. But what will GOD assuredly do to such? Isa. 28: 15, 17. They then seek also to cover their awful deed with the blood of a kid, but what does Prov. 28: 13 teach? They might thus hide their sin from Jacob, but not from GOD, Heb. 10: 4. Under whose power had both these groups of liars evidently fallen? John 8: 44.

2.—Unavailing Compromise.

What do we learn from Gen. 42: 22 as to Reuben's conduct at this time? Cf. his suggested compromise of a pit instead of death, with Pilate's suggested compromise in Luke 23: 16. Cf. also this evasion of death by their own hands, with the scene in John 18: 31, where the Jews sought to place the responsibility on Pilate. Reuben's unavailing attempt to save Joseph by compromise, strikingly shows the futility of any compromise before GOD. Moses was successful when he took an absolutely uncompromising attitude, Exod. 8: 25, 27; 10: 9-11; 10: 24-26, and so was Paul, Gal. 2: 5.

3.—"My Shame and My Dishonour."

By stripping from Joseph the coat that told both his father's love and his own honour as the heir, he was put to shame and to dishonour, Ps. 69: 19.

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Cf. Ezek. 16 : 39 ; 23 : 26 ; Hosea 2 : 3 ; Job 19 : 9, with Matt. 27 : 28 ; John 19 : 23, 24 ; Ps. 22 : 17, 18, and Heb. 12 : 2. In what state was Joseph's soul at this time, and what did he do? Gen. 42 : 21. What does this verse reveal as to the character of his brethren? Acts 7 : 9 with Prov. 27 : 4.

### 4.—“Their hardness of heart.”

Their hearts had become so hardened by sin, that they could sit down and eat, Heb. 3 : 13, a meal that would have choked men less hardened, Amos 6 : 6. We see the same spirit in the watchers at the cross, Matt. 27 : 36, and in those who could condemn the LORD to death, and then eat the Passover, John 18 : 28.

## Study No. 53

### THE BRETHREN'S DECEIT, JACOB'S DESPAIR, AND JOSEPH'S SLAVERY

PORTION FOR STUDY : GEN. 37 : 31-36 and 39 : 1.

#### TEXT :

“Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.” Heb. 3 : 12.

#### 1.—Lies and Hypocrisy.

There is a true picture of fallen man in this record of Joseph's brethren coming to their father with deceit in their hearts, Prov. 12 : 20 ; 26 : 24, 26 ; an acted lie in their hand (cf. Isa. 44 : 20 ; Rev. 21 : 27), and a spoken one on their lips, Rom. 3 : 13 ; and in their hypocritical pretence to “comfort” that stricken father concerning the very sorrow into which they had heartlessly plunged him, 1 Tim. 4 : 2. Equally so was the despair of Jacob, who fell at once into the trap laid for him : revealing the perverse tendency, and readiness of fallen man, to believe the very lie of Satan, Gen. 3 : 4, 5 ; for where is there “an evil beast” that “rends in pieces,” and “devours” the man, and yet *leaves his coat whole* ? There is always an absurdity

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about the lies of Satan, 2 Tim. 3 : 9, and a wondrous Divine logic about the Truth of GOD, 1 John 2 : 21.

### 2.—“Indeed, I was Stolen.”

This was Joseph's own view of this dishonest business transaction between his brethren and these Ishmaelite-Midianites, Gen. 40 : 15. What was the Divine judgment on such kind of theft ? Exod. 21 : 16 ; Deut. 24 : 7 ; cf. Rev. 18 : 11, 13. What are such men called in 1 Tim. 1 : 10 ? Thus was Joseph severed from them and he became

### 3.—“Him that was Separated from his Brethren.”

Deut. 33 : 16 ; Gen. 49 : 26. If sin separates man from man, estranging their hearts, as indeed it does, Gen. 27 : 41, 43 ; how much more does it separate and estrange him from GOD, Isa. 59 : 2 ; Ezek. 14 : 5. Let him that has thus gone into the “far country,” Luke 15 : 13, beware lest he find himself across that “Great Gulf” at last, Luke 16 : 26 ; 2 Thess. 1 : 9.

### 4.—“Joseph who was Sold for a Servant.”

This was part of the Divine training that was to fit Joseph to be the Prime Minister of Egypt, and the saviour of his family. He who was to rule must first be a slave, Ps. 105 : 17. It is only the *Perfect Servant*, Isa. 42 : 1 ; Phil. 2 : 7, Who can be the *Perfect Ruler*, Phil. 2 : 9-11 ; 1 Cor. 15 : 25.

## Study No. 54

### JOSEPH IN POTIPHAR'S HOUSE

PORTION FOR STUDY: GEN. 39.

TEXT:

1.—“But the Lord was with Joseph.”

Although Joseph was separated from family and home, yet he was in communion with his GOD. “GOD was with him,” Acts 7: 9; Gen. 39: 2, 21, 23. He had that blessing which Moses felt to be indispensable, Exod. 33: 15. This was the grand secret of his successful life, and of that of a greater than Joseph, too, Acts 10: 38; John 8: 16, 29; 16: 32; cf. John 3: 2, and it must be the secret in our life also, John 15: 5, or we shall be complete failures.

“And his master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand.” *Gen. 39: 3.*

2.—“And Thou shalt be a Blessing.”

The man whom GOD is with, is bound to be a source of blessing. His master was blessed for Joseph's sake, verse 5; cf. Gen. 30: 27. Even a servant, a slave, can be the channel for the Divine blessing to flow into a household, 2 Kings 5: 2, 3. What does GOD now do for CHRIST'S sake? 1 John 2: 12; Eph. 4: 32.

3.—“Joseph was a Prosperous Man.”

Joseph's ways pleased the LORD, Prov. 16: 7; 1 John 3: 22; and pleased his master, too, Col. 1: 10; for he found grace in his sight, and was promoted from slavery to be his steward. But Who was working all this for Joseph? Dan. 1: 9; cf. Rom. 8: 28, with Ephes. 1: 11. Seeing that all that *was put* into Joseph's hands prospered, verse 3, Potiphar wisely *put all* into those hands, verse 4; and then with commendable wisdom “he *left all* that he had *in* Joseph's hand,” verse 6. Having found one who was absolutely trustworthy, he trusted him. Wise and happy man, thus freed from care. This is just the position of the true believer: having found ONE Who *is* absolutely and entirely trustworthy, in Whose hands all prospers, Isa. 53: 10, he wisely commits all to those hands, 1 Pet. 5: 7; Ps. 37: 5; and then just leaves all there, 2 Tim. 1: 12.

Study No. 55

JOSEPH TEMPTED AND IMPRISONED

**TEXT:**

For the LORD heareth the poor, and despiseth not his prisoners." *Psa. 69 : 33.*

PORTION FOR STUDY: GEN. 39 : 7-40 : 4, and  
PSA. 105 : 17-22.

1.—“Manifold Temptations.”

This trial of Joseph, *Psa. 105 : 19*, must have lasted about thirteen years, *Gen. 37 : 2 ; 41 : 46*; and as he was in prison over two years, *Gen. 41 : 1*, he probably served about ten years in Potiphar's house, during the latter part of which he held the high office of “Overseer,” *Gen. 39 : 5, 6, 8*; there being none greater than he in that high official's household, *Gen. 39 : 9*. High positions always have their special dangers and temptations, which often come from a quarter least expected, as in this case. His mistress becomes the temptress. But Joseph had a safeguard against this sin, verse 9. He had right thoughts about sin: reckoning that sin against the creature was sin against the CREATOR, *Luke 15 : 18 ; Exod. 10 : 16 ; 1 Cor. 8 : 12*. What did David say when he saw such sin in the light of GOD'S presence? *Psa. 51 : 4*. The repulsed and defeated seducer became the slanderer. This is ever Satan's method. First he would seduce the soul to sin, *2 Cor. 11 : 3 ; 1 Thess. 3 : 5*; and then assume the rôle of the Accuser, *Rev. 12 : 10 ; Job 2 : 4-6*. Joseph's mistress bears false witness against him, *Matt. 5 : 11*, and he is put in prison on her false accusation. Who was evidently behind this cruel deed? *Rev. 2 : 10*; but Who was over-ruling all for good? *Psa. 69 : 33 ; Gen. 50 : 20 ; Ephes. 4 : 6, R. V.*

2.—Prison Experiences.

(1) Joseph now had to make acquaintance with prison fetters, *Psa. 105 : 18, cf. Acts. 12 : 6 ; 21 : 33, et al.* (2) Prison garments, *Gen. 41 : 14 ; cf. 2 Kings 25 : 29.* (3) Prison fare, *cf. 1 Kings 22 : 27.* (4) Prison company, *Gen. 39 : 20 ; 40 : 3, cf. Acts 5 : 18 ; 16 : 25.* (5) Prison labour, *Gen. 40 : 4, cf. Judges 16 : 21.* (6) Prison gloom, *cf. Isa. 42 : 7.* (7) Probably also, prison filth, *cf. Jer. 38 : 6, and the prison guard of soldiers ; cf. Acts. 12 : 4 ; Phil. 1 : 13, R.V.* What would come before GOD from him? *Psa. 79 : 11 ; 102 : 20.*

3.—“More than Conqueror through Him.”

But neither false accusations nor prison could rob Joseph of his GOD, Gen. 39: 21, 23; cf. Rom. 8: 38, 39. His brethren might steal his coat, and his mistress his garments, but he held fast his integrity, Job 2: 3. She tried to rob him of his character too, but what does Psa. 37: 5, 6; say? Cnt. what man did to Joseph Psa. 105: 18, with what GOD did for him, Gen. 39: 21, 23. It is better to be in prison with GOD and a clear conscience, than in a palace with the devil and an evil conscience, cf. Acts 16: 25; with Matt. 14: 1-3.

Study No. 56

JOSEPH INTERPRETS THE CUTLER'S  
AND BAKER'S DREAMS

PORTION FOR STUDY: GEN. 40.

TEXT:

1.—A Remarkable Parallel

has been noticed between the story of Joseph in prison with these two offending officers of Pharaoh, and their different destiny and doom; and the story of the two thieves crucified with CHRIST, both together in the “same condemnation,” yet eternally separate in their destinies, Luke 23: 39-43.

“If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness.” *Job 33: 23.*

2.—“God Speaketh . . . in a Dream.”

(1) In those early days, before the written Word was given to man, this was often GOD's method of revealing to man His will, or the future, Gen. 20: 3; 31: 24. Read carefully Job 33: 14-18, and 23-30. How does GOD speak to man to-day? Heb. 1: 1, 2; 2: 1-3; 4: 7; 12: 25. Read these passages over and over until their message grips your soul. (2) GOD's prophets were His appointed interpreters of these dream-revelations, Dan. 2: 19-23, 28; 4: 19-27; Job. 33: 23; as Joseph was in this case. How does GOD interpret the Scriptures to-day?

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John 14 : 26 ; 16 : 13, 14. (3) Everything came to pass exactly as was foretold. So also shall every promise, threat, or prophecy be precisely fulfilled in GOD'S time, Matt. 5 : 18 ; Isa. 14 : 27 ; Num. 23 : 19. (4) To the one it was a message of life, to the other of death. Even so must the preaching of the Gospel be, so long as John 5 : 40, is true, cf. 2 Cor. 2 : 15, 16, with 1 Pet. 2 : 7, 8, and John 9 : 39-41. (5) We must compare the request of Joseph that the butler would remember, and speak of him when it should be well with him, with the LORD'S request that we should remember, Luke 22 : 19, 20 ; 1 Cor. 11 : 23, 23-25, and speak of Him, Acts 1 : 8 ; John 15 : 26, 27 ; Gal. 1 : 16, when it should be well with us, Ephes. 1 : 3 ; Col. 1 : 12-14. (6) Let us beware lest that forgetful butler becomes a type of us, Luke 17 : 15-18 ; Jer. 2 : 32 ; Psa. 106 : 7, 21 ; Ephes. 2 : 11-13 ; Deut. 8 : 2, 11, 18 ; Psa. 103 : 2 ; 2 Tim. 2 : 8.

### Study No. 57

#### PHARAOH DREAMS A DREAM

PORTION FOR STUDY : GEN. 41:1-14.

#### TEXT :

"By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house ; by the which he condemned the world, and became heir of the righteousness which is by faith."  
*Heb. 11 : 7.*

#### 1.—Pharaoh warned of God.

In seven years' time, a seven years' famine would overtake the fruitful land of Egypt. This famine, foreseen only by the "foreknowledge of GOD," would be no mere accident. It was "established," "called for," and eventually would be brought to pass by the Divine decree. Gen. 41 : 32 ; Ps. 105 : 16. What do the Scriptures teach that famine is ? Ezek. 14 : 21 ; cf. Ezek. 5 : 16 ; Isa. 3 : 1. What four things would mark a prolonged famine ? (1) Joel 1 : 11-13. (2) Gen. 47 : 13. (3) Lam. 5 : 10. (4) 2 Kings 7 : 4 ; Jer. 11 : 22. But what does GOD do before his judgments fall ? Heb. 11 : 7 (note the force of the

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word "to-morrow" in Exod. 8 : 23 ; 9 : 5, 18 ; 10 : 4) ; cf. Matt. 2 : 12 ; Heb. 12 : 25, R. V. When once the Divine warning has been given, on whom does the responsibility rest ? Ezek. 33 : 4, 5, 9.

### 2.—A Troubled King.

Instinctively Pharaoh knew that his remarkable double dream portended evil. He was troubled. GOD had spoken to him, Job 33 : 14-18 ; but he did not know GOD, cf. 1 Sam. 3 : 7. Man may well be troubled when GOD speaks to him, Exod. 20 : 19 ; Heb. 12 : 19, 21. The next time that GOD breaks the silence, man will indeed be troubled, Ps. 2 : 5.

### 3.—Baffled Magicians.

That company of magicians and wise men represented the highest culture of the day, cf. Acts 7 : 22. They were men of real learning, masters of the arts and sciences. But all their learning could provide no explanation of this warning of a coming judgment on their land. This was not the only time when earth's greatest learning has been confessedly baffled by a revelation from GOD, cf. Dan. 2 : 10-11 ; 4 : 6-7 ; 5 : 7-8. Human intelligence cannot interpret the revelation of GOD, 1 Cor. 2 : 14. GOD has not only to show man his guiltiness, helplessness, defilement, and bankruptcy ; but also his absolute *ignorance*, 1 Cor. 1 : 18-21 ; 2 : 6-8. When man is ready to take the place of a simple and ignorant babe, Matt. 18 : 3, then GOD can teach him ; but it is pure grace on His part to give any revelation, or interpretation at all, Matt. 11 : 25.

Study No. 58

JOSEPH INTERPRETS PHARAOH'S  
DREAM

TEXT:

"The secret of the Lord is with them that fear him; and he will shew them his covenant." *Ps. 25 : 14.*

PORTION FOR STUDY: GEN. 41: 14-36.

1.—The Man who had the Secret of the Lord.

Hidden away in the prison yonder, forgotten for two full years, was the man who lived in the secret of GOD'S presence, even in a prison, Gen. 39: 2, 21, 23. If we compare Gen. 39: 9 with Ps. 25: 14; we shall find the secret, not only of Joseph's beautiful moral life, but also of his supernatural knowledge, Prov. 1: 7; 9: 10. GOD takes those who fear Him into His secrets, Gen. 18: 17; Amos 3: 7. Hence the man in touch with GOD has an understanding and knowledge that cannot be acquired from any earthly source, cf. *Psa. 119: 99, with Job 32: 8.*

2.—"Them that Honour Me will I Honour."

In the way in which Joseph at once disclaims personal ability, but gives GOD the glory, we see another of the great secrets of his successful life, 1 Sam. 2: 30; cf. also Prov. 3: 9-10; and John 5: 44; 12: 26. Notice the four times that Joseph acknowledges GOD in this short interview: Gen. 41: 16, 25, 28, 32; compare this with Prov. 3: 6. Notice, too, how he teaches Pharaoh the sovereignty of GOD in all this. It was GOD Who was shortly to "do" this, and had "established" it, and would "bring it to pass," cf. *Dan 4: 35; Ephes. 1: 11.*

3.—Joseph's Practical Application.

The real character of the wisdom given to Joseph is seen in the masterly statesmanship with which he advises Pharaoh to act in view of the coming judgment-famine. The Divine warning, given in mercy, must be acted upon at once. The fullest advantage must be taken of the day of abundant grace preceding the coming day of judgment. They should prepare, Amos 4: 12, by making provision, 1 Tim. 6: 19, according to the Divine prediction, Matt. 24: 44.

Study No. 59

JOSEPH'S EXALTATION. Part 1

PORTION FOR STUDY: GEN. 41: 37-57.

TEXT:

A Rich Type of the Exalted Christ.

We can only give the briefest suggestions as to some of the striking ways in which Joseph here foreshadows the LORD in His exaltation. Let us notice the following:

(1) *Joseph's enduement with the Spirit of God*, verse 38. This points us to the One in Whom we see this in its fullest expression. John 3: 34; even in "JEHOVAH'S ANOINTED," Isa. 61: 1; 11: 2; cf. Acts 10: 38; 2: 33.

(2) *The incomparable discretion and wisdom of Joseph*, verse 39, pointing us to One Who was the personification of Wisdom, Prov. 8: 12; 1. Cor. 1: 24. What is hidden in CHRIST? Col. 2: 3.

(3) *Joseph had received a revelation from God*, hence his superior wisdom, verse 39, thus foreshadowing the One Who would bring the final and complete revelation from GOD to man, Deut. 18: 15-19; Rev. 1: 1; Heb. 1: 1, 2; cf. John 5: 20.

(4) *Joseph was appointed over the royal house*, verse 40. This speaks to us of Him Who is indeed "The MASTER of the House," Luke 14: 21, the LORD of the Divine household, Heb. 3: 6, cf. Eph. 2: 19, because He is both "SON" and "HEAD," Eph. 1: 22.

(5) *According to Joseph's word all the people were to be ruled*, verse 40. Governmental authority was put into his hands. How clearly this points to the One to Whom all authority in heaven and in earth has been given, Matt. 28: 18. What is it that rests upon His shoulder? Isa. 9: 6, 7; cf. John 5: 22, 23, 27.

(6) *Only the monarch who promoted Joseph was to be greater than he*, verse 40. Striking type of 1 Cor. 15: 27, 28. All things are put under the feet of CHRIST by the FATHER to Whom alone the SON is subject. He subdues and governs all for His FATHER's glory, Phil. 2: 11.

(7) *Joseph was "set" over all the land*, verse 41,

"Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. 2: 9-11.

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And just as truly GOD has "set" His King upon His holy hill of Zion, Ps. 2 : 6-9, and though as yet this is not manifest, Heb. 2 : 8, 9, it is assured.

### Study No. 60

#### JOSEPH'S EXALTATION. Part 2

##### TEXT:

"The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." Acts 5 : 30, 31.

PORTION FOR STUDY: GEN. 41 : 37-57

"Thus shall it be done unto the Man whom the King Delighteth to Honour."

(8) *The tokens of royal favour, and the insignia of viceregal office were placed upon Joseph, verse 42.* What does that seat at the right hand of the Majesty on high mean? Ps. 110 : 1; Heb. 8 : 1, cf. Matt. 17 : 5; 2 Pet. 1 : 17; Esth. 6 : 11; cf. also Psa. 21 : 2-6.

(9) *All had to "bow the knee" before Joseph, verse 43.* To Whom has GOD decreed that every knee shall bow? Phil. 2 : 10-11, cf. Rev. 5 : 12, 13.

(10) *Without Joseph nothing was to be done in all the land, verse 44.* How strikingly this reminds us of the last part of John 15 : 5! Only by His permission, Jas. 4 : 15, and by His grace and power can we do anything, 2 Cor. 12 : 9.

(11) *A new name was given to Joseph, verse 45.* If this was Hebrew, it might mean "Revealer of Secrets"; if Egyptian, it might mean "Saviour of the World." How truly CHRIST was both these! cf. John 4 : 25 with 4 : 29 and Matt. 13 : 35. What secrets He revealed! Cf. Matt. 1 : 21 with John 4 : 42. What did the FATHER send the SON to be? 1 John 4 : 14.

(12) *A Bride was given to Joseph as a royal gift, verse 45.* What is the Church likened to in 2 Cor. 11 : 2 and Eph. 5 : 25, 26? And what is said to be the FATHER's gift to His SON in John 17 : 6?

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(13) *Joseph gathered such a wealth of corn that they were unable to compute it*, verses 47-49. Very clearly this points us to the unsearchable riches of CHRIST, Eph. 3 : 8. The inexhaustible Resource of the believer, Phil. 4 : 19, R. V. Yes, the One Who offers to "give" so freely, and so fully, is the One of unlimited wealth, Heb. 1 : 2.

(14) *Two sons were born to Joseph*, causing him to forget his toil, and making him fruitful where he had been so afflicted, verse 50. So, too, shall CHRIST see of the travail of His Soul, and be satisfied, as He sees in the children that GOD has given Him the much fruit of His atoning death, Isa. 53 : 10 ; Heb. 2 : 13 ; Ps. 22 : 50 ; John 12 : 24.

(15) *Everything turned out exactly, "as Joseph had said,"* verse 54. So, too, shall everything come to pass that CHRIST has said, Mark 13 : 31.

(16) *In their distress the people were wisely and rightly directed to Joseph*, and instructed to do exactly as he told them, verse 55. If we are wise we, too, shall direct souls straight to CHRIST alone, 1 Cor. 2 : 2 ; 1 : 23 ; John 1 : 29, and instruct them to do whatsoever He says, John 2 : 5 ; Matt. 28 : 20.

(17) *They were all supplied out of Joseph's storehouses*, verse 56. And only "out of His fulness" have all we received, John 1 : 16 ; Phil. 4 : 19, R. V.

(18) *People of all countries came to Joseph for bread*, verse 57. If souls would have the Bread of Life they must come to CHRIST, for there is none other who can supply that need, Acts 4 : 12.

Study No. 61

HOW JOSEPH'S BRETHREN WERE  
BROUGHT TO HIM

TEXT:

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit." 1 Pet. 3: 18.

PORTION FOR STUDY: GEN. 42: 1-24.

1.—"That He might bring us to God."

We have now to trace the wonderful way in which GOD providentially brings Joseph's brethren, unconsciously at first, to recognize that the only one who can save and sustain them is the very one whom they had hated and despised, and so cruelly ill-treated. This story is a type both of how the Jewish nation will yet be brought to own that only the despised and rejected "JESUS of Nazareth" is their true and needed MESSIAH; and also of sinners to-day being brought to know that only that same rejected One can be their SAVIOUR. To effect this (1) they must be brought to know, and feel, and own, their need, (2) their conscience must be reached and their sin confessed, and (3) they must bow to, and own, the Lordship of the true Joseph,—CHRIST. Let us trace the steps by which this is brought about.

2.—"The Famine was so Sore."

They are brought to want, for they are face to face with death, unless they get some food; and that can only be had from Joseph, though little did they think so. A sense of need compels them unconsciously to come to the one they had so injured. Thus GOD allows men to come to poverty, Ps. 79: 8; 106: 43, in order to learn their need, Ps. 40: 17; 86: 1; 109: 22, and to experience want, Luke 15: 14; in order that He may reveal the riches of His grace, Ephes. 1: 7, that would give, not sell, Isa. 55: 1, His unspeakable GIFT, John 3: 16; 2 Cor. 9: 15; if they would but receive Him, John 1: 12.

3.—The Yearning Heart of Joseph.

To read this story aright we must note carefully the real attitude of the heart of Joseph all through this wonderful story. (1) He knew them, verse 8; cf. John 2: 24, 25. (2) He wept over them, Gen. 42: 24; 43: 30; 45: 2, 14; 50: 17; cf. Luke 19: 41.

(3) He acted in the fear of GOD, Gen. 42: 18; cf. Luke 20: 21. (4) He was ready to forgive them, Gen. 45: 15; 50: 17-21; cf. Ps. 86: 5. In all this he is a striking type of Him Who came in love and grace and suffered "that He might bring us to GOD."

## Study No. 62

### CONSCIENCE AWAKENED IN JOSEPH'S BRETHREN

PORTION FOR STUDY: GEN. 42: 1-38.

**TEXT:**

1.—"We are verily Guilty concerning our Brother."

"But if ye will not do so, behold, ye have sinned against the Lord: and be sure your sin will find you out." *Num.* 32: 23.

Although the loving heart of Joseph was so willing and ready to forgive his erring brethren, yet he knew that this must not be until their conscience had been awakened. He did not make the fatal mistake that David did, when he unrighteously forgave Absalom, a mistake that cost him his throne for a time, 2 Sam. 14: 23 to 15: 14, etc. What attitude did Joseph at first take? Gen. 42: 7, 17. What did his brethren evidently think about during their three days in prison? verses 21, 22. What a revelation this is of the awful state in which they must have lived during those, now nearly twenty-two years since they sold their brother. Cf. those words, "We saw the anguish of his soul," with the language in Isa. 53: 5, and note specially the words "His soul" in Isa. 53: 10, 11, 12. Cf. those words, "the travail of His soul," with Lam. 1: 12; and Ps. 88: 7; and then remember: *we* are verily guilty, for . . . "Twas *our* sins nailed Him there."

2.—"Joseph's Brethren . . . bowed down themselves before him

with their faces to the earth," Gen. 42: 6; 43: 26; 44: 14; and what did they call Joseph? Gen. 42:

10, 30; 44: 16, 18, 19, 22, 24, and what did they call themselves? Gen. 42: 10, 11, 13; 44: 16, 18, 19, 24, 31, 32, 33. What did they even call their father? Gen. 43: 28; 44: 27, 30, 31. Of what was all this a complete fulfilment? Gen. 37: 5-10. And what was it GOD'S answer to? Gen. 37: 20. Note how very strikingly this typifies CHRIST'S claim in Matt. 26: 64; Mark 14: 61, 62, for which claim He was condemned to death, Mark 14: 64; John 19: 7; and then note GOD'S answer to this in Ps. 110: 1; and Phil. 2: 9-11. This acknowledgment of Joseph's lordship is a beautiful picture of true conversion, which is a full acknowledgment of the absolute LORDSHIP of CHRIST, see Rom. 10: 9, R.V. What was the critical moment in the life-history of Saul of Tarsus? Acts 9: 5; 22: 8, 10; 26: 15. From that moment when he had called "JESUS of Nazareth" his *Lord*, what did Saul become? Rom. 1: 1; Phil. 1: 1; cf. Gal. 1: 10. When Joseph's brethren called him their *lord*, they acknowledged that they were *his servants*, cf. John 13: 13; 1 Cor. 7: 22.

## Study No. 63

### JOSEPH'S BRETHREN BROUGHT TO TRUE REPENTANCE. Part 1

**TEXT:**

"Bring forth therefore fruits meet for repentance." *Matt 3: 8.*

**PORTION FOR STUDY: GEN. 43.**

#### 1.—Led by a Way They Knew Not.

Again, the brethren of Joseph, having come to the end of their supplies, are brought to want; and in their need they must again apply to their ill-used brother for the help that *he alone* is able to give. But to do this they must fulfil the one condition which he had laid down: *Benjamin must be with them.* There was a Divine purpose behind this wisely imposed condition. Only to *truly repentant* brethren could the yearning heart of Joseph be fully revealed. The purposes and plans of Joseph could

only be disclosed to truly contrite hearts, for it is only such that can accept or appreciate the terms of grace. Therefore these convicted brethren must be brought to true repentance, a repentance bearing unmistakable fruit. Now such repentance would most clearly be shown by their attitude of heart to their half-brother Benjamin, and to their aged father, whom they had so cruelly wronged by their former deceit. Therefore Benjamin, in whose life Jacob's very life was "bound up," must be brought with them.

## 2.—Steps to the Undeserved Blessing.

(1) They had been brought already to feel and to acknowledge their need, and their dependence upon Joseph (though unconscious of his identity). (2) They had been brought to acknowledge the Lordship of Joseph (also unconsciously). (3) They had been brought to own their guilt in reference to Joseph, Gen. 42 : 21. (4) They were being taught that though they thought that they were buying, and were ready with their "double money" and their "present," yet they were, in fact, simply receiving of his gracious and generous bounty, Gen. 42 : 35 ; 44 : 1. Thus were they humbled to the position of poor pensioners, dependent solely on the royal grace and bounty of Joseph, Gen. 45 : 11. What a picture of GOD'S method with man! Rom. 11 : 32, 33. (5) Another step was reached when Judah (the very one who, years before, had actually counselled the heartless selling of their envied brother, Gen. 37 : 26) now pledges himself as surety for Benjamin, Gen. 43 : 8, 9. The callous betrayer of Joseph becomes the protector of Benjamin. (6) Yet another step is reached when with fear and foreboding they find themselves in Joseph's house, Gen. 43 : 18, where again they bow before him to the earth, and then to their surprise they get a foretaste of that grace and bounty that Joseph longed to bestow upon them ; yet even there at that unexpected feast, to their blank astonishment they find themselves ranged at the tables according to their ages. They were in the presence of one who knew the secrets of their lives, Gen 43 : 33 ; cf. John 1 : 48, 49 ; 4 : 29 ; Heb. 4 : 12, 13.

Study No. 64

JOSEPH'S BRETHREN BROUGHT TO  
TRUE REPENTANCE. Part 2

TEXT :

" Or despisest thou the riches of his goodness and forbearance and longsuffering ; not knowing that the goodness of God leadeth thee to repentance ?" *Rom. 2: 4.*

PORTION FOR STUDY : GEN. 44.

1.—Why the Cup was Put into Benjamin's Sack.

(7) But the climax is reached when, by the finding of the cup in Benjamin's sack, he alone is imperilled and all the others are told that they are free to go in peace to their father, Gen. 44 : 10, 17. Now is revealed the real work of grace in their hearts. Although they had seen the special affection of Jacob, once so fully lavished upon Joseph, now centred on their half-brother Benjamin ; and although, just now at the feast in Joseph's house, they had seen five times as much bestowed on Benjamin as on any of them, the older ones, yet the old jealous envy, Gen. 37 : 4 ; Acts 7 : 9, is not now aroused. There is not the slightest attempt to desert their stricken brother in his inexplicable distress, nor is there any thought of adding sorrow upon sorrow to their afflicted father. Instead of such actions as once had marked their conduct, their spokesman Judah throws himself into the breach as the substitute for Benjamin, to save him from slavery, and his father from sorrow. Here was genuine repentance in action. Now the pent-up affections of Joseph's heart are free to flow out unhindered. He can reveal himself to them. He can now show his forgiveness. He can now disclose his plans for their future blessing.

2.—"The Goodness of God Leadeth Thee to Repentance."

These inspired records of these absolute facts in the Divine dealing with these men of old are all a wonderful parable of the Divine method in grace whereby souls are led to repentance. Very briefly, indeed, let us point out : (1) In grace GOD leads men to feel and recognize their need of salvation, and their dependence upon HIM for it, Psa. 107 : 13, 19, 28. (2) GOD leads them to acknowledge His authority over them and their lives, Jas. 4 : 13-15 ; Acts 17 : 25, 28 ; Job 12 : 10. (3) HE leads

them to confess their sin and guilt, Prov. 28 : 13 ; 1 John 1 : 9 ; Psa. 32 : 5. (4) HE teaches them that salvation is a gift of grace, that even their "double money" cannot buy, Tit. 3 : 5 ; Eph. 2 : 8, 9. (5) HE leads them to turn from their evil ways, Isa. 55 : 7 ; 1 Thess. 1 : 9. (6) HE makes them to taste of His goodness and mercy, Rom. 2 : 4 ; 11 : 32. (7) HE breaks the sinner down before HIM into true contrition, and then reveals HIMSELF in grace, Psa. 51 : 17 ; Acts 9 : 5, 6 ; Phil. 3 : 8, 9.

## Study No. 65

### JOSEPH MAKES HIMSELF KNOWN TO HIS BRETHREN

PORTION FOR STUDY : GEN. 45 : 1-15.

TEXT :

#### 1.—Lord and Saviour.

All the Divinely overruled dealings with Joseph's brethren led up to one point. This point was reached when we find their spokesman offering himself as Benjamin's substitute "a bondman to my lord," Gen. 44 : 33. This act acknowledged the lordship of Joseph (see Gen. 45 : 8, 9, 13, 26), a lordship to which his prophetic dreams had long before pointed, Gen. 37 : 7-10. Only as their *lord* could Joseph be their saviour. They never knew him as saviour until they owned him as their lord. So all who would know CHRIST as SAVIOUR must own Him as their LORD, Rom. 10 : 9, R. V., for the SAVIOUR born at Bethlehem "is CHRIST THE LORD," Luke 2 : 11, and it is our duty to proclaim Him "as LORD," 2 Cor. 4 : 5, R. V.

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. *John 17 : 3.*

#### 2.—"Joseph could not Refrain Himself."

In Joseph's giving vent to his feelings in those secret tears and kisses and words of pardon, which none but his brethren saw, we have a lovely picture of that love of GOD which is in CHRIST JESUS our

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LORD. It is a picture of the heart of GOD revealed in CHRIST, John 1 : 18. Whose heart is longing over Israel? See Deut. 5 : 29; 32 : 29; Isa. 48 : 18. Whose soul is grieved for Israel's misery in Jud. 10 : 16? What does the plaintive tone of Ps. 81 : 13-16 reveal? Whose bowels were troubled for Ephraim in Jer. 31 : 20? Who is it that persuasively pleads and graciously reasons with them in Ezek. 18 : 31, 32; 33 : 11; Isa. 1 : 18? Whose heart is turned and Whose compassions kindled in Hos. 11 : 8? Who would have gathered them as a hen gathers her chickens under her wings in Matt. 23 : 37? What did those tears in Luke 19 : 41, 42 reveal? Who is not willing that any should perish, not even one little? 2 Pet. 3 : 9; Matt. 18 : 14; and Who is it that now in surprising grace is actually beseeching men to be reconciled to Him? 2 Cor. 5 : 20. Once those brethren thought that the ruler of Egypt was harsh and rough, Gen. 42 : 7, 17, 24; cf. Matt. 25 : 24. Now they know his true character. What is man's thought of GOD now that Satan has blinded his eye? Gen. 3 : 1; Ezek. 18 : 25, 29; Luke 19 : 21. But what do we learn in CHRIST? 1 John 4 : 9, 10; 2 Cor. 5 : 19-21.

### Study No. 66

#### "I AM JOSEPH YOUR BROTHER"

##### TEXT:

PORTION FOR STUDY: GEN. 45 : 1-15.

"And he said, **Who art thou, Lord?** And the Lord said, **I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks.**" *Acts 9 : 5.*

##### 1.—A Very Striking Parallel.

"I am Joseph your brother whom ye sold into Egypt." "I am JESUS whom thou persecutest." As we see Joseph alone with those stricken and penitent brethren of his, making himself known to them in the sacred secrecy of that private interview, we get a very beautiful picture of what the LORD JESUS loved to do. Very reverently let us watch Him revealing Himself as the true MESSIAH to the convicted sinner in John 4 : 26, and to the blind

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man in John 9 : 35-38 as the SON of GOD, and to the terrified and doubting disciples as their "same," yet Risen LORD, Luke 24 : 37, 39; and yet again to the "exceeding mad" persecutor as the persecuted "JESUS," Acts 9 : 5. This revelation of CHRIST to the soul is a work of GOD, Matt. 16 : 17, effected by the HOLY SPIRIT, John 15 : 26; 16 : 14; 1 Cor. 12 : 3, through the Word of GOD, Luke 24 : 27, 44, 45; John 5 : 39; 2 Cor. 3 : 18. What does this knowledge of CHRIST, which is the outcome of this revelation, result in? John 17 : 3; 2 Pet. 1 : 2, 3; Ephes. 1 : 17; 4 : 13. But to whom is this full revelation of CHRIST made? John 14 : 22-23.

### 2.—"They Were Troubled at his Presence."

They were in the presence of the mighty ruler of Egypt, and they were absolutely in his hands, and at his mercy. But to discover that this ruler was none other than the brother against whom they had so grievously sinned, was enough to trouble them, as in fact it did. When long afterwards some of their own descendants discovered that the "JESUS of Nazareth" whom their wicked hands had crucified, was none other than the CHRIST of GOD, their LORD, what was their cry? Acts 2 : 36, 37. What will another such discovery in a coming day result in, to others of their descendants? Zech. 12 : 10-14. Whenever GOD reveals Himself to a soul, what is the immediate result? Job 42 : 5, 6; Isa. 6 : 5; cf. 1 Cor. 1 : 29.

### 3.—"Come near to me, I Pray You."

We must connect verse 4 with verses 14 and 15. *Each* brother is kissed; not only the innocent Benjamin, but also the guilty Judah and his confederates in sin. What did that kiss mean? Does Luke 15 : 20 explain? cf. 2 Sam. 14 : 33. And what is this a picture of? Acts 10 : 43; 13 : 38; Col. 3 : 13; 1 : 14; Ephes. 1 : 7; John 2 : 12. The heart of Joseph, which could thus forgive, could no longer endure any distance between him and his reconciled brethren; so he "prays" them to "come near." Precious picture of the heart of GOD, that can and does, for CHRIST'S sake, forgive us, Ephes. 4 : 32, and calls us, reconciled ones, to come near and enjoy the closest fellowship with Him, Ephes. 2 : 13, 18, 19; 3 : 12; Heb. 10 : 19, 22; James 4 : 8.

Study No. 67

PHARAOH'S INVITATION AND  
JOSEPH'S GIFTS

TEXT :

"And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." *Eph. 4: 32.*

PORTION FOR STUDY : GEN. 45 : 16-28.

1.—**Welcomed by Pharaoh for Joseph's sake.**

News of the extraordinary happenings in Joseph's house soon reached the household of the King, verses 2 and 16, and gave pleasure to all there. Joseph had been such a blessing to Egypt, and was such a wise and able ruler, that his brethren could not be welcome too, for his sake. How is it that we can be forgiven and received with such acceptance by a holy GOD? Eph. 4: 32; 1 John 2: 12. In whom is the believer accepted? Eph. 1: 9.

2.—**All Joseph's Relations Enriched Through Joseph.**

Being related to Joseph, the one whom GOD had made lord of Egypt, Pharaoh himself tells them that "the good of all the land of Egypt is yours," verse 20. Their own "stuff" they need not regard with such riches at their disposal. Beautiful picture this that since the believer is by grace brought into relationship with CHRIST, Heb. 2: 10-13, "all things" are his, for he is CHRIST's, 1 Cor. 3: 21-23. What does relationship to CHRIST constitute the believer? Rom. 8: 17. What does GOD freely give the believer with CHRIST? Rom. 8: 32. How paltry all our own "stuff" appears compared with such riches as we have in CHRIST, Phil. 3: 7, 8; 4: 19.

3.—**"And take your Father and your households."**

"And come unto me." Such was the royal invitation, and wagons duly supplied "for your little ones and for your wives," were such evidence of the sincerity and reality of this invitation that they convinced even doubting Jacob of the truth of the good news and the invitation, verses 19 and 17. The whole of their families were to be brought into the blessing. This has ever been the purpose of GOD. Who were to be saved in the Ark? Gen. 7: 1. Who were to be warned to flee from Sodom

ere the judgment fell? Gen. 19: 12. Who were to participate in the Passover feast? Exod. 12: 3. (Note that the word *household* in verse 4, shows that the word "*house*" here has the sense of "*family*.") Who were to be under the scarlet line? Joshua 2: 18. Who were to rejoice before the LORD together? Deut. 12: 12, 18. How many were included in the promise of salvation through faith, in Acts 16: 31? cf. Acts 2: 39; 16: 34; Deut. 6: 7.

## Study No. 68

### PREPARATION FOR THE JOURNEY

PORTION FOR STUDY: CHAP. 45: 17 to 46: 1.

TEXT:

#### 1.—"Changes of Raiment."

Joseph's brethren had no need to start off from Egypt with old travel-stained raiment on for he generously supplied them all with new clothing out of his riches. GOD has a "change of raiment" for each soul willing to part with his "filthy garments," Zech. 3: 3-5. He has His "best robe" ready for all returning prodigals, Luke 15: 22; and what a robe this is, Isa. 61: 10, cf. Jer. 23: 6; 2 Cor. 5: 21; 1 Cor. 1: 30. GOD'S pilgrims are well dressed whether for journeying, Exod. 12: 11, or for fighting, Eph. 6: 13-17.

"But my God shall supply all your need according to his riches in glory by Christ Jesus." *Phil. 4: 19.*

#### 2.—Provision for the way.

Twenty loads of food and "good things" for his father by the way were sent by Joseph to ensure that Jacob had no lack until he was under his direct care, for there was a journey to be faced by one now 130 years old, Gen. 47: 9. And each believer is a pilgrim with a journey before him; the true Joseph has made abundant provision for all the pilgrim needs on that journey to Him. Sufficient grace, and adequate strength are promised as his day, 2 Cor. 12: 9; Deut. 33: 25.

Inexhaustible resources of supply are placed at the disposal of his faith, Phil. 4: 19, this being all provided in the terms of the New Covenant, Rom. 8: 32. Study Peter's description of the Divine provision for the way in 2 Peter 1: 3, 4. And note that it was not merely food, but extras, "good things." Pilgrims should always be on the look-out for these all along the journey, Psa. 31: 19.

3.—"See that ye fall not out by the way."

Joseph knew well the danger that his brethren were in of seeking to locate the blame and guilt of their sin on one another, cf. Gen. 42: 22, so he adds wise admonition for the soul, to food for the body by the way. Some of their descendants long after this, once forgot this very warning, and what did they do "by the way"? Mark 9: 33, 34. And if *they* needed this warning, how much more *we*! Let us remember that it was to believers that the warning of Gal. 5: 15 is given, that Satan is ever ready to stir up to such "works of the flesh" as strife, Gal. 5: 19, 20. What is there always behind this? Prov. 13: 10. Where is the place at which the LORD commands the blessing? Psa. 133: 1-3.

Study No. 69

THE GOSPEL OF THE GLORY OF JOSEPH.

TEXT:

PORTION FOR STUDY: GEN. 45: 25-46: 7.

"In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." 2 Cor. 4: 4.

1.—"Joseph is yet Alive, and he is Ruler."

It was indeed "good tidings" that those brethren had to tell their aged and stricken father Jacob when they arrived back, with the earnest of that plenty, into the enjoyment of which they were commissioned to bring him; Gen. 45: 13. *First*: Joseph was yet alive; and *second*: he was Ruler over all the Land of Egypt. It was indeed the Gospel of his glory. What had Joseph told them to do? Gen. 45: 13.

## GENESIS 45, STUDY No. 69

Note the little word "all" in this verse. What is the Gospel that we should preach according to 2 Cor. 4: 4, R.V. ? cf. also 1 Tim. 1: 11, R.V., A living, Risen, and Glorified SAVIOUR, should be our one great Subject, 2 Cor. 4: 5. But if we would be successful preachers of the glory of CHRIST, what must we do? 2 Cor. 3: 18. What was the grand secret behind the preaching of Peter and Paul? 2 Pet. 1: 16; Acts 26: 13; 22; 11. Joseph had told them to "tell of all my glory . . . and of all that ye have *seen*." We only speak that we do know, and testify that we have *seen*, John 3: 11. What then is the preacher's great need? Exod. 33: 18.

2.—"O Fools, and slow of heart to Believe."

How was it that Jacob was so ready to believe the untrue and evil tidings in Gen. 37: 33, and yet was so unwilling to believe the true and glad tidings in Gen. 45: 26? This is a symptom of that perversity of human nature which will believe any lie of the Devil; and yet will call in question the very truth of GOD, cf. Matt. 28: 15 with Luke 24: 11, 41; Mark 16: 11. This tendency to doubt good news from GOD is found in the best of men, Luke 1: 20. But what does this unbelief do? 1 John 5: 10, cont. John 3: 33. If men refuse to believe the truth of GOD, what form will their judgment take? 2 Thess. 2: 11, 12. But Jacob's unbelief did not alter the *attitude* of Joseph to him, nor the *fact* of the glad Gospel that his sons brought to him; and just so 2 Tim. 2: 13, and Rom. 3: 3, 4, are true to-day.

3.—"That which we have Seen and Heard declare we unto you."

Two things seem finally to have convinced doubting Jacob. What did he *hear*, and what did he *see*? Gen. 45: 27. Cf. what his sons told him in Gen. 45: 27, with what the angel told the apostles to tell in Acts 5: 20. Let us, too, not shun to declare "all the words," Matt. 28: 20; Acts 20: 20, 27. Who, only, perfectly fulfilled the Divine commission to tell "all the Words"? Deut. 18: 18; John 4: 25; 12: 49; 17: 8, 14.

Study No. 70

FROM CANAAN TO GOSHEN,  
Via BEERSHEBA

TEXT:

"And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favour with God." *Lk. 2: 29, 30.*

PORTION FOR STUDY: GEN. 46: 1-7 and 28-34.

1.—Visions of the Night.

When Jacob takes the place of a worshipper at the "Well of the Oath" (Beersheba), the very place from which he fled fifty-three years before, Gen. 28:10, he gets a fresh revelation from God. What had Abraham done at this spot? Gen. 21: 33. And Isaac? Gen. 26: 23-25. For the fourth time GOD speaks to Jacob by night. cf. (1) Gen. 28: 11-15; (2) Gen. 31: 11-13; (3) Gen. 32: 24-30; (4) Gen. 46: 2. Note three other occasions which do not seem to be by night: (1) Gen. 32: 1; (2) Gen. 35: 1; (3) Gen. 35: 9-15. GOD sometimes lets His children step out in faith, and then in the darkness reveals Himself. Jacob had to take the first stage of the journey to Joseph without any direct word from GOD, cf. Abram, Gen. 12: 6, 7.

2.—The God of his Father Isaac.

Who is it that Jacob worships at this time? verse 1. God had called Himself by this Name the first time He revealed Himself to Jacob in Gen. 28: 13. Note, too, what GOD is called in Gen. 31: 42, 53. Isaac is the one raised up from the dead in a figure, Heb. 11: 19. "The GOD of Isaac" is "the GOD of our LORD JESUS CHRIST," the Risen, Living One. Ephes. 1: 3, 20; 2: 4-6; cf. 2 Cor. 1: 9. Note at what crisis in their lives GOD says "Fear not" to Abram, Gen. 15: 1, to Isaac, Gen. 26: 24, and here to Jacob, Gen. 46: 3.

3.—A Fourfold Promise.

Because GOD *was* OMNIPOTENT ONE, there was absolute certainty of (1) Multiplication into a great nation; (2) Preservation, for GOD Himself would be with him, even in Egypt; (3) Restoration to the Land of Promise; (4) Presentation to his loved son Joseph. How many of these were reiterations of former promises? Gen. 28: 15; 31: 3; 35: 11, 12. Although Pharaoh had bidden them not to regard their own stuff, what did Jacob

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do? Gen. 46:1, 6. Did he leave any of his family behind? verses 5-7. How many were in his family? Gen. 46:26, 27; Exod. 1:5; Deut. 10:22, but notice that "Jacob's sons' wives" Gen. 46:26, are not included in these figures; hence the difference in Acts 7:14, where their wives, such of them as were then living, are evidently included in the "kindred."

### 4.—Praise and Satisfaction.

It is most significant that it was Judah who was sent as outrider to Joseph. Was this because of his noble offer in Gen. 44:33? It was Judah who afterwards led the whole nation through the wilderness, Num. 2:3, 9; 10:14. Judah = *Praise*. Praise should ever lead the way of the people of GOD, cf. 2 Chron. 20:21, 22. Judah led Jacob from famine to plenty, from sorrow to joy in the presence of Joseph. Praise will lead us too into the enjoyment of our abounding blessings in CHRIST, Ephes. 1:3, and into the joy of His Presence, Psa. 16:11. Jacob was satisfied when he had actually *seen* his beloved Joseph. His loved one was living, and he was in his presence, cf. Luke 2:29, 30. It is only a LIVING SAVIOUR that can satisfy the heart that has learnt to love Him. 1 Pet. 1:8.

## Study No. 71

### JOSEPH PRESENTS HIS FAMILY TO PHARAOH

PORTION FOR STUDY: GEN. 47:1-12.

TEXT:

#### 1.—The Grace of Joseph.

Joseph might well have sought to hide from Pharaoh and his Court the secret of his kinship with these famine-stricken strangers; but, in grace, he is not ashamed to call them "brethren," and as such he presents them to the mighty monarch; thus disclosing his kindred, cf. Esth. 2:20. Here

"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven." *Matt. 10:23.*

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he again prefigures the LORD in far greater grace, Heb. 2: 11, confessing us before His FATHER, Matt. 10: 32, and before His angels, Rev. 3: 5; and what a presentation that will be! Col. 1: 22; Jude 24. cf. His words, "They shall be *Mine*," in Mal. 3: 17.

### 2.—Their Character:—Strangers and Pilgrims.

In the presence of this King, they must confess two things: (1) what they were, (2) what their business was. We, too, should confess that, like them, we are but pilgrim-sojourners in a foreign land. For the true believer being one who has been "born from above," John 3: 3, R.V. marg., a free-born citizen of no mean City, even the Jerusalem that is above, Gal. 4: 26; his citizenship is naturally *there*, Phil. 3: 20, R. V.; and not in the world he is merely passing through on pilgrimage, John 15: 19; 17: 14; 16. What is the believer's prospect? Heb. 13: 14; cf. Heb. 11: 10, 16; Rev. 22: 14. But it is by faith only that this confession can be made, Heb. 11: 13, cf. Psa. 39: 12. Clearly they recognized they were only to *sojourn* not to settle down in Egypt, Gen. 47: 4, cf. Psa. 105: 23; Deut. 26: 5; Isa. 52: 4.

### 3.—"What is Your Occupation?"

This Pharaoh is generally believed to have been one of the "Shepherd-Kings," a foreign Dynasty who had subdued Egypt. This would explain why shepherds were honoured by Pharaoh, and given the best of the land; and yet were esteemed an abomination by the Egyptians, Gen. 46: 31-34. Whose flocks were these brethren shepherds to? Gen. 37: 12. Whose flock are we to shepherd? 1 Pet. 5: 2, 3. What, then, should be the life-business of the true Pilgrim whilst sojourning in this present Egypt-World? John 21: 15-17. And let us note that it is attention to this business of shepherding that it is to be the great test of our love to our absent LORD. If any of these brethren proved diligent at their own shepherd-business, Joseph was to promote them as Royal Shepherds, verse 6. Kings are ready to reward real diligence, Prov. 12: 24; 22: 29; cf. 1 Kings 11: 28. What will be the reward for diligence in the holy business of shepherding GOD's flock? 1 Pet. 5: 4.

Study No. 72

JACOB BLESSING PHARAOH

PORTION FOR STUDY: GEN. 47: 1-12.

TEXT:

1.—“A Son Honoureth His Father,” Mal. 1: 6.

Beautiful it is to see the way in which Joseph, the Prime Minister of Egypt, honours his aged, weather-worn and limping father Jacob. In his glory and prosperity he acknowledges this obscure refugee as his father whom he loves and honours, introducing him himself to Pharaoh. He is a fine example of Eph. 6: 1-3; Deut. 5: 16, honouring his father to the last, Gen. 50: 1-14. He honoured GOD by honouring his father, and so GOD honoured him, 1 Sam. 2: 30, cf. Jer. 35: 18, 19. Of Whom does Joseph here again speak to us? John 8: 49, 54.

“And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.” *Lk. 24: 50, 51.*

2.—“How Old art Thou?”

Perhaps Pharaoh was impressed by Jacob's venerable appearance resulting from the chastening sorrows of his clouded life, and so put a question to him which has two sides to it. How *far from the beginning* of our life-journey are we? How *near to its end* are we? How *much* of our life is *gone*? How *little* of it is *left*? What should a consideration of our age lead us to *know*, and to *do*? Psa. 39: 4; 90: 12. What was the age of Jacob's father? Gen. 35: 28. Of his grandfather? Gen. 25: 7. Of his great-grandfather? Gen. 11: 32. What was the root cause of Jacob's days being but “few and evil”? Read Gen. 27: 19-25 in the light of Gal. 6: 7; Job 4: 8. Who beside Jacob had a similar view of life? Job 14: 1; Eccles. 2: 23. Instead of “few and evil” what should the lives of GOD's people be? Deut. 11: 21; Prov. 4: 18.

3.—“And Jacob Blessed Pharaoh.”

This is one of the grandest moments in all Jacob's life. He now stands in the dignity of an anointed prophet of GOD, cf. Psa. 105: 13-15. For as “the better,” he now blesses Pharaoh, “the less,” Heb. 7: 7. True, Pharaoh might own all Egypt, but Jacob inherited and possessed “the promises,” exceeding great and precious, Heb. 11: 9; 2 Pet. 1:

4. What did Melchizedek do to Abraham? Gen. 14: 19, and see the Divine comment on this act in Heb. 7: 4-10. In later times it was one of the highest functions of the priesthood to bless in JEHOVAH'S Name, 1 Chron. 23: 13; Duet. 10: 8; 21: 5; Num. 6: 23-27. In now being able thus to bless this monarch, of whom does Jacob here speak to us? Luke 24: 50, 51. The mention of this fact *twice*, verses 7 and 10, shows a Divine emphasis put upon this exalted act. Jacob did not bless when he was scheming and plotting to get a blessing and riches for himself. It was the one who had been blessed, Gen. 32: 29, that could thus bless. It is the one who is conscious of the fulness of the blessing, Rom. 15: 29, who is able to impart spiritual blessings, Rom. 1: 11, cf. 2 Cor. 6: 10.

## Study No. 73

### THE CLIMAX OF THE GLORY OF JOSEPH

**TEXT:**

PORTION FOR STUDY: GEN. 47: 11-26.

"But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me." 1 Cor. 15: 10.

#### 1.—Living on the Bounty of Joseph.

Joseph now places the whole of his relations in the best possible position, verses 11, 12. (1) On the side of Egypt nearest to the Promised Land, cf. Gen. 45: 10; with 46: 28, 29; cf. also Heb. 11: 16; Phil. 3: 20. (2) In "the best of the land," Gen. 47: 6, 11; cf. Rom. 8: 28; 1 Tim. 4: 8; 1 Cor. 3: 22. Believers always have the best of it. (3) Near to Joseph, Gen. 45: 10; cf. Matt. 28: 20; Heb. 13: 5, 6; Phil. 4: 5; the LORD is always "at hand," near, to His Own. (4) Where he was able to nourish them all, Gen. 45: 11; 47: 12; 50: 21; (see Psa. 55: 22; where the word here translated "nourish" is rendered "sustain"), cf. Phil. 4: 19. During the five years that the Egyptians were distressed by the famine, Gen. 45: 11; 47: 13, 15, 18; the whole family of

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Gen. 45 : 11 ; 47 : 13, 15, 18 ; the whole family of Jacob was sustained by the gracious bounty of Joseph ; and even twelve years after the famine was over, he renews his promise in grace to sustain them, Gen. 50 : 21 ; cf. 47 : 28 with 50 : 15. Through all those years these once proud and independent brethren, cf. Gen. 43 : 12, 20-22, were just living on the charity of their once despised and hated brother. It was by his grace they were *what* they were, and were *where* they were, and were sustained *how* they were. We too have just the same story to tell, for it is by grace we are *what* we are, 1 Cor. 15 : 10, and *where* we are, Eph. 2 : 5, 6, and are sustained *how* we are, 2 Cor. 12 : 9.

### 2.—All things shall be Subdued unto Him.

The climax of the glory of Joseph was not yet reached. True, his own family relations had been brought in grace into absolute dependence upon him as preserver of their lives, Gen. 45 : 5 ; 50 : 20 ; Psa. 105 : 16-22, but now he must be acknowledged as such by the whole nation of the Egyptians also, 47 : 25. They, too, must be brought to acknowledge both his grace to them, and his lordship over them. When this was accomplished the whole land was brought into complete subjection to that throne of which Joseph was the representative. The completeness of this subjugation is seen in the way in which Joseph was able, at his will, to move and distribute the people in the land, 47 : 21. This is a faint picture of the triumph of CHRIST that leads up to the scene described in 1 Cor. 15 : 24-28, and cf. Phil. 2 : 9-11. Note that while Joseph is himself the prime actor in all this subjugation yet he ever acknowledges the supreme authority of the Monarch of the land, cf. Gen. 46 : 31 ; 47 : 14, 20, 23, 24, 26 with 1 Cor. 15 : 28, Phil. 2 : 11.

### 3.—“All that a Man hath will He give for His Life.”

The scene of famine and distress described in Gen. 47 : 13-23 is a striking illustration of the truth of Job 2 : 4. These people parted with all money, cattle, lands and their liberty to save their lives, verses 14, 17, 18. What should we be willing to do ? Phil. 3 : 7-9. Four stages should be noted here : (1) They became a bankrupt people, cf. Psa. 107 : 39 ; Luke 15 : 14, 19 ; 1 Sam. 2 : 5.

- (2) They then gratefully accept from their saviour-lord the gift of seed wherewith to sow the land he loaned them, 47: 23, 25, cf. 1 Cor. 4: 7; 12: 7.  
 (3) They are therefore accountable to yield to him a reasonable appointed tribute, Gen. 47: 24 cf. Rom. 12: 1. (4) They acknowledge their indebtedness to their saviour, Gen. 47: 25, cf. Rev. 5: 9, 10.

## Study No. 74

### JACOB'S DYING REQUEST

**TEXT:**

"And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."—*Heb. 9: 27-28.*

**PORTION FOR STUDY: GEN. 47: 27-31.**

**1.—"Israel dwelt in the land of Egypt."**

How long was Joseph with his father in his early life? Gen. 37: 2. How long was Jacob with Joseph at the end of his life? Gen. 47: 28. Between these two periods there were 22 years of sad separation. What did Jacob see taking place in his family during this eventide of his life? Gen. 47: 27. What promises were beginning to be fulfilled before his eyes? cf. Gen. 15: 14 with Psa. 105: 37; Ex. 3: 21, and Gen. 17: 2; 22: 17; 28: 14; 46: 3 with Ex. 1: 7. At the sunset of his life he had proof that HE was faithful Who had promised.

**2.—"The Time drew nigh that Israel must Die."**

Jacob was nearing eternity. What appointment must he keep? Heb. 9: 27; Job 30: 23. What way must even this Patriarch go? 1 Kings 2: 2; Jos. 23: 14. How did Jacob know that the time drew nigh? Eccles. 12: 3-6. What sort of place and company was before Jacob after death? cf. Gen. 47: 30; 49: 29, with Luke 13: 28. How did Jacob die? Heb. 11: 13, 21. Therefore what did he obtain? Heb. 11: 39. What did GOD call Himself long generations after the death of Jacob? Ex. 3: 15. What did the LORD JESUS teach that this proved? Luke 20: 37, 38. As Heb.

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11 : 39, 40 was true of Jacob what would he know ? Job 19 : 25-27. Was it not therefore an act of faith to desire to be buried in the Promised Land, Gen. 47 : 29, 30 ; 49, 29-33 ? He would as it were take possession of it with his body, he would enter it through death, cf. Dan. 12 : 13.

### Study No. 75

#### JACOB BLESSING EPHRAIM AND MANASSEH

PORTION FOR STUDY : GEN. 48.

TEXT :

#### 1.—“ God Almighty Appeared unto me, and Blessed me.”

“ By faith Jacob, when he was a dying, blessed both the sons of Joseph ; and worshipped, *leaning upon the top of his staff.*”—*Heb. 11 : 21.*

As Jacob was nearing the end of his life's journey, which event in that chequered life stands out now in his memory as the one of first importance ? Gen. 48 : 3, 4 ; 28 : 11-19 ; 35 : 6-15. What was also the great event in the life of Abraham ? Acts 7 : 2. What is the greatest event in the world's history ? 2 Tim. 1 : 10, cf. John 1 : 14. What is the greatest event in our lives ? Acts 9 : 17 ; 26 : 16, cf. 1 Cor. 15 : 8. What will be the next great event in the world's history ? 2 Tim. 4 : 1, cf. Tit. 2 : 13.

#### 2.—The Forfeited Birthright.

Whilst Esau despised his birthright, what did Reuben, Jacob's firstborn, do with his ? cf. Gen. 35 : 22 with 1 Chron. 5 : 1. Has this a voice to us ? Rev. 3 : 11 ; 2 John 8. What was the Divine law as to the birthright portion of the firstborn ? Deut. 21 : 17. In order to ensure that Joseph should get the birthright “ double portion ” what did Jacob do ? Gen. 48 : 5. By thus adopting Joseph's two sons as *his* sons, putting them on the same footing as his own two eldest sons, Jacob ensured that Joseph's sons should be reckoned as *two* tribes, and so have *two portions* in the land

instead of one, Jos. 16 : 5-8 ; 17 : 1, 2, 17 ; Ezek. 47 : 13 : 48 : 4, 5. Hence the descendants of these two sons of Joseph are spoken of as distinct tribes, Num. 1 : 10, 33, 35 ; 2 : 18, 20 ; 13 : 8, 11 ; *et al.* In order to ensure the inheritance to us, as joint heirs with CHRIST, what has GOD, in His sovereign grace, done for us ? Eph. 1 : 5. But what did the execution of this Divine purpose to so bless us necessitate ? Gal. 4 : 4, 5. What was there behind this Divine purpose which was the motive for it ? 1 John 3 : 1, cf. Deut. 7 : 7, 8. What is the result of our adoption as sons of GOD ? Rom. 8 : 15-17.

## Study No. 76

### JACOB BLESSING EPHRAIM AND MANASSEH (cont.)

**TEXT :**

" And he blessed Joseph and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day. The Angel which redeemed me from all evil, bless the lads ; and let my name be named on them, and the name of my fathers Abraham and Isaac ; and let them grow into a multitude in the midst of the earth." *Gen. 48 : 15, 16.*

**PORTION FOR STUDY : GEN. 48.**

1.—" By Faith Jacob . . . Blessed . . . and Worshipped."

This twofold act of Jacob on his very deathbed is the one thing singled out in the New Testament for Divine comment, Heb. 11 : 21. There is a deeply instructive lesson for us here. Seventy years before what had Jacob done in order to obtain the right-hand blessing of his father Isaac ; which blessing should naturally have rested on the head of his elder brother Esau ? Gen. 27 : 6-27, 36. *Then*, he weakly yielded to the evil suggestion of his loved mother ; *now*, in spite of the natural protest of his loved Joseph, he wittingly guides his right hand to the head of the younger son ; and to do this, has to cross his hands. There is a spirit of worship in the act that so bowed to the Divine will that had ordained the younger son to be " greater than " his elder brother, Gen. 48 : 19, 20. And there was faith, too, in the certainty of that " *shall be.*" But is there not another lesson for

our hearts here? Is it not as though Jacob said, "I have learned in the School of GOD, that if I had knelt by my elder brother's side, before my aged father, to receive in faith (but not to steal) the ordained blessing; GOD could then, and *would* have caused my father to cross his hands, and give to me, the younger, the right-hand blessing." We may, like Ephraim, be opposite the left hand, yet shall His right-hand rest in blessing upon us, cf. Isa. 14: 24, 27; Num. 23: 19, 20, cf. Eph. 1: 3; Rom. 8: 28. And yet Manasseh was blessed too, for who can measure even the left-hand blessings of our GOD! Song 2: 6; Prov. 3: 16; 2 Cor. 6: 7.

2.—"The God Who as a Shepherd tended me all my Life long unto this Day."

This how Gen. 48: 15 is translated by F. W. Grant. How long an experience of the unceasing care and the unfailing love of his Angel-Redeemer, and Shepherd-GOD, lay behind the beautiful testimony of Jacob in Gen. 48: 15, 16 as "he was dying"? Gen. 47: 28. Jacob knew the truth of Isa. 40: 11. What did he know redemption from? Gen. 48: 16. What is assured to us through the redemption that is in CHRIST JESUS? Tit. 2: 14; 2 Tim. 4: 18, cf. 2 Cor. 1: 10.

3.—Ephraim's Fruitfulness, Manasseh's Forgetfulness.

By a careful study of Gen. 41: 50; 45: 11; 47: 28, we find that Ephraim and Manasseh must have been at this time at least 19 years old. What was the meaning of their names? Gen. 41: 51, 52. Connect with the meaning of Ephraim, Rom. 7: 4; 6: 22; John 15: 2-8; Gal. 5: 22. Connect with the meaning of Manasseh, Psa. 45: 10; Phil. 3: 13, 14, cf. Luke 9: 62. An experience of John 15: 4 will make true Ephraims, and an experience of Col. 3: 1, 2, and 2 Cor. 4: 18 will make true Manassehs. Nature in Joseph would have put Manasseh first, Gen. 48: 18, but grace puts Ephraim first.

Study No. 77

JACOB'S DEATH-BED PROPHECY,  
AND REVIEW

TEXT :

"Known unto God are all his works from the beginning of the world." *Acts 15: 18.*

PORTION FOR STUDY: GEN. 49.

1.—"That Which shall Befall You in the Last Days."

Jacob, the shepherd-pilgrim, was on his death-bed, and he knew that he was about to pass out into eternity, Gen. 48: 21, so, just when he is on the very threshold, he summons his twelve sons; and as a prophet of GOD, he speaks to them of the far distant future, even of "the last days," cf. Num. 24: 14; Isa. 2: 2, and if we carefully note the transition from "his sons" in verse 1 to the "twelve tribes of Israel" in verse 28, we must conclude that this wonderful prophecy goes far beyond the lives of those twelve men, and extends even to the future history of the whole nation of Israel. It has been helpfully suggested that in verses 3-7 we have a prophecy of Jewish history through Old Testament times, that in verses 8-12 we go further, and have the coming of CHRIST, verses 13-15 taking us still further to the present dispersion among the nations, that verses 16-18 speak of the time of the Antichrist, and verses 19-27 lead us on to the final blessing of Israel under the rule of their MESSIAH. But whilst the interpretation of the details of this profound prophecy may be exceedingly difficult, there are clear and simple lessons for the hearts of all who have ears to hear and hearts to learn, and to some of these lessons we turn.

2.—Life Reviewed in the Light of Eternity.

With what tense interest, and with what reverence must those twelve men have listened to the solemn review of their lives, and to the prophetic vision of their dying father! They were no striplings now, for Joseph, the youngest but one, was 56; and the eldest were well over 60. Viewing this death-bed scene as a review of their lives, which it also was, it seems almost to suggest to our hearts a foreview of that judgment-seat of CHRIST, where each will receive the things done in his body, 2 Cor. 5: 10; at least the analogy is very striking.

3.—Divine Grace and Government.

How must "unstable" Reuben have felt as he heard the words, "Thou shalt not excel; because . . ."! What disappointment, shame and sorrow must have been his! That dread "because" pointed back nearly, if not fully, forty years in his life, Gen. 35: 22. Now he stands there as one who has lost, has forfeited his birthright, 1 Chron. 5: 1. He has missed the Prize, the Crown, cf. 1 Cor. 9: 24; Rev. 3: 11. Having sown to the flesh, he must reap, Gal. 6: 7, 8. And yet Reuben is acknowledged as a son. Though he disinherited himself of his birthright, yet his father does not disown him. What a picture of the one whose life work is lost, but who is himself saved, yet so as by fire, 1 Cor. 3: 15! In grace he is owned to be a son, in government he suffers loss. So in Divine grace was David forgiven, yet in Divine government both sword and death must visit his house. 2 Sam. 12: 10-14. Let us never forget that GOD is the Moral Governor in His Own house. May the solemn truth of 1 Pet. 4: 17, cf. with Amos 3: 2 and Ezek. 9: 6, not be lost upon us. Note also how that the same grace and government is manifest to Simeon and Levi, verses 5-7, cf. Deut. 33: 8-11; Mal. 2: 4-7.

Study No. 78

THE SUNRISE THAT JACOB SAW  
AT SUNSET

PORTION FOR STUDY: GEN. 49.

1.—"Until Shiloh come," verse 10.

The dying patriarch-prophet was permitted to see "afar off" some bright glimpses of CHRIST'S day, Mal. 4: 2, and can we doubt that he too, like his grandfather, "was glad," John 8: 56? Address-

TEXT:

"But the path of the just is as the shining light, that shineth more and more unto the perfect day." *Prov 1: 18.*

ing Judah, whose name meant "praise," he sees far beyond the mere man that stands before him. He sees One Who shall be praised, and worshipped, One Who as "The Lion of the tribe of Juda" should prevail, Rev. 5 : 5, 12, Who would be the Centre round Who and under Whom the gathering of the peoples should be. And that One would be "SHILOH," the Man of Peace. And He *has* come; but alas, they knew Him not, though all the things that belonged to their peace had their Centre and their Source in Him, Luke 19 : 42, cf. Luke 2 : 14. Let us carefully note the following points : (1) When CHRIST, the true SHILOH, came, what did He make by the blood of His cross? Col. 1 : 20, cf. Isa. 53 : 5; Rom. 5 : 1. (2) What did He afterwards preach? Eph. 2 : 17; cf. Acts 10 : 36. (3) What did He become? Eph. 2 : 14. (4) What did He leave as His bequest to His Own? John 14 : 27; cf. Col. 3 : 15, R. V.; John 16 : 33, cf. also John 20 : 19, 21, 26. (5) What is He yet going to speak to this raging, stormy world of nations? Zech. 9 : 10, R. V., cf. Mark 4 : 39. (6) What will be the character of the Kingdom that He will then establish? Isa. 9 : 7; Psa. 72 : 7; Mic. 5 : 5, cf. Isa. 2 : 4; Mic. 4 : 3-5. (7) Then it will be manifest that "SHILOH" is none other than "the PRINCE of PEACE," Isa. 9 : 6.

## 2.—"I have Waited for Thy SALVATION, O LORD," verse 18.

From the dark vision in verse 17 the dying prophet lifts up his eyes expectantly for JEHOVAH'S Salvation. It was not a question of *what*, but of *WHOM* he was waiting for. The answer was most clearly given by Simeon in Luke 2 : 30, Our LORD and SAVIOUR is JEHOVAH'S SALVATION; and this fact is enshrined in the sacred Name . . . JESUS, Matt. 1 : 21. Faith claims "Thy SALVATION," as "My SAVIOUR" and "My SALVATION," Luke 1 : 47, cf. Exod. 15 : 2. Note the following facts as to this truth: (1) CHRIST is *given* as JEHOVAH'S SALVATION, Isa. 49 : 6; Acts 13 : 47, cf. Luke 3 : 6; John 4 : 22. (2) He is *received personally* by faith as such, Luke 2 : 26-30. (3) He will yet be recognized as such by Israel *nationally*, Isa. 12 : 2; Jer. 3 : 23. (4) Their salvation from Egypt was a foreshadowing of this, Exod. 15 : 2.

3.—“The SHEPHERD, the STONE of Israel,” verse 24.

Jacob and his sons were shepherds, Gen. 47 : 3, and as he is leaving them in death he has a vision of the MIGHTY ONE of JACOB from Whom would come “*The SHEPHERD of Israel*,” Psa. 80 : 1. As the Good SHEPHERD what would He do? John 10 : 11, 15, and what would be done to Him? Zech. 13 : 7. As the Great SHEPHERD what would happen to Him? Heb. 13; 20. As the Chief SHEPHERD what would He do? 1 Pet. 5 : 4. As the SHEPHERD of Israel what would He do? Ezek. 34 : 11, 16; Isa. 40 : 11; Jer. 23 : 3. In what character will CHRIST then rule? cf. Mic. 5 : 2 with Matt. 2 : 6, R. V., and Rev. 7 : 17, R. V., with Rev. 12 : 5 where the same word “to shepherd” is rendered “to rule.” What will even Israel be able to sing in that day? Psa. 23 : 1; 79 : 13.

## Study No. 79

### THE FAITH AND THE FUNERAL OF JACOB

PORTION FOR STUDY: GEN. 49: 28—50: 14.

TEXT:

#### 1.—The Pilgrim's Staff.

In Heb. 11 : 9, 13, 14, Jacob is set before us as a typical Pilgrim seeking a better country. When he started out from his father's house what did he say was all that he then possessed? Gen. 32 : 10. What do we find he has at the end of his pilgrimage? Heb. 11: 21. Though in Egypt, the cherished and honoured guest of the great prime minister of that mighty empire, enjoying the best of its good things, yet the one thing that he then leans upon, as he worships his GOD, is his pilgrim staff. What does that staff suggest for us? Where can we too find a sustaining staff that we can afford to lean upon? 2 Peter 1 : 4; 2 Cor. 1 : 20; cf. Rom.

“Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.”  
*Psa. 23 : 4.*

4 : 21 ; Psa. 23 : 4. And surely ours is even "better" than Jacob's trusty staff, Heb. 8 : 6, cf. Heb. 11 : 40.

## 2.—The Pilgrim's Faith.

Although Jacob was so blessed in Egypt under the tender care of Joseph, yet he recognized that Egypt was not the Promised Land ; and in faith, as one has said : " the living man sends his dead body in to take possession in hope of his inheritance." GOD has greatly honoured this faith of Jacob. For while the tombs of Egypt (in the choicest of which he might have lain) have been ruthlessly rifled and desecrated, Machpelah is kept inviolate to this very day. Faith always pleases GOD, Heb. 11 : 5, 6.

## 3.—The Pilgrim's Funeral.

Jacob has the distinction of having the largest funeral recorded in the Bible. (Unless we reckon the exodus of Israel from Egypt, and their journey through the desert with the bones of Joseph, as a funeral procession, Exodus 13 : 19). Five distinct companies attended Jacob's funeral : the servants and elders of Pharaoh's house, elders of the land of Egypt, Joseph's household, his brethren and Jacob's household, chariots and horsemen. If they went straight to Machpelah from Goshen, the journey would be fully 200 miles each way ; but all depends upon the point of view in verses 10, 11 ; for in Deut. 3 : 25, " beyond Jordan " means *west* of Jordan, while in Jos. 13 : 8, speaking from the opposite point of view, it means *east*. If Abel-mizraim is east of Jordan it would entail a very much longer journey still.

## 4.—Machpelah's Double Testimony

The imposing Egyptian escort appear to go no further than the threshing floor of Atad, = " *buck-thorn*." This Egyptian world can see but little beyond tribulation, as of the threshing floor, and many thorns, in the path of a heavenly pilgrim. But the sons of Jacob carry him on further to the cave of Machpelah, = " *double cave*," and there they not only bury their dead out of their sight, but there also that body awaits an assured and glorious resurrection. What does the LORD say about Jacob in Luke 20 : 37, 38 ? Thus Genesis brings us to this point : the embalmed body of Joseph unburied

in Egypt, the pledge of their promised redemption, the embalmed body of Jacob buried in their one possession of a burying place, the pledge of their possession of the Promised Land.

## Study No. 80

### JOSEPH COMFORTING HIS BRETHREN

PORTION FOR STUDY: GEN. 50: 14-26.

TEXT:

#### 1.—Guilty Consciences Reawakened.

With the burial of Jacob came the resurrection of the guilty consciences of Joseph's brethren. Guilty consciences die hard, Psa. 32: 3, 4. Wrong thoughts of Joseph robbed them of the enjoyment of his love, and of the assurance of his forgiveness. Though they had been so long time with him living for seventeen years on his kindness to them yet they did not know and believe the love that he had for them. Do you wonder that kind-hearted, affectionate Joseph wept? How this must have grieved him! And exactly so, what do wrong thoughts of GOD and CHRIST do? Matt. 25: 24; Luke 19: 21. What is at the bottom of all wrong thoughts of GOD? John 17: 25; 1 Thess. 4: 5; cf. 1 Sam. 3: 7. How can man get right thoughts about GOD? John 1: 18; Matt. 11: 27; cf. John 17: 3. What will be the result of such knowledge? Psa. 9: 10; 1 John 4: 16. This will give settled peace and joy.

“And we know that all things work together for good to them that love God, to them who are the called according to his purpose.” Rom. 8: 28.

#### 2.—“Who Shall Intreat for Him?”

In their distress they recognize their need of one to present their case to Joseph, verse 16. How much more does guilty man need this before a holy GOD, cf. 1 Sam. 2: 25; Deut. 5: 5, 24-27; Job 9: 33! How has GOD in grace met this deep need of man? John 14: 6; 1 Tim. 2: 5; Heb. 8: 6; 9: 15; 12: 24; cf. Heb. 7: 25.

**3.—“ If we Confess our Sins.”**

Now, at long last, they confess their sin; and ask his forgiveness. What peace, and joy, and blessing they had lost through not doing this long before! How many souls are in the same sad distress to-day? cf. Prov. 28: 13; Psa. 32: 3, 4. What are the conditions upon which God has promised forgiveness? 1 John 1: 9; cf. Psa. 32: 5; 51: 3, 4. On what ground alone can GOD forgive? Eph. 1: 7; Col. 1: 14.

**4.—“ As the Servants of Christ.”**

Note how the brethren get lower and lower before Joseph, verse 17, “ thy brethren,” “ the servants of the GOD of thy father,” verse 18, “ thy servants.” How truly his dreams are fulfilled as now more fully than ever they bow before him, cf. Gen. 37: 7-11; cf. Gen: 42: 6; 43: 26, 28; 44: 14. What place must the soul take who would know settled peace and joy? Rom. 6: 22; 1 Cor. 7: 22; 1 Peter 2: 16. And what position must CHRIST be given? Rom. 10: 9, R. V.; Phil. 2: 11; 1 Peter 3: 15, R. V.

**5.—“ Ye Thought evil . . . God Meant it unto good.”**

They, like other men, had imagined their vain thing, Gen. 37: 20, forgetting that “ there is one GOD . . . Who is over all,” Eph. 4: 6, working all things after the counsel of His Own will, Eph. 1: 11; ever showing His superior power to all the forces of evil, by over-ruling all things to the furtherance of His purposes, and the blessing of His own. This is supremely seen at Calvary. There, more than anywhere else, do we see the evil thinking of man against GOD and CHRIST. There, as nowhere else, do we see the Divine triumph over all the vain and evil imaginings of man, and over all the powers of sin and Satan. How much of the mystery of the apparent triumph of evil around us would be solved if we looked at it in the light of Calvary, as illustrated in the life of Joseph, summed up by him in Gen. 50: 20!

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