

## **FOREWORD**

John W. McGarvey taught Sacred History in the College of the Bible, Lexington, Kentucky, from 1865 to September 1893.

This rare teacher of preachers affirmed at the end of that time: "Experience. . . has confirmed us. . . (that) the knowledge in question can unquestionably be acquired MORE EASILY AND RAPIDLY BY THE USE OF THE ENGLISH BIBLE, THAN BY THE USE OF THE HEBREW AND THE GREEK, even when the students are proficient in the latter languages. THE ENGLISH BIBLE IS THE ONE AND ONLY TEXTBOOK IN THIS DEPARTMENT "

This amazing quotation is taken from J. W. McGarvey's "Class Notes on Sacred History," Volume I, "The Pentateuch, Joshua, Judges, Ruth and Job, Revised Edition," published by John Macrom, Bowling Green, KY, 1893. This book was given to me by Jacob H. Graves I, Lexington, when the author was minister of the Macedonia Christian Church, Winchester Pike, Lexington, Kentucky, June 1, 1935-January 31, 1940.

Remember that McGarvey delivered his valedictory in Greek, too, when he graduated from Bethany College (W. Va.)!

Everybody ought to love the Bible!

George Mueller of Orphanage fame in Bristol, England, attributed his success, on the human side, to his love for the Bible. "I believe," he said, "that the one chief reason that I have been kept in happy useful service is that I have been a lover of Holy Scripture. It has been my habit to read the Bible thorough four times a year; in a prayerful spirit, to apply it to my heart, and practice what I find there. I have been for sixty-nine years a happy man; happy, happy, happy."

The Old Testament has 39 books, 929 chapters.

The New Testament has 27 books, 260 chapters.

Our Bible library of 66 books, 1189 chapters, can be read easily each year: three chapters daily in the Old Testament, one chapter daily in the New Testament.

Let us discover as we "Search the Scriptures" (John 5:39) together in our Whole Bible Study Course, twenty-eight quarters, 364 lessons, from Genesis through Revelation, how largely the Bible is self-interpretive when we know what is in it. The main teachings of God's Word are so unmistakably plain that "wayfaring men, though fools, shall not err therein" Isaiah 35:8).

# COMPLETE SEVEN-YEAR BIBLE STUDY

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**WHOLE BIBLE STUDY COURSE****Year I****First Quarter**Lesson 1  
Genesis 1

Page 1

Memory Verses: Genesis 1:1, 27

Memory Verses: "In the beginning God created the heaven and the earth." (Gen. 1:1).  
 "So God created man in his own image, in the image of God created he him;  
 male and female created he them." (Genesis 1:27).

Public Reading: Genesis 1:1-31.

**THE CREATION**

Who wrote Genesis? Age-old Hebrew and Christian tradition answers: "Moses." God gave Moses by direct revelation the information in this "creation -hymn" (1:1-2:3), a poetic description, in measured, majestic movement, of the successive steps of creation, cast in the mold of the oft-recurring Biblical "seven."

Genesis is the book of beginnings. It records the beginning of the universe, man, woman, marriage, the family, sin, the Hebrew nation, and other beginnings.

The "Creation Hymn" (Gen. 1:1-2:3) is followed by ten (10) "Books of Generations" which constitute the framework of Genesis. These eleven documents are:

- "Creation Hymn" (Gen. 1:1-2:3).
- "The Book of the Generations of Adam" (Gen. 5:1-6:8).
- "The Generations of Noah" (Gen. 6:9-9:28).
- "The Generations of the Sons of Noah" (Gen. 10:1-11:9).
- "The Generations of Shem" (Gen. 11:10-26).
- "The Generations of Terah" (Gen. 11:27-25:11).
- "The Generations of Ishmael" (Gen. 25:12-18).
- "The Generations of Isaac" (Gen. 25:19-35:29).
- "The Generations of Esau" ( Gen. 36:1-43).
- "The Generations of Jacob" (Gen. 37:2-50:26).

These eleven documents, originally the family records of God's Chosen Line, and kindred families, which compose the book of Genesis, cover the first 2000 years of man's history from the creation of Man to the settlement of God's chosen people in Egypt. Genesis begins with CREATION; it ends with Joseph in a COFFIN in Egypt (Gen. 50:26).

Consider:

**I. Creation and Chaos (Genesis 1:1, 2)**

"In the beginning. . ." (Gen. 1:1): This was the beginning of the first creation of the "heaven and the earth." Nothing is said which enables us to fix the date of their creation. Nothing is revealed concerning their

appearance. Nothing is added to gratify the curious. This "beginning" will take care of thousands of millions of years of which some glibly speak regarding "geologic ages."

"God created. . ." (Gen. 1:1): The "beginning" refers to the time of creation, not to the beginning of God. God had no beginning. "Time" is that part of eternity that gives to man an earthly existence. There will come a time when "Time shall be no more" (Rev. 10:6). Time is a brief period sandwiched between two expanding eternities. God is eternal. God is the UNCAUSED CAUSE of all material existence. "WHO MADE GOD?" No one. God has always been! God was from the beginning (Psa. 90:2; Heb. 11:3). This verse denies atheism (Psa.14:1), and polytheism (many gods). God created matter. "This is my Father's world" (Malbtie D. Babcock, THOUGHTS FOR EVERY-DAY LIVING, New York, Charles Scribner's Sons, 1901, page 180). God existed before material things were created. Existence, then, can be viewed with trust, not tragically.

"Thou wilt not leave us in the dust:  
Thou madest man, he knows not why;  
He thinks he was not made to die;  
And Thou hast made him: Thou art just"  
(Tennyson, IN MEMORIAM, Prologue, st. iii).

"The heaven and the earth" (Gen. 1:1: This is the record of the beginning of all that man sees, knows, and feels. "Heaven" is God's abode. It is the chief goal of God's redeemed people. "Earth" is man's abode and the footstool of God (Isa. 66:1). This "heaven" is to be distinguished from "the heavens" that are referred to as the air, the sky, etc. This is the "third heaven" of II Cor. 12:2 the place to which Jesus went following his resurrection (Acts 1:11), the one Stephen saw opened (Acts 7:56).

"The earth" was perfect and complete (Isa. 45:18). Between verses 1 and 2 was an INDETERMINATE PERIOD which ended in a Divine judgment brought about by withdrawal of Light (Job. 9:4-7). Was this when Satan sinned and was cast out of heaven (Jeremiah 4:23-26) and marred God's beautiful earth?

"And the earth was without form, and void" (Gen. 1:2): It has been suggested that the word "was" in Genesis 1:2 should be translated "BECAME," and that some terrible catastrophe marred the perfection of the earth as God created it in Genesis 1:1. This formless mass was vacant, enveloped in an abyss of darkness. The "Spirit of God" hovered above it, as a bird hovers over its nest.

## **II. The Record of Creation (Genesis 1:3-31)**

### **1. The first day: Light (Gen. 1:3-5).**

"And God said, Let there be LIGHT. . ." (Gen. 1:3): The word "God" appears in Genesis 1 thirty-two (32) times. God commanded that there "BE LIGHT." Before this all was darkness. God was His own light, but the abyss of space was darkness. "There was light"-a fact. Jesus whom we know as God's Son is the medium of creating light (Col. 1:16). Light is good. Light drives out darkness; that is good (Gen. 1:4).

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Only the wicked choose the dark, and hate the "light" (John 3:19; Prov. 4:19; Ex. 10:21-22; Eph. 2:2-12; Luke 23:44, 45).

Light and darkness have nothing in common. Spiritually Jesus is the Light of the world (John 8:12). We are to reflect His light (Matt. 5:14-16). Heaven is a place of perpetual light (Rev. 21:23; 22:5)!

"And God called the light Day. . ." (Gen. 1:5): Were these "days" of (24) hours, or long successive periods? The word "day" has variable meanings. In Gen. 1:14, 16 it seems to mean a 12-hour day. In Gen. 2:4 it seems to cover the whole period of creation. In passages such as Joel 3:18, Acts 2:20, John 16:23, "THAT DAY" seems to mean the whole Christian era. In such passages as II Tim. 1:12 it seems to refer to the era beyond the Lord's Second Coming. In Psalm 90:4 and II Pet. 3:8, "One day is with the Lord as a thousand years, and a thousand years as one day."

"Light." (Gen. 1:5). Light must have been included in the "heavens and earth" that were created in the "beginning." But the earth's surface must have been still in darkness, because the cooling earthcrust, covered with boiling waters, must have sent up dense layers of mists and gases that completely shut out the sun's light. Light, and the succession of Day and Night, were established on the earth's surface when the cooling processes had diminished the density of the fog sufficiently for LIGHT to penetrate. The Sun itself did not become visible till the fourth day.

### 2. The second day: Firmament (Gen. 1:6-8).

"God. . . Let there be a firmament" (Gen. 1:6): Or, expanse called "heaven" (verse 8). It means the atmosphere, or layer of air, between the water-covered earth and the clouds above, made possible by the cooling of the earth's water, still warm enough to make clouds that hide the sun.

The region above the earth, the air and all space between the earth and the "third heaven" where God dwells, is the `firmament or expanse.

Without air with its chemical elements there could be no light, or life. What appears to be the blue dome or sky, scientists say, is nothing more than the darkness that surrounds the earth pushed back a distance of about forty-five (45) miles. Above this is frigid darkness. See Psalm 104:2.

### 3. The third day: Sea and dry land (Gen. 1:9-13).

"Waters . . . . dry land" (Gen. 1:9, 1C1): The earth's surface, till now it seems, had been wholly covered with water. Continual breaking of newly-formed thin crust must have kept the earth's surface smooth like a liquid ball. The crust, as it became cooler and thicker, began to buckle up. Islands and continents began to appear. Three-fourths of the earth's surface is still water. God commanded the waters to gather in one place; He called the waters "Seas." The land God called "Earth."

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**"After his kind. . .' (Gen. 1:11): This principle is stated ten (10) times in this chapter. It is applied to both vegetable and animal life, including man. This process of propagation has never been changed. IT COMPLETELY DESTROYS THE THEORY OF ORGANIC EVOLUTION. Man has always been man, vegetables have always been vegetables; fish have always been fish. The "missing link" between animals and man is still missing! Remember that organic evolution is a theory-it has never been proven!**

4. The fourth day: Sun, moon, stars (Gen. 1:14-19).

"God. . . Let there be lights in the firmament" (Gen. 1:14): The sun, moon, and stars must have been created "in the beginning." On the "first day" their light must have penetrated the earth's mists (Gen. 1:3), while they themselves were not visible. But now, due to the lessened density of clouds, as a result of further cooling of the earth, they become visible on earth. The seasons came when the earth's surface ceased to receive heat from within, and became dependent on the sun as its only source of heat.

The sun, moon, and stars (15-18) were created to divide night from day, to be "for signs, and for seasons, and for days, and years." The sun is the "greater light," and the center of our solar system. The planets, of which the moon is chief are cold bodies and reflect the light of the sun. "Twinkle, twinkle, little star." Stars send forth rays of their own light; planets do not. Light travels at 186,000 miles per second. Some of these stars are so far away their light has never reached the earth, so scientists tell us.

5. The fifth day: Fowl and fish (Genesis 1:20-23).

"Let the waters bring forth. . . and fowl" (Gen. 1:20): Note the progression. On the first and second days, inanimate things were created. On the third day, vegetable life. On the fifth day, animal life. Just why fowls were created at the time fish were created we are not told. This is the record of the first animate life to be created. The process of creation is from the lower to the higher, and is the only basis for any claim of evolutionists.

B. The sixth day: Animal life and man (Genesis 1:24-31).

"And God said, Let the earth bring forth. . ." (Gen. 1:24): The cattle are represented as having been produced from the earth. They are given a three-fold classification: "Cattle"--domesticated animals, roughly Herbivora; "creeping things" -- reptiles, insects, and very small quadrupeds; and "beasts of the earth"--wild beasts, roughly Carnivora. "And it was so. . . . God saw it was good" (verses 24, 25).

## LESSON 1-PAGE 5

"And God said, Let us make man in our image" (Gen. 1:26): God's crowning work was man. All else was created for man.

"Let us": `God is deliberating with his own family; Father; Holy Spirit (2); and the Son "through whom all things were made" (John 1:3; Col. 1:16; Heb. 1:2). "Our image": Man like his Creator is immortal, a spiritual and rational creature. Man can commune with God and through the new birth (John 3:5) actually becomes a "son of God" (Heb. 2:10). Man has a conscience; he knows when he does wrong. He is accountable for his rebellion against God (Psa. 139:14; Gen. 6:6; Heb. 4:12). The Christian will have a new glorified body (Phil. 3:21; I Cor. 15:35ff; I Thess. 4:14ff).

"Let them have dominion. . ." (Gen. 1:26): God made man to rule over the earth and all life (verses 28, 29), but "his lordship was wrested from him by Satan. However, there is a glorious world in the making over which one day re-created man will reign supreme" (Heb. 2:5-8). "So God created man in his own image, in the image of God created he him; male and female created he them" (verse 27). God blesses them (verse 28) and gives them power to multiply and fill the earth. The universe is rooted in the thought and activity of God, and of man as being His offspring. The food of both man and beast is pointed out in verses 29, 30. After the flood, men received authority from God to use the flesh of animals as well as green herbs for food (Gen. 9:3).

"And God saw everything. . . it was very good" (Gen. 1:31): The creation of man and his installation as ruler on the earth brought the creation of all earthly things to a close. God saw His work, and "behold, it was very good," that is, everything was perfect in its kind, so that every creature might accomplish the purpose of its existence.

"Very good" would deny the existence of anything evil in the creation of God.

LESSON 1-PAGE 6

QUESTIONS: And Your Answers

1. What does "Genesis" mean?
2. To which group of Old Testament books does Genesis belong, the Law, the Prophets, or the Psalms (Luke 24:44)?
3. Does the New Testament teach that Moses wrote the first five books of the Bible, the Pentateuch (Mark 10:2-4; Luke 24:44; John 1:45)?
4. In what "beginning" (Gen.1:1)?
5. Did God give the Old Testament for the Jews only, or for us also (Rom.4:23,24; 15:4; I Cor.9:9, 10; 10:11; II Tim.3:16, 17; II Pet.1:19)?
6. What event took place between verses 1 and 2 (Gen.1:2)?
7. Where is the first mention of the Holy Spirit (Gen.1:2)? -
8. What did God do on each of the six days of creation (Gen.1:1, 3,6,11,16,21,24,26)?
9. How many times is the word "created" in today's lesson (Gen. 1:1,21,27)?
10. Of what are the sun, moon and stars "signs" (Gen.1:14)?
11. If all vegetable and animal life bring forth "AFTER HIS KIND" (Gen. 1:11, 12, 21, 24, 25), can the THEORY of ORGANIC EVOLUTION be true?
12. Over what did man receive dominion (Gen.1:25,28-30)?
13. What did God command man to do (Gen.1:28)?
14. How does man's creation differ from that of the animals (Gen.1:26,27)?
15. What was man given for food (Gen.1:29,30)?
16. What did God say of what he had made (Gen.1:31)?
17. Is the "day" of Genesis 1 a solar day of twenty-four hours, or a period of time? Illustrate.
18. In what sense did man bear the "image of God" (Gen.1:27; Eph. 4:24; I Cor.15:49)?
19. What formula did God employ in making things (Gen.1:3,6,9,11,14,20,24,26)?
20. What did God say after each thing was made, and what was God's opinion of "every thing that He had made" (Gen. 1:31,4, 10, 12,18,21,25)?

**WHOLE BIBLE STUDY COURSE****Year I****First Quarter**

Lesson 2

Page 1

Genesis 2

Memory Verses: Genesis 2:7; I Cor. 15:45

Memory Verses:

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Genesis 2:7).

"And so it is written, The first man Adam was made a living soul; the last Adam (Christ) was made a quickening spirit" (I Corinthians 15:45).

Public Reading: Genesis 2:1-7, 21-25.

**THE CREATION OF MAN**

Man is the crown of God's creation. He is the goal of creation. Until man was created in God's image, or made in His likeness, nothing on earth could hold communion with God. "Nowhere was there a sense of love or duty or gratitude or moral responsibility. Moral and spiritual incentives were totally absent." Nothing could return God's love or feel the reproof of His displeasure.

In Genesis 1:26-30 we have a broad statement of Man's creation and his appointed dominion over all other created things. Also we have God's command to "Be fruitful and multiply, and replenish the earth, and subdue it" (1:28).

In chapter 2 we have a detailed description of the process and method of the creation of man. Chapter 1 tells **WHAT** was done; chapter 2 tells **HOW** it was done.

**I. The Seventh Day (Genesis 2:1-3)**

1. The heavens and earth finished (Gen. 2:1).

"The heavens and earth were finished. . ." (Gen. 2:1): In Gen. 1:1 God created "the heaven" (singular), and the "earth" (singular). This is the record of the completion of the "HEAVENS" (Gen. 2:1), and the "EARTH" (still singular). Added to the first heavenly creation was the firmament"; "and God called the firmament Heaven" (Gen. 1:8).

To the Jew there were three heavens:

(1) The aerial region of the clouds (Gen. 1:20; Dan. 4:15; II Chron. 7:13).

(2) The region of the sky where the sun, moon, and the stars are (Gen. 1:17; Matt. 24:29).

(3) The third heaven, or the heaven WHERE GOD IS (Psa. 14:2; Isa. 66:1).

## LESSON 2-PAGE 2

Nowhere else in the Old Testament is "the host of the earth" referred to, either explicitly or by allusion.

God "FINISHED" or made complete His work in the heavens and the earth, and all that was in it were finished. God called His completed work "very good" (Gen. 1:31).

2. God's Sabbath, or rest (Gen. 2:2, 3).

"God. . . rested on the seventh day" (Gen. 2:2): God did not get tired from His creative work. God "FAINTETH NOT, neither is WEARY . . ." (Isa. 40:28). God "ceased" from creation (Gen. 2:3). The cessation itself formed part of the completion of the work. Hence ceasing to work is called resting (Ex. 20:11), and being refreshed (Ex. 31:17.)

"God blessed the seventh day . . . sanctified it" (Gen. 2:3): "Sanctified" means separated or set apart. This was God's Sabbath. It continued until man sinned. Then began God's work of man's redemption (John 5:16-18). God's Sabbath at rest is to be restored (Heb. 4:11; 11:3; Rev. 21 and 22).

The WEEKLY SABBATH or SEVENTH DAY (Mark 2:27) was:

- (1) Later set apart to TEST ISRAEL'S FAITH (Ex. 16:23-30);
- (2) Bound upon Israel by the Law of Moses (Ex. 20:8-11; Neh. 9:13,14) ;
- (3) Made a SIGN to Israel (Ex. 31:17; Deut. 5:15; Ezek. 20:10-12);
- (4) Pointed to a promised rest under Moses (Ex. 33:14) which was lost because of the unbelief of Israel (Psa. 95:7-11 Heb. 3:7-19).

Jesus was Lord of the Sabbath or seventh day (Lk. 6:1-5), asserted his right to do good on the Sabbath day (Lk. 6:6-11), and declared that Sabbath laws are subservient to human needs (Lk. 13:10-17). He abolished the law which made the Sabbath binding on the Jew (Col. 2:14-17).

As Christians, we are not under the Sabbath day. The FIRST DAY OF THE WEEK, the Lord's day or Sunday is the day of rest and worship and service for the Christian. On the Lord's day Jesus arose from the dead (Matt. 28:1); on that day the Holy Spirit inspired the apostles to direct the early Christians to observe the Lord's Supper (Acts 20:7). Eusebius (264-340 A. D.) an outstanding man wrote: "Christians met very early every morning of the resurrection day." Justyn Martyr (140 A. D.) wrote: "And on the day called Sunday all who live in the cities or country gather together in one place" where "they prayed, read scriptures, and observed the Lord's Supper" (Acts 20:7). Read I Cor. 16:2; Mark 16:9-14; John 20:19-22; Luke 24:1, 13-35.

See Rev. 1:10, a definite allusion to the first day of the week.

Sabbath regulations in the day of Jesus prohibited any kind of physical work. Emil Schurre describes in his HISTORY OF THE JEWISH PEOPLE IN THE TIME OF JESUS CHRIST (translation by S. Taylor and P. Christie, New York: Charles Scribner's Sons 1855, Div. II, Vol. II, sec. 28) a solemn debate among

## LESSON 2-PAGE 3

the rabbis as to whether a cripple must be condemned as guilty if in case his house caught on fire on the Sabbath he should carry out his wooden leg!

### II. A Summary of Generations (Genesis 2:4-7)

#### 1. A general statement (Gen. 2:4).

"These are the generations. . ." (Gen. 2:4): The creation of the universe is mentioned as the starting-point to the account of its historical development. This account looks back to the particular points in the creation itself, and describes them minutely. "In the day" is the entire period of Gen. 1:3-2:3.

"The Lord God. . ." (Gen. 2:4b): Lord is the Hebrew Jehovah. The primary meaning of the name Lord (Jehovah) is "the self-existent One." He is the ETERNAL "I AM" of Ex. 3:14. He created or made "the earth and the heavens."

#### 2. Conditions before Genesis 1:11 (Gen. 2:5).

"Every plant. . . before it grew" (Gen. 2:5): "When no plant of the field was yet in the earth and no herb of the field had yet sprung up." We must not understand the words as meaning that there was neither shrub nor herb before the rain and the dew, or before the creation of man, and so draw the conclusion that the creation of plants occurred either after or contemporaneously with the creation of man. This would be in direct contradiction to Gen. 1:11, 12. The growing of the shrubs and sprouting of the herbs is different from the creation or first production of the vegetable kingdom. This relates to the growing and sprouting of the plants and germs which were called into existence by the creation.

#### 3. Summary of Genesis 1:26, 27 (Gen. 2:6, 7).

"Mist. . . watered. . . ground" (Gen. 2:6). This was the beginning of rain as we know it. The development of the shrubs and the sprouting of the plants and germs was dependent upon rain and human culture. Their creation was not. God controls rain (Deut. 11:7; I Sam. 12:18; Psa. 147:8; Matt. 5:45; Isa. 5:6).

"The Lord God formed man. . ." (Gen. 2:7): God made or "clothed" or moulded man (Job 10:9-11; Isa. 64:8). God "made" man by forming his body of "dust of the ground," the finest part of the material of the earth and breathed into this body the "breath of life; and man became a living soul."

Man is "of the earth earthy" (I Cor. 15:47). God CREATED man. Organic or theistic evolution will NOT MEET THE DEMANDS OF GOD'S WORD (Gen. 3:19; 18:27; Psa. 103:14). When man dies his body, of course, returns to the dust (Eccl. 3:20; Job. 34:35; Psa. 104:29). All that sustains the body comes directly or indirectly from the ground. God created Adam with a perfect body, with no taint of sin (Psa. 139:14). In Gen. 5:1 God speaks of "the day" in which He created man. The time is specific; the act is direct.

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The body is a sacred trust from God (I Cor. 6:18-20; 3:17). The body of the Christian and the unbeliever will be resurrected (I Cor. 15:51-53; Rev. 20:4, 5, 13).

"Man became a living soul" (Gen. 2:7): Beasts have "life " but not life immortal. WHAT God breathed into man could not be the AIR WHICH MAN BREATHES, but simply that which is breathed. God, through His own breath, produced and combined with the bodily form that PRINCIPLE OF LIFE, WHICH WAS THE ORIGIN OF ALL HUMAN LIFE, and which constantly manifests its existence in the breath inhaled and exhaled through the nose!

Breathing is common both to man and beast. However the vital principle in man is different from that "life" in the animal, and the human soul from the soul of the beast.

The soul of man "returns to the God who gave it" (Eccl. 12:7) at death, meaning that God makes disposition of the soul at death. It is still subject to God after death. The "soul" is separated from God because of sin (Lk. 19:10; Matt. 16:26). The soul in regeneration (John 3:3, 5) is "renewed in knowledge after the image of him that created him" Col. 3:10).

### III. Man's First Home (Genesis 2:8-25)

#### 1. The Garden in Eden (Gen. 2:8-14).

"The Lord God planted. . . garden. . . Eden" (Gen. 2:8): The abode, which God prepared for the first man, was a "garden in Eden," also called the "garden of Eden" (verse 15). It means "Delight" (Gen. 13:10; Isa. 51:3; Ezek. 28:13; 31:9, 16, 18; 26:35). It was eastward near the junction of the Tigris and Euphrates Rivers, with "Eden" covering perhaps the vast region in the eastern country of Mesopotamia, evidently the easternmost third of the Fertile Crescent.

"Tree of life. . . knowledge of good and evil" (Gen. 2:9): This may have been an actual food of Immortality, indicating that immortality is dependent on something outside ourselves. This Tree will again be accessible to those who have washed their robes in the blood of the Lamb (Rev. 2:7; 22:2, 14). See also Gen. 3:22. What a beautiful, fruitful, and well-watered place in which God placed Adam. It was a PERFECT ENVIRONMENT-and Adam had a PERFECT HEREDITY in the Lord God!

"The tree of the knowledge of good and evil" was a test of obedience. It was "good for food," "a delight to the eyes," and "to be desired to make one wise" (Gen. 3:6).

"Whatever the exact nature of this Tree, literal, figurative, or symbolic, the essence of Adam and Eve's sin, in part, at least was this: Transference of Control of their lives from God to Themselves. God had, in substance, told them they could do anything they wanted to EXCEPT that One Thing. It was a Test of their Obedience. As long as they refrained, God was their Master. When, in spite of God's command, they did that One Thing they made themselves their Own Master. Is not that the Essence of Human Sin? From the beginning God designed Man to LIVE FOREVER, the one condition being Obedience to God. Man failed. Then began the long, slow process of Redemption, by a Savior, through Whom Man may regain his lost estate. Only in obedience to God is Life." -Halley.

## LESSON 2- PAGE 5

"A river went out of Eden. . ." (Gen. 2:10): Pishon and Gihon are presumably canals, called rivers in Babylonia, which connected the Tigris and Euphrates as ancient river beds. The Hiddekel (Babylonian Idigla, Diglat) is the ancient name of the Tigris (verses 11-14).

Friedrich Delitzsch located the site of Eden just north of Babylon where the Euphrates and Tigris closely approach each other.

A. H. Sayce and others located Eden near Eridu, anciently on the Persian Gulf. Such identifications are now impossible.

### 2. Man is established in the garden (Gen. 2:15-17).

"God. . . man. . . Eden. . . dress. . . keep it" (Gen. 2:15): Adam was put in Eden not to lead a life of inactivity with no purpose in life. The earth was meant to be tended and cultivated to preserve the divine plantation. Creation left to itself will run wild through natural degeneracy. "Thou shalt not eat of it. . ." (Gen. 2:17): The tree of knowledge was to lead man to the knowledge of good and evil. According to the divine intention this was to be attained by NOT EATING of the fruit of the knowledge of good and evil. God wanted man to see that all that is opposed to God's will is evil. By man's free-will and by the choice of good man would attain TRUE LIBERTY. To disobey God would cause man to die. See Deut. 6:5, 17, 24, 25; Rom. 1:18. There is right and wrong; a true choice, and a false choice.

### 3. Man's help meet or "helper fit for him" (Gen. 2:18-25).

"I will make him an help meet. . ." (Gen. 2:18): Or, "helper fit for him." Nothing in God's creation was fitted as a helper for Adam (verses 19, 20). Man needs a companion.

"God. . . made. . . woman" (Gen. 2:21, 22): "The Lord caused a deep sleep to fall upon Adam" God took one of Adam's ribs and made "a woman." Without the woman, there would never have been any propagation of man.

"Man. . . wife. . . one flesh" (Gen. 2:24): God's plan is ONE WOMAN for ONE MAN. A man leaves his parental home and "cleaves unto his wife" to become in the marriage act ONE FLESH. The Bible represents marriage as an earthly counterpart of the relation between Christ and the Church (Eph. 5:25-32; Rev. 19:7; 21:2, 3). See I Tim. 2:13; I Cor. 11:89.

"Naked . . . not ashamed" (Gen. 2:25): They were without consciousness of sin. They were innocent. Shame entered first with sin.

## **Eridu, Traditional Garden of Eden**

The particular spot which tradition has fixed as the site of the Garden of Eden is a group of Mounds, 12 miles south of Ur, known as Eridu (Abu Sharem). It was the home of "Adapa," the Babylonian

## LESSON 2-PAGE 6

Adam. The Weld Prism says that the first two kings in history reigned at Eridu.

Ancient Babylonian inscriptions says, "Near Eridu was a garden, in which was a mysterious Sacred Tree, a Tree of Life, planted by the gods, whose roots were deep, while its branches reached to heaven, protected by guardian spirits, and no man enters."

The ruins of Eridu were excavated by Hall and Thompson, of the British Museum, 1918-19. They found indications that it had been a prosperous city, revered as the Original Home of Man.

### **The Eridu Region**

The region around Eridu, excavations have revealed, was densely populated in the earliest known ages of history, and was for centuries dominating Center of the World; a region where many of the oldest and most valuable inscriptions have been found.

Ur, home of Abraham, was 12 miles from Eridu.

Fara, traditional home of Noah, was 70 miles away. 'Obeid (Al 'Ubaid), where the oldest known historical document was found, was only 15 miles from Eridu.

Lagash, where immense primitive libraries were found, was only 60 miles from Eridu.

Nippur, library center, was 100 miles from Eridu.

Erech, Nimrod's city, was 50 miles from Eridu.

Larsa, where Weld Prism was found, 40 miles from Eridu.

Babylon was only 150 miles from Eridu.

LESSON 2-PAGE 7

QUESTIONS: And Your Answers

1. What is the meaning of "heavens" (Gen.2:1,1:1,8)?
2. When was the Sabbath blessed and hallowed (Gen.2:2,3)?
3. In what sense did God rest, and how long did He rest (Gen.2:2; John 5:16-18; Gen.3:15; Isa.40:28)?
4. Do you think man needs one day in seven for rest (Ex.23:12; 34:21; Deut.5:14)?
5. Name four characteristics of the Sabbath (Ex.16:23-30; Ex.20:8-11; Neh. 9:13, 14; Ex. 31:17; Deut. 5:15; Ezek. 20:10-12; Psa. 95:7-11; Heb.3:7-19)?
6. Are we as Christians under the Sabbath day? Why (Matt.28:1; Acts 20:?:; I Cor.16:2; Luke 24:1,13-35)? What did Christ do to the law of the Sabbath for us (Col.2:14-17)?
7. What is the meaning of "day" (Gen.2:5;1:3-2:3)?
8. From what did the Lord God make man (Gen.2:7)? Since God CREATED MAN, does the THEORY of ORGANIC EVOLUTION offer a satisfactory explanation of his appearance on the earth?
9. Name two trees which grew in the garden of Eden (Gen. 2:8, 9)
10. Can the country called Eden now be identified (Gen. 13:10; Isa. 51:3)?
11. Where did God place man, and what labor did God require of man (Gen.2:15)?
12. What generous provision did God make for man (Gen. 2:16)?
13. What was the penalty of eating of the tree of the "knowledge of good and evil" (Gen.2:17)?
14. What is the meaning of "help meet" (Gen.2:18)?
15. What fact shows Adam was full grown physically, and mature mentally (Gen.2:19,20)?
16. How was the first woman made (Gen. 2:21,22) Who was the first Father to give the bride away
17. How did the man know whence she was (Gen.2:23), and when was this (Gen.1:27)?
18. Did Jesus regard this account a real history (Matt.19:4,5)?
18. What is the meaning of Genesis 2:25?
20. What was the primeval state of man-physical, mental and spiritual (Gen.1:2&,31; 2:15,17,20,23)?

LESSON 3 -PAGE 1  
**WHOLE BIBLE STUDY COURSE**

**Year I**

**First Quarter**

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Lesson 3  
Genesis 3

Page 1

Memory Verses: Genesis 3:4,5; Romans 5:12

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Memory Verses:

"And the serpent said unto the woman, Ye shall not surely die. For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil" (Gen 3:4,5).

"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" (Romans 5:12).

Public Reading: Genesis 3:1-13.

**THE FALL OF MAN, OR THE ENTRANCE OF SIN**

Man was created a perfect being. He was innocent. Eden or "Delight" was his first home. Man in the beginning had a perfect heredity and environment.

**The Beginning of Sin**

Sin had its beginning when Lucifer, "Son of the Morning," rebelled against God and was cast out of heaven to earth, along with a third part of the angels (II Pet.2:4; Judges 6). The King of Babylon, puffed up with pride and rebellion against God, symbolizes Satan (Isaiah 14:12-14),"as does the King of Tyre (Ezekiel 28:12-15). Revelation 12:7 tells of war in heaven." In John 8:44 we are told that the devil "abode not in the truth."

Satan means "Adversary." He is known by many names.

Beelzebub (Matt. 12:24), chief of the fallen angels, whom Jesus beheld "as lightning fall from heaven" (Lk. 10:18).

Devil (Matt. 4:18): one who sets at variance; his aim is to separate man from God.

Apollyon (Rev. 9:11): The destroyer; he never constructs; he always destroys.

As Serpent or Dragon he seeks to deceive man. He is the "father of lies" (Jno. 8:44). He incites man to wickedness, and hence is the Tempter (Matt. 4:3; I Thess. 3:4). He comes as an "angel of light" (II Cor. 11:14) and even sends out preachers as "ministers of righteousness" (II Cor. 11:15). Because of his daring he is called a "roaring lion" (I Pet. 5:8). Satan is a person existing in spirit form. He is chief of the wicked spirits (Mark 5:9). He is wise, but not all wise. He is doomed with all who follow him to endless torture (Matt. 25:41; 8:29).

"The Fall of Man" is the story of the first sin of man whom God created in His own or moral image.

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The "fall" consisted in consent to listen to any such appeal and in the consequent failure of faith, which resulted in the definite breaking of God's law.

"This chapter is the pivot of the Bible." Without it the rest of the Bible becomes meaningless.

### I. The Temptation and Fall of Men (Genesis 3:1-7)

#### 1. The serpent and the woman (Gen. 3:1:5).

"Now the serpent was more subtle. . ." (Gen. 3:1): The serpent is here described not only as a beast, but also as a creature of God. Subtlety was a natural characteristic of the serpent (Matt. 10:16), which led the evil one to select it as his instrument. "Nachash" means "shining one" (II Cor. 11:3, 14; Rev. 12:7-9; 20:2). The Devil used a beautiful, upright creature as his vehicle. The serpent was cunning, crafty, smooth and deceptive. The serpent was given, or had, the power of speech. Balaam's ass was thus empowered (II Pet. 2:16).

"Yea, hath God said. . ." (Gen. 3:1): The devil distorts God's word. The devil's approach was defiant. He cannot conceal the fact that God has spoken. He rebels against God, and defies Him, and tries to get the woman to DOUBT HIM.

"Ye shall not eat of every tree of the garden?" (Gen. 3:1b): In trying to deceive the woman, the devil sought to make her think God was depriving her of something she should have. God had created man; man owed obedience to God. God gave man everything he needed. Of the tree of the "knowledge of good and evil" man was not to eat (Gen. 2:16, 17). To eat of it would bring sure death.

"And the woman said. . ." (Gen. 3:2): The woman was alone. The serpent called God by the name of Elohim alone, and the woman does the same. The tempter felt it necessary to change the living personal God into a merely general *numen divinum*, and exaggerated the prohibition to excite in the woman's mind distrust of God Himself, and to arouse doubt as to the truth of His word. She listened to the serpent instead of challenging him with "It is written". (Matt. 4:1-11) as Jesus did. She ADDED to what God had said: "Neither shall ye touch it" (verse 3; Prov. 30:6), and changed "thou shalt SURELY DIE" (Gen. 2:17 to "LEST YE DIE" (Gen. 3:3). She omitted "FREELY" (Gen. 2:16). DISBELIEF is doing its dirty work.

"Ye shall not surely die" (Gen. 3:4): The serpent DENIES God's word. He added ONE WORD to what God had said-the word "NOT." It was a lie (See John 8:44; Rom. 1:25; Eph. 4:25; II Thess. 2:1, 11).

"Ye shall be as gods. . ." (Gen. 3:5): "You will be like God," the serpent promised Eve, if you eat this fruit. Part of what he promised is true. Like God, they knew the difference between right and wrong (verse 22). Conscience was awakened and it was guilty when the forbidden fruit was eaten; they knew they had done wrong. Sin made its entrance into the world through this disobedience (Rom. 2:15; I Tim. 1:4; 4:2; Heb. 10:22). Men may be like God by submitting to His will-never through disobedience to Him!

#### 2. The fall of man (Gen. 3:6,7)

"And when the woman saw. . ." (Gen. 3:6): The first two letters in "Eve" and "evil" are the same. Eve is

## LESSON 3 - PAGE 3

mentioned only twice in this book after the record of Genesis 4. The "serpent beguiled" (II Cor. 11:3), or deceived Eve. Eve "saw" that the fruit was good for food-the "lust of the flesh." A delight to the eyes-"lust of the eyes." It was to be desired to make one wise-"the pride of life" (I John 2:16). All temptations come under these heads. Adam deliberately disobeyed God (I Tim. 2:14).

"And the eyes of them both were opened. . ." (Gen. 3:9): They became conscious of their wrong-doing. Their eyes were OPENED! But what did they see? They "knew that they were naked." They "were not--ashamed" (Gen. 2:25) before they disobeyed God. Now they sought to conceal their nakedness by an outward covering. They had lost "that blessed blindness, the ignorance of innocence, which knows nothing of nakedness." It was an awful day for them; and for the whole world. Sin became a reality; it was rebellion against God (I John 3:4; 5:17). Since ALL SPIRITS COME FROM GOD, and are not the products of procreation, THERE IS NO POSSIBILITY OF INHERITED SIN. No child is guilty of its father's sins (Ezek. 18:20). Each one is responsible for his own conduct (Isa. 59:1, 2; Deut. 24:16; II Cor. 5:10). It is an awful day when a boy or girl or young person has his or her eyes "opened" to the first lie, or theft, or impurity?

"Naked. . . made themselves apron": "Naked" is not the same as Gen. 2:25. They had lost the glory of the image of God (Rom. 3:23). Realizing this they sought by self-made means to cover or propitiate their sin by making a covering of fig leaves.

### II. The Voice of God (Genesis 3:8-13)

"Adam and his wife hid themselves. . ." (Gen. 3:8): A guilty conscience makes the man and his wife hide from Jehovah God among the trees of the garden as soon as they heard the sound of His footsteps. God's first question to them thrills us with pathos: "WHERE ART THOU?" (verse 9)? God knew where they were, of course. He speaks to bring Adam from his hiding place.

"I was afraid. . . naked. . . hid myself" (Gen. 3:10): This was the awful result of having their eyes "OPENED"---to sin and shame before God.

The modernist doubts that anyone can really believe what the NEW ENGLAND PRIMER taught,

In Adam's fall  
We sinned all.

God tried to bring Adam to a full realization of his sin. Instead of confessing his sin, Adam EXCUSED himself and REPROACHED GOD for giving him a temptress. "The woman (verse 12) whom thou gavest to be with me." Adam PASSED THE BUCK to Eve. She passed it to the serpent (verse 13). But they could not pass to someone else first the terrible results of their sin. THEY MUST pay the penalty! And so must we-the penalty of PHYSICAL DEATH WHICH THEY BROUGHT ON THE HUMAN RACE!

### III. The Consequences of Their Sin (Genesis 3:14-24)

1. On the serpent (Gen. 3:14, 15).

## LESSON 3--PAGE 4

"Thou art cursed above all cattle. . ." (Gen. 3:14): All creation is cursed by sin. The inference is that no beast was ferocious until man sinned. Isaiah (11:6-8) speaks of the righteous reign of Christ when the wild beasts of the earth shall be tame. The serpent, used as Satan's tool, is cursed to go on his "belly" in the dust in humiliation and defeat. See Romans 8:20, 21.

"Enmity. . thy seed and her seed. . ." (Gen. 3:15): God established perpetual enmity between the woman and the serpent, and between the serpent's and the woman's seed. The seed of the woman would crush the serpent's head; the serpent would crush the heel of the woman's seed. The foe is really Satan. Satan's seed is the Antichrist; the woman's seed is Christ (Gal. 4:4; Matt. 1:18). To "bruise" the "heel" is a temporary injury. To "bruise" the head of the serpent--Satan-is permanent. For the bruising of our Lord Jesus Christ read Acts 2:22-24. For Satan's bruising see Romans 16:20- Heb. 2:14; I John 3:8; Matt. 25:41; Rev. 20:10. The bruising of Christ by Satan was healed. Christ's bruising of the serpent's head is fatal and eternal (Rev. 20:10, 15).

### 2. On the woman (Gen. 3:16).

"Unto the woman he said. . . multiply thy sorrow" (Gen. 3:16): The sentence on the woman is that in the distinctive exercise of her nature, that of motherhood, she shall be wrapped in sorrow. Here the first prophetic word of hope was uttered. Of the seed of the woman shall come the Deliverer. The woman was made subordinate to man (I Cor. 11:3; 14:34; Eph. 5:22; I Tim. 2:11-15; I Pet. 2:1-6). This rule and subordination must have their roots in mutual love and esteem.

### 3. On Adam (Gen. 3:17-19).

"And unto Adam he said. . ." (Gen. 3:17): The noun is here used for the first time as a PROPER NAME WITHOUT THE ARTICLE. Adam receives a twofold punishment: the ground is cursed, and physical death comes upon Adam, and Eve -- because of their common guilt, Read carefully verses 17-19 5:29; Rom. 8:19-23; Rev. 22:3. "Thorns": See Heb. 6:8; Gal. 3:13; Jno. 19:5; I Pet. 2:24. Adam would return to the "dust": See Gen. 18:27; Psa. 103:14; 104:29; Eccl. 12:7.

### 4. On God's plan (Gen. 2:20-24).

"Adam called his wife's name Eve . . ." (Gen. 3:20): Eve means "life giver" or life-spring" because "she was the mother of all living." Through woman sin came; through her seed, Christ, came redemption from sin. Adam and Eve died SPIRITUALLY the day they disobeyed (Gen. 2:17; Eph. 2:1, 2; I Tim. 5:6; Col. 3:3; Luke 15:32).

"Coats of skin. . ." (Gen. 3:21): God provided a covering or propitiation. Blood was shed in the preparation of coats (Psa. 32:1; 85:2; Rom. 3:23-25; I Jno. 2:2; 4:10). God showed man how they might use his sovereignty over the animals for his own good, and even sacrifice animal life for the preservation of human life. By this act God laid the foundation for the sacrifices.

"Tree of life. . ." (Gen. 3:22): Man was driven from the Garden (verses 22, 23). The EXPULSION FROM EDEN was a punishment inflicted for man's good, intended, while exposing him to temporal death, to preserve him from eternal death. "Cherubim" is plural of "cherub." They were placed to "keep the way of the tree of life" (verse 24); Psa. 104:4; Num. 9:15, 16; Ex. 25:17-22; 26:31-34; Lev. 16:1-15; Heb. 9:5), and render it impossible for man to return to paradise and eat of the tree of life. Upon the new earth the tree of life shall flourish again in the heavenly Jerusalem, and bear fruit for the redeemed (Rev. 22:2).

LESSON 3-PAGE 5

QUESTIONS: And Your Answers

1. Who is the author of sin (Gen. 3:1, 4-6, 14; II Cor. 11:3)?
2. Through what creature did Satan tempt Eve (Gen.3:1)?
3. What three things did Eve see (Gen.3:6; I Jno.2:16)?
4. What three things did Eve do (Gen.3:6)?
5. What three things are stated of Adam and Eve in Genesis 3:7?
6. What three things did Adam do (Gen.3:10)?
7. What three questions did God ask (Gen.3:11-13)?
8. What shows that Adam and Eve knew they had sinned (Gen.3:8)?
9. In what condition were the souls of the pair (Rom.8:6,7)?
10. With what did God cover Adam and Eve, and with what does Christ cover us now (Gen.3:21; Rom.3:22; Phil.3:9; Rev.19:8)?
11. What was the previous condition of the serpent (Gen. 3:14, 15, 1)?
12. Was any other being connected in this action with the serpent (John 8:14; Rev.12:7-9)? -
13. What is the meaning of "the man is become as one of us, to know good and evil" (Gen.3:22)?
14. What do we mean by the Adamic sin (Rom.5:12-19; I Cor.15:22)?
15. Will the whole creation be delivered from sin in the future (Isa.11:6-9; Rom.8:19-22; Rev.21:2,3; Isa.62:25; Matt.25:41,46)?
16. What curse was placed on the serpent (Gen.3:14,15)?
17. What is the meaning of Genesis 3:15 as to the "woman... her seed" and the bruising of the serpent's head?
18. What punishment was placed on Adam and Eve, and what was done immediately (Gen.3:16-19,23,24a)?
19. What shows that God loves the sinner in this chapter (Gen.3:21)? How are we as sinners clothed (Rev.3:18; 19:8)?
20. Who will have access to the "tree of life" in the future (Rev.22:2)?

LESSON 4 -PAGE 1  
**WHOLE BIBLE STUDY COURSE**

**Year I**

**First Quarter**

Lesson 4  
Genesis 4

Page 1  
Memory Verses: Genesis 4:9; Hebrews 11:4

Memory Verses:

"And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brothers keeper?"(Genesis 4:9).

"By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead yet speaketh" (Hebrews 11:4).

Public Reading: Genesis 4:1-15.

**CAIN AND ABEL**

The name of Cain has become proverbial as the name of the first murderer. In Genesis 3 we have the beginning of sin in man; in Genesis 4 we note sin's progress and fruits. In chapter 3 we have sin in the individual, in 4 sin against the family. In one we have sin against God, in chapter 4 it is sin against a fellow-man-- one's own brother.

The man who does not fear God, has no real respect for his "neighbor." (Matt. 22:36-40)

Sin, like leprosy, contaminates, spreads, and brings death. Note:

**I. The Birth of Cain and Abel: Their Occupations (Genesis 4:1, 2)**

1. Their birth (Gen. 4:1-2a).

"Adam knew his wife. . . conceived. . . bare Cain" (Gen. 4:1): The propagation of the human race did not commence till after the expulsion from Eden. Generation in man is an act of personal free-will. It is not a blind impulse of nature. To "know" in the marriage relationship involves a surrender of the self, and indicates the relation between the KNOWER and the KNOWN.

"Eve. . . bare Cain. . . I have gotten a man from the Lord" (Gen. 4:1b): His mother named him Cain, intimating a hope that the "seed" had come which should bruise the head of the serpent. How little she knew of the nature of her own sin. Cain means "metalworker" or "smith." Here it is represented as a derivation of a word meaning "acquire," "get"-- hence Eve's words, "I have gotten a man from the Lord." Cain's name indicates a selfish disposition, whose chief concern was material gain (I Tim. 6:10).

"And she again bare his brother Abel. . ." (Gen. 4:2a): "Again bare" suggests to some that Cain and Abel were twins. The mother's joy was soon overcome by the discovery of the vanity of this life. "Abel" means "breath," "exhalation," "that which ascends," or "transitoriness." His chief characteristic was a spiritual-minded conception of life.

## LESSON 4--PAGE 2

### 2. Their occupation (Gen. 4:2b).

"Abel. . . keeper of sheep" (Gen. 4:2b): Abel was a shepherd, usually a nomadic type who wanders about for grazing. Abel, though the youngest, is first mentioned. Adam and Eve had other children, for in Genesis 5:4 it is said that Adam "begat sons and daughters." Abel's character makes him outstanding. A man's chosen profession is a fair index to his character.

"Cain. . . tiller of the ground": He was a farmer; he must have had a settled home.

## II. The Offering of Cain and Abel (Genesis 4:3-7)

### 1. The offerings (Gen. 4:3, 4a).

"And in process of time. . ." (Gen. 4:3): At the end of days, or "in the course of time." Hebrews 11:4 has "By FAITH" which means according to Divine instruction (Rom. 10:17). God had provided Adam and Eve with "coats of skin" (Gen. 3:21). Of course, blood had to be shed to provide skins (Heb. 9:22).

"Cain brought of the fruit of the ground an offering. . ." (Gen. 4:3b): This was a gift, obligation, a present meal offering or sacrifice. It means a complimentary present or tribute, but is NEVER USED AS A SIN OFFERING.

"Abel. . . brought. . . of his flock" (Gen. 4:4a): Abel brought the fat ones, the best, of his flock.

### 2. Their acceptability (Gen. 4:4b, 5a).

"The Lord had respect unto Abel. . . his offering" (Gen. 4:4b): Heb.12:24 compares Abel's offering with the blood of Christ, but compare Heb.11:4 where the Greek "pleion" means "more" (in quantity). The Lord accepted Abel's offering here as in Judges 6:17-21; 13:19-23; I Kings 18:36-39. See also Lev. 9:24; II Chron. 7:1. It was an offering ' BY FAITH as Heb. 11:4 shows.

"Unto Cain. . . he had not respect" (Gen. 4:5a): Cain knew WHAT GOD WANTED him to bring as an offering. Cain refused to do what God had revealed. To worship in SELF-WILL was and IS EVIL (Matt. 15:7-9)

### 3. The result (Gen. 4:5b-7).

"Cain. . . wrath. . . countenance fell" (Gen. 4:5b): Cain was very angry. His "countenance fell" is best understood by the phrase "Why are thou wrath?" A fallen countenance and wrath are associated together. The fallen countenance was the facial expression of Cain's inner reaction to God's rejection of his offering. Cain did not ask WHY HIS OFFERING was rejected. He sought to BLAME GOD. The way of Cain" (Judge 11) was self-righteousness. He despised Gods dominion. He was a murmurer and complainer.

"Sin lieth at the door. . ." (Gen. 4:7): The word is translated "sin" 169 times, "sin offering" 116 times, and a few other ways. It is the only word for sin offering. See II Cor. 5:21; Eph. 5:2. "Lieth at the door" may be paraphrased: "If you TRUST GOD and OBEY HIM, will you not be acceptable"? If you disobey,

## LESSON 4-PAGE 3

there is nevertheless a sin offering for you." Sin not removed, will GROW and in the end DESTROY YOU (James 1:15). God warns Cain that his envy, hate and self-will (verse 6) must be put away or sin would "rule over him," instead of his ruling over sin. In Christ, we master sin. Out of Christ, sin is our master (Rom. 6:12-14, 16-20, 23). Only repentance can bring forgiveness (Gal. 6:7; II Pet. 3:9).

### III. The Murder of Abel (Genesis 4:8-16)

#### 1. The first murder (Gen. 4:8).

"Cain talked with Abel . . . slew him" (Gen. 4:8): Cain invited Abel to go with him to the "field," or OPEN COUNTRY, where he thought he would be safe from observation. Sin stalks within the first family. Envy, hate, and murder-this is the course of sin. Like a full-grown tiger, blood-thirsty, sin crouches to kill its victim-Abel. Cain was about 129 years old when he killed Abel, for Seth was born soon after the murder

(Gen. 4:25), and Adam was 130 years old at the time of Seth's birth (Gen. 5:3). Cain despised RIGHTEOUS ABEL" (I John 3:12; Matt. 23:29-36), though he doubtless pretended friendliness.

The kiss of Judas was for the same purpose, as was Joab's technique in slaying Abner (II Sam. 3:27). The first murder of one's brother, FRATRICIDE, was committed because of sinful anger and envy.

At an altar the fires of hate were kindled. Fox's "BOOK OF MARTYRS" abundantly illustrates this fact. If men will kill one another in the name of religion, is it little wonder that they kill for every other reason known to man?

A famous criminal lawyer reportedly said in a newspaper interview: "Everybody is a potential murderer. I have not killed anyone, but I frequently get satisfaction out of the obituary notices!"

#### 2. The inquest (Gen. 4:9).

"Where is Abel thy brother?" (Gen. 4:9): Jehovah intervenes, dealing with Cain in strict justice. Compare the Lord's question here with that in Gen. 3:9. Cain's answer DENIES THE TRUTH, RESPONSIBILITY, and GUILT. When Cain had done his worst to Abel he could not GET AWAY FROM GOD. The bravado of his answer could not hide the truth that HE WAS HIS BROTHER'S KEEPER! The sin of Adam had grown into fratricide in his son. Cain was the first man to let SIN REIGN IN HIM; he was "of the wicked one" (I John 3:12). In him the "seed of woman" had already become the "seed of the serpent" who was a "murderer from the beginning."

#### 3. The verdict (Gen. 4:10-15).

"The voice of thy brother's blood crieth. . ." (Gen. 4:10): Cain may deny his guilt, but Abel's blood cries out for revenge. See Heb. 11:4. "Cursed from the earth" (verse 11) means "cursed in or by the earth" which because of sin is not using her full power to produce (verse 12) for Cain.

A fugitive and a vagabond. . ." (Gen. 4:12): Cain had been like Adam a tiller of the ground. Now he is condemned to be a "fugitive" and a wanderer on the earth. This described a completely cultureless

## LESSON 4-PAGE 4

existence. He was banished and homeless. Cain is so affected by this curse that he cries in despair: "My punishment is greater than I can bear" -- (verse 13); he fears that he will be slain (verse 14).

"The Lord set a mark upon Cain. . ." (Gen. 4:15): God set a sign, or token, upon Cain. Cain treated his sin lightly; God meted out a punishment so great Cain cries out in despair. He fears revenge on the part of relatives of the slain, other descendants of Adam who were already in existence. or yet to be born. God's sign protected him from vengeance, though of what kind it is impossible to determine.

If you are not a Christian, turn to God in repentance and obedience now (Heb. 5:9; Mark 16:15, 16; II Pet. 3:9). If you err as a Christian, turn in "godly sorrow" for your sin (II Cor. 7:10; I John 1:6-11).

### **IV. Cain's Later Home and Some of His Noted Descendants (Genesis 4:16-24)**

"Cain went out from the presence of the Lord. . ." (Gen. 4:16): His going out from the presence of God was a willful severance of himself from the divine government and from response to its claims. The name NOD denotes a land of flight and banishment, in contrast with Eden, the land of delight, where Jehovah walked with men. Nod's geographical location cannot be determined.

"Cain knew his wife. . ." (Gen. 4:17): The text assumes that she accompanied him in his exile. She was a daughter of Adam and Eve, and consequently a SISTER OR HALF-SISTER OF CAIN. The marriage of brothers and sisters was inevitable if the human race was to descend FROM A SINGLE PAIR-Adam and Eve. There were many people on the earth (Gen. 5:4). Tradition says Adam had 33 sons and 27 daughters.

"Where did Cain get his wife?" is a favorite question of many. Someone once answered this poser by saying: "Pay attention to your own wife, and you will have no time to pay attention to another man's wife." Cain's wife, a sister or a half-sister, bore him a son, Enoch (verse 17a).

"Cain. . . builded a city" (Gen. 4:17b): Cain desires to neutralize the curse of banishment, create for his family a point of unity, and compensate for the loss of fellowship with God. Here begins a history which continues until this hour-marriage, children, and the building of a city WITHOUT GOD! It was probably a city of rude huts with walls for defense, a sort of headquarters for Cain's outcast offspring.

"Lamech. . . two wives" (Gen. 4:19): Lamech took two wives; he was the first to practice polygamy. We are indebted to him for the only example of antediluvian (before the flood) poetry (verse 23, 24). He is without remorse, and defends himself and boasts of his safety.

Out of this family came colonization and commerce in Jabal (verse 29), the initiation of the fine arts was revealed in Jubal (verse 21), and mechanical skill in Tubal-cain (verse 22) "the forger of every cutting instrument of brass and iron."

### **V. The Birth of Seth: A Substitute for Abel (Genesis 4:25, 26)**

"Seth. . . another seed instead of Abel" (Gen. 4:25): The significance of his name is "appointed" or "PUT" in the place of the murdered Abel. See I Chron. 1:1; Luke 3:38. Some think Seth is the "seedling" or "germ"



LESSON 4-PAGE 6

QUESTIONS: And Your Answers

1. Who were the first born sons of Adam and Eve (Gen. 4:1, 2)?
2. How long were their births after the expulsion from the garden?
3. What was the occupation of Cain and Abel (Gen.4:2)?
4. How did sacrifice originate (Gen.4:3,4; Rom.10:17; Heb.11:4)?
5. Why was Abel's offering acceptable (Gen.4:4; 9:21,24; Heb.11:4)?
6. Why was Cain's offering rejected (Gen.4:3,5; Judges 11; Heb.11:4; 9:22)?
7. How was Cain affected by God's rejection of his offering (Gen.4:5)?
8. Why did Cain slay Abel (Gen.4:8)?
9. How are we our "brother's keeper" (Gen.4:9)?
10. What was the cry of Abel's blood (Gen.4:10; Heb.12:24), and can any man escape an accounting with God (Rom.14:12)?
11. What was the threefold curse upon Cain (Gen.4:11,12)?
12. Why did Cain care for being hid from God's face (Gen.4:13,14)?
13. Why was the first murderer spared and protected (Gen. 4:15), and what comfort is this to sinners today (II Pet. 3:9; II Cor. 7:10; I John 1:11)?
14. What is the meaning of "Cain went out from the presence of the Lord" (Gen.4:16)?
15. What is the meaning of "Nod," and why and when was it so called (Gen.4:16)?
16. Who was Cain's wife, where did he get her (Gen.4:19), what did he build, and what fatal flaw marked it all?
17. Who was the first polygamist, and what is learned from his speech to his wives (Gen.4:23,24)?
18. What characterized Jabel (verse 20), Jubal (verse 21), Tubal-cain (verse 22)?
19. What is the meaning of Seth (Gen.4:25)?
20. What two explanations have been given to "Then began men to call upon the name of the Lord" (Gen.4:26)?

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**WHOLE BIBLE STUDY COURSE**

**Year I**

**First Quarter**

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Lesson 5  
Genesis 5,6

Page 1  
Memory Verses: Genesis 5:24; 6:3; Hebrews 11:5, 7

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Memory Verses:

"And Enoch walked with God: and he was not; for God took him" (Genesis 5:24).

"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" (Heb. 11:5).

"And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years" (Genesis 6:3).

"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" (Hebrews 11:7).

Public Reading: Genesis 6:8-22.

Genesis 5 begins a new section of the book, and traces the line of Seth the appointed successor of Abel, and the one through whom the chosen race and the Messiah should come.

No less than ten times in Genesis do we find this phrase: "These are the generations of" (see Gen. 2:4; 6:9; 10:1; 11:10, 27; 25:12, 19; 36:1, 9; 37:2).

Genesis 5:1 has an important addition to this phrase, "THIS IS THE BOOK OF THE GENERATIONS OF ADAM." It does not occur again except in "THE BOOK OF THE GENERATION OF JESUS CHRIST" (Matt. 1:1). The first appears in the BOOK OF DEATH (Gen. 5:5, 8, etc.); the second occurs in the BOOK OF LIFE (Phil. 4:3; John. 10:10). Note, then:

**I. The Translation of Enoch (Genesis 5:1-32)**

1. Introductory: Review of creation (Gen. 5:1, 2).

"The book of the generations of Adam" (Gen. 5:1): A book is "a written narrative or record." This was Adam's family record. "Generations" here means history and development. From Genesis 5 onwards we have the history and development of Adam's progeny. So, too, in Matt. 1:1 is the history and development of Jesus Christ and his "brethren" (Heb. 2:11, 12).

"In the likeness of God made he him" (Gen. 5:1): Adam was made in the moral likeness of God (Gen. 1:26, 27; 2:7). By disobeying God, sin marred this image or likeness. Sin broke the fellowship with God and brought a consciousness of sin to Adam (Gen. 2:17; 3:4-13).

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"God. . . called their name Adam" (Gen. 5:2): Adam is the word for man as a proper name. We would refer to Adam and Eve as Mr. And Mrs. Adam. Adam is the Hebrew word for "red." He becomes a symbol for the whole human race. "As in Adam ALL DIE". . . (I Cor. 15:22). He is head of the human race physically, as Christ is the spiritual Head of the redeemed (I Cor. 15:45, 47, 49).

### 2. From Adam to Enoch (Gen. 5:3-28).

"Adam. . . begat. . . in his own likeness" (Gen. 5:3): This refers to Seth, whose character traits were like those possessed by Adam BEFORE HE SINNED. The sentence of death, however, was on Seth. Of Seth we read, "And HE DIED" (Gen. 5:8), a universal experience with but two known exceptions: Enoch and Elijah (H Kings 2:11-12).

"Adam. . . begat sons and daughters" (Gen. 5:4): Tradition says Adam had thirty-three (33) sons and twenty-seven (27) daughters.

"And he died" (Gen. 5:5): Eight times in this chapter the words "AND HE DIED" occur. See verses 5, 8, 11, 14, 17, 20, 27, 31. Unless Christ comes and takes us to heaven without dying, we, too, shall die physically (I Cor. 15:51, 52; I Thess. 4:17). Adam lived 930 years. The ten patriarchs in this chapter indicate about 1840 years from Adam's creation until the flood, if Methuselah's 969 years overlapped Adam's 930 years by 59 years.

"Enoch walked with God. . ." (Gen. 5:24): Enoch means "dedicated," or "initiated." Read Hebrews 11:5, 6; Jude 14-16. If there had been no sin it is possible that everyone would have been taken to heaven without TASTING DEATH, even as God "took him." "Walked with God" means that Enoch was a man of faith, that he kept himself morally right before God, was fully surrendered to God, and had spiritual communion with God (See Gen. 6:9; II Cor. 5:7; Rom. 10:17; Amos 3:3). Enoch "did not take a turn or two with God and then leave his company, but he walked with God for hundreds of years. It was not a run, a leap, a spurt, but a steady walk." Are you a steady walker with God (Rev. 2:10c; Matt. 25:21)? Why not begin today to walk with God, if you are not already doing so (Matt. 11:28-30); John 6:37)?

"The days of Methuselah. . ." (Gen 5:27): Enoch, a prophet, named his son Methuselah, which means, "When he dies it will come." Methuselah died the year the flood came! It is thought by some chronologists that his life overlapped that of Adam by 243 years, and that of Shem by ninety (90) years, giving us a connecting link between a perishing world and a race that will follow the flood.

Some folk see a problem in the primeval longevity of people before the flood. Have you considered that IT ISN'T THEIR LONGEVITY WHICH WAS ABNORMAL, but OUR BREVITY?

Sin would not have brought about the ravages that came later. The human body is built for much longer life than we enjoy! It became prematurely aged by adverse conditions that God never intended. This morning the A P tells of a lad only eleven who died of old age at Watsonville, Cal. Dr. Thomas Schmida called Arthur Balidoy's disease progeria. It is one of about 50 recorded cases in world medical History. The boy weighed less than 30 pounds. He had hardening of the arteries. He was "wrinkled as a very aged man."

### 3. Beginning of agriculture (Gen. 5:29-32).

## II. The Plan of the Ark (Genesis 6:1-22).

### 1. The disintegration of the race (Gen. 6:1-4).

"Men began to multiply. . ." (Gen. 6:1): "The Adam." "Daughters were born to them." The Adamites of Gen. 6:1-12 parallels Genesis 4 and 5. "Sons of God. . . daughters of men" (Gen. 6:2): There are two theories concerning the marriage between "sons of God" and the "daughters of men":

(1) That angels came and married women of this world. These were evidently the angels of I Pet. 3:19, 20; II Pet. 2:4, 5; Judge 6, 7. Being embodied, they cohabited with "daughters of men," the female descendants of Adam and Eve. The purpose was to CORRUPT ALL WOMEN, thus making void God's plan concerning the seed (Gen. 3:15).

(2) The "sons of God" were the offspring of Seth, "the daughters of men" were the offspring of Cain. Evil women corrupted the godly line of Seth. Women have more influence over men than men have over women it seems (I Kings 11:1; II Cor. 6:14-19). You'd better marry believers: my people (Gen. 24:3-4; 28:1) unless you want to have trouble multiplied!

"My spirit shall not always strive. . ." (Gen. 6:3): Or, "My spirit shall not always reside with me." The giants were brutal and "ruled the earth's terror-stricken inhabitants as roving bands of lawless violent murderers."

"An hundred and twenty years": This seems to refer to the respite of the Flood; or it may mean the reduced span of human life because of the awful increase of sin.

### 2. The wicked trend of the age (Gen. 6:5-7).

"The wickedness of man was great. . ." (Gen. 6:5): When the wickedness of man became great, it repented God that He had made man. He determined to destroy man. See Matt. 24:37, 38; Luke 17:26, 27. "Only evil continually": ONLY EVIL, means evil ONLY--NOTHING BUT EVIL.

"And it repented the Lord. . ." (Gen. 6:6): From "nachan," to grieve or regret; to feel deeply. From the beginning God had an alternate plan in the event of man's failure. Necessity for a change of plan would cause deep feeling, grief, and regret. Study carefully I Sam. 15: 10, 11; Jer. 18:7-10; 26:13; Jonah 3:7-4:2. God expresses Himself in human terms. God knew what man would do before He created him, and planned for a Saviour "before the foundation of the world" (Rev. 13:8). The finite cannot comprehend the Infinite (Num. 23:19). God does not repent or change His mind. But God was "grieved" at the rebellion of man against his Creator. Man sinned so that even a merciful God could no longer allow him to go unpunished. God was grieved that sin had forced Him to destroy man from the face of the earth. If God could do so, He would repent for man. God can die for man; he cannot repent for man.

### 3. The character of Noah (Gen. 6:8, 9).

"But Noah found grace. . ." (Gen. 6:8): Grace means favor, or unmerited mercy. This is the first occurrence in the Bible. In the midst of wrath, these words of mercy are seen, pledging the preservation and restoration of humanity!"

## LESSON 5--PAGE 4

"Generations of Noah. . ." (Gen. 6:9): Noah's history or genealogy. "Perfect": Having an unblemished pedigree. "Generations": Contemporaries. Noah was righteous, or just, in the midst of ungodly contemporaries (verse 5), and had a perfect lineage from Adam and Eve, (Gen.5). His ancestry was not corrupted by the unholy alliances of 6:1,2.

### 4. His children (Gen.6:10).

"Noah begat... Shem, Ham, and Japeth" (Gen.6:10): The meaning of Shem-"name"; Ham-"hot"; Japeth-"widespreading."

### 5. His charge (Gen.6:11-22).

"All flesh had corrupted his way..." (Gen.6:12): Earthly corruption had become universal. The Spirit of God had been driven out! "I will destroy . . . the earth" (Gen. 6:13): This is the Divine decision. "All flesh," except Noah's family, was "only evil continually." "Make thee an ark. . ." (Gen. 6:14): God commanded Noah to build a vessel, a ship. This was a huge undertaking for one man. The ark was for Noah's deliverance. It was to be made of "gopher wood": a specie of pine or hemlock, resinous in nature, and hence water-resisting. "Pitch": It was to be covered with "pitch." Pitch was a liquid asphalt, an opaque, inflammable substance which hardens when exposed to air.

Building the ark served to:

1. Warn the world of judgment to come
2. Test Noah's faith for 120 years, and it
3. Was the means of saving Noah's family and all that man would ever need after the flood passed.

"And this is the fashion. . . made it" (Gen. 6:15). God worked out every detail of the ark for Noah (See Ex. 25:40). It was 450 feet long, 75 feet wide, and 45 feet high. It had three decks, partitioned into rooms. There was approximately 100,250 feet of floor space. It had one window (verse 16). It was a large, seaworthy vessel. Noah's home at Fara on the Euphrates, about 70 miles from the site of the Garden of Eden, made him familiar with shipbuilding from childhood.

"I . . . do bring a flood" (Gen. 6:17): God now shows Noah the PURPOSE OF THE ARK. God made a covenant (verse 18) with Noah and his family.

"Two of every sort. . . bring into the ark" (Gen. 6:19): Male and female to propagate "after his kind." This principle never changes. Some have calculated that there was room in the Ark for 7000 species of animals.

## LESSON 5-PAGE 5

### QUESTIONS: And Your Answers

1. Whose family register was "This. . . book," and when was it made out (Gen.5:1,32)?
2. What statement, repeated eight (8) times in this chapter, shows ONE AWFUL RESULT OF SIN (Rom. 5:14; Gen. 5:5, 8, 11, 17, 20, 27, 31)?
3. Who is the oldest man, and who is the youngest, in this list (Gen.5:23, 27)? What was the age of each one?
4. What man is mentioned in Genesis 5 who did not die (Gen.5:24; Heb.11:5)?
5. Will anyone else ever go to heaven without dying (I Cor.15:51,52; I Thess.4:17)? Why?
6. What does "Walking with God" mean (Gen.5:24; Amos 3:3; II Cor.5:7)?
7. Did men live longer in Old Testament times than they do now, and why? May it not be true that our BREVITY, and not their LONGEVITY, is the real poser?
8. What definite command of God had been fulfilled (Gen.6:1; 1:28)?
9. What is likely to occur when numbers are increased (Judges 7:2; Prov. 29:16; Isa.9:3; Acts 6:1)? State some reasons why.
10. What is the distinction between "Sons of God" and "daughters of men" (Gen.6:2)?
11. How long had God's Spirit striven with men (Gen. 6:3; Judges 14, 15; II Pet. 2:5; I Pet. 3:18-20)?
12. What did God see, feel and say (Gen.6:5-7)? In what sense did it repent the Lord, and grieve Him that he had made man?
13. In Genesis 6:5 where does God locate the source of man's thoughts, and consequently his acts (See Mark 7:21-23)?
14. Who were the Nephilim, and why mentioned here (Gen. 6:4; Num. 13:33)?
15. What changed creation as described in Genesis 1:31 to the condition described in Genesis 6:11,12?
16. In what sense was Noah "perfect" (Gen.6:9)?
17. Can you give the name and meaning of the three sons of Noah (Gen.6:10)?
18. What did Noah do each time God spoke to him (Gen.6:22; 7:5; 8:18)
19. Can you describe the Ark, and its dimensions (Gen.6:14-1B)? What do you suppose those around Noah would say and do during the building of the Ark?
20. How many animals of each kind were brought into the Ark (Gen. 6:19; 7:2)?

LESSON 6--PAGE 1  
**WHOLE BIBLE STUDY COURSE**

**Year I**

**First Quarter**

Lesson 6  
Genesis 7,8

Page 1  
Memory Verses: Genesis 7:1; 8:22

Memory Verses:

"And the Lord said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation" (Genesis 7:1).

"While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease" (Genesis 8:22)

Public Reading: Genesis 7:1-12, 24; 8:15-22.

**THE FLOOD**

Jesus spoke of the flood of Noah's day as an historical fact (Matt. 24:37-39). He made the flood a type of judgment. The world at the coming of Jesus is to be wicked as in the days of Noah. As the world was not expecting the flood, although Noah had warned them, so the world will not be expecting the judgment. It will come suddenly.

**I. The Preparation for the Flood: 7 Days Genesis 7:1-16)**

1. The Divine message (Gen. 7:14).

"And the Lord said. . . COME" (Gen. 7:1): The Lord was inviting Noah to enter the Ark. This is the first use of "Come" in the Bible. It is used over 600 times in God's Word. The period of grace had passed (Gen. 6:3). Grace spurned by the world will now judge the world in an overwhelming flood.

". . . and all thy house": See Joshua 25:15; Acts 11:14; 18:15, 31, 34; 18:8; I Tim. 3:4, 5, 12. This family acted as a unit, because each member of it believed and obeyed God. Noah obeyed "Make thee an ark" (Gen. 6:14); it was easy to follow God now (Gen 7:1). The ark was not a prison, but a palace of safety for Noah who "walked with God" (Gen. 6:9). Noah was "righteous": That is, upright, sincere, and obedient in a day when ONLY NOAH'S FAMILY FOLLOWED GOD (Gen. 6:5,11-13,17).

"Clean beasts. . . by sevens" (Gen. 7:2): Seven pairs-seven males and seven females. This is the first time "clean" and "unclean" animals are mentioned. Here we are not told what they are. In Leviticus 11 we are given a list of clean and unclean animals and fowls. "Clean" beasts and birds were for sacrifice and food (Gen. 9:3; 8:20). The unclean beasts and fowls were for propagation only (verses 3, 8, 9).

"For yet seven days. . . I will cause it to rain" (Gen. 7:4): And God kept His word, too (Gen. 7:10). Noah went in "BY FAITH" (Heb 11:7; Matt. 24:37-39; Gen. 7:5, 1). This is the first occurrence of "RAIN" (Gen. 2:5). "Forty days. . . nights". A period mentioned at least seven times in the Bible, here forty days of sin and judgment (Gen. 7:4,12,17). See also Ex.24:18; 34:28; Num. 13:25, 30; I Kings 19:4-6, 8; Luke 41, 2, 13;

## LESSON 6-PAGE 2

Acts 1:3). Now God will "destroy" or blot out (Gen. 6:7) the wickedness of man. Pay Day has come at last (Gal. 6:7, 8).

### 2. Noah's obedience (Gen. 7:5-16a).

"Noah did. . . all that the Lord commanded him" (Gen. 7:5): Noah was a contemporary of his father Lamech for 595 years. Lamech, born 56 years before Adam's death, was a contemporary of all his recorded ancestors. He has preached and worked 120 years with not a single convert outside his own family. In the final stage his faith never falters. Judgment, without mercy, will soon come from the scoffing, unbelieving world!

"Noah was 600 years old when the flood. . ." (Gen. 7:6): This dates the flood for us (verse 11). His was a long life well lived. His wife and sons and their wives (verse 7) went in the ark with Noah.

"Beasts. . . went in" (Gen. 7:8, 9, 13-1Ba): How did Noah get the animals in the ark? God created the beasts and fowls; God moved upon every beast and fowl to obey Noah by divine impulse. Compare Balaam's ass (Num. 22:30). Two cows took the ark back to Israel despite their calves shut up at home (I Sam: B:7). A great fish swallowed Jonah and spewed him out at God's command (Jonah 1:17; 2:10). God created the beasts and fowls. Adam named them. Noah preserved them in the ark. Of course, nothing of water species were destroyed.

"Fountains. . . deep. . . windows of heaven" (Gen. 7:11): Water came in torrents from above and like gushing streams from beneath which drove rivers and seas above their banks. There is no record of the creation of water. Three of the most destructive elements on earth are water, wind, and fire. See Prov. 8:24; Gen. 8:2; II Kings 7:2, 19; Eccl. 12:3; Isa. 24:18; 60:8; Hos. 13:3; Mal. 3:10; Job. 37:8.

The Euphrates Valley might almost be called the Isthmus of the Eastern Hemisphere, where the Mediterranean Sea and Indian Ocean approach each other. The Armenian Mountain country is almost like an island system, with the Caspian and Black Seas on the north, the Mediterranean on the west, and the Persian Gulf and Indian Ocean on the south. A cataclysmic subsidence of the region would cause the waters to pour in from these seas, as rain poured down from above.

### 3. Divine protection (Gen. 7:1Bb).

"And the Lord shut him in" (Gen. 7:16b): Decently and in order Noah, his family, the beasts and fowls had entered the ark seven days before the rain descended. Man had done his part. Now God gives the protection He promised. He shut the DOOR of the ark. Read John 14:6; 10:1, 7, 9; Rev. 3:7, 8.

"One door, and only one,  
And yet its sides are two;  
Inside, and outside,  
On WHICH SIDE ARE YOU?"

If you are In the Church, the Ark of God's safety today, be "faithful until death" (Rev. 2:10c). If you have not entered the Ark, do so in loving obedience to the Gospel NOW before the rain of God's judgment begins to fall (Rom. 10:17; Heb. 11:6; Acts 16:31, 32ff; Acts 2:37, 38; 8:37; 22:16; Gal. 3:27; Acts 2:47)!

## II. The Flood Prevails 150 Days (Genesis 7:17-8:4)

### 1. The first forty days (Gen. 7:17-23).

"The flood was forty days upon the earth. . ." (Gen. 7:17): The waters increased more and more until the ark was "lifted up above the earth. . . Fifteen cubits upward did the waters prevail;. . . mountains were covered" (verses 17-20).

"Waters prevailed. . . upon the earth" (Gen. 7:18): What was the EXTENT OF THE FLOOD?" The waters prevailed. . . upon the earth;. . . all the high hills. . . under the whole heaven, were covered" (verse 19).

Are we to interpret this language according to his own geography? or present day geography? The whole race, except Noah and his family, were destroyed. The Bible says that "all the high hills. . . under the whole heaven, were covered." Many geological formations all over planet earth testify to a global flood. In fact, without a global flood, there are many problems in explaining geologic formations found in all the continents. The longer we live and see geological research, the more we see evidence for a flood that truly covered the entire earth.

"All flesh died" (verses 21, 22). "Noah only remained alive, and they that were with him in the ark" (verse 23). The corrupt race was swept away. A godly remnant was spared.

### 2. The last 110 days (Gen. 7:24-8:4).

"The waters prevailed. . . 150 days" (Gen. 7:24): This includes the 40 days of verse 12, as there were just five months between the time of Gen. 7:11 and Gen. 8:4.

"God remembered Noah. . ." (Gen. 8:1): The Faithfulness of God "remembers Noah, and every living thing." Note the gradual decrease of the water (verses 2, 3).

"The ark rested. . . Ararat" (Gen. 8:4): Mount Ararat is now known as Ara Dagh and is in the country of Turkey. It has two peaks, one 17,750 and the other 13,420 feet high. The ark has never been conclusively found, but there have been many reported sightings of possible evidence and a number of expeditions go up Ararat periodically.

## III. The Ending of the Flood (Genesis 8:5-22)

### 1. The decreasing of the waters (Gen. 8:5-12).

"The waters decreased. . . tops of the mountains seen" (Gen. 8:5): The flood prevailed 150 days; the waters decreased 150 days-300 days (Gen. 7:11). "At the end of 40 days Noah opened the window of the ark" (verse 6) and sent out the raven (verse 7)-340 days. The dove was sent out the second time (verse 12, 13) on the 354th day.

### 2. The drying of the earth (Gen. 8:13, 14).

LESSON 6--PAGE 4

"In the second month. . . the earth dried" (Gen 8:14): Noah removed the "covering of the ark" (verse 13). Noah's age at the:

Beginning of the Flood	600th year, 2nd month, 17th day
End of the Flood:	601st year, 1st month, 1st day
Left the Ark:	601st year, 2nd month, 27th day
Time in the Ark:	1 year, 10 days, counting 30 days to a month

3. The evacuation of the ark (Gen. 8:15-19).

"God spake. . . Go forth" (Gen. 8:15): The divine command (verses 15-17) is obeyed (verses 18, 18). Not one creature was lost (Gen. 8:18-20; Ezek. 14:12-20; Jno. 17:12; 18:9; II Pet. 2:5). A new day was dawning for humanity, a day of new opportunity in which men would live with history's testimony to the fact of divine government and judgment, forever speaking to them of the issues of sin and of the impossibility of escape from the government of God!

4. Noah builds an altar (Gen.8:20-22).

"And Noah builded an altar..." (Gen.8:20): The first thing which Noah did was to build an altar for burnt sacrifice to thank the Lord for gracious protection. His first look was Godward. Read Matt.6:33. See Gal.4:3: compare Lev.1.

"The Lord said in his heart..." (Gen.8:21): This was spoken openly in Gen.9:11. See Isaiah 54:9. "While the earth remaineth..." (Gen.8:22): Despite man's sin, God made the promise that the natural order should continue, seasons come and go, and the day and night should not cease (See Matt.5:45; Acts 14:17).

To make this earth, Our hermitage,  
A cheerful and a changeful page,  
God's bright and intricate device  
Of days and seasons doth suffice.

-Robert Louis Stevenson  
"The House Beautiful"

LESSON 6--PAGE 5

QUESTIONS: And Your Answers

1. How long between the invitation "Come" and the flood (Gen. 7:1, 4)? What prompted Noah to accept God's come (Heb. 11:7; Matt. 24:37-39; Gen. 7:5)?
2. How many animals of each kind were brought into the ark (Gen.6:19; 7:2)?
3. What is the difference between clean and unclean animals (Gen.?:2, 3,8,9; 8:20; Lev.11)?
4. What was the date of the flood (Gen.7:6, 11)?
5. Had there been rain previously (Gen.7:4; 2:5)?
6. How long did it rain (Gen.7:12)? -
7. How many times is "Forty days... nights" mentioned in the Bible Gen.7:4,12,17; Ex.24:14; 34:28; Num.13:25,30; I Kings 19:4-6,8; Luke 4:1,2,13; Acts 1:3)?
8. What is the meaning of "fountains" and "windows" of Gen.7:11?
9. Thus far in our study, what judgments have fallen upon man (Gen.3:17-19; 7:21)?
10. What sequences of the flood are given (Gen.?:21-24)?
11. How long did the water prevail (Gen. 7:24) upon the earth (Gen. 8:3)? What appeared to make the waters subside (Gen. 8:1)?
12. Where and when did the ark rest (Gen.8:4)?
13. What was first sent forth from the ark (Gen.8:7), and what was next sent forth (Gen.8:8-12)?
14. When were the mountain tops first seen (Gen.8:5)?
15. How long was the ark occupied (Gen.7:11; 8:13)?
16. How did Noah build an altar (Gen.8:20; Phil.4:6)?
17. When will the social conditions prevailing before the flood be repeated (Matt.24:37-42)?
18. What were the promises of God (Gen.8:21,22)?
19. Had the succession of seasons been interrupted (Gen.8:22; Acts 14:17; Mt.5:45)?
20. What, to you, are the most outstanding points of this lesson?

LESSON 7--PAGE 1  
**WHOLE BIBLE STUDY COURSE**

Year I	First Quarter
Lesson 7 Genesis 9	Page 1 Memory Verses: Genesis 9:6; 13

Memory Verses:

"Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man" (Genesis 9:6).

"I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth" (Genesis 9:13).

Public Reading: Genesis 9:1-9.

### **GOD'S COVENANT WITH NOAH**

A covenant is an agreement between two or more parties. It is sometimes rendered "testament" which is a legal term binding both parties to an agreement.

This is God's covenant with the second race of men, and symbolized by a rainbow (9:12-19).

#### **I. The Condition of the Covenant (Genesis 9:1-7)**

"God blessed Noah. . ." (Gen. 9:1): This is the first time we read of God blessing anyone since He had blessed unfallen man in Eden (Gen. 1:28). God is the benefactor or source of this blessing (verses 8, 12, 16, 17). "My covenant," "Covenant. . . I make." The basis of this covenant is given in Gen. 8:20-22. God commands: "Be fruitful, and multiply. . .": All things being equal, man is under obligation to propagate his kind. He is to "replenish" or "fill the earth," spread out so that the earth had no unoccupied and uncultivated spots.

"The fear of you. . . upon every beast" (Gen. 9:2): God has made a natural "terror" to dwell in the beast toward man. Domesticated animals stand under man's control. Most beasts flee at the sight of man. God gives to man supremacy over the animal world.

"Every moving thing. . . meat for you" (Gen. 9:3): Man is for the first time granted permission to eat meat. Before this he ate herbs only. To eat meat demands that animal life be taken, that blood be shed. Later certain meats are prohibited as unclean (Lev. 5:2; 11:26; Deut. 14:7). This was a ceremonial regulation and was fulfilled in Christ. After the death of Christ, meats are no longer classed as clean and unclean (Acts 10:28; 11:8).

"The blood thereof, shall ye not eat" (Gen. 9:4): All blood must be properly drained from the animal slain for food. Meat of animals killed otherwise was called "strangled" meat. New Testament Christians were admonished to abstain from such meats (Acts 15:20, 29; 21:25; Lev. 7:27; I Sam. 14:32; Lev. 17:11). The prohibition still holds for Christians. It is the blood of Christ that CLEANSSES from sin (I John 1:7).

## LESSON 7--PAGE 2

Only human blood is good for transfusions, and must be properly typed. God made blood sacred for use in the redemption of the soul. Only animals and cannibals disregard this divine order.

Through the BLOOD OF JESUS we (1) Have peace with God (Col. 1:20), (2) Are cleansed from sin (I John 1:7), (3) Brought nigh to God (Eph. 2:13), (4) Purchased of God (Acts 20:28), (5) Justified before God (Rom. 5:9), (6) Redeemed (Eph. 1:7), and (8) Overcome the devil (Rev. 21:11). "The Old Rugged Cross" still leads in popularity polls. The common man knows the fearful price paid for his redemption from sin (I Pet. 1:18, 19)!

"Your blood of your lives will I require. . ." (Gen. 9:5): The frequent killing of beasts MUST NOT MAKE MAN INDIFFERENT TO THE SHEDDING OF MAN'S BLOOD. One who murders must be brought to justice. God "requires" it. God makes the life of man secure against animals as well as man. God would avenge or inflict punishment for every murder, not directly as in the case of Cain, but indirectly through civil or magisterial authority.

"WHOSO SHEDDETH MAN'S BLOOD. . ." (Gen. 9:6): God places in the hand of man His own judicial power. Civil or magisterial authority is God-given (Rom. 13:1, 2). While murderer Cain's life was spared (Gen. 4:15), and Lamech another murderer had no fear of vengeance (Gen. 4:22-22), AFTER THE FLOOD GOD GAVE CIVIL JUSTICE INTO THE HANDS OF MAN. Laws must be enacted and ENFORCED because God demands it. However, God reserves certain forms of vengeance for Himself (Rom. 12:9; II Thes. 1:8; Heb. 10:30; Isa. 61:1, 2).

The reason for CAPITAL PUNISHMENT is that LIFE IS SACRED; MAN IS "IN THE IMAGE OF GOD." WHOEVER TAKES THIS LIFE IN WILLFUL MURDER MUST FORFEIT HIS OWN. This directive of God is not canceled out in Exodus 20:13. In Exodus, God lays down the principle of PERSONAL MORALITY. In Genesis 9:6, God lays down principles of OFFICIAL CONDUCT in regard to the MURDER OF MAN.

This covenant of God with Noah is "perpetual" (verse 12), "everlasting" (verse 16). It is to be in effect "While the earth remaineth" (Gen. 8:22). II Peter 3:7-13 tells of its "ending" or purification.

### **II. The Bow of God's Covenant (Genesis 9:8-17)**

"I establish my covenant with you. . ." (Gen. 9:9): This is God's guarantee that He will keep His covenant with Noah. Noah and his family accepted the conditions God imposed with this covenant: they would not become a race of murderers, and they would be governed by orderly process of constituted authority.

"I do set my bow in the cloud. . . token of a covenant" (Gen. 9:13): Three times God says: "I will ESTABLISH MY COVENANT WITH YOU" (verses 9, 11, 17) that the EARTH WILL NEVER AGAIN BE DESTROYED BY WATER. God uses the RAINBOW as a TOKEN OF HIS WORD, or a sign. The rainbow is beautiful, a perfect circle and spans the area of clouds. It is evidence that the sun is shining since it is a REFRACTION OF THE RAYS of the SUN REFLECTED AGAINST THE CLOUD. It is evidence that the rain has ceased. In Rev. 4:3 we have a picture of the rainbow encircling the throne of God. It is an emblem of mercy and grace. Susan Coolidge calls the seven-hued arch of beauty the "SMILE OF GOD"!

## LESSON 7--PAGE 3

G. F. Watts in his well-known painting depicts HOPE AS A WOMAN with a bandage over her eyes, sitting bowed in what looks like an empty universe, trying to make music on one string of a broken lyre.

The Rainbow of Hope in Genesis 9:13 reminds us that Noah did not make it. God put it there. "To hope," as defined by Webster, is "to cherish a desire with expectation." It is more than a blind and feeble wish.

### III. Noah's Sin, Prophecy and Death (Genesis 9:18-29)

#### 1. The sin (Gen. 9:18-24).

"And the sons of Noah. . . went forth" (Gen. 9:18): Doubtless Shem was the oldest, as the same order is observed each time all three sons are mentioned together (Gen. 5:22; 6:10; 7:13; 9:18; 10:1; I Chron. 1:4). Does verse 19 mean that Noah had no more sons?

"And Noah began to be a husbandman. . . vineyard" (Gen. 9:20): As a husbandman Noah began to cultivate the vine. "Ish adamah" is "man of the ground." Compare "man of cattle" (Gen. 46:32); "man of words" (Ex. 4:10); "man of war" (Josh. 5:4); "man of blood" (II Sam. 16:7).

"And he drank. . . was drunken. . . uncovered" (Gen. 9:21): Noah deliberately got drunk. It is the seasoned man of God, ripe in experience, who MISUSES WHAT GOD HAS GIVEN FOR MAN'S GOOD. Noah was guilty of wrong, as the drinking of alcoholic beverages is wrong for all of us. Study Lam. 4:21; Ezek. 23:18-34; Dan. 5:1-5; Matt. 24:37-39; Lk. 17:26, 27; I Cor. 5:11; 6:10, 11; Rev. 17:2, 6. 'Uncovered': The reflexive form means he "uncovered himself," a shameless display of himself.

"Ham. . . saw the nakedness of his father" (Gen. 9:22): Did Ham see his father's nakedness with EVIL INTENT? Ham, himself degraded, yielded to curiosity. He later must proclaim his DISGRACEFUL PLEASURE TO HIS BRETHREN, and thus exhibit his shameless sensuality. Shem and Japheth had parental respect and "covered. . . their father's nakedness" (verse 23). Ham delighted in his father's shame; his two brothers cover that shame in silence. Noah inquired (verse 24) after rousing from his drunken stupor what had happened.

#### 2. The prophecy (Gen 9:25-27).

"Cursed be Canaan. . . servant of servants" (Gen. 9:25): The cursing and blessing which fell from the lips of Noah were no capricious passing of sentences. They formed a clear statement of the TENDENCY OF CHARACTER. The man in the GRIP of EVIL MOVED TO SLAVERY, while the man INFLUENCED BY PURITY AND LOVE PROCEEDED TO GOVERNMENT AND BLESSING.

Ham is cursed through his fourth son, Canaan (Gen. 10:6). Ham's son Cush identified with that part of Africa known as Ethiopia and later Abyssinia. Ham's son Canaan identified him with the Phoenician tribes predominating the land of Palestine, or the "land of Canaan." His descendants occupied the Mediterranean coastal lands of Europe and Asia Minor.

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"Servant of servants": This was fulfilled in Josh. 9:27; Judges 1:28; I Kings 9:20, 21.

"Blessed be. . . Shem" (Gen. 9:26): Shem was the name from which the Semites derived their name. This race included Jews and Arabs. The Jews took the lead in religious matters.

"God shall enlarge Japheth . . ." (Gen 9:27): Japheth means "Widespreading." He had seven sons (Gen. 10:2; I Chron. 1:5), and his descendants occupied the "isles of the Gentiles" (Gen. 10:5). The Gentile world, the Indo-Europeans or Aryans are Japheth's descendants. They spread from India across all Europe and over the Western Hemisphere. The Japhetites have come very largely to share Shem's blessings, for we as Gentiles have been grafted on the good olive tree (Rom. 11:17-24).

3. The death of Noah (Gen. 9:28-29).

"The days of Noah were 950 years. . ." (Gen. 9:29): Noah lived quite far into the life of Abraham. The Bible paints human nature in its true colors in Noah, warns us of man's bent to sinning, show us the danger of wine and our own need of watchfulness and prayer (I Cor. 10:12; I Thess. 5:17).

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QUESTIONS: And Your Answers

1. Who is the benefactor of Noah's covenant (Gen.9:1,12,16,17)?
2. Who are the beneficiaries of it (Gen.9:8-19)?
3. What was the need for such a covenant (Gen 9:13-16)?
4. What are Noah and his sons commanded to do (Gen.9:1b,7), and is it similar to the covenant God made with Adam (Gen.1:28)?
5. Can you name some of the promises of God (Gen.8:21,22; 9:2-4,11,15)?
6. What new instinct was placed in the animal creation after the flood (Gen.9:2)?
7. What change did God make in man's diet (Gen.1:29; 9:3)?
8. What are the two NEW conditions (Gen.9:4-6)? Do you believe in capital punishment (Gen. 9:6)?
9. Is the eating of blood still prohibited for Christians (Gen. 9:4; Acts15:20)?
10. What is the duration of the covenant with Noah (Gen.8:22), and what its ending (II Pet.3:7-13)?
11. What evidence that it is in force today may we see (Gen.9:12-17)?
12. What was the first sin committed after the flood of which we have any record (Gen. 9:21; Habakkuk 2:15)?
13. Did Noah know the effect of the wine, and was there a law against intoxication?
14. What was the sin of Ham (Gen.9:21,22)?
15. What feeling was displayed by Shem and Japheth toward their drunken father (Gen.9:23)?
16. Do you believe a Christian in the light of observation, experience and Bible teaching can uphold the use of alcohol as a beverage (Prov.20:1; I Cor.10:31,32; 8:13; 6:9,10)?
17. Do you know of a single coach anywhere who builds a winning team (in basketball, football, or any type of sports) by the use of alcohol as a beverage?
18. What was the prophecy concerning Ham, and how was it fulfilled (Gen.9:25; Josh.17:13)?
19. What was the prophecy concerning Shem, and how was it fulfilled (Gen.9:26; 12:3)?
20. What was the prophecy concerning Japheth, and how was it fulfilled (Gen 9:27; 10:2-5)?

LESSON 8--PAGE 1  
**WHOLE BIBLE STUDY COURSE**

**Year I**

**First Quarter**

Lesson 8  
Genesis 10,11

Page 1  
Memory Verses: Genesis 11:1

Memory Verse:

"And the whole earth was of one language, and of one speech" (Genesis 11:1).

Public Reading: Genesis 11:1-9.

**THE TOWER OF BABEL**

Of the sons of Noah, all that is handed down is the pedigree of the nations, or the list of the tribes which sprang from them (Gen. 10), and the account of the confusion of tongues, together with the dispersion of men over the face of the earth (Gen. 11:1ff).

The genealogy traces the origin of the tribes which were scattered over the earth. The confusion of tongues shows the cause of the DIVISION OF THE ONE HUMAN RACE into many different tribes with peculiar languages.

After Noah and his family left the ark the main body of his descendants seem to have migrated from Armenia back 500 miles south eastward to the plain of Babylonia. This was the center of Ante-Diluvian population. They began re-building Pre-Flood cities, making Babylonia their main abode until the Confusion of Tongues at Babel (Gen. 11:9).

Babel means "confusion," and also the "Gate of God."

Babylon, originally built by Nimrod (Gen. 10:10), became a mighty empire. Babylon was conquered by Assyria. Media-Persia under Cyrus the Great conquered Babylon (538-529 B. C.).

**I. The History of the Sons of Noah (Genesis 10:1-32)**

1. The generations of Japheth (Gen. 10:1-5).

"The generation of the sons of Noah. . ." (Gen. 10:1): In all Bible chronological and genealogical tables posterity is reckoned by sons. The three sons of Noah are named. This is the FIFTH (5th) document composing Genesis, prepared probably by Shem, and handed on to Abraham: Shem lived from 98 years before the Flood till 150 years after the birth of Abraham (Gen. 11:10).

"Sons of Japheth. . ." (Gen. 10:2): They were seven in number. **Gomer**: The Cimmerians, or the Greeks, in the Crimea region. **Magog**: the Scythians, southeast of the Black Sea (Ezek. 38:2; 39:6). **Medai**: Medes southeast of Magog and southwest of the Caspian Sea. **Javan**: The Ionians--Greeks; western Asia Minor is the original seat of Javan. **Tubal**: Eastern part of Asia Minor, the Tibaruni. **Mescheh**; Moschi who lived in the mountains Southeast of the Black Sea. **Tiras**: Thacians, Aegean Sea, and the Etruscans of Italy. Thus

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the sons of Japheth mainly go northward (Gen. 10:5), along the sea coasts and Islands. "Gentiles": Or, nations.

### 2. The generations of Ham (Gen. 10:6-20).

"Sons of Ham. . ." (Gen. 10:6): They are four in number. They become the "south zone of nations."  
**Cush**: The Ethiopians, who were scattered over the whole of Southern Asia and originally in Arabia, where the tribes mingled with Shemites and adopted a Shemitic language. **Mizraim**: Means Egypt, referring in the dual form not to the double strip of land into which the country is divided by the Nile, but to the two Egypts--Upper and Lower Egypt.

**Phut**: Denotes the Libyans, or the East Coast of Africa. The names of verses 13 and 14 were all Egyptian tribes, from one of which came the Philistines. Egypt is the "Land of Ham." Ham may have led the migration. "**Khen**" the Egyptian god of licentiousness is the "Egyptian equivalent of the Hebrew word 'ham: Thus, it seems that Ham's shameful act toward his father (Gen. 9:22) became imbedded in the tradition of the races founded by him. Egypt was called 'Mizraim,' the name of Ham's son."

"Cush begat Nimrod. . . mighty one in the earth" (Gen. 10:8): Means REBEL. Verses 8-12 give the summary and background of what is detailed in Gen. 11:1-2. Nimrod, or "we will revolt" or rebel, points to some violent resistance to God. Nimrod the hunter of men, "a trapper of men by stratagem and force, became a tyrant."

"The beginning of his kingdom was Babylon . . ." (Gen. 10:10): Babylon, on the Euphrates, from the time of Nimrod downwards has been the symbol of the power of the world in its hostility to God.

"In the land of Shinar": Of the province of Babylon in which were located Erech, Accad and Calah. It may be roughly spoken of as southern Babylonia (Gen. 11:2).

"Out of that land went forth Asshur. . ." (Gen. 10:11): This clause should read, "He went forth into (invaded) Assyria." Nimrod became the world's leading dictator. "Asshur" refers to the Assyrians, the Northern part of the Euphrates valley. He builded Ninevah, making it the chief fortress of his kingdom on the Tigris.

### 3. The generations of Shem (Gen. 10:21-31).

"Shem. . . father of all the children of Eber" (Gen. 10:21);. He had five sons (verse 22). His descendants formed the "Central zone of Nations." The Shemites included the Jews, Assyrians, Syrians and Elamites in the North Euphrates Valley and its borders.

**Eber**: From which the name "Hebrew" is derived. **Elam**: Section stretching from the Persian Gulf to the Caspian Sea. **Asshur**. . .' (Gen. 10:22): The Assyrians, to the east of the Tigris, but who afterwards spread in the direction of Asia Minor. **Arphaxad**: Mountainous country, north east of Ninevah. Lud: Lydia in Asia Minor. Aram: Syria, northeast of Palestine. U:: Syrian desert. Mul: West Syria. Gether: Connected with the name given in the Arabian Legends to the ancestor of the tribes Themud and Ghadis.

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Mash: For which we find Meschech in I Chron. 1:17, a tribe mentioned in Psa.120:5 along with Kedar.

"Peleg. . . in his days the earth was divided" (Gen. 10:25, 32): The dry land of Gen. 1:10 was a unit until this time when it was separated into its present divisions (Deut. 32:8; Acts 17:26). A different word is used in Gen. 10:5, 32. The population of the earth was "divided" in consequence of the building of the tower of Babel (Gen 11:8).

"Joktan": He had thirteen (13) sons. He is called Kachtan by the Arabians, and is regarded as the father of all the primitive tribes of Arabia. Jobab is thought by some to be Job.

Carefully observe that the movements were under a direct divine guidance. Christian ethnologists still claim that all the races of today may be traced back to these revealed origins.

### II. The Confusion of Tongues (Genesis 11:1-9)

#### 1. The land Shinar (Gen. 11:1, 2).

"The whole earth was of ONE LANGUAGE. . ." (Gen. 11:1): The unity of language of the whole human race follows from the unity of its descent from one human pair--Adam and Eve.

"Journeyed from the east. . . plain. . . Shinar" (Gen. 11:2): As men multiplied they moved from the land of Ararat "eastward," or more strictly to the southeast, and settled in a plain. They turned from the rising sun to the setting sun--literally a turning from God. The fertile land invited the men to settle down.

#### 2. The rebellion of men (Gen. 11:3, 4).

"Let us build. . . a tower. . . top may reach unto heaven" (Gen.11:4): One of the primary roots of trouble in human history is human pride. They resolved to build an immense tower, and for this purpose they made bricks and burned them thoroughly. For mortar they used asphalt. They intended to build a city and a tower whose top should be in heaven, that is, reach to the sky. The real motive was the desire for renown, and the object was to establish a noted central point which might serve to maintain their unity. Nimrod the rebel dictator did not want to obey God's command (Gen. 9:1, 7). Did he plan to "top" the tower with the SIGNS OF THE ZODIAC (from the Latin, circle of animals)? In astronomy, the zodiac is an imaginary belt in the heavens, 16 degrees broad, including the paths of the moon and all the principal planets and, as its middle line, the ecliptic, or sun's path. There were TWELVE SIGNS. See Webster's New Collegiate Dictionary." What God meant for SIGNS (Gen.1:14), DEGENERATE MAN evidently MADE INTO OBJECTS OF WORSHIP (Rom. 1:18-25).

#### 3. The divine judgment (Gen. 11:5-9).

"The Lord came down. . . tower. . . children of men builded" (Gen. 11:5): A vivid way of saying God interposed, or REVEALED HIMSELF to the "children of men," or Adam. "The people is one. . ." (Gen.11:6): They were a unity in WORKING EVIL. Unity is good before God when it is UNITY is DOING GOOD. (Eph 4:3). The people of Babylon were united in BUILDING A TOWER TO DEFEAT

LESSON 8--PAGE 4

GOD'S COMMAND. This was EVIL UNITY. "Nothing will be restrained from them": They thought that nothing can be "fenced off" from them! They were wrong.

"Let us . . . confound their language" (Gen. 11:7): This was a judgment of God. Just how this was done is not known. Was the organ of hearing changed? Was it a modification of speech? Was the effect immediate or gradual? With the disappearance of unity the ONE ORIGINAL LANGUAGE was also lost. Today we have nothing to enable us to form the least conception of its character.

"The Lord scattered them abroad. . . ' (Gen. 11:8): The very thing Nimrod was building to prevent now happened to him. The scattering was more than a separation. They cannot now understand one another. Dispersion is their reward for rebellion against God! "The name of it is called Babel. . ." (Gen 11:9): Babel means "confusion," or "Gate of God." It was "called Babel because there Yahweh made a babble." The traditional Tower of Babel is at Borsippi, ten miles southwest from the center of Babylon. This confusing was 101 years after the flood (Gen. 10:25; 11:10-16), and 326 years before the call of Abraham.

G. Smith found an ancient tablet reading: "The building of this illustrious tower offended the gods. In a night they threw down what they had built. They scattered them abroad, and made strange their speech." This seems like a tradition of Babel. It is now an immense hole 330 feet square, which has been used as a quarry from which to take bricks. When standing it consisted of a number of successive platforms one on top of another, each smaller than the one below, a sanctuary to Marduk on the top. This Marduk Temple has been identified by archeologists as more likely the actual site of the tower of Babel and it is in the center of Babylon.

**II. The History of Shem (Genesis 11:10-32)**

1. From Shem to Terah (Gen. 11:10-25).

"These are the generations of Shem. . ." (Gen. 11:10): This is the sixth document composing the book of Genesis. In Gen.10:21-31 Shem's descendants are named. Here the line is carried straight from Shem to Abraham, covering ten (10) generations or 427 years. Shem may himself have recorded this entire genealogy, for his life spanned the period covered by it.

Age at Son's Birth		Total Age	Age at Son's Birth		Total Age
Adam	130	930	Arpachshad born after flood	2	
Seth	105	912	Arpachshad	35	438
Enosh	90	905	Shela	30	433
Kenan	70	910	Eber	34	464
Mahalalel	65	895	Peleg	30	239
Jared	162	962	Reu	32	239
Enoch	65	365	Serug	30	230
Methuselah	187	969	Nahor	29	148
Lamech	182	777	Terah	130	205
Noah, at Flood	600	950	Abram, entered Canann	75	
<b>Total</b>	<b>1656</b>			<b>427</b>	

According to these figures: It was 1656 yrs. from Adam to Flood: 427 yrs. Flood to Abraham.

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Adam's life overlapped Methuselah by 243 yrs.  
Methuselah's life overlapped Noah by 800 yrs.; Shem by 98 yrs.  
There were 126 yrs. between death of Adam and birth of Noah.  
Noah lived 350 yrs. after Flood; died 2 yrs. before birth of Abraham.  
Shem lived from 98 yrs. before Flood till 502 yrs. after Flood.  
Shem lived till 75 yrs. after Abraham entered Canaan.  
Adam alive at birth of great-great-great-great grandchildren.  
Noah lived to 9th generation of his own descendants.  
In column above, all but Peleg and Nahor, alive at birth of Abraham.  
In such a period of longevity, population increased very rapidly.  
Before Flood they lived to great age. Then, a gradual reduction.

-Courtesy of H. H. Halley.

### 2. The generations of Terah (Gen. 11:26-32).

"When Terah had lived seventy years. . . father of Abraham" (Gen.11:26): Since Terah was 205 years old when he died in Haran, and Abraham was 75 at the time, Terah was 130 years when Abraham was born. Haran was evidently the first-born, for Nahor married Milcah the daughter of his brother Haran, who bore to him Bethuel, the father of Rebekah (Gen. 22:22, 23). Abram married Sarai, his half-sister (Gen.20:12) who "was barren" (verse 30). Abram means "the exalted father." Sari means "Princess."

"Ur of the Chaldees" (Gen.11:28): This is the city of Uru in southern Babylonia on the right bank of the Euphrates, 125 miles from Babylon. It was once a seaport on the Persian gulf, at the mouth of the Euphrates river, 12 miles from Eridu, traditional site of the Garden of Eden. It was a pre-flood city; destroyed by the flood; and rebuilt. Eclipsed by Babylon about the time of Abram, it was a magnificent city, a center of manufacture, farming, and shipping.

The Ruins of Ur, a number of cities, one upon another, Abraham's city near the bottom, consist of a tall mound surrounded by lower subsidiary mounds, covering an area about 2 miles long northwest and southeast, and about  $\frac{1}{2}$  mile wide. Remnants of a surrounding wall, 79 ft. thick, 80 ft. high, have been traced for 2 miles. The Sacred Area, occupied by Temples and Palaces, was surrounded by an inner wall, 400 yards long, 200 yards wide.

The University Museum of Pennsylvania and the British Museum, in a Joint Expedition, under leadership of C. L. Woolley, for 12 seasons, 1922-34, each season lasting 4 or 5 winter months, with some 200 workmen each session, quite thoroughly explored the secrets of these ruins.

The Ziggurat, or Temple-Tower, patterned after the Tower of Babel, is now the tallest mound, and in Abraham's day was the most conspicuous building in the city. It was last re-built, by Nabonidus, in the 6th century B C, on the ruins of the Temple that had stood in Abraham's time, which itself, in turn, had been re-built over the foundation (which still remain) of one that had stood there in pre-historic times. The Tower, as Abraham saw it, was square, terraced, built of solid brick, the successive terraces planted with trees and shrubbery; at the top a sanctuary to the Moon-God.

## LESSON 8--PAGE 6

The Temples. The two main Temples were those of the Moon-God, Nannar, and the Moon-Goddess, Ningal; in their glory in Abraham's day; a vast complex of shrines, small rooms, living quarters for the priests, priestesses, and attendants, deities Abraham's father worshipped.

The Royal Tombs. One of the most amazing discoveries was the rich treasures of the tombs of Queen Shubad, Mes-kalam-dug, and an unnamed King, in the lower levels of the Cemetery, of a time about midway between Abraham and the Flood. With the bones of the Queen were found a golden crown, head-dress, a great profusion of beads, necklaces, and ornaments of gold, silver, and semi-precious stones, cups, plates, saucers, toilet boxes, paint cups, a golden harp; the bones of 40 court servants who had been sacrificed at the burial of the Queen, with an endless variety of copper, bronze, stone and flint implements, to serve the Queen in the next world; the remains of a chariot with the bones of the animals that drew it. These may now be seen in the University Museum a Philadelphia. They bear witness to a very high degree of skill, thus early and also to the practice of human sacrifice, and belief in a future life.

A Residence Section, of Abraham's time, was uncovered, homes, shops, schools, and chapels, with thousands of tablets, business documents, contracts, receipts, hymns, liturgies, etc. The very streets on which Abraham walked may now be seen. The houses were built of brick, two-story, flush with the street, court on inside.

-H. H. Halley.

"They went forth with them from Ur. . . unto Haran" (Gen. 11:32): Abram had already been called of the Lord (Gen. 12:1; 17:7; Neh. 9:7; Acts 7:2-4; Heb. 11:8). Abram had to bury his father before he obeyed God fully. Sometimes only a death can make us tender and teachable and on fire for God! Terah was a half-way man. Abram adopts a simple faith as the ONE LAW OF LIFE!

LESSON 8--PAGE 7

QUESTIONS: And Your Answers

1. What is the main thought of Genesis 10 and 11?
2. How many sons did Japheth have (Gen. 10:2), and can you tell where they finally settled (Gen.10:5)?
3. How many sons of Ham are listed (Gen.10:6)?
4. Of which of Ham's sons is further posterity given (Gen.10:7, 13, 15), and where did they finally settle?
5. What is the meaning of Nimrod, and what cities did he found (Gen.10:8-10)?
6. Where was the land of Shinar, and where is Assyria (Gen.10:10,11)?
7. From whom were the Philistines descended (Gen. 10:14)?
8. What countries were the first homes of the Hamites (Gen.10:10,11,19)?
9. What is the meaning of "the children of Eber" (Gen.10:21)?
10. How many sons did Shem have (Gen. 10:21, 22)?
11. What is the meaning of the "dividing" of the earth in the days of Peleg (Gen. 10:25, 32; 11:8, 9)? Who actually divided these men (Deut. 32:8; Acts 17:26)?
12. What is recorded of man's unity (Gen.11:1)?
13. Had the ark rested eastward or westward from Shinar (Gen.11:2)?
14. What was wrong in the purpose of the city and tower (Gen.11:4,5; 9:1,7)?
15. Do you think that probably Nimrod planned to "top" the tower with the signs of the Zodiac, thus worshipping what God intended to be "signs" (Gen. 1:14; Rom. 1:18-25)? Why do men ever turn to worship the THING CREATED, rather than the CREATOR of "things"?
16. How can a true UNITED NATIONS and a UNITED CHURCH OF CHRIST ever come (Acts 2:6-11,41-47; Eph.4:4-6; John 10:16; 17-20,21)?
17. What was God's judgment on Nimrod's plan (Gen.11:8,9; 1:28; 9:1)?
18. What caused Nimrod to leave Babel and go to Assyria (Gen. 11:9; 10:10,11)?
19. Who was Abram's father, how old was he when Abxam was born, and how old was Terah when he died (Gen.11:24-32)?
20. If Terah was a "half-way man," why do you think Abram left Ur in the first place and what evidently became his one law of life (Gen.11:32; 12:1; 17:7; Neh.9:7; Acts 7:2-4; Heb.11:8)?

LESSON 9--PAGE 1  
**WHOLE BIBLE STUDY COURSE**

**Year I**

**First Quarter**

Lesson 9  
Genesis 12

Page 1  
Memory Verses: Genesis 12:1-3

Memory Verse:

"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed" (Genesis 12:1-3).

Public Reading: Genesis 12:1-9.

**ABRAM: THE PROMISED MESSIAH**

Genesis 12 begins the actual historic movement toward the coming of the Redeemer. One man was called to the realization of the TRUE PRINCIPLE OF LIFE. The life of Abram, from his call to his death, consists of four stages:

1. His call and removal to Canaan (Gen. 12-14).
2. The promise of a lineal heir and the conclusion of a covenant (Gen. 15-16).
3. The establishment of the covenant, accompanied with a change in his name (Gen. 17-21).
4. The temptation of Abram to attest and perfect his life of faith (Gen. 22-25:11j).

**The Story of Redemption**

Here starts the story of Redemption. It had been hinted at in the Garden of Eden (Gen. 3:15). Now, 2000 years after the Creation and Fall of Man. 400 years after the Flood, in a world lapsed into idolatry, God calls Abram to become the FOUNDER OF A MOVEMENT HAVING FOR ITS OBJECT THE RECLAMATION OF THE WHOLE WORLD!

**Abram's Father an Idolator**

Abram lived in a world of idolatry. Terah, his father, "served other gods" (Joshua 24:2). Those an Ur worshipped "many gods and goddesses. . . of fire, the sun, moon, stars, and various forces of nature." Nimrod, builder of Babylon (Gen. 10:10) and the Tower of Babel (Gen. 10:11, 25) was made the chief Babylonia deity, with the common name of Marduk. Later he became identified with Bel. Shamash was the name of the sun-god. Sin, the moon-god, was the principal deity of Ur, Abram's city. "Sin's wife was called Ningal, the moon-goddess. Nina was one of her names, from which the city of Ninevah was named. Her commonest name in Babylonia was Ishtar. She was the deification of the sex passion; her worship required licentiousness; sacred prostitution in connection with her sanctuaries was a universal custom among the women of Babylonia. In connection with her temples were charming retreats or chambers where her priestesses entertained male worshippers in disgraceful ceremonies. In addition to these prostitute priestesses, every maid, wife or widow had to officiate at least once in her lifetime in these rites." Such was the idolatry of Abram's father, Terah.

### I. Abram The Faithful (Genesis 12:1-9)

#### 1. Abram's call (Gen. 12:1-4).

"Now the Lord had said. . ." (Gen. 12:1): The word of Jehovah by which Abram was called, contained a command and a promise. God gave a total of nine (9) appearances and words from heaven to Abram (Gen. 12:1; 13:14; 21:12; 22:1; 15:1; 12:7; 17:1; 18:1; ACts 7:2). "Faith cometh by hearing" (Rom. 10:17). So, Abram KNEW ABOUT GOD (Heb. 11:8) by DIRECT REVELATION, and by the fact that he could have talked with Noah and Shem about the TRUE GOD.

"Abram. . .": From Gen. 11:26, 32; 12:4 and Acts 7:4 we conclude that Abram was born when his father, Terah, was 130 years old. He is FIRST NAMED (Gen. 11:26, 27) because he is the MOST IMPORTANT OF THE SONS OF TERAH. Abram was 75 years old when he entered Canaan (Gen. 12:4).

"Get thee out of thy country. . .": From Ur to Haran was about 600 miles northwest. From Haran to Canaan was 400 miles southwest. It is hard to leave one's native land, and "thy kindred, and from thy father's house." Abram's father was an idolator (Josh. 24:2). God "CALLED HIM" (ABRAM) ALONE, and blessed him, and increased him" Qsa. 51:2; Rom. 4:3, 13, 14; .5:1; Gal. 3:7). Abram was the FRIEND OF GOD (James 2:23; Jno. 15:14).

"Get. . . unto a land. . . I will show thee": God does not name the land. Abram knew that he should bend his steps toward Canaan, but God REVEALED THAT CANAAN WAS THE LAND AFTER ABRAM ARRIVED THERE (Gen. 12:7)! This is FAITH IN ACTION. The glory of human history is in its pioneers. Webster defines a pioneer as "one who goes before, as into the wilderness, preparing the way for others to follow." Abram was a man of DARING--a daring that came from the highest source --God!

"I will make of thee a great nation. . ." (Gen. 12:2): God blesses Abram for renouncing and denying all natural ties. He gave him a great promise that He would make him great in numbers, but more; greatness in every sense of the word. "I will bless thee : This is a personal promise. A "man is blessed when due to the gracious working of God all goes well with him" (Gen. 39:5). Abram enjoyed this blessing to the full.

"I will. . . make thy name great": Abram personally was to become famous. Note the exaltation of his name, and he was elevated to honour and glory. He became the "father of a multitude" (Gen. 17:5). He was a "prince of God" (Gen. 23:6), a man in God's confidence (Gen. 18:17-19); a prophet (Gen. 20:7), a servant of God (Psa. 105:6), and a friend of God (Gen. 20:7).

"And thou shalt be a blessing": God made Abram to be a blessing as Abram met his moral responsibilities. "I will bless them that bless thee. . ." (Gen. 12:3): God will bless those who take the proper attitude and action toward Abram, God's servant. It is dangerous to persecute God's man or people (Matt. 25:40, 45; Acts 22:7).

"I will. . . curse him that curseth thee": Abram is doing God's will. To curse Abram is equal to cursing God, hence the promise.

## LESSON 9--PAGE 3

"In thee shall all families of the earth be blessed": This word reaches back to the divided "families" (Gen.

10:5, 20, 31)-divided by their sins as well as the curse of Gen. 3:17. The blessing EXTENDS TO ALL FAMILIES OF THE EARTH. This includes you and me. This is a Messianic prophecy, and hence the Messiah is to come through Abram. Jesus was of "the seed of the woman," Eve (Gen. 3:15)-- implying the Virgin Birth. Jesus is "the seed of Abram"-a spiritual kingdom. He is to be the "seed of David" (Rom. 1:3; II Tim. 2:8)--the Messiah is the KING OF KINGS (I Tim. 6:15).

"So Abram departed. . ." (Gen. 12:4): "By faith he. . . obeyed" (Heb. 11:8). It takes faith for a middle-aged man, he was 75 and about middle-aged by the standards of that time, to act as Abram did.

### 2. Abram's journey (Gen. 12:5-9).

"And Abram took Sarai. . . and Lot" (Gen. 12:5): Abram was a very rich man judging by his chattels and retinue (Gen. 14:14). "They went forth to go into the land of Canaan." See Gen. 10:18 19; 13:7. Lot was the son of Haran, Abram's brother, hence Abram's nephew. Faith was acting now. Canaan was about 400 miles southwest from Haran.

"Abram passed. . . unto. . . Sichem" (Gen. 12:6): Or, Shechem. Abram's first stopping place in Canaan. It was between Mt. Ebal and Mt. Gerizim, the center of the land. It is the present Nablus. "The Canaanite was then in the land" makes it evident that the region, if not the city, was already in possession of the aboriginal race.

"The Lord appeared. . . I give this land" (Gen. 12:7): Faith conquered in spite of appearances as Abram pitched his tent, a sign of possession, and "builded. . . an altar," a symbol of allegiance to God. You can trace Abram by his erection of altars. God appears to him after his obedience (verse 4). Canaan is specifically named as the land which God will give Abram and his "seed." "The soul of the patriarchal religion was sacrifice." It is central in the gospel, too (John 1:29; I Pet. 1:18, 19).

"He removed. . . Bethel. . . altar" (Gen. 12:8): Bethel means "House of God" (Gen. 28:19). It was twelve (12) miles north of Jerusalem. "Ai": means "heap of stones." Another altar is built.

"Abram journeyed, going on. . . south" (Gen. 12:9): Abram pulled up stakes again, and proceeded slowly to the Negeb, that is, the southern district of Canaan consisting of the deserts of Shur, Zin and Paran, the mountainous country of Edom or Idumea, and part of Arabia Patrea. The Negeb, rendered "the south" in our King James Version means literally the "dry or parched land." Flocks could be tended on it.

## II. Abram the Faithless (Genesis 12:10-20)

### 1. Famine in the land (Gen. 12:10a).

"There was a famine in the land. . ." (Gen. 12:10a): A sore famine in Canaan caused Abram to journey on through Negeb, "the south" land into Egypt. The Nile overflow kept the famine away from Egypt-they had good crops. Once more we confront human failure in Abram's deflection from the life of faith. He attempts to secure his own safety by going into Egypt.

## LESSON 9--PAGE 4

### 2. Abram and Sarai in Egypt (Gen. 12:10b-17).

#### 1) Their plot (Gen. 12:10b-13).

"Thou art a fair woman. . . ' (Gen. 12:11): Abram feared the Egyptians would "kill" him for his beautiful wife (verse 12), hence the plot to pass off his wife as his "sister" (verse 13). She was his half-sister (Gen. 20:12). Marriage between relatives was common in the nearly ages, till the growth of families offered a wider selection for one's mate.

#### 2) The failure of their plot (Gen. 12:14-16).

"The woman was taken into Pharaoh's house. . ." (Gen. 12:15): It is a startling picture of the chosen mother of the PROMISED SEED IN THE HAREM OF PHARAOH. Even though Abram failed, God's purpose in him would not fail. We are convinced that "behind the dim unknown, Standeth God within the shadow keeping watch above his own." --,James Russell Lowell, "The Present Crisis," st. vii.

#### 3) The plagues on Pharaoh (Gen. 12:17).

"The Lord plagued Pharaoh. . . because of Sarai" (Gen. 12:17): Pharaoh treated Abram well for Sarai's sake (verse 16). God sent plagues on Pharaoh; Sarai was saved from dishonor.

### 3. Abram and Sarai (Gen. 12:18-20).

"Why didst thou not tell me. . .?" (Gen. 12:18): It is a humbling thing when a man of faith who stands for the principle and purpose of God is rebuked by someone outside the covenant for lack of loyalty to truth.

This is exactly what Pharaoh did to Abram (verses 19-20) as "they sent him away, and his wife, and all that he had."

LESSON 9--PAGE 5

QUESTIONS: And Your Answers

1. With what man is Genesis 12 chiefly occupied?
2. Into what four stages may Abram's life be divided?
3. Where did Abram spend his early life (Gen.11:31)?
4. From which of Noah's sons did Abram descend (Gen.11:10-26)?
5. Why did Abram leave Zlr of the Chaldees (Acts 7:2-4; Heb.11:8)?
6. What were the names of his father, his grandmother, and his brothers (Gen.11:24-26)?
7. Did his ancestors worship idols or Jehovah (Joshua 24:2)?
8. What were the Lords commands to Abram (Gen.12:1)? How many appearances and words from heaven from Jehovah to Abram?
9. What were the Lord's promises to Abram (Gen.12:2,3)?
10. How long did Abram tarry in Haran, and with what results (Gen.12:4; 11:32,26)?
11. Did Abram obey God implicitly (Gen. 12:5, 10; 11:31)?
12. Where was his first camp and altar in Canaan, and what did God promise him there (Gen.12:6,7)?
13. Where was his second camp and altar (Gen.12:8)?
14. In what way did Abram show lack of faith because of the famine (Gen.12:10-12)?
15. Who were the Egyptians, and why Abram's fear (Gen.12:12; 10:13)? Is a "white lie" ever justified (Gen.12:1, 13)?
16. What lesson do you draw from the fact that neither Abram's altar nor prayers were mentioned while he was in Egypt (I Thess.5:17; I Tim.2:8)?
17. How did God intervene and with what results (Gen.12:17ff)?
18. Which should be emphasized more, Abram's faith or God's faithfulness (Psa.130:3; Lam.3:22,23)?
19. What encouragement do you find in the fact that not one of God's promises to Abram failed (II Pet. 1:4; II Cor. 1:20; Num. 23:19; Rom.4:21)?
21. What New Testament truth do you find pictured in the nomadic life of Abram (I Pet.2:11; Heb.11:13)?

LESSON 10--PAGE 1  
**WHOLE BIBLE STUDY COURSE**

**Year I**

**First Quarter**

Lesson 10  
Genesis 13:14

Page 1  
Memory Verses: Genesis 13:8; Proverbs 3:5,6

Memory Verses:

"And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren" (Genesis 13:8).

"Trust in the Lord with all thine heart; and lean not unto thine own understanding In all thy ways acknowledge him, and he shall direct thy paths" (Proverbs 3:5, 6).

Public Reading: Genesis 13:5-13.

**ABRAM--LOT'S CHOICE**

Last week Uncle Abram made a bad choice (Gen. 12:9-20). Today we study "Nephew Lot's Choice" which finally led to an atomic chain explosion which still reverberates (Gen. 11:27; Luke 17:32). The backsliding of these men, uncle and nephew, is of an entirely different nature. The devil seldom tempts men in the same manner, or even the same men in the same manner, or even the same man in the same way twice. The Devil is a Deceiver (John 8:44; Rev. 20:10). Chapters 13 and 14 might be called "Abram's Troubles on Account of Lot." Lot was a LOT OF TROUBLE. Note:

**I. The Separation from Lot (Genesis 13:1-13)**

1. Abram's return from Egypt (Gen. 13:1-4).

"Abram went up out of Egypt. . ." (Gen. 13:1): Abram returned from Egypt to the south of Canaan with his wife and property uninjured through the gracious protection of God. "Went up" is the correct expression used for going up from the land of Egypt which lay on a lower level than mountainous Palestine. The route was mostly northward.

"Went up. . . into the south": Rather, "into the South-country," the name of the Negeb, always so called from the standpoint of Central Palestine. In Gen. 12:10 "Abram WENT DOWN"; BACK TO GOD is UP. This is no idle play on words. It is the inevitable trend, just as HELL is always DOWN, and HEAVEN is always UP. The devil leads DOWNWARD; God leads UPWARD. Man chooses his course, just as did Abram and Lot.

"And Abram was very rich. . ." (Gen. 13:2): Abram was rich in cattle, silver, and gold. It is not always a sin to be rich. Riches are often a snare (I Tim. 6:9; Prov. 23:4; Lk. 6:24; 12:20-21). It is a rare man who is both rich materially and spiritually (II Cor. 8:9; II Chron. 32:27; I Kings 3:11-13). We must not choose material things at the expense of the spiritual (James 2:5; Rev. 3:17). Sarai brought Hagar from Egypt. Abram brought riches. Both Hagar and the riches brought trouble to Abram and Sarai.

## LESSON 10--PAGE 2

"And he went. . . even to Bethel" (Gen. 13:3): See Gen. 12:8. Abram had to start all over, as does every backslider. Thank God for the Christian's "LAND OF BEGINNING AGAIN"! Abram went back to "The Place of the Altar." It is not stated that he erected a second altar (verse 4). He did re-affirm his unshakable faith in the Lord (Rev. 2:5; Psa. 37:23). Public worship is an essential for us all. In worship is seen the VICTORY OF FAITH OVER FAILURE.

### 2. Separation from Lot (Gen. 13:5-13).

"There was a strife between the herdsmen. . . ' (Gen. 13:7): Lot was rich because he was with Abram (verse 5). The land did not furnish space enough for the numerous herds to graze (verse 6). Great possessions bring great problems. A blessing often becomes a source of strife (I Tim. 6:10). There was not enough grazing room for the herds of Abram and Lot without trespassing on the "Canaanite and the Perizzite," the "original settlers" of the land. See Gen. 12:6, 7. While Abram was accumulating riches in Egypt these settlers were possessing the land. The herdsmen quarreled. It was the crisis that brought about the separation of Abram and Lot. The real reason for the separation is to be found in the DIFFERING PRINCIPLES GOVERNING THE LIVES OF THE TWO MEN. Abram was following God; Lot was following Abram, and without any direct communion with God seems to have clouded his vision and lowered his ideals.

"Abram. . . Let there be no strife. . . we be brethren" (Gen. 13:8): Abram proposed to Lot that they should separate. He sees danger; he acts to avert it; he was a peacemaker (Matt. 5:9). His plea for peace was: "We be brethren." The world is too big for quarreling, bickering and strife between brethren. If persons simply cannot or do not want to get along with each other, it is best that they follow Abram's advice. "Nothing is gained by attempting to force the issue or by discussing the point till a solution is reached."

"Separate thyself. . . if thou wilt. . . left. . . right" (Gen. 13:9): Lot is invited to "look, choose, depart" by Uncle Abram, who added, "I will GO IN THE OPPOSITE DIRECTION."

When Paul and Barnabas could not agree on methods, rather than carry on a running quarrel they agreed to work in different places (Acts 15:36-41).

A member was habitually complaining to a couple of deacons about the preacher. "He doesn't do this; he doesn't do that. Now Preacher Blaze does it JUST RIGHT." The deacons said: "Brother, we love our preacher. You love Preacher Blaze. Here is your letter. GO WHERE YOU'LL BE HAPPY, AND WE'LL BE HAPPY!" Do you think an honest application of this principle of working WHERE YOU CAN BE HAPPIEST would SOLVE MOST PROBLEMS IN EVERY CHURCH (Eph. 4:1-6)? Life is too short to work where you're miserable every time you look at the preacher or Deacon Jones! If one cannot agree to work with the majority he should "separate" himself DOUBLE QUICK. Personal health, peace in the work, and the right attitude to show to the world DEMAND IT.

"Lot lifted up his eyes. . . chose" (Gen. 13:10, 11): Abram is seen in direct contrast to Lot in every way. Lot chose for himself. God chose for Abram. Lot chose by sight (verse 10). Abram, by faith, CHOSE NOT TO CHOOSE. Lot, having chosen, OBTAINED; yet he did not truly POSSESS!

## LESSON 10-PAGE 3

Note the steps in backsliding: Riches (verse 5), strife (verse 7), wrong choice (verse 11), pitched toward Sodom (verse 12), "dwelt in Sodom" (Gen. 14:12), and "Lot sat in the gate of Sodom" (Gen. 19:1).

"Abram dwelt in the land of Canaan. . ." (Gen. 13:12): This was the "promised" land (Gen. 12:7). Lot pitched toward Sodom. He was walking BY SIGHT (II Cor. 5:7). The place of his choice was "as the garden of the Lord," verse 10), and like Eden it became a place of sin [Gen. 3:6; I John. 2:16).

"Men of Sodom. . . wicked. . . sinners before the Lord" [Gen. 13:13): It seemed to matter little to Lot where he reared his children, just so he could make a lot of money. His choice embraced material fruitfulness, but spiritual barrenness; social opportunities, but immoral neighbors; geographical beauty, but licentious atmosphere.

### II. A Solemn Promise Renewed (Genesis 13:14-18)

"After that Lot was separated. . ." (Gen. 13:14): Abram was now free of his kindred for the first time (Gen. 12:1, 7).

"Lift up now thine eyes": Compare Abram's looking with Lot's looking in verses 10 and 11. Abram looked by the Lord's Command. Note other "looks" (Gen 15:5; 18:2; 22:4,13). God promises "ALL THE LAND. . . to thee will I give it" (verse 15). Abram becomes "POSSESSOR" IN HIS SEED. Such possession is none the less real. Abram, trusting God, received from God the TITLE DEEDS TO ALL THE LAND, including that which Lot had chosen for himself. "Forever," or for a long time. The Hebrew word is "olam"-for the age. Truly Abram had "chosen that good part, which shall not be taken away from him" (Lk. 10:42). "Olam" may mean actual eternity, or it may imply no more than for the rest of a man's lifetime (Ex. 21:6).

"I will make thy seed as the dust of the earth. . ." (Gen. 13:16): See Gen. 28:14; Num. 23:10; II Chron. 1:9. What a challenge to the faith of a childless old man. Abram's faith did not stagger.

"Abram removed his tent. . . dwelt. . . in Hebron" (Gen. 13:18): After "tenting," or wandering through the land, Abram came to Hebron where he settled down. Hebron means "community; alliance; fellowship." It was about twenty (20) miles from Jerusalem and Beersheba. It became a city of refuge (Josh. 20:7; H Sam. 5:1-5). "Mamre" was in the region of Hebron. We visited the "Oaks of Mamre" this summer.

"Abram. . . built an altar": Each time Abram pitches his tent he builds an altar. The STRENGTH OF FAITH IS SEEN. Dependent on the promise of a seed to be like the dust of the earth, which at that time appeared to be contrary to all the probabilities of nature, Abram TOOK POSSESSION OF THE LAND BY FAITH!

### III. A Striking Victory for Abram (Genesis 14:1-24)

1. The war of the kings (Gen. 14:1-11).

"In the days of Amraphel king of Shinar. . ." (Gen. 14:1): Amraphel is commonly identified with Hammurabi, the sixth king of the famous First Dynasty of Babylon. The discovery of his celebrated Code of Laws is a voice from the dust of Abram's world.

## LESSON 10-PAGE 4

### **Hammurabi's Code**

This Code was one of the most important archaeological discoveries Hammurabi, king of Babylon, about 2000 B C, was a contemporary of Abram. He is commonly identified by Assyriologists with "Amraphel" of Gen 14, one of the kings Abram pursued to rescue Lot. He had his scribes collect and codify the laws of his kingdom; and had these engraved on stones to be set up in the principal cities. One of these, which had been set up in Babylon, was found, 1902, in the ruins of Susa by a Trench expedition under M. J. de Morgan. It is now in the Louvre Museum in Paris. It is a finely polished block of hard black diorite stone 8 ft. high, 2 ft. wide, 1 1/2 ft. thick, somewhat oval in shape, beautifully cut, on all four sides, in cuneiform writing of Semitic Babylonian language. It has about 4000 lines, equal in subject matter to the size of the average Bible book; the longest cuneiform tablet yet discovered. It represents Hammurabi as receiving laws from the sun-god Shamash: laws dealing with the Worship of Gods, administration of Justice, Taxes, Wages, Interest, Moneylending, Property, Disputes, Marriage, Partnership, Public Works, Canal Building, Care of Canals, Regulations regarding Passenger and Freight Service by Canal and Caravan, International Commerce, and many other subjects. Here is a book, written on stone, not a copy, but the original autograph book itself, made in Abram's day, still in existence, bearing testimony, not only to a well-developed system of jurisprudence, but also to the fact that as early as Abram's time literary skill had reached a remarkably advanced stage.

### **Libraries In Abram's Day**

In Ur, Ataram's own city, in Lagash, Nippur, Sippar, indeed in every important city in Babylonia, in connection with schools and temples, there were libraries with thousands of books; Dictionaries, Grammars, Reference Works, Encyclopedias, Official Annals, works on Mathematics, Astronomy, Geography, Religion, and Politics. It was a period of great literary activity; produced many of the masterpieces which Assurbanipal had his scribes copy for his great library in Ninevah.

When Abram visited Egypt there were millions of Inscriptions on Stone Monuments, Papyrus, and Leather. In Canaan, near Hebron, city of Abraham, was a town called "Kiriath-Sepher," which means "scribetown", indicating a people of Literary Tastes.

### **A School of Abram's Day**

In Ur, in the stratum of Abram's time was uncovered by Woolley with 150 school Exercise Tablets, with Mathematical, Medical, Historical texts, and one large tablet in parallel columns with a Complete Conjugation of a Sumerian verb and its equivalent in Semitic. Abram may have attended this school.

### **Abram and the Sacred Writings**

Beyond doubt Abram must have received from Shem the Story of the Creation and Fall of Man, and of the Flood. He himself had a direct Call from God to become Founder of a Nation through which one day the whole race would be blessed. He lived in a society of Culture, Books, and Libraries. Abram was a man of conviction and leadership. He surely must have made Careful and Accurate Copies of Accounts and Records which he had received from his ancestors; to which he added the story of his own life and God's promises to him; on Clay Tablets, in the cuneiform language, to be handed on for the Annals of the Nation which he was founding. -H. H. Halley.

The first worldly kingdom in Shinar was founded by Nimrod (Gen. 10:10), a kingdom which still existed under Amraphel (Gen. 11:2; Isa. 11:11; Dan. 1:2; Zech. 5:11). Elam possessed the supremacy in inner Asia (Gen. 10:22; Isa. 11:11; 21:2; 22:6; Acts 2:9).

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"Nations": Barbarian tribes of the Kurish mountains.

These four kings from Persia in the east, made war with five kings of Canaan (verse 2) because "they rebelled" (verse 4).

"Chedorlaomer. . . smote the Rephaim" (Gen. 14:5): These were branches of the Nephilim, "the long-stretched," or giants. They may have descended from Ham. The Rephaims, the Zuzims and the Emims mean "strong," "gigantic," and "terrible." The battle went against the kings of Canaan (verses 6-10a; 9:26). Even Sodom and Gomorrah were sacked (Gen. 14:10b, 11).

### 2. The captivity of Lot (Gen. 14:12).

"And they took Lot. . ." (Gen. 14:12): Chedorlaomer (verse 9), the "Ravager of the West," took Lot and all his riches, and probably took the route through the valley of the Jordan up to Damascus. Lot had chosen the **possessions** of Sodom, and its **privileges**. Now he shared Sodom's **perils**.

### 3. The deliverance of Lot (Gen. 14:13-16).

"When Abram heard. . . he armed. . . servants" (Gen. 14:14): Abram is a seasoned fighter. His strategy wins fully at Dan in Gilead. Abram had eighteen (18) more men than Gideon's 300 (Judges 7:7). By a midnight surprise attack, Abram under God discomfited the four famous Babylonian kings. Armies then were small. The kings were tribal princes. See Psalm 105:8-15 for the Divine assistance.

### 4. Abram's stewardship (Gen. 14:17-24).

- 1) The king of Sodom meets Abram (Gen. 14-17).
- 2) The king of Salem and Abram (Gen. 14:18-29).

"Melchizedek king of Salem brought forth bread. . ." (Gen. 14:18): This famous king-priest of Jerusalem refreshes Abram, blesses Abram (verse ;9), and God (verse 20a). Abram "GAVE HIM TITHES OF ALL" (Gen. 14:20b). This is the first occurrence in the Bible of the TITHE, or tenth. See Psalm 110:4; Hebrews 5:6, 10; 6:10; 7:1-3 for references to Melchizedek, "priest of the most high God."

### 3) The king of Sodom and Abram (Gen. 14:21-24).

"I will not take. . . a thread" (Gen. 14:23): The king of Sodom's plan (verses 21, 22) for the division of spoils is rejected by Abram. He agrees to take only "that which the young men have eaten" (verse 24). Abram did this because "I have lifted up mind hand unto the Lord," or sworn or promised, that he would take nothing of the King of Sodom who might then say: "I have made Abram rich." A right attitude toward God creates a right attitude toward all men. Abram was eager to help Lot, recognized the supremacy of Melchizedek, and saw the danger of receiving gifts from the King of Sodom.

LESSON 10-PAGE 6

QUESTIONS: And Your Answers

1. Where did Abram encamp when he returned to Canaan from Egypt (Gen. 13:3, 4; 12:8)?
2. What evidence is found in Gen.13:2 that God was beginning to fulfill the promise made to Abram (Gen.12:2)?
3. Why was Bethel an important place in the life of Abram (Gen.13:3, 4; 12:8)?
4. Did Abram follow the direct will of God in bringing Lot from Ur of Chaldees (Gen.12:1)?
5. What caused "a strife between the herdsmen" of Abram and Lot (Gen.13:5-8)?
6. What plan did Uncle Abram present to Lot for stopping the strife between them (Gen.13:9), and what lessons can we today learn from Gen.13:7-9 (II Cor.6:17; II Tim.2:20,21; I Pet.5:5; Eph.5:21)?
7. What choice did Lot make, and can you trace the steps of his backsliding (Gen.13:10,11,5,7,12; 14:12; 19:1)?
8. What was the moral condition of Sodom and Gomorrah (Gen.13:13; II Pet. 2:4-8; Jude 7)?
9. Where did Abram dwell after he had "walked" through the land (Gen.13:12), what did God command him to do (Gen.13:14), and what promise did God explain to him (Gen.13:15-18)?
10. Where did Abram build his first three altars after his call (Gen.12:6-8; 13:18)?
11. What do we know of Amraphel who was one of four kings that led in a campaign against the king of Sodom and his confederates (Gen.14:1-5)? What happened to Lot (Gen.14:7-12)?
12. What did Abram do when he heard of Lots' capture (Gen.14:13-16)?
13. Whence the name Hebrew (Gen.14:13; 10:21)?
14. Whom did Abram meet on his return "from the slaughter of Chedorlaomer" (Gen.14:17,18)?
15. Who gave Abram the victory over the Babylonian kings (Psa.105:8-15)?
16. Who was Melchizedek, and in what way does he typify Christ (Heb. 6:20-7:28)?
17. What name was God revealed to Abram (Gen. 14:18; Lk. 1:32, 35; Acts 16:17)?
18. How did Abram meet the temptation of Gen.14:21(I Tim.6:17,18; Ex. 23:8; Judges 7:2; I Thess.2:9)?
19. Did Abram show dependence on the king of Salem (Gen.14:18-20)?
20. Did Abram show dependence on or independence of the king of Sodom (Gen.14:22,23), and why the difference (Eph.6:10; I Chron.29:12)?

LESSON 11--PAGE 1  
**WHOLE BIBLE STUDY COURSE**

**Year I**

**First Quarter**

Lesson 11  
Genesis 15-17

Page 1  
Memory Verses: Genesis 15:6; 17:5

Memory Verses:

"And he believed in the Lord; and he counted it to him for righteousness" (Genesis 15:6).

"Neither shall thy name any more be called Abram but thy name shall be Abraham; for a father of many nations have I made thee" (Genesis 17:5)

Public Reading: Genesis 17:1-5, 12:22

**GOD'S COVENANT WITH ABRAHAM**

"After these things" (15:1): One blessing follows another. Note that

(1) Abram is generous with Lot (Gen.13:8ff), and rescues him by the grace of God (Gen.14:12-16).

(2) Abram honors Melchizedek as his superior, as the anointed and appointed priest and king "of the most high God" (Gen. 14:18). In recognition of this he PAYS THE TITHE to Melchizedek. "Tithes of all":

By this act Abram expressed his gratitude to God WHO ALONE HAD PROSPERED his venture. "ALL THE TITHE. . . IS THE LORD'S: IT IS HOLY UNTO THE LORD" (Lev. 27:30). This principle is ETERNAL and does not change with the dispensations. "PROVE ME" (Mal. 3:10) is God's DARE to all His people, then or now! Try it and see if God will keep His promise with you (I Sam.2:30; I Cor. 10:26).

(3) Abram refuses to take that which belongs to the King of Sodom (14:21-24).

In this fourth direct appearance of Jehovah to Abram, a NEW PROMISE is given, an ENLARGED BLESSING in the change of names; and the covenant of circumcision is instituted as a mark of God's nation.

**I. The Covenant Proposed (Genesis 15:1-21)**

1. Definite promise of a son (Gen. 15:1-6).

"After these things. . . Fear not. . . I am thy shield" (Gen. 15:1) This introduces a new revelation of the Lord to Abram "in a vision," that is, neither by a direct internal address, nor by a manifestation of Himself as felt on the outward senses, not in a dream by night, but in a state of ecstasy by a spiritual intuition in the day-time. The vision embraces the entire chapter.

God tells Abram "Fear not." Abram had made strong nations in the north his bitter enemies (Gen. 14:14-16). He has no son, and God had promised "his seed" the land of Canaan. God knew Abram's heart. "I am thy shield. . . reward": God will be Abram's shield from danger. God will protect him (Eph. 6:16) FROM ALL DANGER. God does reward those who honor Him (I Thess. 1:3; Psa. 58:11). Abram lost nothing by

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refusing the reward of the king of Sodom.

"I go childless. . ." (Gen 15:2): Abram felt that possessions, wealth and power were of no avail, since he was "STRIPPED" of children. Eliezer of Damascus, meaning "God of help," was next in line as heir of Abram (verse 3) under the Code of Hammurabi. It is heartbreaking to desire children, and be unable to have them. "Out of thine bowels shall be thine heir" (Gen. 15:4): God assures Abram that from his own "generative organs" shall come "thine heir." God bids him look at the stars for a lesson (verse 5). About 3000 stars are visible to the unaided eye, but see Psa. 147:4. God means that Abram shall have an uncounted multitude of descendants. Abram couldn't count the stars, but God could!

"And he believed in the Lord. . . counted. . . for righteousness" (Gen. 15:6): Abram "stayed himself upon the Lord." His faith had moved to a higher level. He believed that though he was as "GOOD AS DEAD" (Heb. 11:12), and Sarai was PAST THE AGE OF CHILD-BEARING that GOD COULD AND WOULD FULFILL HIS PROMISE TO HIM. Read Rom. 4:1-5; Gal. 3:6-9; James 2:21-24. Genesis 12:3b embraced one who would bring salvation "to all FAMILIES OF THE EARTH." Abram believed that God would send this Saviour for his own good as well as for the WHOLE WORLD. He did not have all the details, YET ABRAM BELIEVED THAT GOD WOULD BRING IT TO PASS. Isaac was the immediate, and Jesus the ULTIMATE FULFILLMENT. God "counted it to him for righteousness."

### 2. The promise of Canaan renewed (Gen. 15:7-11).

"I. . . give thee this land" (Gen. 15:7): As God brought him from Ur (Gen. 11:28; 12:10), so God will give him the land. How shall I know that I shall inherit it?" asks Abram. In response to Abram's request, God gave him a sign. It was given in connection with sacrifice (verse 9), which Abram promptly prepared (verse 10), and patiently waits for further instructions (verse 11).

He who. . . "Throws himself on God, and unperplexed --- Seeking shall find him."  
-Browning, "A Grammarian's Funeral."

### 3. The covenant proposed (Gen. 15:12-21).

"A deep sleep fell upon Abram. . ." (Gen. 15:12): This was divinely imposed (Gen. 2:21), and was a part of the vision God gave Abram. "A horror of great darkness fell upon him."

"Thy seed. . . stranger in a land that is not theirs. . . serve them" (Gen. 15:13): Here God foretells the bondage in Egypt; of the "sun going down." The affliction of 400 years is to be counted from Isaac's birth. The 430 years (Gal. 3:17) be in with Abram's call in Ur. Following a BRIGHT PROMISE is a DARK PICTURE OF THE FUTURE but God will "judge" (verse 14) their oppressors, and deliverance (verse 16) shall come "in the fourth generation." Here generation covers 100 years according to the computation of the time.

"Thou shalt go to thy fathers in peace. . ." (Gen. 15:15): This is more than being buried with one's ancestors. It is a clear belief in eternal life in the age of Abram! Abram died at 175 (Gen. 25:7, 8). The "smoking furnace" and "burning lamp" (verse 17) probably represent the guiding and sustaining power of the Lord. God gave Israel manna for food, and the Shekinah or pillar of fire to guide them (Ex. 16:4, 15;

## LESSON 11-PAGE 3

13:21, 22).

The Bible and the Church today are visible proofs of God's presence and power to guide today.

"The Lord made a covenant with Abram. . ." (Gen. 15:18): "This land" of Canaan extended from "the river of Egypt," the Nile, to the "great river," the Euphrates. Twice in Israel's history this area was an actual possession: In Solomon's reign (I Kings 8:65), and in Jereboam II's reign (II Kings 14:25). The western boundary was the Mediterranean, and the eastern boundary the Arabian desert.

"The Kenites. . ." (Gen. 15:19-21): The ten nations may vary. Three maybe representative of them all (Ex. 23:28), or five (Ex. 3:17), or usually seven (Josh. 24:11).

### III. The Birth of Ishmael (Genesis 16:1-16)

1. Sarai doubts God (Gen. 16:1, 2).

"Now Sarai. . . bare him no children" (Gen.16:1): God had promised a son; no son had been born (Gen. 15:4). Abram was about 85 years old; Sarai 75. Genesis 15 makes it evident that the PRINCIPLE OF FAITH IS THE TRUE PHILOSOPHY OF LIFE. Faith builds on God; faith is satisfied WITH GOD. Faith becomes the source of all righteousness. Faith therefore is the highest activity of reason.

"And Sarai. . . Go in unto my maid" (Gen. 16:2): Here we have the second DEFLECTION FROM FAITH IN THE CONDUCT OF ABRAM. THE FAILURE OF FAITH consisted in Abram's attempting, at Sarai's invitation, to further the purpose of God by human cleverness. The seed was promised; on the human level there was no likelihood of the promise being fulfilled.

2. Hagar despises Sarai (Gen. 16:3-6).

"Sarai . . . gave her to Abram" (Gen. 16:3): Through Hagar, derivation uncertain, Sarai determines to become a mother by proxy, a not uncommon practice in the East. Sarai would promptly adopt the child as her own. No stigma was attached to having the slave bear a child for the master. Abram showed a LACK OF FAITH and COMMON SENSE in agreeing to Sarai's plan (verses 3, 4). Hagar "despised" her mistress (verse 5), and Sarai BLAMES HER HUSBAND (verses 5, 6) when the jealousy, envy and anger of polygamy began to grow in this family. "Thy maid is in thy hand..." (Gen.16:6): Abram gave Sarai full power to act as mistress toward her maid. Hagar fled. Sarai and Abram reaped nothing but grief and vexation, and apparently lost the maid through their self-concerted scheme.

2. God shields Ishmael (Gen.16:7-16).

"The angel of the Lord found her..." (Gen.16:7): Hagar no doubt intended to escape to Egypt by a road used from time immemorial, that ran from Hebron past Beersheba "by the way of Shur," the present Jifar (Ex. 15:22). There the angel of the Lord found her by a well, and directed her to "Return to thy mistress" (verses 8, 9). How tender is God toward Hagar, the wronged one, and promises to multiply "thy seed exceedingly" (verse 10) through Ishmael, God will hear (verse 11). "He will be a wild man" (verse 12)-his status is made plain.

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"Thou God seest me. . ." (Gen. 16:13): Hagar could not hide from God. Nor can we. She recognized His presence, and named the well "Beer-lahai-roi," "the well of him that liveth and seeth me, or the well of the vision of life." She returns to her mistress. She bears a son (verse 15), when Abram was eighty-six (verse 16).

### III. The Covenant Established (Genesis 17:1-27)

#### 1. Circumcision appointed (Gen. 17:1-14).

##### 1) The God of the covenant (Gen. 17:1).

"I am the Almighty God . . ." (Gen. 17:1): Abram is now ninety-nine (99) years old. The Lord appears to him for the FIFTH APPEARANCE, and a divine covenant was made. El Shaddai: El means "God the Strong One." Shaddai: "One Who Nourishes." God is the ALL-SUFFICIENT ONE who will fulfill the promise made to Abram.

##### 2) The stipulation of the covenant (Gen. 17:2-8).

"Thy name shall be "Abraham . . ." (Gen. 17:5): Abram means "High Father." God changes his name to ABRAHAM, "The Father of a Multitude." Through Christ we are "Abraham's seed" (Gal. 3:29), and hence the fulfillment of THIS PROMISE OF GOD to Abraham (verses 6-8).

##### 3) The sign of the covenant (Gen. 17:9-14).

"This is my covenant. . . Every man child. . . circumcised"( Gen. 17:10): The symbol of circumcision was appointed. The rite was the SIGN OF A SPIRITUAL RELATIONSHIP. It was not capricious and cruel, but hygienic and beneficent. Medical science has set its seal on the value of the rite.

Every man child should be circumcised on the eighth day (verses 11, 12). See Deut. 30:6; Rom. 2:25; I Cor. 7:19; Gal. 6:15; Col. 2:14; Rom. 4:9-12; 3:30.

#### 2. The promise of a son by Sarai (Gen. 17:15-27).

"Not call her name Sarai, but Sarah shall her name be" (Gen. 17:15): Sarai is "princely," and Sarah means "Princess." The added letter of "h" is the FIFTH of the Hebrew alphabet, and FIVE (5) is the grace number. Abram laughed WITH GLEE (verses 16 and 17) as he heard the good news. He expresses a wish that Ishmael, too, "live before thee" (verse 18).

"Thy wife shall bear thee a son. . . Isaac" (Gen. 17:19): God promises that Ishmael shall be fruitful (verse 20), but that "Sarah thy wife shall bear thee a son!" God reminded Abraham that "Sarah shall bear unto thee at this set time in the next year" (verse 21) a son, Isaac, "Laughter," that is "Mockery." God reaffirms His purpose, although God is ever patient with us when the heart clings in affection to some method which is not God's own. God never allows the MAN OF FAITH to have his own way. There is a kindness which would be cruel--an apparent cruelty which is of the essence of kindness.

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QUESTIONS: And Your Answers

1. Who was Abram's shield and reward (Gen. 15:1; 14:23)?
2. Does Abram reveal unbelief or impatience in Genesis 15:2,3?
3. Through whom does God promise Abram an heir (Gen.15:3,4)?
4. What is the difference between the "SEED" of Genesis 13:16 and that of Genesis 15:5(Compare John 9:37-39 with Gal.3:7)?
5. What was it in Abram that God "counted... for righteousness" (Gen.15:6)?
6. What promise did God renew to Abram (Gen.15:7), and what sign did God give him (Gen.15:&11-17)?
7. What is the meaning of Genesis 15:15?
8. When was the land promised to Abraham actually in the possession of Israel (Gen.15:18-21)?
9. What sad fact is recorded of Sarai and Abram in Genesis 16:1?
10. What wrong method did Sarai propose in Genesis 16:2,3?
11. What evil of polygamy is shown (Gen. 16:4) and whom does Sarai blame (Gen. 16:5), and what does Abram propose (Gen. 16:6)?
12. Could Hagar hide from God? What great lesson did she learn when she fled from Sarai (Gen.16:7-16)?
13. How old was Abram when God appeared to him for the fifth time (Gen.17:1)?
14. By what name does God reveal Himself (Gen.17:1), and what is its meaning?
15. When was Abram's name changed to Abraham (Gen.17:2-8)?
16. What sign of the covenant did God now give (Gen.17:10-12)?
17. On what day should each man child be circumcised (Gen.17:11,12)?
18. To what was Sarai changed (Gen.17:15) and what is the meaning of both names?
19. What prayer did Abram offer for Ishmael, and what did God promise concerning him (Gen.17:18,19)?
20. Who named the heir of Abraham and Sarah (Gen.19:19,21)?

LESSON 12--PAGE 1  
**WHOLE BIBLE STUDY COURSE**

**Year I**

**First Quarter**

Lesson 12  
Genesis 18

Page 1  
Memory Verses: Genesis 18:32; 20:11; I John 2:15

Memory Verses:

"And he said, Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy it for ten's sake" (Gen. 18:32).

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (I John 2:15).

Public Reading: Genesis 19:14-24.

**ABRAHAM'S FAITH AND FAILURE**

The account of the SIXTH (6th) appearance of God to Abraham is given in Genesis 18.

Today we study the second MASS DESTRUCTION of which we have a record the destruction of "all flesh" (Gen. 7:21) in the FLOOD, and NOW SODOM, a wicked city, BY FIRE. Both destructions resulted from MASS SIN (Gen. 6:5; 18:20).

**I. The Lord Visits Abraham at Hebron (Genesis 18:1-33)**

1. The promise of a son renewed (Gen. 18:1-15).

1) Abraham visited by three (Gen. 18:1-8).

"And the Lord appeared. . ." (Gen. 18:1): This is the sixth (6th) recorded appearance. Not only one but THREE divine beings appear to Abraham, and in the form of men (verse 2). This was the Lord and two angels (Gen. 18:16, 88; 19:1, 14). Abraham observes Oriental courtesy plus. It was not the last time that a GENEROUS SPIRIT has found that he has "entertained angels unaware" (Heb. 13:2). Here we see Abraham at his best. He is growing in grace as "Exalted Father," then as "The Father of Multitudes," now as "the FRIEND OF GOD" (II Chron. 20:7; Isa. 41:8; James 2:23).

The appearance was made at "the oaks of Mamre," a large grove near Hebron.

"Wash your feet. . . rest yourselves" (Gen. 18:4): The first offering of hospitality. A lavish feast is prepared to "brace your hearts" (verses 5-8). Here "MY LORD" (verse 3)

1. Visited Abraham and Abraham provided for Him.
2. God bestowed on Abraham and Abraham received from Him.
3. God communicated to Abraham and Abraham answered with the statement of a difficulty.
4. God listened to Abraham and Abraham interceded with Him.

## LESSON 12-PAGE 2

### 1. Promise of a son to Sarah renewed (Gen. 18:9-15).

"Where is Sarah thy wife?" (Gen. 18:9): Our Lord knew where Sarah was, but an important announcement is to be made. Sarah, of course, was where all Oriental wives would be: **BEHIND THE TENT FLAP LISTENING!**

"I will certainly return. . . Sarah thy wife **SHALL HAVE A SON**" (Gen. 18:10): Sarah heard the announcement at the door of the tent. The "tent door" was "behind him" (Jehovah), so that she could not be seen by Him as she stood at the door. The fulfillment of this promise seemed **IMPOSSIBLE TO HER** because of Abraham's extreme age, and the fact that her own **WOMB HAD LOST THE POWER OF CONCEPTION** (verse 11). Read Gen. 12:7; 13:16; 15:4; 17:19.

"Sarah laughed. . . my Lord. . ." (Gen. 18:12): This is the "laugh" of scorn, an outburst of unbelief. She actually laughed "to herself" or "within her midst"-a Hebrew idiom for the reflexive pronoun. There are various kinds of laughter. There is the happy laughter like that of carefree children in their play (Zech. 8:5). There is the laughter that comes from seeing the little absurdities of life, especially our own. Unwholesome laughter is careless, and coarse, and miserable and has nothing to warm the heart (Eccl. 7:6). There is the laughter of unbelief. See Gen. 17:17. The promise of a son seemed to Sarah to be absurd. Why should she be so simple-minded as to believe God? "You can't fool me," was her attitude. Then, there is the laughter of deliberate evil. Remember the picture of Hitler, dancing the demonic jig, and laughing, in the Forest of Compiegne on the day of the surrender of France? When men rejoice in evil they shall some day hear the most awful laughter of the Bible (Psa. 2:4)!

"Is anything too hard for the Lord? . . . Sarah. . . son" (Gen. 18:14): Imagine Sarah's astonishment when her **SECRET THOUGHTS AND MOTIVES WERE REVEALED** (verse 13). The Lord then repeats His promise of a son. Abraham "staggered not at the promise" (Rom. 4:20; Gen. 19:17). "Sarah denied" (verse 15) laughing, and added the sin of lying to her unbelief. See Luke 1:3B, 37.

### 2. Warning regarding Sodom and Gomorrah (Gen. 18:16-22).

"The men. . . looked toward Sodom" (Gen. 18:16): Lot "looked" toward Sodom, but for a different purpose (Gen. 13:10). Abraham "went with them," a short escort mission, which was an Oriental custom (Prov. 13:20).

"The Lord said, Shall I hide from Abraham. . ." (Gen. 18:17): The Lord treats Abraham as a trusted friend. Jehovah now communicated to Abraham His purpose concerning the cities of the plain and His reasons for making this communication were stated. Abraham was the depository of blessing to the nations (verse 18). It was fitting that "his children" should know the meaning of the destruction of Sodom. The destruction of Sodom would be a **PERMANENT MEMORIAL TO ISRAEL** that God can not permit willful wickedness to go unpunished.

"The cry of Sodom and Gomorrah. . . their sin is very grievous" (Gen. 18:20): The "cry" is the appeal for vengeance or punishment which ascends to heaven (Gen. 4:10). These cesspools of iniquity were only a few miles from Hebron, the home of Abraham, and from Jerusalem, the home

## LESSON 12-PAGE 3

of Melchizedek. They were so vile, they smelt to high heaven! It had been only 400 years since the Flood, almost within the memory of men then living. Men had forgotten the lesson of that cataclysmic destruction of the race. How often we all forget the lessons God would teach us!

### 3. The intercession of Abraham (Gen. 18:23-33).

#### 1) The plea of Abraham (Gen. 18:23-25).

"Wilt thou also destroy the righteous with the wicked?" (Gen. 18:23): Abraham found Himself confronted with a difficulty which had to do with the strict justice of God. "Shall not the Judge of all the earth do right?" (verse 25). Abraham is interested in all "righteous" men, for whom alone he pleads (verse 24). As Abraham "stood yet before the Lord" (verse 22), he pleaded that God "spare the place FOR THE FIFTY RIGHTEOUS that are therein."

#### 2) The gracious reply of the Lord (Gen. 18:26).

"If I find FIFTY RIGHTEOUS within the city. . ." (Gen. 18:26): The intercession of Abraham with God on behalf of the cities, in the interest of the righteous, is a WONDERFUL REVELATION OF THE PATIENCE OF GOD. He will ever listen to honest intercession, though God knows His ways are better than the fears that prompt our prayers!

#### 3) The result of investigation (Gen. 18:27-33).

"Peradventure there shall lack five. . ." (Gen. 18:27): This "seemingly commercial kind of entreaty is," as Delitzsch observes, "the essence of true prayer." See Luke 11:8 on the shamelessness of faith which persists until grace in mercy meets the prayer of faith.

"I will not destray it for ten's sake" (Gen. 18:32): Abraham makes six pleas (verses 24, 28, 29, 30, 31, 32). He advances his BOLD INTERCESSION, but he cannot find EVEN TEN RIGHTEOUS MEN IN A WHOLE CITY. He believes that God will FIND A WAY to SAVE "RIGHTEOUS" LOT. This is "Intercessory Prayer At Its Best!"

Belief in God and in the moral goodness that may be somewhere in every community is the ANTIDOTE TO MORAL PESSIMISM AND DEFEAT. Listen to Albert Schweitzer:

"However much concerned I was at the problem of the misery in the world, I never let myself get lost in broodings over it; I always held firmly to the thought that each one of us can DO A LITTLE TO BRING SOME PORTION OF IT TO AN END. . . Because I HAVE CONFIDENCE IN THE POWER OF TRUTH and the SPIRIT, I BELIEVE IN THE FUTURE OF MANKIND." - OUT OF MY LIFE AND THOUGHT, pp. 280-281.

## II The Destruction of Sodom and Gomorrah (Genesis 19:1-38)

### 1. Two angels entertained by Lot (Gen. 19:1-11).

## LESSON 12-PAGE 4

"There came two angels to Sodom at even. . . Lot" (Gen. 19:1): Sodom or USDOM is the name of the mountain at the southwest corner of the Dead Sea where we visited this summer. Ancient writers in general think Sodom and Gomorrah were buried beneath the waters of the Dead Sea at the southern end.

### The Dead Sea

The Dead Sea is about 40 miles long by 10 miles wide. The north end is very deep, in some places 1000 ft. The south third is nowhere deeper than 15 ft. and in most places less than 10 ft. The water level is higher now than in Abraham's time, because of silting up by the Jordan and other streams, with no outlet. What is now the south third of the Dead Sea was then a plain.

ARCHAEOLOGICAL NOTE: In 1924, Drs. W. F. Albright and M. G. Kyle, directing a joint Expedition of the American Schools and Xenia Seminary, found, at the southeast corner of the Dead Sea, five Oases, made by fresh water streams, and, centrally located to them, on a plain 500 ft. above the level of the Dead Sea, at a place called Bab-ed-Dra, the remains of a great fortified enclosure, evidently a "high place" for religious festivals. There were great quantities of potsherds, flints, and other remains of a period dating between 2500 B C and 2000 B C; and evidence that the population ended abruptly about 2000 B C. This evidence that the region 'was densely populated and prosperous indicates that it must have been very fertile, "like the garden of God." That the population ceased abruptly, and that it has been a region of unmixed desolation ever since, seems to indicate that the district was destroyed by some great cataclysm which changed the soil and climate.

The opinion of Albright and Kyle, and most archaeologists, is that Sodom and Gomorrah were located on these oases, further down the streams, and that the site is now covered by the Dead Sea.  
-H. H. Halley.

"Lot sat in the gate of Sodom. . ." (Gen. 19:1): Lot had attained a position of eminence in Sodom. The phrase "sitting in the gate" indicates that Lot was resting and watching the people. The "two angels" of Gen. 18:22 were graciously received by Lot (Gen. 19:2, 3). Lot was doubtless a city judge (verse 9; Ruth 4:1, 2). Lot was NOW IN SODOM; and Sodom WAS IN HIM TOO MUCH (Gen. 13:11, 12). Why will "righteous" men continue to be "VEXED" by evil? Why NOT CORRECT THE EVIL, OR FORSAKE Tf EVIL. (II Pet. 2:6-10).

"Where are the men. . .?" (Gen. 19:5): "Sodomy" comes from the vile men of Sodom. Here is sinful lust full blown (Rom. 1:21-32). Lot makes a courageous, but to us as Christians a craven, plea (verses 6-9) which fails. Wicked men like these had "KILLED" EVERY FINE IMPULSE WITHIN THEM. The angels pulled Lot into the house, shut the door, and "smote them. . . with blindness" (verses 10, 11).

2. Lot is rescued and the cities destroyed (Gen. 19:12-29).

"The men. . . we will destroy this place" (Gen. 19:12, 13): Lot is warned to escape before the city is destroyed.

## LESSON 12-PAGE 5

"Lot went out, and spake unto his sons-in-law. . . he seemed as one that mocked" (Gen. 19:14): If Lot had married daughters, he would undoubtedly have called on them to escape along with their husbands, his sons-in-law. Lot finds to his horror that his influence is dead. The two angels guide him (verses 15-17), grant his plea (18-22), and enable him to enter Zoar (verse 23).

"The Lord rained upon Sodom. . . Gomorrah brimstone and fire" (Gen. 19:24): In Gen. 14:10 we read that "the vale of Siddim was full of slime pits." "Slime" was bitumen, asphalt, pitch, a lustrous black petroleum product, which melts and burns. There are vast beds of it on both sides of the Dead Sea, more abundant at the south end, and great masses of it at the bottom. Considerable quantities of it have risen to the surface during earthquakes.

"Brimstone": Kyle says that under Mt. Usdom there is a stratum of salt 150 feet thick; and above it a stratum of marl mingled with free sulfur; and that at the proper time God kindled the gases. A great explosion shook the place. The salt and the sulfur were thrown into the heavens RED HOT, so that IT DID LITERALLY RAIN FIRE AND BRIMSTONE FROM HEAVEN. God did this to refresh men's memories, to warn of the wrath that is in store for wicked men, and to serve as a token of the earth's final doom in a holocaust of fire (II Pet. 2:5, 6; 3:7, 10).

Jesus likened the time of His RETURN to the days of Sodom (Luke 17:26-32); as He did also to the days of the FLOOD. Both were periods of unspeakable wickedness.

Today, on a scale never before known in history, with greed, brutality, beastliness, and criminal instincts, in demons in the high places of earth, it does not require much imagination to see the end toward which we are heading, however much good men and statesmen may try to avert it. Unless there comes a world-movement of Repentance, the Day of Doom may not be far off.

It is TURN OR BURN! REPENTANCE, or RUIN, must come. "The wages of sin is death" (Rom. 6:23). God "overthrew those cities" (verse 25).

"But his wife looked back. . . pillar of salt" (Gen. 19:26): Regrets may be ruinous. Lot's wife, too reluctant to leave the city of Sodom, was encrusted in salt. "Remember Lot's wife" (Luke 17:32). Our guide pointed out a pillar at the south end of the Dead Sea which he called "Lot's Wife!" Everything about the region seems to dovetail exactly with the Biblical story of Sodom and Gomorrah.

### 3. Lot's daughters commit incest (Gen. 19:30-38).

"The firstborn bare a son. . . Moab" (Gen 19:37): Lot's daughters had so little feeling of shame in connection with their conduct, that they gave names to the sons they bare, which have immortalized their paternity. Moab means "From a father," or "From my father."

"The younger. . . bare a son. . . Ben-ammi" (Gen. 19:38): The name means "Son of my kindred," a veiled allusion to Lot's paternity. The child is the son of her nearest relative.

### III. Abraham in Gerar (Genesis 20:1-18)

1. Sarah is taken by Abimelech (Gen. 20:1-8).

"Abraham journeyed. . . sojourned in Gerar" (Gen. 20:1): After the destruction of Sodom and Gomorrah, Abraham removed from the grove of Zamre at Hebron to the south country in search of better pasture. Here he dwelt between Kadesh (Gen. 14:7) and Shur (Gen. 16:7), and remained-- for some time in Gerar, a Philistine city, about forty (40) miles west of Hebron, near the Mediterranean Sea coast.

"Of Sarah his wife, she is my sister" (Gen. 20:2): Once again we face Abraham's deflection from faith. An old fear recurred, and a former failure was repeated (Gen. 12:10-20). Sarah must have been very beautiful to attract the attention of kings, especially for her age. Isaac and Rebekah had a similar experience with a later Abimelech in this same city (Gen. 26). God saved the day for Sarah (verses 2-8).

2. Abraham is rebuked for deceiving Abimelech (Gen. 20:9-18).

"What hast thou done. . . (Gen. 20:9): The very man who stood as a witness for Jehovah was seen by the heathen practicing deceit. Abraham suffered the degradation of being CENSURED BY ABIMELECH the heathen king! It is hard to see how this "Friend of God" can repeat a deliberate lie again (Gen. 12:10-20), but before we cast the first stone of reproach we might ask: "Have I ever committed the SAME SIN TWICE?" If not, go on and flay Abraham. If so, be silent and ask God to keep you from yielding to the sin from now on!

LESSON 12-PAGE 7

QUESTIONS: And Your Answers

1. Which appearance of Jehovah to Abraham is given in Genesis 18? And where was he?
2. Who were the three men (Gen. 18:2, 3, 10, 13, 20; 19:1)?
3. What promise did the Lord renew to Abraham (Gen 18:9-15)?
4. Do you think Sarah's laugh of Gen. 18:12 was one of joyous confidence or cynical doubt (Gen. 18:14, 15)?
5. Where had the three messengers started (Gen. 18:16)?
6. Like Abraham are you known as one who "commands" your children (Gen. 18:19) or do they "command" you (Eph. 6:1-4)?
7. Why did God tell Abraham what he proposed to do to Sodom and Gomorrah (Gen. 18:16-22)?; Psa. 25:14).
8. How many pleas did Abraham make for Sodom (Gen. 18:23-33), and why had the "cry of Sodom" gone up to God (Gen. 18:20; 4:10)?
9. Who visited Lot in Sodom (Gen. 19:1a; 18:22)?
10. Where did the visitors find Lot (Gen. 19:1b, 9; 13:11, 12)?
11. How did Lot receive the messengers (Gen.19:1-3)?
12. How did the men of the city receive them (Gen.19:4-9)? What awful term describes Sodom even today?
13. What effect did Lot's warning have upon his family (Gen. 19:14; I Tim.4:16; I Cor.8:11-13)?
14. What was the fate of Sodom whose cup of iniquity had run over (Gen.18:24, 25)? What fate overtook Lot's wife (Gen.19:26)?
15. What two things did God do when He destroyed the cities of the plain (Gen.19:29; Ezek.14:4,20)?
16. What were the downward steps in Lot's backsliding (Gen.13:10-12;19:1, 33), and what two nations, enemies of Israel, are the result of the sin of Lot and his two daughters (Gen.19:37,38)?
17. Why was it a sin for Abraham to go down to Gerar (Gen.20:1; 12:10-20; 26:2,3)?
18. How did God intervene (Gen.20:3-11)?
19. Is the believer responsible for his sins only insofar as they affect himself and God (Ex.20:5; I Cor.8:10-13; II Sam.24:17)?
21. What rebuke did Abraham receive, and what did he do (Gen.20:9-18)?

LESSON 13--PAGE 1  
**WHOLE BIBLE STUDY COURSE**

**Year I**

**First Quarter**

Lesson 13  
Genesis 21-23

Page 1  
Memory Verses: Genesis 21:5: 22:8

Memory Verses:

"And Abraham was an hundred years old, when his son Isaac was born unto him" (Gen. 21:5).

"And Abraham said, My son, God will provide himself a lamb for a burnt-offering: so they went both of them together" (Gen. 22:8).

Public Reading: Genesis 22:1-12.

**ISAAC'S BIRTH AND ABRAHAM'S TESTING**

God sometimes tests us by letting us "wait" on His promises. This fact becomes crystal clear as we consider..

**I. The Birth of Isaac (Genesis 21:1-34)**

1. Isaac's birth (Gen. 21:1-8).

"And the Lord visited Sarah as he said. . ." (Gen. 21:1): Twenty-five years had passed since God had promised Abraham an heir. In Gen. 12:3 an heir is not specified, but clearly implied. In Gen. 13:14-16 an heir is definitely promised. In Gen.17:1-8 the promise is enlarged. In Gen.17:15-19 Isaac is named before he is born, as the son definitely promised to Abraham. In Gen. 19:9-14 God said: "SARAH SHALL HAVE A SON." Now the Lord "visited Sarah as HE HAD SAID. . ." The verb implies that God comes and leaves a son! At every crisis in Abraham's life God repeated the promise, and FINALLY BROUGHT IT TO PASS. When God promises, He will bring it to pass.

"For Sarah conceived. ." (Gen. 21:2): The conception was, of course, miraculous. The old "age" of both Sarah and Abraham made such a conception and birth unthinkable; but it was possible with God. The PROMISE, PURPOSE AND POWER of God will be felt on schedule in every age. Let us have faith and not "stagger" (Rom. 4:20); let us not doubt and scorn as did Sarah (Gen. 18:12). God's time of reward will come in time. Read Heb. 1:11, 12; Rom. 4:18-22.

"Abraham called. . . his son. . . Isaac" (Gen. 21-3): God had commanded this (Gen. 17:19). Isaac means "laughter," this is, "mockery." The name Isaac was fitly chosen by Jehovah for the child in commemoration of supernatural birth, and of the laughing joy it occasioned! Sarah now laughed with the laughter of realization and joy.

"Abraham circumcised his son. . . ' (Gen. 21:4): God had commanded that this be done as the sign or token of His covenant with Abraham (Gen. 17:9-14).

"And Abraham was 100 years old. . . ' (Gen 21:5): To avoid all misunderstanding and .recall how God's mercy and love gave Isaac in fulfillment of God's promise, Abraham's age is repeated. Sarah did not

## LESSON 13-PAGE 2

think the birth was possible (verses 6, 7). Abraham's ONLY HOPE WAS HIS FAITH IN GOD'S promise. Ishmael was born according to the natural processes of propagation when Abraham was 86 years old (Gen. 16:16). Isaac was born when Abraham was 100 years old, and Sarah 90, when BOTH WERE CONSIDERED "DEAD" (Rom. 4:19) as far as natural child-bearing is concerned. Ishmael's birth is natural, Isaac's super-natural.

"The child grew, and was weaned" (Gen. 21:8): The weaning of the Jewish child did not occur, in some cases, till it was two or three years of age (II Macc. 7:27), and was celebrated with festivities, and on special occasions was accompanied with the offering of sacrifice (I Sam. 1:23, 24).

### 2. Ishmael and Hagar banished (Gen. 21:9-21).

"Sarah saw the son of Hagar. . . mocking" (Gen. 21:9): Sarah saw Ishmael mocking, making ridicule on the occasion. Ishmael was Abraham's heir until the birth of Isaac, not according to God's purpose and plan, but according to Abraham's idea. How Ishmael mocked Isaac is not told, but he surely mocked Isaac (Gal. 4:29). He made fun! The little helpless Isaac a father of many nations! Ishmael represents those born of the flesh and who are under the penalty of the law. Isaac represents those who are born of the Spirit of God and who are under grace (Gal. 4:19-30). In order to be saved today you and I MUST "CAST OUT" the bond-woman of the LAW and ACCEPT AND BE FAITHFUL TO OUR LORD JESUS CHRIST (John 14:6; Rev. 2:10c). At first Hagar mocked Sarah; now Ishmael mocks Isaac. Like mother, like son (verses 10, 11).

"Hearken. . . in Isaac shall thy seed be called" (Gen. 21:12): God sanctions Sarah's demands. Mistakes had been made by Abraham, Sarah, Hagar and Ishmael. Isaac is the ONLY INNOCENT ONE. He is hated and mocked, but HE ONLY IS THE "HEIR OF PROMISE." God's covenant is involved. The blessing of Isaac is SPIRITUAL; the blessing on Ishmael is material (verse 13). The mockers are sent away (verse 14), their water is gone (verse 15), the mother leaves the fourteen year old son to die alone (verses 16-19; Gen. 16:16), BUT GOD PROVIDES FOR AND SAVES THEM (verse 20). Hagar takes a wife for Ishmael from her own people (verse 21).

### 3. A covenant made with Abimelech (Gen. 21:22-34).

"Abimelech. . . God is with thee" (Gen. 21:22; 20:6, 7): Abimelech admired and feared Abraham. He knew of Abraham's defeat of the kings (Gen. 14:1-16), of the miraculous birth of Isaac (Gen. 21:1-8), and the incident regarding Hagar and Ishmael (Gen. 21:9-21). Abimelech was a descendant of Ham. He was accompanied by Pichol, "the chief captain of his host," as he sought to make a covenant with Abraham, which is the FIRST LEAGUE ON RECORD (verses 22-34).

"Seven ewes. . . witness" (Gen. 21:25-30): Abimelech restored a well which had been dug by Abraham but seized by the herdsmen of Abimelech without his knowledge. The seven ewes were given for a witness, instead of a written contract, which all would understand (verses 25, 29, 30).

"A covenant at Beersheba. . ." (Gen. 21:32): Beersheba means "well of the oath, or of seven," a city in the southern part of Palestine, about midway between the Mediterranean Sea and the southern end of the

## LESSON 13-PAGE 3

Dead Sea. Abraham planted a grove (verse 33) by the well for shade and to mark the spot.

"Abraham called there on. . . the everlasting God" (Gen. 21:33): El Olam. The word is used to express the ETERNAL DURATION OF GOD. He is everlasting, and the God of everlasting things!

### II. Abraham's Great Testing (Genesis 22:1-24)

#### 1. God's call (Gen. 22:1, 2).

"God did tempt Abraham. . ." (Gen. 22:1): "Tempt" means to "test"; literally God put Abraham to a TEST OF FAITH. This is the SEVENTH (7th) appearance of Jehovah to Abraham. The personal, true God tested Abraham by demanding, "Take now thy son, thine only son Isaac. . . offer him there for a burnt offering" (verse 2). "God enjoined it only to forbid it." God had promised that Isaac should be the FATHER OF NATIONS (Gen. 17:16). Yet now God commands that Isaac BE SLAIN ON MORIAH BEFORE HE HAD ANY CHILDREN! Somehow Abraham believed that God WOULD BRING HIM BACK TO LIFE (Heb. 11:19). Three times Isaac is called Abraham's "ONLY SON" (verses 2, 12, 16), reminding us of God's "ONLY BEGOTTEN SON" (John 3:16, 18; 1:18).

"The land of Moriah": One of the hills of Jerusalem on which Solomon later built the temple (II Chron. 3:1). It was a three day journey from Beersheba (verse 4), or about forty-five (45) miles.

#### 2. Abraham's response (Gen. 22:3-6).

"Abraham rose up early in the morning. . ." (Gen. 22:3): He does not delay, nor say "I will." He does not ask "WHEN?" He goes, and goes "EARLY" the day following the call. He makes every preparation even to the splitting of wood (verses 3-6). The man who believes in God is always able cheerfully to obey Him. Abraham rested in God rather than in any blessing God bestowed, even though that were Isaac. Faith looked beyond the sacrifice and was able to OBEY GOD (verses 5, 6).

#### 3. Isaac's question (Gen. 22:7, 8).

"Isaac spake. . . where is the lamb" (Gen. 22:7): Isaac was probably about sixteen (16) years of age; according to Josephus (Ant., i, 13, 2) twenty-five. Isaac was not aware that he was to be offered until the act was in the process of being accomplished.

"My son, God will provide himself a lamb. . ." (Gen. 22:8): Abraham felt that God (Elohim without the article--God as the all-pervading supreme power) will provide the sacrifice.

#### 4. Death's threat (Gen. 22:9, 10).

"Abraham stretched forth his hand. . ." (Gen. 22:10): Isaac was a strong young man of sixteen (or 25), but he does not resist his father (Isa. 53:1). In his heart Abraham "OFFERED UP Isaac" (Heb. 11:17).

#### 5. Mercy's intervention (Gen. 22:11, 12).

## LESSON 13-PAGE 4

"Now I know that thou fearest God. . ." (Gen. 22:12): Abraham's faith is counted unto him for the DEED God calls upon him to perform (Rom. 4:5). By this act (God already knew) ALL MEN SAW THAT ABRAHAM WOULD LET NOTHING KEEP HIM FROM OBEYING GOD (Heb. 11:17-19). He knew that if God allowed him to offer Isaac and burn him that God WOULD RAISE ISAAC FROM THE DEAD.

6. Love's substitute (Gen. 22:13, 14).

"A ram. . . Jehovah-jireh" (Gen. 22:13, 14): God did provide a sacrifice instead of Isaac. The offering of Isaac was a PICTURE-PROPHECY OF THE DEATH OF CHRIST. A Father offering his Son. The Son DEAD FOR THREE DAYS (in Abraham's mind, verse 4). There was a SUBSTITUTE, an ACTUAL SACRIFICE. And it was on Mt. Moriah, the very place where 2000 years later God's OWN SON, JESUS CHRIST, WAS OFFERED (John 3:16; 1:29; I Pet. 1:18, 19). Thus it was a SHADOW in the birth of the Hebrew nation of the GRAND EVENT the nation was born to bring about in the "fullness of time"!

7. God's covenant (Gen. 22:15-24).

"I will bless thee. . ." (Gen. 2:17): This is the last time the covenant between God and Abraham is repeated after the testing (verse 18, 19).

"Bethuel begat Rebekah. . ." (Gen. 22:23): Abraham had one son by Sarah. His brother had eight sons by Milcah. Bethuel was one of Abraham's nephews. This incident is given to trace the lineage of one whom Abraham had not seen for about fifty years.

### **III. Abraham's Great Sorrow (Genesis 23:1-21)**

"Sarah lived 127 years. . . died" (Gen. 23:1, 2): Sarah died at age 127 at Karjath-arba, or Hebron, to which they had moved from Beersheba (Gen. 21:32). Sarah was ten years younger than Abraham who died at 175 (Gen. 25:7). Isaac was now thirty-seven (37), Sarah being ninety when he was born (Gen. 21:4; 17:17).

"Abraham buried Sarah. . . cave of the field of Machpelah before Mamre" (Gen. 23:19): Abraham purchased a cave in which to bury Sarah (verses 3-18) for about \$250.00. Machpelah means "double." The first real estate to be owned in Canaan by Abraham was a grave. He was buried here thirty-eight (38) years later. Now he could look three ways: UP-to God; OUT-into the future; DOWN-into the grave.

Life meant too much to Abraham to dwell upon the past--he DIDN'T LOOK BACKWARD! Nor should we.

LESSON 13-PAGE 5

QUESTIONS: And Your Answers

1. Does God always keep His Word to Abraham and Sarah (Gen.21:1,2; 17:15; Rom.4:19-21; Josh.21:45)?
2. What did Abraham call his son, and what is the meaning of the name Gen.21:3; 17:19)?
3. What two commands of God did Abraham obey (Gen.21:3,4; 17:10,19)?
4. How old were his parents when Isaac was born (Gen.21:5; 17:17)?
5. Why was Ishmael mocking Isaac, and was there any possibility that Ishmael would be co-heir with Isaac (Gen.21:10; 17:21; 25:5)?
6. How did the casting out of Hagar speak of the covenant of Grace setting aside the covenant of Law (Gen.21:9-21; Gal.4:29,30)?
7. How did God show His sympathy and providence when Hagar was cast out (Gen.21:12-20)?
8. How old was Ishmael at the time of the expulsion (Gen.21:5,8; 16:6), and whom did he marry (Gen.21:21)?
9. With whom did Abraham make a covenant at Beersheba (Gen.21:22-34), and what practical lessons for business men do you find in these verses?
10. What new name for God was revealed to Abraham (Gen.21:33)?
11. How did God "tempt" or test Abraham in this seventh appearance (Gen. 22:1, 2)?
12. Did Abraham show any hesitation in obeying God's command (Gen.22:3; Psa.119:60)?
13. How could Abraham say to the "young men" (Gen. 22:5) "Abide...here... I and the lad will go... and come again to you" (Heb.11:17-19)?
14. What is the meaning of Jehovah-jireh, and who is our substitute (Gen.22:13,14; John 1:29; Heb.10:10; II Cor.5:21; I Pet.2:24)?
15. Who is the "angel of the Lord" (Gen.22:11,15-18)?
16. What is now confirmed with an oath (Gen.22:16-18)?
17. What great sorrow did Abraham and Isaac experience (Gen.23:1,2)?
18. How did Abraham show his faith in God's promise by burying Sarah in Canaan (Gen.23:19; 13:15; 15:18-21)?
19. What was the first real estate Abraham actually owned in Canaan, and why did he refuse to accept the burying place as a gift (Gen 23:13; 14:28; Ex.23:8)?
20. Do you find a practical example of Christian courtesy in Abraham's answer to the sons of Heth Gen.23:12,13; Prov.15:1; Eph.4:32; Col. 4:6)?

# WHOLE BIBLE STUDY COURSE

## GENESIS THROUGH REVELATION

### Summary of Year 1, Quarters 1, 2, 3, 4

Year 1  
Lesson 1-13

First Quarter  
Gen. 1-23

Year 1  
Lessons 27-39

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Ex. 1-40

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2nd The Creation of Man -----Gen. 2  
3rd-The Fall of -----Gen. 3  
4th-Cain and Abel . -----Gen. 4  
5th-Enoch and Noah-----Gen. 5, 6  
6th-The Flood -----Gen. 7, 8  
7th-God's Covenant with Noah -----Gen. 9  
8th--The Tower of Babel -----Gen. 10, 11  
9th-The Promised Messiah -----Gen. 12  
10th--Lot's Choice -----Gen. 13, 14  
11th-God's Covenant with Abraham---Gen 15-17  
12th-Abraham's Faith and Failure ----Gen. 18-20  
13th-Isaac's Birth and Abraham's Testing --Gen. 21-23

27th-The Egyptian Bondage-----Ex. 1  
28th-Moses' Birth, Training and Call -----Ex. 20  
29th-The Plagues -----Ex. 5-10  
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35th-The Priesthood -----Ex. 28-31  
36th-The Golden Calf-----Ex. 32  
37th-Preparation to Build ----- Ex. 33-35  
38th-The Tabernacle Built -----Ex. 38-40  
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Year 1  
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Year 1  
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Deuteronomy

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15th-A Bad Bargain-----Gen. 25  
16th-The Sin of Isaac-----Gen. 26  
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18th-Jacob's Experiences at Haran ----Gen. 29-31  
19th-Jacob and Esau-----Gen. 32, 34  
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40th-The Offering -----Lev. 1-7  
41st-The Priesthood Consecrated -----Lev. 8-10  
42nd-Annual Atonement -----Lev. 16  
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44th-In the Wilderness-----Num 8-11  
45th-The Day a Nation Died-----Num. 12-15  
46th-Rebellion and Its Results -----Num. 16-19  
47th-The Brazen Serpent -----Num. 20, 21  
48th-Balaam's Prophecy-----Num. 22-32  
49th-Cities of Refuge-----Num. 33-36  
50th-Israel's Choice-----Deut. 27,30  
51st-The Death ofMoses -----Deut. 31-34  
52nd-God's Message to Me ----Hebrews 6:20;7:8

# WHOLE BIBLE STUDY COURSE

## GENESIS THROUGH REVELATION

### Summary of Year 2, Quarters 1, 2, 3, 4

Year 2                      First Quarter  
Lesson 1-13 ----- Joshua. Judges,  
Ruth, I Samuel 1-21

Year 2                      Third Quarter  
Lessons 27-39 -----II Kings 1-Ezra

1st- Joshua and the Jordan -----Joshua 1-5  
2nd-The Conquest of -----Joshua 6-7  
3rd-Joshua's Last Counsels -----Joshua 23-24  
4th-The Beginning of the Judges -----Judges 1-3  
5th-Deborah and Barak -----Judges 4,5  
6th-The Career of Samson -----Judges 13-16  
7th-Ruth -----Ruth 1-4  
8th-Samuel's Sall and Commission ----I Sam. 1-3  
9th-The Capture of the Ark -----I Sam. 4-7  
10th-Saul: Israel's First King -----I Sam. 8-12  
11<sup>th</sup>-Saul's Downfall -----Sam.13-15  
12th-David and Goliath -----I Sam. 16-17  
13th-David and Jonathan -----I Sam. 18-21

1st- Elisha's Call----- II Kings 1, 2  
2nd The Ministry of Elisha ----- II Kings 3, 4  
3rd The Healing of Naaman -----II Kings 5  
4th Further Ministry of Elisha ----- Kings 6-8  
5th Reign of Jehu -----II Kings 9-10  
6th A King, A Queen, & a Priest--II Kings 11-12  
7th The Death of Elisha ----- II Kings 13-16  
8th Israel's Downfall and Captivity ---II Kings 17  
9th Hezekiah's Good ----- II Kings 18-20  
10th Manasseh and Josiah -----II Kings 21-23  
11th Judah's Downfall, Captivity- II Kings 24, 25  
12th The Decrees of Cyrus and Darius -- Ezra 1-5  
13th Confirmation of the Decrees ----- Ezra 6-10

Year 2                      Second Quarter  
Lessons 14-26 ----- Samuel 22-I Kings 22

Year 2                      Fourth Quarter  
Lesson 40-53 -----Neh. - Psalm 78

14th-David in Exile-----I Sam. 22-24  
15th-Sin and Sentence of Saul -----I Sam. 25-31  
16th-David Becomes King of Judah ---II Sam. 1-6  
17th-The Davidic Covenant -----II Sam. 7-10  
18th-David's Sin and Repentance---II Sam. 11, 12  
19th-Absalom's Rebellion -----Sam. 13-19  
20th-David's Sin in Numbering Israel- II Sam. 24  
21st-Solomon Made King -----I Kings 1-4

1st - God's Call to Nehemiah -----Neh. 1-3  
2nd Rebuilding the Walls of Jerusalem -Neh. 4-7  
3rd God's Word & the Law Restored - Neh. 8-13  
4th Esther Made Queen of Persia -----Esther 1-5  
5th A Self-Made Trap-----Esther 6-10  
6th The Trials of Job. -----Job 1-3  
7th Job's Deliverance ----- Job 32-42  
8th The Perfect Man -----Psa. 1  
9th The Dignity of Man -----Psa. 8  
10th The Shepherd Psalm -----Psa. 23  
11th The Million Dollar Psalm -----Psalm 37  
12th The Blessedness of Confession -----Psa. 51  
13th A Living Exam. of Stewardship--II Cor. 8, 9  
14th Rebellion and Retribution -----Psa. 78

22nd-Building the Temple -----I Kings 5-8  
23rd-Solomon's Apostasy -----I Kings 9-11  
24th-The Kingdom Divided -----I Kings 12-16  
25th-Elijah at Mt. Carmel -----Kings 17, 18  
26th-Elijah at Horeb-----I Kings 19-22

## THEME of the BIBLE

The Bible is God's revelation to man.

The theme of the Bible is Christ.

He is seen upon every page of Scripture.

In Genesis He is the Seed of the woman.

In Exodus He is the Passover Lamb.

In Leviticus He is the atoning Sacrifice.

In Numbers He is the smitten Rock.

In Deuteronomy He is the Prophet.

In Joshua He is the Captain of the Lord's host.

In Judges He is the great Deliverer.

In Ruth He is the heavenly Kinsman.

In the six books of Kings He is the Promised King.

In Ezra He is the Restorer of the Temple.

In Nehemiah He is the Restorer of the Nation.

In Esther He is the Advocate and Propitiator.

In Job He is my Redeemer.

In Psalms He is my All in All.

In Proverbs He is my Pattern.

In Ecclesiastes He is my Goal.

In the Song of Solomon He is my Satisfier.

In the Prophets He is the coming Prince of Peace.

In the Gospels He is Christ coming to seek and save.

In Acts He is Christ risen.

In the Epistles He is Christ at the Father's right hand.

In the Revelation He is Christ returning and reigning.

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