

STUDY YOUR BIBLE

A Self Study Course

for

BIBLE BELIEVING CHRISTIANS

BY

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FOREWORD

THERE is no need for me to say anything about the qualifications of Mr. Young. That the work is written in a scholarly and able manner must be apparent to any one who looks into it.

Any individual or any group of individuals studying the Bible with the help of Mr. Young's work will naturally become convinced of the absolute truth of the Word of God. Underlying and permeating the book is the Reformed conception of Apologetics, which holds that we can without fear even in our day hold to an absolute God, an absolute Christ, and an absolute Bible. There is no compromise or crouching fear. With full acquaintance with the work of negative criticism and modern philosophy, Mr. Young holds that unless we may take the Bible as true, human life is meaningless. Surely young people of Christian homes need the help of such a study.

With a true conception of Apologetics goes a true conception of history, especially of sacred history. The truth of the creation story is maintained in opposition to the dogma of evolution. The fall of man not merely as "psychologically true," but as an historical event, is shown to be at the root of all the sin in this world. The far-reaching significance of the doctrine of total depravity as well as its Scriptural foundation is made clear.

I wish I could give something like an adequate expression to the conception of sacred history that the book of Mr. Young leaves with us. It is, in short, the Reformed conception. Out of the race of sinful men the sovereign God forms for Himself a people. He speaks to them as to no other nation; the revelation to Israel is unique. The similarity of form of this revelation to other "revelations" does not detract from its uniqueness. Nowhere but in Scripture does an absolute God speak. Nowhere but in Scripture is redemption by pure grace alone. Nowhere but in Scripture is there a program of the destruction of all sin in evil. Nowhere but in Scripture is there the picture of absolute victory at last.

Thus sacred history becomes terrible and beautiful. It grips one in the inmost depths of his existence. There is no epic so sweeping, no drama so dramatic as the story of

sacred history when told after the Reformed conception of it as has been done by Mr. Young.

Naturally Mr. Young does not tell the whole story. His books covers Genesis only. But the story of sacred history has its beginnings in Genesis. To tell the story of Genesis well is to help us on the right track. In American history the revolutionary period is of basic importance. In sacred history the period of Genesis is of basic importance.

The principle of God's sovereign grace is the constitutional principle of the people of God. Mr. Young has brought this out in admirable fashion. He helps us to read our Bibles aright. We see one people of God, with one constitution, governed by one King, namely Jesus Christ.

There is careful attention to detail but never at the expense of insight into plan of the whole story. The division of the book into convenient lessons, with suggestions for further study in the Bible and the Catechism, with references to the best literature on each topic under discussion, make the book eminently useful for class-work as well as for private study.

If Sunday school teachers and other teachers of the Bible would master the method of Bible study and the principle of sacred history as these appear in the short book of Mr. Young, I am persuaded that they would be better fitted to study and teach the Bible than they would be if they should read hundreds of pages of the ordinary material now available to them.

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Westminster Theological Seminary,
Philadelphia, July, 1934.

INTRODUCTION

HOW TO USE THIS COURSE

THIS COURSE is the result of a conviction that there are many people who would study their Bible, but who, from a lack of knowledge of how to do this, permit the Bible to remain a closed Book to them. There are Bible schools and theological seminaries and available commentaries, but not all can attend school, nor do all have the time or ability to study the commentaries.

This work is designed for every-day people who are willing to spend ten or fifteen minutes daily in Bible study. But while this work is primarily intended for individual study, it may also be used to good advantage by Bible classes, study groups, and for prayer meetings. In this course we cover only the book of Genesis, which serves as an introduction to the Bible, but the student who works through these lessons faithfully will discover that he is in a position to carry on his Bible studies intelligently. He will also have acquired a panoramic view of the Bible and its message, which will greatly aid him in further study.

The student will note that there are thirty lessons. Each lesson consists of comments upon the Bible text, followed by exercises. If the student will spend from ten to fifteen minutes daily upon each lesson, he will complete one lesson in a week's time. At this rate, it will take thirty weeks, or a little over seven months to complete the whole course. In studying the lesson, the student should read the Bible text and compare it with the notes and comments given in each lesson. The heart of each lesson consists in the exercises, the answers to which are ALWAYS to be WRITTEN. In writing these exercises, the student may use both the Bible and the lesson notes freely, but he should be sure that he always writes the answers to the exercises. At the end of some lessons, OPTIONAL EXERCISES are inserted, which consist, for the most part of selections for memory. These optional exercises are intended only for those students who have extra time at

their disposal; the average student may omit them. Following the exercises of each lesson, hymns are inserted for study with which the student is earnestly advised to become acquainted.

The point of view adopted in these lessons is that of the historic Reformed faith. Most of the material herein presented is from notes taken in the classrooms of that great school of theological learning, Westminster Theological Seminary of Philadelphia. The author counts it one of the great blessings of his life to have been privileged to study in this stronghold of the Reformed Faith. He would extend a general acknowledgement to Rev. Oswald T. Allis, Professor of Old Testament in Westminster Seminary, from whose classroom lectures much of the material of this course was obtained. Yet, the author assumes the responsibility for each statement made in these pages. He is also exceedingly grateful to Rev. Cornelius Van Til, Professor of Apologetics, Rev. R. B. Kuiper, Professor of Practical Theology, Rev. John Murray, Instructor in Systematic Theology, all of Westminster Theological Seminary, and Rev. James Moore, of Baltimore, for *their kindness in reading the manuscript and in offering suggestions.*

If this little work will in any way aid in the spread of the Reformed Faith, and so in the exaltation of our Lord Jesus Christ, it will then have accomplished the purpose for which it was written.

LESSON ONE

AS WE TURN to the first chapter of the Bible, let us ask God to prepare our hearts and minds for receiving the message which He has caused to be written therein. We cannot stress too strongly the need of genuine prayer for understanding the Bible. The Bible is God's Word: He is its Author, and He is the final Interpreter. Let the student, then, make it a habit to begin his study of the Bible with prayer.

* * * * *

Read the first chapter of Genesis. Our purpose in this first lesson is not to study the chapter in detail, but rather, to obtain a panoramic view of its teachings. The great, primary emphasis here is upon the fact that God is the Creator of all things. How could Moses, who wrote these words,* know that God was the Creator of all? He could know it, only because God had revealed the fact to him. Have you ever stopped to think that Christianity is the only religion which *consistently* teaches that God is Almighty and that He is the Creator of all? Other religions sometimes call their god a creator, but they also say that their god was created or that he was dependent upon some other god or force.

It is precisely at this first verse that Christianity parts company from all other religions and philosophies. Note how Moses stresses the fact that God is the Creator! He uses the word "God" thirty-two times in this chapter, and there are only five verses in which the word does not occur. Note, too, how the creative activity of God is stressed; it is said that God *created, said, saw, divided, called, made, set, and blessed*. Finally, we are told that God made everything good. The Divine approval rested upon the finished work of creation.

As you read this chapter, you will discover that we are not told how God created. The stress, rather, lies upon

* cf. Lesson 28.

the fact that it is God Who created. There are, however, some things which we shall do well to note. The creating activity of God is divided into six periods of time, called days. In each one of these days, God speaks or commands, and by reason of this command, something is produced. Thus, in the first day, God gives the command, "Let there be light," and this command is fulfilled, "And there was light." These commands of God are called "fiats." The creation story is told in terms of a fiat and its fulfillment. The inspired commentary upon the method of creation is Psalm 33:9 which says, "He spake, and it was done; He commanded, and it stood fast."

It would be well to keep in mind the fact that this chapter is in harmony with true science. There NEVER has been discovered anything which has disproved the statements of the first chapter of Genesis. We may well ask how Moses could have written with such perfect accuracy if he had not been inspired of God.

There are Babylonian creation stories which were once believed to be the source from which this chapter was derived. But very few hold to such a view today. The Babylonian myths are grotesquely polytheistic,¹⁾ and present a striking contrast to the supreme and stately simplicity of the Divine account of creation in Genesis one. This simplicity is not marred by the introduction of any myths,²⁾ nor is there the faintest trace of the deification of the sun, moon, or stars. One is tempted to ask, "How could Moses, who lived in the midst of superstitious and idolatrous people, have kept this chapter so completely free from any taint of polytheism?" There can be but one answer, Moses was inspired of God.

EXERCISES

1. Upon what fact does this chapter place its primary emphasis?
2. How many times is the word "God" used in the chapter?
3. What are some of the activities which are ascribed to God in this chapter?

1. Polytheism is the belief in many Gods.

2. By the word 'myth' we mean a legend or traditional story which has no foundation in fact.

4. Does this chapter tell in great detail HOW God created?
5. Into how many periods of time is the creating activity of God divided, and what are these periods called?
6. What is meant by "fiat"?
7. How many fiats appear in Genesis one?
8. Is the fulfillment of each of these fiats related?
9. Is there any phrase in this chapter which would suggest that God was satisfied with what He had created?
10. Divide a sheet of paper into six sections, each of which is to represent one of the "days" mentioned in Genesis one. Label these sections, 1st day, 2nd day, etc. In the first day write those things which the Bible says occurred in the first day. Do the same with each of the remaining five days.
11. Using the chart which you have just made, do you notice any resemblance or similarity between day one and day four? Between day two and day five? Between day three and day six?

OPTIONAL EXERCISES

1. Memorize Psalm 33:9.
2. Memorize Genesis 1:1-5.
3. Memorize Psalm 90.
4. Study carefully (and, if possible,) commit to memory question (and answer) number four of the Shorter Catechism, or question (and answer) number twenty-six of the Heidelberg Catechism. If the student will purchase both of these Catechisms, each of which may be obtained for a very small sum, he will find in them and excellent help to studying the Bible. They will also prove to be excellent devotional works.

The student will find that one of the best means of growing in grace is a study of the great hymns of the Christian Church. At the end of each lesson, therefore, we shall list two hymns with which he will do well to become acquainted. Study carefully the words of these hymns, read them aloud and learn to sing them. Have the family gather about the piano and let all sing these hymns together. The Church today is being cursed with

a deluge of jazz which offends the sensibilities of any cultured person. Aside from being extremely poor in quality of music, this cheap type of thing is very often not even Scriptural. The best antidote to this modern onslaught of jazz in the Church is a return to the great heritage of hymns which we possess. The student is earnestly requested to study the hymns which are given after each lesson. In time of doubt, worry, and tribulation they will be a comfort to his soul; in time of joy they will be fitting instruments for giving thanks and rendering praise to Him concerning Whom they speak.

Although these hymns may be found in most of the standard Church Hymnals, yet we would call the student's attention to a popular book which contains every one of these hymns, *The New Christian Hymnal*. The numbers of the hymns here given refer to this book. The editors of this book have sought first of all to keep the book true to the Bible. They have made a "special effort to provide hymns which glorify God's grace in Jesus Christ as the sole cause of man's salvation, and to exclude those which ascribe some power or virtue to man and so fail to do justice to the sovereign character of that grace." The book is also a practical one, in that it provides a wide variety of various types of hymns. If the student has no Hymnal before him, he cannot do better than to buy this book.

HYMNS FOR STUDY

No. 412 "Our God, Our Help In Ages Past."

No. 27 "Holy, Holy, Holy."

LESSON TWO

THE central lesson of Genesis one is so clear that even a little child can understand it. "God made everything, and God made me." The chapter does not tell us who God is, nor does it try to prove the existence of God; rather, it assumes His existence. It stresses the true relationship of God, man, and the universe. It is God Who created man, and it is God Who created the universe. It is highly significant that the very first chapter of the Bible teaches such a clear-cut, robust theism. This central teaching of the chapter is clear, but when we examine the details of the chapter, we encounter difficulty. In this lesson it will be our purpose to consider the chapter in detail.

VERSE ONE. *In the Beginning.* Let the student compare this phrase with the first verse of John's Gospel. These words do not mean that there was a time when God was not. God has existed from all eternity, but man and the universe have not always so existed. God created them out of nothing. The word "beginning" simply refers to the time when God began to create.

God. In the Hebrew language, in which the Old Testament was probably originally written, this word God is a plural noun, "Gods." It is pronounced Elohim in the Hebrew. But in nearly every place where it refers to the one true God, it is treated as a singular noun. Thus, in this first verse, it is treated as though it were a singular noun. The word "created" is singular, and we might render the whole verse in English thus: "In the beginning GODS (He) created the heavens and the earth." We may ask why the word GODS is plural instead of singular. Various reasons have been suggested. Some unbelieving scholars say that here are found the remains of an original polytheism. This opinion, however, is without foundation in fact. We are probably not far wrong if we say that the word is simply a plural of majesty, which helps to

indicate the majesty of God and His almighty power in creation. It is possible that there is an indication of the Trinity to be found in the word, but this we cannot assert dogmatically. The word ELOHIM occurs more than 2,500 times in the Old Testament, and more than 200 times in the book of Genesis alone. What its original meaning was and what its correct etymology is, we cannot say definitely. However, we do know that it expresses the majesty, fullness, and richness of God's power, and is the appropriate word to be used in this chapter.

Created. The use of this word is interesting. It is a rare, exceptional word, and the form of the verb which occurs here is only used in speaking of the activity of God. The material which God used to create is never stated. In verse one the word is used of the primal creation, in verse twenty-seven of the creation of man.

The Heavens and the Earth. This phrase simply means "the universe." Here, in this first verse of Genesis one, we find the true relationship between God and the universe. Each one is distinct, but both have not always existed together. It is God Who is the Creator of the Universe.

Let us examine the relationship between verse one and verses two and three.

I. The traditional view of the Christian Church (and, as we believe, the correct one), is that verse one is entirely independent of the remainder of the chapter. It is a summary of this chapter. It is a COMPREHENSIVE statement, and is followed by a detailed statement of creation in the rest of the chapter. That this is the Old Testament method of narrative will be made clear from the following examples. Let the student compare:

I Kings 18:30. "And he repaired the altar of the Lord that was broken down." This is a general COMPREHENSIVE statement. The detailed account of the repairing is contained in the following verses, 31-35. As the student can easily see, verse 30 is a general summary of the repairing of the altar, and is independent of the verses which follow.

Genesis 18:1. Here, verse 18 is a general **COMPREHENSIVE** summary, whereas the verses which follow relate the account in detail.

EXODUS 40:16. Here again, verse sixteen is an independent general summary, whereas the verses which follow relate the account of the building of the tabernacle in detail.

These examples might be multiplied, but enough has been given to show the student that this is a common Hebrew method of narration. Thus, Genesis one, verse one, is a general comprehensive summary of creation, independent of what follows; whereas the remainder of the chapter relates the creation of the heavens and the earth in detail.

Now let us note this point. The general account (verse one) and the detailed account are connected by the word "and." If the student will refer again to the above given references, he will see that in each case the general account and the detailed account are connected by the word "and." Thus, for example, in I Kings 18:30, the general account (verse thirty) is connected to the detailed account (verses 31-35) by the word "and." Let the student thoroughly understand this subject before proceeding farther.

II. A second view of the relationship of these verses, and one which we believe to be quite erroneous, is prevalent today. This theory teaches that between verses one and two a catastrophe or cataclysm took place, perhaps through the agency of Satan or of the fallen angels. In favor of this opinion the following verses are usually cited: Isaiah 24:1; 45:18; and Jeremiah 4:23-26. The advocates of this theory feel that it allows ample time between verse one and two to account for all the geologic ages. However, we feel that the view is untenable, for:

- a. If such a great catastrophe had really occurred, it is extremely unlikely that the Bible would pass over it in silence, when so much space is devoted to a lesser catastrophe, the Flood; cf. Genesis 6:9-8:22.
- b. This view, which is called the **RESTITUTION** theory, teaches that the catastrophe was probably brought about by the agency of Satan or the angels.

However, Genesis one is characterized by the fact that it mentions no HIGHER CREATED beings than man. This theory runs counter to the remainder of the chapter.

- c. This theory really wrests the verses of Isaiah and Jeremiah from their context. That they do not refer to the earth which was ruined is clear from Jeremiah 4:26, 27. Note here the mention of cities and the activity of the Lord.
- d. This theory does violence to the Hebrew language. We have seen how these verses are connected, but this theory does violence to their proper relationship.
- e. The restitution theory would make Genesis one to be the account of a recreation, rather than, as it appears to be, the account of creation.

III. There is another view of the relationship of these verses which has appeared in various forms in some of the recent translations of the Old Testament. There are variations in this view, but generally speaking, it would translate these verses as follows: "When God began to create the heavens and the earth, then the earth was without form," etc. The student should beware of such translations, for they imply that God and the universe have existed side by side eternally. This is thoroughly contrary to the whole teaching of the Bible. Such a translation is grammatically possible, but it is completely out of harmony with the remainder of Scripture, and therefore is to be avoided. Probably the reason why such a translation is so popular with modern men is because it does away with the strong emphasis upon God as Creator which this chapter contains. We believe that the traditional view of the Church regarding these opening verses of Genesis is the true and correct one, and we earnestly beseech the student prayerfully to master it.

EXERCISES

1. Are the details of chapter one as easy to understand as the great, central teaching of the chapter?
2. Does chapter one tell Who God is, or does it try to prove His existence?

3. What do you think the phrase "in the beginning" means?
4. Write all that you know about the word for GOD that is used in Genesis 1:1.
5. Write all that you can about the word "created" which appears in Genesis 1:1.
6. What does the phrase "the heavens and the earth" mean?
7. What is the traditional Christian view of the relationship of verses one to verses two and three?
8. Support this view by reference to at least one other Bible passage.
9. What is the Restitution theory?
10. What other translation of these verses has been suggested? Why is this translation dangerous?

OPTIONAL EXERCISES

1. Commit to memory Psalm 100.
2. Study carefully and commit to memory question number five of the Shorter Catechism, or question number twenty-five of the Heidelberg Catechism.

HYMNS FOR STUDY

- No. 448 "O Bless Our God With One Accord."
No. 445 "All Glory Be To God On High."

LESSON THREE

WE TURN now from the general, comprehensive statement of creation to the detailed account which is presented by the remainder of the chapter. Here the details are difficult. It would be impossible to present all the views that have been held as to just how God created the heavens and the earth. It is well that we do not know just HOW He created, for that is relatively unimportant. Here, as elsewhere, the Bible stresses the important fact, namely, GOD is the CREATOR of the heavens and the earth.

As we have seen before, the first chapter of Genesis divides the account of creation into six days of activity and a seventh day of rest. This creative work of God, with six days of labor and a seventh of rest, is a norm and pattern for man's life here upon earth. The student will do well at this point to read Exodus 20:9, 10, 11. We must now ask the question, What does the Bible mean when it speaks of "day"? How long a period of time is meant? This is a question concerning which Christian scholars have widely differed. At least five views have been held in the Christian Church.

1. Some believe that the days here spoken of are days of twenty-four hours each. They think that this is most in harmony with the Ten Commandments. Exodus 20:9-11.
2. A second view is that the word "day" means a period of light as distinguished from darkness. Cf. Genesis 1:5.
3. Others believe that an indefinite period of time is meant. The word is thus used, e. g., Isaiah 2:11, 17. This usage is quite frequent in English, as, for example, we speak of the day of George Washington.
4. This view is somewhat similar to the third view, save that it considers a "day" to be as a thousand years. Compare II Peter 3:8 and also Psalm 90:4.

It is interesting to note that Moses, who wrote Genesis one, also wrote this Psalm.

5. Some believe that the word "day" does mean a day of twenty-four hours, but that between each day there were long intervals or periods of time, and that the work of God, which was begun in one of the days, was carried on into these intervals of time.

Which one of these five views, then, is the student to hold? We answer that we cannot dogmatically say that any one view is the only correct one. Let the student consider each one carefully and prayerfully, and let him choose that which seems to him to be the one most in accord with Scripture teaching. But let him remember that we simply cannot say definitely and dogmatically just what the word "day" here does mean. The author is inclined to believe that the word should be taken in the first sense, that is, a day of twenty-four hours.

VERSE SIX. The word "firmament" means an expanse.

VERSES FOURTEEN AND FIFTEEN. From the human and practical point of view, these are the two main services which the sun and moon render for us.

VERSE SIXTEEN. Note the extreme simplicity of this statement. It would be impossible to refer to the heavenly bodies in a more simple manner.

The phrase, "and the stars," is extremely interesting. Astronomers say that the stars which are separately visible to the naked eye at any one time do not exceed two thousand. The telescope, however, has shown us that they are innumerable. It is said that if the diameter of the earth's orbit — 186,000,000 miles — be taken as a base line, then astronomers have been able to obtain a hint as to the distance of some forty or fifty stars from the earth. The nearest of these is Alpha Centauri, which is some twenty-five millions of millions of miles distant. On an average, the brighter stars are about ten times as far away as is Alpha Centauri, but we have no means of telling the distance from the earth of the untold millions of stars which are beyond these brighter stars. The Bible tells us: "He made the stars also." "He telleth

the number of the stars, He calleth them all by their names. Great is our Lord, and of great power; His understanding is infinite." Psalm 147:4, 5.

VERSE TWENTY-SIX. "*Let us make.*" Some say that these words indicate polytheism, but we have already seen that the word for God, which is plural, is used with a singular verb. The plural noun is treated as designating only ONE being.

Others say that God consulted with the angels before creating, and still others believe that here is a direct reference to the Trinity. In the light of John 1:2, Colossians 1:16, 17, and Hebrews 1:2, it is quite probable that these words do refer to the Trinity, although we cannot assert this dogmatically.

VERSE TWENTY-SEVEN. This verse does not mean that God has a body and that man looks like God. We shall study later what is meant by the phrase, "image of God."

VERSE TWENTY-EIGHT. The word "replenish" does not mean to repeople. In the Hebrew the word is simply "to fill," i. e., to people the earth. Note how clearly God indicates His satisfaction with everything He had made. "And God saw everything that He had made, and behold, it was very good."

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NOTES ON EVOLUTION

As you read the first chapter of Genesis, note the frequently-recurring phrase, "after its kind." There is very prevalent today a theory, known as the theory of evolution, which opposes and contradicts the Genesis account of creation. The word "evolution" means merely the development or unfolding of something which already exists. There are three principal types of the evolutionary theory:

1. ATHEISTIC evolution rules God out and says that things as they are now developed by their own power from one or more primordial germ cells. It is very obvious that this type of evolution contradicts the Bible at its roots.

2. *DEISTIC* evolution says that in the beginning God created everything, endowed the world with forces and laws and then left the world to its own course. The student will perceive at once that here again the Bible is contradicted. A man cannot be a consistent Christian and believe in deistic evolution.
3. *THEISTIC* evolution, when it is consistent, says that God created the universe and that He has continuously kept the world, but this type of evolution as a rule denies miracles. When we examine the writings of men who profess to believe in theistic evolution, we find that the God in whom these men believe is really not the all-powerful Creator of the Bible. Theistic evolution cannot possibly be brought into harmony with the Bible.

We cannot too strongly stress the fact that Genesis one and evolution contradict one another. Genesis teaches separate acts of creation by God Almighty. It says that God created the different species "after its kind." Lastly, it says that God created man in His own image and likeness.

There are those who seek to believe in the Bible and in evolution at the same time, but this cannot consistently be done. The two are mutually exclusive. The student should note that evolution fails miserably as a philosophy of life. It cannot possibly explain the origin of matter, of life, or of man's moral and religious nature. Evolution is one of the greatest foes of the Christian religion today, and we Christians should oppose it with all the power that we have. The theory has been ably refuted by scholars. We recommend the following book as a popular and yet masterful refutation of the evolutionary hypothesis:

"The Basis of Evolutionary Faith,"
by Floyd E. Hamilton.

Finally, let us note that the words of the Lord Jesus Christ in Matthew 19:4 and Mark 10:6 amply confirm the account of creation as given in Genesis.

EXERCISES

1. What five suggestions regarding the interpretation of the word "day" have been made? Can we hold anyone of these dogmatically?
2. What is atheistic evolution?
3. What is deistic evolution?
4. What is theistic evolution?
5. Do evolution and Genesis one agree, or do they contradict one another?
6. To what does the phrase "let us make" in Genesis 1:26 possibly refer?
7. What does the word "replenish" in Genesis 1:28 mean?

OPTIONAL EXERCISES

1. Study carefully and commit to memory questions number one and nine of the Shorter Catechism, or questions number one, twenty-seven, and twenty-eight of the Heidelberg Catechism.
2. Commit to memory Hebrews 11:13, John 1:1-5, Colossians 1:12-17, and Hebrews 1:1-3.

HYMNS FOR STUDY

- No. 41 "The Spacious Firmament On High."
No. 11 "O, Worship The King."

LESSON FOUR

GENESIS 2:1-3

VERSE ONE. The word "thus" refers to Genesis 1:2-31. The verse simply means: the heavens and the earth and all their host were created just as has been recorded in Genesis 1:2-31. They were definitely finished in six days.

VERSE TWO. The seventh day of the creative week is set apart by the Lord as a day of rest. The day is not here called the Sabbath; indeed, this word does not occur in the book of Genesis. From the beginning of the world until the resurrection of Christ, the seventh day was appointed by God to be the weekly Sabbath. It is not correct to say that the Sabbath was instituted with the giving of the Ten Commandments at Mt. Sinai, for the Bible teaches us that it was observed before that time, e. g., Exodus 16:23. The creative week, including the seventh day, was to be the pattern for man to follow.

Since the resurrection of Christ, the first day of the week is the Christian Sabbath. We Christians do not begin to realize the value of this day for the propagation of our religion. If, aside from attendance at the regular worship services of the Church, Christian parents would use this day as a day of Bible reading and study of the Catechism WITH their children, and if the whole family would gather about the piano for the singing of the old Church hymns, a revival of true religion would soon be under way. Sunday is not a day of rigid asceticism. Rather, it should be a day of joyful praise and prayer to Him Who loves us and washed us from our sins in His own blood.

There are old Babylonian traditions regarding the creation, the fall of man, etc., which are characterized by grotesque polytheism, wholly contrary to the pure Biblical narratives. It is utterly false and incorrect to say that the first few chapters of Genesis were taken directly or were borrowed from these Babylonian myths. This has been well demonstrated by competent scholars.

THE GENERATIONS OF THE HEAVENS AND
THE EARTH

The phrase, "These are the generations of the heavens and the earth," is to be particularly noted. It divides the book of Genesis into eleven great sections. The word "generations" means offspring. Thus, this section which extends from Genesis 2:4—4:26 is an account of the "offspring" which the heavens and the earth produced. We do well here to listen to Dr. William Henry Green, who says, "These titles (i. e., these are the generations of) are designed to emphasize and render more prominent and palpable an important feature of the book (i. e., Genesis) the GENEALOGICAL character of its history. This results from its main design, which is TO TRACE THE LINE OF DESCENT OF THE CHOSEN RACE FROM THE BEGINNING TO THE POINT WHERE IT WAS READY TO EXPAND TO A GREAT NATION, whose future organization was already foreshadowed, its tribes being represented in the twelve sons of Jacob, and its tribal divisions in their children." ¹) Thus, we see that Genesis two is not a summary of Genesis one, nor is it merely a parallel account of creation. In Genesis one the emphasis was upon God as the CREATOR of the heavens and the earth. In Genesis two we find a PARTICULARISTIC account; that is, the emphasis is not upon the creation of the universe in general, but upon the creation of man in particular. The attention is here focused upon man and the preparation of the earth for man. This chapter does not profess to be an account of creation. Rather, it is concerned with the earth which God had already created.

VERSE FOUR. "In the day of." This is really equivalent to saying "after." We might render it: "after the Lord God had made the earth and the heavens."

"LORD." This is the first occurrence of the word LORD in the Old Testament. The word LORD (translated Jehovah in the Revised Version) is the sacred, covenant name of God. What its exact meaning is we cannot

1. Quoted by permission of Charles Scribner's Sons from William Henry Green, "The Unity of the Book of Genesis," 1910, p. 2.

definitely assert. It is quite probable that it has some relation to the word "to be," but this is by no means definite. In the Hebrew language this word consists of four letters, and is called the *Tetragrammaton*, which means "four letters." It was such a sacred name that the old Jews never dared to pronounce it for fear of breaking the third commandment. Consequently we have lost its pronunciation. In the Hebrew, the four letters which compose this word are consonants, and they now have the vowels of another word, *Adonai*, which means "master." Whenever the Jews saw the sacred name, instead of pronouncing it, they pronounced the word *Adonai*. It is from this mixture of the two words that the word Jehovah comes, but this is an incorrect pronunciation. We simply do not know how this word LORD was originally pronounced nor what its original significance was.

VERSES FIVE AND SIX. Note the tender, loving care of God in preparing the earth for man. God did not put man upon a waste desert without water. But He gave to the earth a mist or vapor which watered the whole ground so that plants might grow. This was done before man was created. God knew what needs man would have, and one of these needs is water, one of the most precious of all God's gifts. These two verses well illustrate the fact that God was preparing the earth for man.

EXERCISES

1. What does the word "thus" in Genesis 2:1 mean?
2. Which day of the creative week did God set apart as a day of rest?
3. Why is the first day of the week the Christian Sabbath?
4. Is there any Scripture evidence to show that the seventh day was observed before the giving of the Ten Commandments?
5. What is the chief characteristic of the Babylonian traditions of the creation?
6. What phrase is used to divide the book of Genesis into sections?
7. Into how many sections does this phrase divide the book?

8. What does the word "generation" mean?
9. What is the purpose of the titles "these are the generations of"?
10. What is the main design of the book of Genesis? Let the student thoroughly master this answer.
11. Is Genesis two a summary of Genesis one, or is it a parallel account of creation?
12. Upon what is the emphasis placed in Genesis two?
13. What phrase in Genesis 2:4 shows that the heavens and the earth had already been created?
14. Write all that you can about the word LORD.
15. How does Genesis 2:5, 6 show the loving care of God for man? What great gift does God here give?

OPTIONAL EXERCISES

1. Study carefully and commit to memory questions fifty-seven to sixty-two of the Shorter Catechism, or question one hundred and three of the Heidelberg Catechism.
2. Commit to memory Isaiah 58:13, 14; Matthew 12:11, 12.

HYMNS FOR STUDY

- No. 15 "O! Day Of Rest And Gladness."
No. 16 "Safely Through Another Week."

LESSON FIVE

GENESIS TWO

VERSE SEVEN. "*God formed.*" The word "formed" occurs nowhere else in the Pentateuch (the first five books of the Old Testament). This verse teaches the true constitution of man. Man has a body which was formed from the dust of the ground, and man has a soul which God gave to him. Thus, man's soul is a substance distinct from his body. There are, therefore, TWO essential elements in the constitution of man. Let the student examine Ecclesiastes 12:7 where he will see that the word "spirit" is used as a synonym for the word "soul." Examine also Daniel 7:15, Isaiah 10:18, Matthew 6:25, and 10:28. It is incorrect to say that man has a soul, spirit, and body, and that for the following reasons:

Genesis 2:7 mentions only the creation of the body and soul.

The words "spirit" and "soul" are used throughout the Bible to designate different aspects of the immaterial portion of man's personality, and they are used both of men and of animals.

I Thessalonians 5:23 appears to be an exception. However, this verse does not teach that man has a soul, spirit, and body. It is used merely to describe the whole of man. Paul might have said "your being and soul and body." Luke 10:27 is similar in that it also refers to the whole being of man. The same is true of Hebrews 4:12 where the different words used are merely to present different aspects of the soul and body. The uniform teaching and assumption of the Scripture is that man has only a SOUL and a BODY.

VERSES EIGHT TO FOURTEEN. These verses describe the garden which God prepared for man. The tree of life represents or symbolizes life in its very highest and greatest power. We have no means of knowing what kind of tree it was. As Ezekiel 28:13 says, Eden is the garden

of God. It belongs to God, and in it God receives man into fellowship with Himself. Primarily, then, the Garden was God's. Secondly, it was a dwelling or abode for man which God had permitted man to enjoy and in which God received man into fellowship with Himself.

The tree of the knowing of good and evil was also in the midst of the garden. The name of this tree is not evil, nor is the tree in itself able to give the knowledge of good and evil (i. e., of good as opposed to evil or of evil as opposed to good). As man was created by God, he probably did not know good as distinguished from evil nor evil as distinguished from good, but only God's will. It was the act of disobeying God which gave to Adam a knowledge of good and evil that he did not possess before.

VERSES FIFTEEN TO TWENTY-FIVE. Man is put into the garden to dress it and to keep it. This implies that man is to work the garden to the utmost, to develop it in every way that it might redound to the glory of the Creator. We are not to think of Eden as a modern garden, nor as a fenced-in enclosure. Doubtless it was merely open country, and all its resources and possibilities were for the benefit of man. Thus, we see that genuine labor is a part of God's will for man. Man is responsible for the condition of the garden.

God's Command. The tree of the knowledge of good and evil was appointed by God as an instrument to lead man by means of probation into a state of religious and moral maturity wherein he would be most highly and completely blessed. If man abstains from partaking of the tree, his period of testing will cause him to grow, just as periods of testing cause us to grow in our Christian life. And as we grow by testing, we receive higher and higher blessing. So it was with Adam. God put this tree in the garden for a testing, and this testing was designed by God for man's benefit and growth.

Note the phrase "in the day that thou eatest thereof." This does not necessarily mean a day of twenty-four hours. Perhaps this phrase is merely equivalent to "when." "When thou eatest thereof, thou shalt die." The result of disobedience then is death. It is not the

fruit of the tree that imparts the knowledge of good as distinguished from evil or of evil as distinguished from good, but it is the act of disobeying God that imparts this knowledge.

EXERCISES

1. What two essential elements constitute man? Give reasons for your answer and corroborate it with Scripture proof.
2. Are there three different elements to man's nature? What does I Thessalonians 5:23 mean? Study the notes carefully before answering this question.
3. What does the tree of life symbolize?
4. To Whom does the garden of Eden belong?
5. As man was created, did he know good in distinction from evil?
6. Was the tree (of the knowledge of good and evil) evil in itself, or able in itself to give the knowledge of good and evil? What was able to give this knowledge?
7. Why was man put into the garden?
8. What are the names of the four heads of the rivers in the garden?
9. According to Genesis 2:18 why did God make a helpmeet for man?
10. Who named the living creatures which God created?
11. How did God create woman?
12. Does the New Testament corroborate the account of the creation of woman? Cf. Matthew 19:4, 5; I Corinthians 6:16; Ephesians 5:31.
13. What was the original state of man and woman? Cf. Genesis 2:35.

OPTIONAL EXERCISES

1. Commit to memory Genesis 2:15-25.

HYMNS FOR STUDY

- No. 1 "Praise To The Lord, The Almighty."
No. 19 "Thee We Adore, Eternal Lord."

LESSON SIX

THE ORIGINAL STATE OF MAN

(Before studying this section, the student should read again the second chapter of Genesis.)

AS originally created by God, man was mature; that is, he was not created as a child, but as a full-grown man. This is evident from such verses as Genesis 2:15, 16, 17, 18 to 25.

Man was also created perfect; that is, he was perfectly adapted to the place in which God put him. He was thoroughly in harmony with God's will and had no thought of disobeying it. He was declared to be GOOD, indeed VERY GOOD (Genesis 1:31). As man was originally created, there was no cause of death WITHIN himself. He would have lived on forever, without incurring death. Let it be noted, however, that there was the possibility of his incurring death by disobeying God; but in man himself, as he was first created, there was no cause of death.

Man was created in the image and likeness of God (Genesis 1:27). These words, image and likeness, are practically synonyms. We might paraphrase thus, an image like God. There are two ways in which man is the image of God:

1. As to his RATIONAL nature. Man is a spirit as God is a spirit. Man has the ability to think and will as God also has, and man is an intelligent being as is God. Thus man bears the Divine impress upon himself.
2. As to his MORAL nature. Adam was created in true knowledge, righteousness, and holiness. He was declared to be very good. Let the student study carefully Colossians 3:10 and Ephesians 4:24.

THE COVENANT OF WORKS

By reading verses 16 and 17 of Genesis 2 we see that God entered into a covenant with Adam. A covenant is a

binding agreement between two parties. By this covenant God told Adam that if he ate of the fruit of the tree of the knowledge of good and evil, he would surely die. Hence, we may rightfully infer that if Adam did not eat of the fruit of this tree he would not die; in other words, he would live. The outcome of the covenant depended upon what Adam DID; it was, therefore, a covenant of works. The penalty of disobeying or of breaking the covenant was death. Adam was the representative of the whole human race, and when he broke the covenant, he brought death not only upon himself, but upon all mankind.

EXERCISES

1. Have we Scriptural evidence for saying that man was created full grown and not as a child? What is this evidence?
2. What is meant when we say that man was created perfect?
3. As man was originally created, was there any cause of death WITHIN him?
4. How could Adam die?
5. Paraphrase the two words, image and likeness.
6. How is man created in the image of God? Explain carefully and fully.
7. With whom did God enter into a covenant?
8. What is a covenant?
9. What was Adam forbidden to do, and what would be the result of his disobedience?
10. Is it correct to say that if Adam did not disobey God, he would live? Why?
11. Upon what did the outcome of the covenant depend?
12. Was it a covenant of works? Why?

OPTIONAL EXERCISES

1. Study carefully and commit to memory questions twelve and thirteen of the Shorter Catechism, or questions six, seven, and twenty-seven of the Heidelberg Catechism.

HYMNS FOR STUDY

- No. 106 "Majestic Sweetness Sits Enthroned."
No. 26 "Lord, Dismiss Us With Thy Blessing."

LESSON SEVEN

GENESIS THREE

LET the student note how chapter two of Genesis prepares for the events of chapter three. The last verse of chapter two sets the stage for the introduction of a new character, the serpent.

VERSE ONE. The word translated "serpent" is the common word in Hebrew for "snake," and that is what it means here. From the New Testament we learn that Satan had taken possession of the serpent for his own evil uses; cf. II Corinthians 11:3, 14. John 8:44 characterizes Satan, as do also Revelation 12:9; 20:2.

In the Hebrew the words translated "more subtil" are "naked from," every living creature of the field which the Lord God had created. We thus note that God created the serpent.

THE TEMPTATION

God had used the tree of the knowledge of good and evil as a means for testing man. This testing was designed by God to be for man's own good. Satan now changes the testing into a **TEMPTATION**. He uses the same tree as the means of temptation and he uses it for the harm of man. In order to bring this about, he does not hesitate to tell a lie, for he is "a liar and the father of it; there is no truth in him." He wishes to fill the woman's mind with doubt as to two things.

1. Satan would have the woman doubt whether God really did give such a command. She answers that He did give such a command, but the student should note that she misquotes the words of God. Eve adds the phrase (verse 8): "neither shall ye touch of it," and God had merely said (chapter 2, verse 17), "thou shalt not eat of it." Thus we see that even listening to the devil causes us to misinterpret God.

2. Satan would also fill the woman's mind with doubt as to the truthfulness of what God had said. He denies God's statement in a most vehement form. In the Hebrew, this is most vivid. "NOT shall ye die." He implies that the reason why God had told them that they would die is a selfish one. He would have the woman think that God is jealous of her power to become like Him. He represents God as a liar. Thus, the two things which Satan desires the woman to doubt are God's goodness and His truthfulness.

VERSE FIVE. The phrase "in the day that ye eat thereof" means, whenever ye eat thereof, or, as surely as ye eat thereof. Note then how Satan suggests that the very eating of the fruit itself has the power to bestow this knowledge of good and evil. Satan makes this out as something to be desired.

EXERCISES

1. Is it correct to say that Satan had taken possession of the serpent for his own uses?
2. What is the literal meaning of "more subtil"?
3. Did God create the serpent?
4. How had God used the tree of the knowledge of good and evil?
5. How did Satan use the tree? Study the notes carefully.
6. What were the two things which Satan desired to have the woman doubt?
7. How did Eve, in answering Satan's first question, misrepresent God's statement?
8. Did Satan point out to her that she had misquoted God?
9. How does Satan deny what God had said? Cf. Genesis 2:17 with Genesis 3:4. Bring out the vivid form of his denial.
10. To what source does Satan attribute the knowledge of good and evil? Cf. Genesis 3:5.

OPTIONAL EXERCISES

1. Commit to memory Genesis 3:1-7.
2. Study carefully and commit to memory question number thirteen of the Shorter Catechism, or question seven of the Heidelberg Catechism.

HYMNS FOR STUDY

No. 245² "Jesus, Lover Of My Soul."

No. 28 "All Glory Be To Thee Most High."

LESSON EIGHT

GENESIS 3:6

GENESIS 3:6. This verse describes the fall of man. God's command was very clear to Adam and Eve. They knew what they were forbidden to do, and yet, notwithstanding, they deliberately disobeyed God. This terrible act of disobedience is called the "fall," because by it man fell from the estate wherein he was created into an estate of sin and misery. Adam's act of disobedience was sinful. Probably one of the best definitions of sin is that of the Westminster Shorter Catechism: "Sin is any want of conformity unto, or transgression of, the law of God."

It has well been said that sin is a real evil. It is in no sense merely an illusion; it is a definite, positive thing. Cf., for example, James 2:10; James 4:17; Romans 3:23; I John 3:4.

Furthermore, sin is a specific evil. There are other evils, such as sickness and death, which are the fruits of sin, but sin is to be distinguished from these. Cf. Romans 5:12.

Sin is also a moral evil, in that it violates the law of God.

Sin, then, is here in the world, and its presence raises three problems which we human beings cannot answer. *Yet, we do well to consider these problems.*

1. Genesis 3:6 tells us that man sinned by disobeying God. Why did man do this? What is the ultimate cause of moral evil? Sin is irrational, and there is no sufficient cause to explain why man should sin. Why, then, did he do it? We simply do not know.
2. Why did God decree evil? Why did God choose this way of showing forth the glory of His being and of His character? There are some who say that God did not decree evil, but that it already existed or

came from some other source. But this contradicts the Bible as we see from Romans 11:36 and Ephesians 1:11. We urge the student to read carefully Isaiah 45:5-9. (Note especially verse seven.) God did ordain evil; it is within His plan. At the same time the Bible teaches us that God is not the Author of sin, nor is His nature sinful. He is the Holy and the Just; He is Light and in Him is no darkness at all. Yet, why did He decree evil? We do not know. Although we do not understand why God has ordained evil, yet we know that this fact has shown us God's great love in saving sinners.

3. As Adam was created, he was good (Genesis 1:31), holy and upright in nature, with immaculate moral character and inclination. How could such a being become sinful and depraved? How could a sinless being become sinful? We do not know.

In order that these questions may not discourage us, let us simply trust God, Who knoweth the end from the beginning. Our reason cannot answer these questions, because our reason is finite and darkened by sin. Yet, "Shall not the Judge of all the earth do right?" "Judge nothing before the time, until the Lord come, Who will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God." I Corinthians 4:5. "Oh! the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out. For of Him, and through Him, and to Him, are all things; to Whom be glory forever. Amen." Romans 11:33-36.

EXERCISES

1. Commit to memory the Shorter Catechism definition of sin.
2. What is the first insoluble problem raised by the presence of sin?
3. What is the second insoluble problem raised by the presence of sin?

4. What is the third insoluble problem raised by the presence of sin?
5. In the face of these problems, what is the best attitude for us to take?

OPTIONAL EXERCISES

1. Study carefully and commit to memory question seven of the Shorter Catechism, or question twenty-seven of the Heidelberg Catechism.

HYMNS FOR STUDY

- No. 414 "God Moves In A Mysterious Way."
No. 140 "There Is A Fountain Filled With Blood."

LESSON NINE

THE IMMEDIATE RESULTS OF SIN

AS A result of Adam's sin, four things immediately happened:

1. **SHAME.** This is seen in verse seven. Immediately Adam and Eve realize that they are naked. Cf. Genesis 2:25 and note the contrast. They make a feeble effort to cover up their sin, but this is later rejected by God, just as all man's efforts at covering up sin are rejected.

2. **A DESIRE TO HIDE FROM GOD'S PRESENCE.** This is seen in verse eight. Man realizes that he has lost his state of righteousness with God. He knows that God will no longer declare him righteous, and so he desires to hide himself from God's presence.

3. **ALMIGHTY GOD IMMEDIATELY DENOUNCES SIN AND EXECUTES JUDGMENT.**

VERSES NINE TO THIRTEEN. Note how tenderly and lovingly God causes man to confess his sin. God does not ask these questions for information. It is merely His gracious way of dealing with sinners. There is not a trace of sarcasm in these questions of God, but we see that both the man and the woman attempt to shift the blame upon someone else.

VERSES FOURTEEN TO TWENTY-TWO. Man is now helpless before God, and can do absolutely nothing, so God takes the initiative in the matter of redemption. Verse fifteen teaches us several things.

- a. It is God, and not man, who takes the initiative in the matter of redeeming man.
- b. Man's attitude toward God and toward the serpent is to be completely reversed, and in this reversal of attitude the essence of deliverance from sin really consists. When a man is saved from sin, he understands that God does not deceive him, but that Satan

- is truly his enemy. Before a man is saved, however, he is at "enmity with God" and a "servant of sin."
- c. The enmity is not only to be between the woman and the serpent, but it extends even to the seed of the woman and to the seed of the serpent. It is, therefore, a continuous enmity.
 - d. The issue of the enmity is foretold by God. The seed of the woman will give the fatal blow. Note that these words of verse fifteen are spoken to the serpent.

The phrase "the seed of the woman" refers to the woman's children and natural descendants. The Seed which was to deliver the fatal blow was Christ.

The phrase "the seed of the serpent" perhaps means the evil kingdom over which Satan rules.

From this verse alone, we see that from the seed of the woman, somehow, and at some time, a fatal blow will be given which will completely destroy not only the seed of the serpent, but the serpent himself. Perhaps there is here a suggestion that the blow will be given by one definite individual. At any rate, while this fatal blow is being given, the Seed of the woman, who gives the blow, will Himself be wounded as to His heel. He will receive a lesser wound, but will not be completely conquered. Hebrews 2:14 shows us that Christ destroyed (that is, brought to naught) the devil by means of DEATH. And in this death which Christ died, He Himself suffered terribly. But this we are told in the New Testament; from this verse alone we merely learn that from the seed of the woman will come the blow that will overcome the serpent.

Verse sixteen shows that even though man has sinned, he will still be able to propagate himself. The race is not doomed to extinction. However, because of sin, the woman is condemned to suffer in childbirth.

Verses seventeen to nineteen do not teach that toil and labor were imposed as a curse or because of sin, because unfallen man had already been given work to do. Cf. Genesis 2:15. But the result of labor now is that it is changed from a blessing into something that merely leads

to death. Because of sin, the body of man returns to the dust from which it was taken. This is physical death, which came upon man as a result of sin. However, the work that man does will enable him to live. He will be able to eat bread until physical death overtakes him, when his body will return to the ground. Remember that these words (verse nineteen) occur in a curse. Verse seventeen states that the ground was cursed because of man. (Cf. also Romans 8:22.) It is unto this cursed ground that man's body returns at death.

In verse twenty the word "Eve" probably means "living."

Verse twenty-one shows that the garments which Adam and Eve made were not sufficient. The Lord provided a covering of the skins of animals. In order that Adam and Eve might be clothed with skins, the lives of animals had to be taken. Blood had to be shed. Perhaps in this there is an illustration of the fact that "without shedding of blood, there is no remission of sins" (Hebrews 9:22). However, the New Testament does not refer to this incident as an illustration of atonement by the shedding of blood.

Verse twenty-two makes it clear that man now knows good as distinguished from evil and evil as distinguished from good. He has disobeyed God. The Scripture states that eating of the tree of life would have caused man to live forever; it does not say that it would have removed sin or the curse. We must simply trust that God did the right thing in removing man from the garden.

4. GOD DRIVES MAN OUT OF THE GARDEN OF EDEN. This is the fourth immediate result of sin. It is spiritual death. The very root of death consists in being separated from God. Man is now set loose in the earth, SEPARATED from God. No longer does he enjoy the beautiful fellowship which was his in the garden. He now has the root and principle of death within him. He has to die. These two verses (Genesis 3:23, 24) are perhaps the saddest in the Bible.

EXERCISES

1. What are the four immediate results of man's disobedience?
2. How is shame manifested? Do the man and woman seek to hide from each other or merely, from God?
3. Why does man desire to hide himself from God?
4. How do verses 9-13 indicate God's tender method of dealing with sinners?
5. What four facts are brought out by verse fifteen?
6. Why did God have to take the initiative in the matter of redemption?
7. In what does the essence of deliverance consist?
8. To whom does the enmity extend?
9. What is the issue of the enmity?
10. What does the phrase "the seed of the woman" mean?
11. What is your interpretation of verse fifteen and why?
12. Is the race doomed to extinction because of sin?
13. Show from verses seventeen to nineteen how toil now leads to death.
14. Why did God drive man out of Eden?
15. In what does spiritual death consist?

OPTIONAL EXERCISES

1. Study carefully and commit to memory question nine of the Shorter Catechism, or question twenty-six of the Heidelberg Catechism.

HYMNS FOR STUDY

No. 219 "My Sins, My Sins, My Saviour."

No. 214 "With Broken Heart And Contrite Sigh."

LESSON TEN

WE HAVE just studied the Genesis account of the fall of man. In order to understand aright the full meaning of this fall, it will be necessary for us to turn to the New Testament. Our Shorter Catechism says: "The fall brought mankind into an estate of sin and misery." But why is this so? In what way did the disobedience of Adam affect you and me? Why am I in any way affected by or responsible for what Adam did? The answer to these questions lies in the fact that Adam was our representative. If he had abstained from the forbidden tree, he and his descendants would have lived forever. But since he disobeyed God, he, by his own act, brought not only himself, but also all his seed (i. e. his descendants) into a state of sin and misery. In other words, God imputes Adam's disobedience to you and to me. To "impute" means to attribute to, to reckon to, to lay to one's account. Therefore, God attributes Adam's sin to us. God lays this sin to our account. We are held accountable for what Adam did. The very fact, then, that we are human beings, **IN ITSELF** is enough to condemn us. If the student feels that this is unjust or unfair of God, we must simply answer, "Nay, but, O man, who art thou that repliest against God? Shall the thing formed say to Him that formed it, Why hast Thou made me thus?" That this is the clear teaching of Scripture, we shall now demonstrate. It will be necessary to study carefully Romans 5:12-19.

ROMANS 5:12-19

VERSE TWELVE. When this verse says that sin entered into the world, it does not merely refer to the first case of sin; it means that sin entered into the world and is in the world now. It is stated that this happened through the agency of one man (Adam). Death also came in by means of sin. The force of the words "passed upon" is "permeated." Thus, we may read, "death permeated all

men, because all have sinned." This phrase, "Because all have sinned," means that all have sinned in Adam, their representative. That is, all sinned when Adam partook of the forbidden fruit. That this is the correct interpretation of these words is shown

- a. By the fact that it is in harmony and complete accord with what Paul says in the next few verses. Since Paul is trying to prove that all sinned in Adam, he would certainly be inconsistent to contradict this fact in the midst of his argument.
- b. This view of the passage is the one assumed by the great commentators of the Church.

VERSES THIRTEEN AND FOURTEEN. These verses are difficult, but their general meaning seems to be as follows. They refer only to the time between Adam and Moses, before the Ten Commandments were given. As we read these verses, we are not to understand that God had given no law upon earth before the Mosaic law. Of course, the basic principles of morality expressed in the Ten Commandments were operative from Adam to Moses, and if a man violated these principles, he was subject to condemnation. But during this time there was no law ADEQUATE to explain the universality of death. If there is no law for man to break, then God cannot treat a man as a sinner. Now, between the time of Adam and Moses, the Ten Commandments had not yet been given. But even though this was so, yet sin was present. God did reckon men as sinners. He treated them just as though they had broken law. How do we know that God treated men as sinners before the Mosaic Law was given? We know this because God punished men with death. Now, not every man had sinned just as Adam did. Adam had deliberately disobeyed a revealed command of God. But some had not sinned in this manner at all. Nevertheless, they died. Death reigned. How are we to explain this *universal, unrestrained reign of death*? How are we to account for the fact that those died who had not sinned as had Adam? There is only one way to account for this fact. They died, because they sinned in Adam, their representative. God imputed to them the sin of Adam.

He held them to account for what Adam had done, for all mankind fell in Adam.

The interpretation of these verses which we have given may be disputed by some, for they are difficult as to details. Their design, however, does seem to be to prove that the last phrase of verse twelve (for that all have sinned) means that all have sinned in Adam, their representative.

VERSE FIFTEEN. Here it is definitely stated that by the transgression of one man (Adam) many died. The thing that Adam did is imputed to us. God holds us to account for his sin. The gift of grace here mentioned is the salvation which Jesus procured for us by His death upon the cross.

VERSE SIXTEEN. Here is the same thing. The act of one man, Adam, brought about the judgment of God which condemns all men. Because of Adam, we are condemned for one sin, but through Christ, we are freed from the condemnation of many sins.

VERSE SEVENTEEN. Words cannot be plainer than these. Because of the one transgression, death, which is the penalty of sin, reigned through one man.

VERSE EIGHTEEN. The original is very vivid here. "Wherefore, as by the transgression of one, unto all men, unto condemnation." We are condemned because of Adam's transgression. The one deed of his pulled us down so that our nature is sinful, death reigns over us and there awaits only condemnation. But while the transgression of one plunged us all into a state of condemnation, the righteous act of Another saved us from condemnation.

VERSE NINETEEN. Again we find the same teaching. It is by the disobedience of one man that many men were established as sinners.

Let us also look briefly at I Corinthians 15:21, 22, where we find the very same thing taught. The very fact that we are human beings causes us to die. This is the terrible result of Adam's sin. He plunged the whole human race into a state of misery and despair, leading only to

judgment and condemnation. The student is most earnestly urged to master this teaching of the Bible. There are those who rebel against it, in spite of the clear method with which the Bible presents it. And it is a hard thing to understand. But while the act of the first man, Adam, plunged us all into a state of misery leading to condemnation, the first man, Adam, is only a type of Him Who was to come. In the fulness of time, God sent forth a second MAN, the Lord Jesus Christ, Who, being the eternal Son of God, became man, and now is both GOD and MAN, Who kept the law to the very letter, and Who performed a righteous act which causes us to be declared just and righteous by God. For the Lord Jesus Christ, seeing us ruined and lost and eternally damned by the fall and under the terrible curse of the law, came to this earth and offered Himself a Sacrifice, pure and spotless and perfect, so that He might completely satisfy the Divine justice and might wholly reconcile us to God. By His death He completely paid the full penalty of our sin. His atoning death satisfied the justice of a holy God, so that God will now declare just every man that believes on Jesus.

The Lord Jesus was our Substitute upon the cross. We deserved the terrible death which He died. But He took the full penalty of our sin upon Himself and wholly delivered us from the accusing finger of God's law. He was made sin for us, He Who knew no sin, that we, lost, undone, condemned sinners, might be made the righteousness of God in Him.

It is because Christ was our Substitute upon the cross that we are saved. We lay hold upon this salvation by faith, and faith is the gift of the Holy Spirit. The only hope of the world today is Christ. Man is a fallen creature and cannot save himself. But there is a Saviour, even Jesus Christ the Lord, Who loved us and gave Himself for us.

EXERCISES

1. Verse 12. What does the phrase "sin entered the world" mean?
2. Through whose agency did this happen?

3. What does the phrase "for all have sinned" mean? Prove it.
4. Verses 13, 14. If a man dies, does it show that he has sinned?
5. Did men die between the time of Adam and Moses?
6. Did men die during this time because they had broken the Ten Commandments?
7. Why did men die between the time of Adam and Moses?
8. What does "imputation" mean?
9. Show how each verse of Romans 5:15-19 teaches that it was the sin of Adam which plunged each one of us into condemnation.
10. Does God lay to our account the sin of Adam?

OPTIONAL EXERCISES

1. Commit to memory Romans 5:12-19.
2. Study carefully and commit to memory question sixteen of the Shorter Catechism, or question seven of the Heidelberg Catechism.

HYMNS FOR STUDY

No. 137 "Rock Of Ages, Cleft For Me."

No. 30 "Round The Lord In Glory Seated."

LESSON ELEVEN

WE HAVE seen in our study how the whole world fell into sin through Adam's transgression. The corruption of man's whole nature which he derives from Adam is called original sin. It means that each one of us is born with a sinful nature. By this fall, we lost communion with God, we are under His just wrath and curse, and so, as the Catechism says, "we are liable to all the miseries of this life, to death itself, and to the pains of hell forever." That this is the plain teaching of Scripture will now be demonstrated.

- a. Men who are born into this world do not have communion with God because of the sinful nature with which they are born. Cf. Psalm 143:2; Romans 3:23; I John 5:19; Psalm 58:3; Psalm 52:3, 4; Psalm 53:1, 2; Isaiah 6:5; Exodus 3:6; I Kings 19:3; Ecclesiastes 7:20; Judges 13:20, 21, 22; Judges 6:22, 23; Exodus 33:20; Deuteronomy 5:26; I Corinthians 2:14; Ephesians 2:12, 13; Romans 3:11-18.
- b. Men who are born into this world are under the just wrath of a holy God and stand under the curse of His law. Because of our original sin and because of the sins which we daily commit, we are guilty before God. Galatians 3:10, 11, 13, 22; Ephesians 2:1-22; Ephesians 4:17, 18; Colossians 1:13, 21; Colossians 2:13, 14; Colossians 3:6, 7.
- c. Men who are born into this world are liable to the miseries of this life. The reason for this is that they are born with a sinful nature. Psalm 39:4, 5; Psalm 90:5-10; Psalm 102:4-11; Psalm 103:14-16; Nehemiah 5:5; Isaiah 40:6, 7; Romans 6:19; II Corinthians 12:7.
- d. Men who are born into this life are subject to death and to hell. Ezekiel 18:4, 20; Jeremiah 31:20; Galatians 3:10. We shall now examine the meaning of the word "death" in Romans 5:12. The word does

not refer only to physical death, for not all have died, as e. g., Enoch and Elijah. Paul did doubtless have physical death in mind as he wrote. All men die, for all have sinned. But physical death is the sign or manifestation of a death that separates man from God. The reference here, then, is not only to physical death, but to deadness in trespasses and sins, and, above all, to eternal death; final, unending separation from God: hell. This is substantiated, for example, by Romans 5:18. The statements of the Lord Jesus show that He knew the awful reality of hell and they show how eager He was for men to flee from the wrath to come. Let the student study carefully these statements of Jesus: Matthew 5:22; 11:23, 24; 13:42; 23:15; 25:41-46; Luke 16:23-31.

- c. Man, as born into this world with his sinful nature, is utterly unable to do anything for his salvation or to please God in any way. Study carefully the terrible description of the natural man (i. e., man as he is born into the world and before Christ saves him) which Paul gives in Romans 3:9-20.

EXERCISES

1. What is meant by original sin?
2. Is every man born with original sin?
3. Give Scripture references to show that men by nature do not have communion with God. (Note how some of these verses stress the fear that man has of dying should he see God.)
4. Give Scripture references to show that men by nature are under the just wrath of God and the curse of the law.
5. Give Scripture references to show that men by nature are subject to the miseries of this life.
6. Give Scripture references to show that men by nature are subject to death.
7. What is the meaning of the word "death" in Romans 5:12?
8. How do you know that this word "death" means more than physical death?
9. Is there a hell? Give Scripture references.
10. Is man by nature in a position to earn his salvation?

OPTIONAL EXERCISES

1. Commit to memory Romans 3:9-20.
2. Commit to memory questions seventeen and nineteen of the Shorter Catechism, or questions eight and ten of the Heidelberg Catechism.

HYMNS FOR STUDY

No. 136 "Amazing Grace, How Sweet The Sound."

No. 771 "When I Survey The Wondrous Cross."

LESSON TWELVE

IN THE first chapter of Genesis, we noted that God created man "in His own image." At this point, it may be well for us to inquire whether the fall of man injured or effaced this image.

THE IMAGE OF GOD

AS TO MORAL NATURE.

Man no longer has true knowledge. Cf. Romans 3:11; II Corinthians 4:4; and Romans, chapters one and two.

Man no longer has true righteousness. Cf. Isaiah 64:6; Romans 3:20; Galatians 3:11; Ephesians 2:5.

Man no longer has true holiness. Cf. Psalm 51:1-5; Romans 3:9-18. The whole teaching of the Bible is that man is a sinner.

Man has, therefore, completely lost the image of God as to moral nature.

AS TO RATIONAL NATURE.

As to his rational nature, man has not completely lost the image of God, for, even though man is a sinner, he can still reason and think, use his will, and make choices. But his reason and will have become blinded by sin, clouded and affected, so that they are not what they were before the fall. Note II Corinthians 4:4 and the other passages given above. Also review the lesson upon the Image of God (Lesson Six).

Furthermore, the sin of man affected creation itself. God cursed the ground because of man, the "whole creation groaneth and travaileth in pain together until now," Romans 8:22.

This sad condition into which the fall plunged man has so completely enslaved him that he cannot understand God's ways. In vain does he endeavor to throw off the yoke of bondage, but cannot. He tries one remedy after another, seeking ever for happiness and relief, yet never finding them. It was into this sin-cursed world that a SINLESS ONE came, Himself a MAN, tempted in all

points like as we, and yet completely without sin. He knew how utterly unable we were to do anything to save ourselves, so He Himself did something to save us. He offered up Himself as a sacrifice to God; He shed His precious blood on the Cross of Calvary in order that He might completely satisfy the righteous wrath of God, and by His death He stilled forever the accusing finger of God's law. And He has told us that if we simply believe on Him, if we simply trust Him to pay the whole debt of our sin, He will accept us.

But we have fallen far into sin. Even the best of men, if they are honest, must recognize how morally rotten they are. But, notwithstanding all we have done, He will accept us, for His death has completely satisfied God's wrath, and no longer can any fault be found in us. We are clothed with Christ's righteousness. The reason why Christ was able to save us lies in the fact that He is God. Yet, since we who sinned are human beings, Christ also became a human being in order to save us. (Hebrews 2: 14 ff.) Christ, Who is God, became man (John 1:14) and, now that His redeeming work is done, continues in two natures, Divine and human, yet one Person, forever.

EXERCISES

1. Does man have true knowledge since the fall?
2. How did man lose true knowledge?
3. Does man now have true righteousness?
4. Does man now have true holiness?
5. Has man completely lost the image of God as far as his moral nature is concerned?
6. Has man completely lost the image of God as to his rational nature?
7. What has happened to man's reason and will by the fall?

OPTIONAL EXERCISES

1. Commit to memory Psalm 51.
2. Commit to memory question eighteen of the Shorter Catechism, or questions three, five, and eight of the Heidelberg Catechism.

HYMNS FOR STUDY

- No. 74² "Alas, And Did My Saviour Bleed?"
No. 39 "The Heavens Declare Thy Glory."

LESSON THIRTEEN

GENESIS FOUR

VERSE ONE. Mankind is now outside of the garden. We might translate this verse: "I have gotten a man with the help of the Lord." Perhaps even here Eve remembers the promise of God that her seed would bruise the head of the serpent. Note the prominence of the word LORD in this chapter. In Chapter one the emphasis was upon the word GOD; in Chapters two and three upon the words LORD GOD, and here it is upon the word LORD. We shall speak more of this later.

VERSES TWO TO FIFTEEN. *The First Murder.*

Abel was a righteous man. Cf. Matthew 23:35; I John 3:12; Hebrews 11:4.

Cain's attitude was wrong. Cf. I John 3:12; Jude:14; Hebrews 11:4. Study Hebrews 11:4 as a commentary upon the sacrifice of Cain and Abel. Compare the sin of Cain with that of Adam, and note how far sin had already progressed. A rapid progress had occurred in the corruption of the human heart. However, even Cain still feels the need of help from the Lord.

VERSES SIXTEEN TO TWENTY-FIVE. The genealogy of the Cainites, which comes to a head in Lamech. The names in this Chapter are not the names of the same people as appear in Chapter five. As to the meaning of these proper names, we are simply at a loss. We do not know the exact meaning of one of them positively. The line of Cain comes to a head in Lamech, and in his son of hate we see how far sin had run its course. Cain at least felt the need of help from the Lord, but Lamech depends entirely upon his own strength. This is the last that we hear about the Cainites.

VERSES TWENTY-FIVE AND TWENTY-SIX. Perhaps in the death of Abel we see the beginning of the death struggle between the seed of the woman and the serpent. At any

rate, the seed of the woman is killed. However, God gives another seed in place of Abel, Seth, and the promised line is carried on through him. This closes the second division of the book of Genesis.

EXERCISES

1. How may we translate Genesis 4:1?
2. Compare the sin of Cain with that of Adam.
3. Compare the sin of Lamech with that of Cain, and trace the development of sin from Adam through Cain to Lamech.
4. With whom does the line of Cain end?
5. How does God carry on the promised line?

OPTIONAL EXERCISES

1. Commit to memory Hebrews 11:4.

HYMNS FOR STUDY

- No. 57 "O Come, O Come, Immanuel."
No. 268 "O Jesus, Joy Of Loving Hearts."

LESSON FOURTEEN

THE GENERATIONS OF ADAM

THIS TITLE introduces the third great division of the book of Genesis. Note how the subject-matter is continually being narrowed. First, the book speaks of the generations of the heavens and the earth, now of the generations of Adam. Chapter five presents the genealogy of Seth. It is quite probable that these genealogies are not intended to be complete, but only representative. Nowhere in the Scripture are they made the basis of chronology. It is common in the Old Testament to omit names in genealogies. Thus, for example, in I Chronicles 9:12 three names are omitted which are given in Nehemiah 11:12. As in Chapter four, so here; we cannot definitely tell what the meaning of each of these proper names is. In reading this Chapter, note the phrase, "and he died." In Genesis three Satan had said, "NOT shall ye die." It is said of each man except Enoch that he died.

"Enoch walked with God, and he was not, for God took him." This phrase, "to walk with God," means more than to lead an upright life. It occurs only three times: here, in describing Noah, and in Malachi 2:6. It probably means that Enoch had supernatural intercourse with God. The translation of Enoch is an illustration of the fact that when true communion with God has been restored, then deliverance from death follows. Study Hebrews 11:5 in this light and compare Jude 14.

VERSE TWENTY-NINE. Contrast this with the words of the Lamech in Chapter four. This Lamech feels the terrible effects of the curse and the burden under which the whole world lieth.

CHAPTER SIX

VERSE TWO. We are not certain just what the phrase, "sons of God," means. Some say that it means the angels, and others that it means noble and distinguished

men. It is quite probable that it refers to the line of Seth, the chosen line; possibly the phrase, "the daughters of men," means the Cainites. Thus there would be an intermixture of the Cainites and the Sethites by marriage. But while this is possibly the meaning, we cannot assert it too dogmatically.

VERSE THREE. This verse is perhaps best translated, "My spirit shall not always abide or rule over man."

VERSE FIVE. Contrast this verse with Genesis 1:31, and note the awful havoc that sin wrought.

VERSE SIX. This verse is simply stated from man's point of view. Of course, God does not do something, and then repent and change His mind. Sin in no wise frustrated or changed the plans of God. But this verse shows how much our sin grieved God, for He is a loving God, Who does not want His creatures to perish.

VERSES SEVEN AND EIGHT. God's plan of redemption is not thwarted, for He preserves Noah, through whom He will carry out His plan. Note that the flood is sent because of the sinfulness of man. There is here an ethical emphasis that is lacking in the polytheistic Babylonian accounts of the flood. The purpose of the flood is to destroy mankind. But note also that God decides to save a remnant. These facts will be discussed in detail later.

EXERCISES

1. Are the genealogies of Genesis four and five necessarily intended to be complete?
2. Are these genealogies ever made the basis of a chronology in Scripture?
3. Can we definitely say what the meaning of these proper names is?
4. What does the phrase "to walk with God" mean?
5. Did Enoch please God? Cf. Hebrews 11:5.
6. Write down every statement that is made about Enoch in Genesis four; next write down everything that is said about the Enoch in Genesis five. From what the Scripture says, do you think that these two Enochs are intended to be the same person?

7. Do the same thing with the Lamech of each chapter. Do you think that there is any warrant for saying that these are the same man?
8. What does the phrase "sons of God" in Genesis 6:1 probably mean?
9. How is Genesis 6:3 best translated?
10. From whose point of view is verse six written?
11. Does God really feel sorry for what He has done and repent? Cf. I Samuel 15:29.
12. Did a remnant find grace in the eyes of the Lord, through whom God would carry out His promise of redemption?

HYMNS FOR STUDY

No. 309 "A Mighty Fortress Is Our God."

No. 75 "Beneath The Cross Of Jesus."

LESSON FIFTEEN

THE GENERATIONS OF NOAH

IN OUR STUDY of the flood, three things must be stressed:

- a. The purpose of the flood was to destroy all flesh. Cf. Genesis 6:7, 13, 17; 7:4, 21-23; also I Peter 3:20.
- b. The cause of the flood was the sinfulness of man. Cf. Genesis 6:5, 11, 12, 13.
- c. A thoroughly representative remnant was saved. Cf. Genesis 6:8; 7:1, 7, 9.

Note also the extent and the duration of the flood. The language which is used to describe the flood is the same comprehensive language which is used to describe creation in Genesis one.

GENESIS SIX

VERSE NINE. Again note the phrase, "walked with God." Enough is said to show that, although Noah was a sinner, yet God could declare him just.

VERSE ELEVEN. Note the constant repetition of this terrible fact.

VERSE FIFTEEN. A cubit is about eighteen inches. Note the proportions of the dimensions.

VERSE SEVENTEEN. The sense of the original is: "I am about to bring the destroyer (and the nature of this destroyer is) waters upon the earth." The word "waters" explains the kind of destruction which God is bringing. Note again the purpose of the destruction.

CHAPTER SEVEN, VERSES EIGHTEEN TO TWENTY. Note the repetition of the word "prevailed." Let the student read Chapters six to ten without interruption, noting the graphic vividness with which the account is told. Let him note how the repetition makes the narrative more vivid.

VERSES TWENTY-ONE TO TWENTY-FOUR. Read II Peter 2:5 as a comment upon these verses.

CHAPTER EIGHT, VERSE FOUR. Mt. Ararat is a mountain in Armenia.

VERSES TWENTY TO TWENTY-TWO. The phrase, "cursed the ground," in verse twenty-one does not refer to the curse of Genesis 3:17. It means that God will never again destroy all flesh by a flood as He had just done. From henceforth, while the earth remaineth, things will go on naturally. The reason for this regularity of nature being continued is given to us in the latter part of the verse. The imagination of man's heart is evil from his youth. Because this is so, it is evident that no judgment, such as a flood, will change the nature of man's heart. Hence, nature will continue in regularity. The student should study diligently the following references: Jeremiah 31: 35 ff.; 5:22; 33:20 ff.; also Psalm 19; 89:37; 119:90 ff.; 148:6.

CHAPTER NINE, VERSE THREE. Here definite permission is given to man for the first time that he may eat flesh.

VERSES FOUR TO SEVEN. God alone has the disposal of life, and man is to show proper reverence for it. If a life is slain, it is the image of God, even though this image is perverted by sin.

VERSES EIGHT TO SEVENTEEN. Read Isaiah 54:9 as a commentary upon these beautiful verses. The token of the covenant is the rainbow. The very clouds which had brought destruction to the earth formed the background against which the rainbow was produced. The rays of the sun which produced it remind us of God's grace. Verse thirteen may be translated: "I have set my bow in the cloud." It is quite probable that God used an already existing phenomenon and gave it a new significance as a token of His covenant with Noah.

VERSES SEVENTEEN TO TWENTY-NINE. Why is it that Canaan is cursed and not Ham who had done the evil deed? It may be that, since Ham had sinned against his FATHER, so he was punished in one of his SONS, and it

may be that Canaan was most like his father Ham in respect to his sensual nature. But of this we cannot be sure. Verse twenty-nine brings the history of the antediluvians to a close.

EXERCISES

1. What three things must be stressed in studying the flood? Give Scripture references.
2. Is there any indication that the flood was of wide extent?
3. What is the exact sense of Genesis 6:17?
4. In Genesis 8:21, what does the phrase "curse the ground" mean?
5. Why will God not curse the ground again?
6. Let the student outline the story of the flood, making a list of each kind of repetition that he finds in the narrative.

HYMNS FOR STUDY

No. 112 "Jesus, The Very Thought Of Thee."

No. 415 "As The Hart When Noon Is Burning."

LESSON SIXTEEN

THE GENERATIONS OF THE SONS OF NOAH

IT IS EVIDENT that these genealogies are not intended to be complete. Thus, in Genesis 10:2 seven sons of Japheth are mentioned. But, of these seven, the descendants of only two are mentioned, Gomer and Javan. Nothing is said about the descendants of any other son of Japheth. The reason for this we do not know.

Note also that not all the great nations of antiquity are mentioned. For example, no reference is made to the Sumerians, who had an elaborate civilization at the head of the Persian Gulf long before the time of Abraham.

Note the Divine method in stating the genealogies. First the nations outside the line of redemption are named, then the line of Shem, which is the line of redemption. The same was true of Genesis four and five. In Genesis four the line of Cain was given, and in Genesis five the line of Seth, the redemption line.

As to the meaning of most of these names, and the peoples to whom they refer, we are for the most part very uncertain.

CHAPTER ELEVEN. VERSES ONE TO NINE. The location of the land of Shinar is uncertain. Mankind, in order not to be scattered abroad, builds the tower. Man trusts in himself and desires a great center of unity where he may be glorified as independent from God. God had a purpose in scattering man abroad, for if mankind had remained concentrated and united at one place, so sin would have been united and would have become enormously powerful. Therefore, the Lord scatters mankind abroad. When sinful man is scattered, sin is not as powerful as when it is united. Many false religions are better than just one false religion, for the many paralyze one another.

THE GENERATIONS OF SHEM

CHAPTER ELEVEN. VERSES TEN TO TWENTY-SIX.

The Shemites are the bearers of redemption. It was from them, in the fulness of the time, that the Lord Jesus Christ sprang. This genealogy is perhaps not intended to give a chronology.

EXERCISES

1. Are these genealogies intended to be complete?
2. Are all the nations of antiquity mentioned?
3. What is the Divine method in stating the genealogies?
4. Why did man desire to build the tower?
5. Why did the Lord scatter man abroad?
6. Of the three sons of Noah, which one is to be the bearer of redemption?

HYMNS FOR STUDY

No. 417 "Rejoice, Rejoice This Happy Morn."

No. 13 "Oh! For A Thousand Tongues To Sing."

LESSON SEVENTEEN

THE GENERATIONS OF TERAH

ABRAM lived about two thousand years before Christ. The student should notice the location of Ur and Haran. Also let him commit to memory Genesis 12:1-3 in the King James Version. In studying the blessing of Abraham he should read Acts 7:2-7 and Hebrews 11:8-10. There are three elements in the blessing:

- a. The promise of a numerous seed. Genesis 12:2; 13:15; 15:5; 17:2, 4, 16; 18:18; 22:17; 26:4; 28:4; 32:12.
- b. The promise of the land. Genesis 12:7; 13:15, 17; 15:7, 18; 17:8; 24:7; 28:4, 14.
- c. The element of universalism.¹⁾ Genesis 12:3; 18:18; 22:18.

All of this Abram was to accept in faith. That he did accept all by faith is shown to us by the New Testament, "Abraham believed the Lord, and it was accounted to him for righteousness." But the faith of Abram was tested in many ways.

- a. Abram's faith in the promise of a numerous seed was tested. Genesis 11:30; 15:2, 3; 16:1; 17:17. Note how his faith was tested in regard to his son. Genesis 22:12. Cf. also 22:1, 2, 16.
- b. Abram's faith in the promise of the land was tested.
 1. He was a sojourner in the land. Genesis 12:10; 17:8; 20:1; 21:23-24; 23:4.
 2. The land was occupied by others. Genesis 12:6; 13:7; 15:18-21.
 3. He was twice driven out by famine. Genesis 12:10 ff.; 20:1 ff.

1. By the word "universalism" we mean that the promise had reference to the whole world.

4. His descendants were to be sojourners in a foreign land. Genesis 15:13.
 5. The land was invaded by distant rulers. Genesis 14:1 ff.
 6. He even had to buy the cave of Machpelah for a burying place. Genesis 23:17.
- c. Abram's faith in the promise of universalism is tested.
1. Twice he has to leave the land, and both times he becomes a source of trouble. Chapters 12 and 20.
 2. Abram and Lot have to separate. Genesis 13:5 ff.
 3. Foreign kings injure him. Chapter 14.
 4. He has to protest to Abimelech, because the wells have been taken from him. Genesis 21:22 ff. (Note, however, that Phicol recognizes that God is with Abram.)

EXERCISES

1. Write from memory Genesis 12:1-3.
2. What three elements were there in the blessing of Abram?
3. How many times is the promise of a numerous seed repeated?
4. How many times is the promise of the land repeated?
5. How many times is the element of universalism repeated?
6. How was Abram's faith in the promise of a numerous seed tested?
7. How was his faith in the promise of the land tested?
8. How was his faith in the element of universalism tested?

HYMNS FOR STUDY

- No. 418 "From Heaven Above To Earth I Come."
No. 238 "My Faith Looks Up To Thee."

LESSON EIGHTEEN

CHAPTER TWELVE, VERSE SEVEN. An advance is made in the mode of revelation. God now appears to Abram at Shechem. Abram evidently realizes that there is an advance in God's method of revelation, for he builds an altar. Altars were usually built at the place where God appeared. Cf. Genesis 13:4; 33:20; 35:1-7. The student should trace the journey of Abram upon a map of Palestine. The name Shechem is mentioned in an Egyptian inscription of the 19th century B. C. In the lowest stratum of the excavations at Shechem potsherds have been found which are from the time of Abram. Thus we have a remarkable archaeological confirmation of the Scripture.

VERSE EIGHT. The town of Ai has been identified, and pottery has there been found which is from the time of Abram. The identification of Bethel is not yet certain.

VERSE TEN. Note that the narrative of Abram's life is told in the terms of biography. There are long intervals of his life of which we know nothing. The famine was in Palestine, therefore Abram goes to Egypt to escape it.

VERSE SIXTEEN. It is interesting to note that the horse is not mentioned here. At this time there were no horses in Egypt. This verse is an interesting confirmation of the historicity of the narrative. A picture in one of the tombs of Egypt shows a Pharaoh welcoming a man from Palestine. The name of the man is Ib-sha'a, a Syrian chief. This confirms the fact that "going down to Egypt to sojourn" was not an unusual thing.

CHAPTER THIRTEEN. Sodom and Gomorrah were at the southern end of the Dead Sea, and today are probably covered by its waters. Note how important this chapter is in studying the character of Abram.

CHAPTER FOURTEEN. This chapter is characterized by the fact that it uses archaic words and place

names which occur nowhere else in the Bible. The word for "trained servants" (verse fourteen) occurs nowhere else in the Bible, but it has been found on some tablets at Taanach in Palestine. The names of Ellasar, Arioch, and Chedorlaomer have been found on the monuments. It is possible that Anraphel is Hammurabi. The student should trace the route of these eastern kings upon the map, and let him also trace Abram's route in pursuing them to Dan. Study diligently the inspired commentary upon Melchizedek. Psalm 110:4; Hebrews 5:6, 10; 6:20; 7:1 ff.

EXERCISES

1. In Genesis 12:7 what advance is made in God's method of revelation?
2. With a concordance, look up every reference to Shechem and write a brief history of this city.
3. Do the same thing for every Old Testament reference to Bethel.
4. Do the same thing for every Old Testament reference to Ai.
5. What shows that Genesis 12:16 is an accurate account?
6. What characterizes chapter fourteen?
7. What does the New Testament say about Melchizedek? (Note: Melchizedek seems to be the representative of an earlier, pre-Abrahamic knowledge of the true God.)

HYMNS FOR STUDY

- No. 4 "Come, Thou Fount Of Every Blessing."
No. 336 "The Sands Of Time Are Sinking."

LESSON NINETEEN

CHAPTER FIFTEEN. God now appears to Abram by means of a vision at night. Heathen persons received revelations by means of dreams. Genesis 20:3; 31:24; 40:5; 41:1.

Persons within the chosen line whose spirituality was at a low ebb often received revelations by dreams. Genesis 28:12; 31:11; 35:9.

Verse six should be committed to memory.

This chapter presents a token, a surety of the promise, just as the rainbow was a token of God's promise never again to destroy the earth with water.

CHAPTER SIXTEEN. When Abram marries Hagar, he is eighty-five years of age. The code of Hammurabi shows that it was a customary thing for a man to take a slave whom his wife had given him.

VERSE SEVEN. Note well the phrase, "THE ANGEL OF THE LORD." Examine also the following references: Genesis 19:18; 22:11, 12; 24:20; 31:11; 32:24-31; 48:15, 16. Note Hagar's statement in verse thirteen, "Thou, God, seest me." The angel is therefore God. But note also that in every one of these cases where the Angel appears, He speaks of God in the third person, as though God and the Angel were two different persons. Yet, the Scripture calls the Angel God. The Angel also speaks as though He were God, e. g., verse ten. This is one of the evidences of the Trinity in the Old Testament. The Angel is God. He is the Second Person of the Trinity, the Lord Jesus Christ. "No man hath seen God at any time, God's only begotten, Who is in the bosom of the Father, He hath declared Him." It is after the giving of the covenant in Chapter fifteen that the Angel appears. The student should study most carefully all the passages in Genesis which speak of this Angel.

CHAPTER SEVENTEEN. "I am Almighty God." The word which the English Version translates "Almighty

God" is in the Hebrew "El Shaddai." As to the exact significance of this name, we may not be certain, but it is quite probable that the name expresses the fact that God is Almighty and All-Sufficient. God is choosing a people for His Name. He wishes Abraham to see that in Himself is the Fount of every blessing, the Source for every need. Abraham is not to resort to natural means apart from God, for God has so-called natural means in His control. Nature serves God's purpose of redemption.

Note the use of the word "covenant" in verse four. God's plan for man's salvation here appears. Because of the sin of Adam, the human race fell into an estate of misery from which it could not extricate itself. God, in order to save sinners, here makes a covenant with mankind. It is a covenant made not only with Abraham, but also with his seed after him. The book of Galatians tells us that those who believe on Christ are the seed of Abraham. Hence, we may say that this covenant has a special reference to those who believe on Christ. God is here calling out a people for His Name. If we would be of this people, if we would share in the blessings of this covenant, then we must have faith in Christ. This is called the covenant of grace, in distinction from the covenant of works (Lesson Six). Indeed, it is a covenant of *grace*, for by it God freely offers unto sinners "life and salvation by Jesus Christ, requiring faith in Him, that they may be saved, and promising to give unto all those that are ordained to life, His Holy Spirit, to make them able and willing to believe." 1)

VERSES TEN TO FOURTEEN. Doubtless, circumcision was in practice long before the time of Isaac, but it now takes on the meaning of being a token of the covenant. It shows that the mere fact of physical descent from Abraham is not sufficient to make one a true Israelite. First, the uncleanness of nature must be taken away by circumcision. Especially in the New Testament does it take on an ethical and spiritual significance. Study Romans 2:25-29; 4:11; Ephesians 2:11; Colossians 2:11-13; Philippians 3:3.

1. Westminster Confession VII: III.

CHAPTER EIGHTEEN. Note in this chapter the hospitality, loyalty, magnanimity and self-sacrifice of Abraham. Note how he pleads for the inhabitants of Sodom.

CHAPTER NINETEEN, VERSE TWENTY-FOUR. Archaeological researches in the Jordan valley have shown that the most prosperous period of the history of this district was about 2600—2300 B. C. From that time it began to decline. It is a definite fact that occupation ended here somewhere about 1800 B. C. or before, and this is a strong argument for the historicity of the Biblical account of the destruction of the cities. The New Testament likewise authenticates the account. Luke 17:29; II Peter 2:6; Jude 7.

VERSE TWENTY-SIX. The authenticity of this fact is confirmed in Luke 17:32.

VERSE TWENTY-SEVEN. This refers to Genesis 18:22.

VERSE TWENTY-NINE. Compare the "remembering" of God with Genesis 8:1.

EXERCISES

1. How does God appear to Abram in chapter fifteen?
2. Who received revelations through dreams? Give examples.
3. What verse of chapter fifteen is a prophecy of the bondage in Egypt?
4. Who is the Angel of the Lord? Write all that you can about Him.
5. Why was circumcision given?
6. Is mere physical descent enough to prove a man a true Israelite?

HYMNS FOR STUDY

No. 168 "From Greenland's Icy Mountains."

No. 421 "Lord, Thy Death And Passion Give."

LESSON TWENTY

CHAPTER TWENTY, VERSE ONE. Potsherds from this period have been discovered at Gerar, thus proving that such a city existed at the time of Abraham.

CHAPTER TWENTY-ONE, VERSE FOUR. Read Paul's commentary upon this verse in Galatians 4:22-31.

VERSE SEVENTEEN. Note carefully all that is said about the Angel.

VERSE THIRTY-FOUR. Let the student locate Beersheba and the land of the Philistines on the map.

CHAPTER TWENTY-TWO, VERSE ONE. The word "tempt" here means to "make trial of." God is putting Abraham under probation.

VERSE FIVE. Note the strength of Abraham's faith. "We will come again unto you." Read Hebrews 11:17-19.

VERSE SIX. Note that Isaac is old enough to carry wood. Here is a hint as to the passing of time. Christ also carried His cross to the sacrifice. Cf. John 19:17. Study James 2:22, 23. The works are the manifestation of faith. True faith must issue forth in good works.

CHAPTER TWENTY-THREE, VERSE ONE. At the death of Sarah, she was 127 years old, and Abraham 137.

VERSE FIFTEEN. Note the Oriental method of purchasing. Ephron has no intention of merely giving the cave to Abraham. The cave of Machpelah is one of the most sacred of the Mohammedan shrines in Palestine today. The student should be sure that he knows the location of *Hebron on the map*.

CHAPTER TWENTY-FOUR, VERSE ONE. The literal rendering is: "Abraham was old and had gone into days." The only mention of Rebekah in the New Testament is in Romans 9:10. The student should read this beautiful story repeatedly until he has thoroughly learned it.

CHAPTER TWENTY-FIVE, VERSE ONE. Some believe that Keturah is Hagar, but of this we are not certain.

From Keturah the Arabians are descended. Abraham is 175 years old at his death.

There are some difficulties in the life of Abraham which are not explained to us. But the material that is given is sufficient to write his life from a religious standpoint. He is pictured to us as the Father of the Faithful. The non-essentials are ignored in the narrative. For example, we are not told whether Sarah knew of the sacrifice of Isaac. But such things as this are not essential to the author's purpose. The following table may prove helpful.

There is practically no record of the first seventy-five years of Abraham's life.

He is 75 years old when he leaves Haran. Genesis 12:4.

He is 85 years old when he takes Hagar. Genesis 16:3.

He is 99 years old when Isaac is promised. Genesis 17:1.

He is 100 years old when Isaac is born. Genesis 21:5.

He is 140 years old at Isaac's marriage. Genesis 25:20.

He is 160 years old at the birth of Esau and Jacob. Genesis 25:26.

He is 175 years old at his death. Genesis 25:7.

EXERCISES

1. Let the student take a map and trace all the journeys of Abram.
2. With Bible in hand, outline the life of Abram in complete detail. Write down each fact with the Scripture reference.
3. Give a brief chronological history of Abraham and support it with Scripture references.
4. From the following verses, write a character sketch of Lot: Genesis 13:10, 11; 19:2, 3, 7. Cf. verse 30 with verses 17-20.
5. From the following verses, write a character sketch of Abraham: Genesis 12:4, 7, 13; 13:4, 8, 9; 14:15, 22, 23, 24; 15:6; 17:17; 18:3, 4, 5, 7, 8, 23, 24ff.; 20:2; 21:4; 22:2, 3, 5, 8, 16.
6. The following verses are offered as being exceptionally well worth committing to memory: Genesis 13:14-17; 14:19, 20; 15:1, 4-6; 16:10-13; 22:15-18.

HYMNS FOR STUDY

No. 420 "O Sacred Head Now Wounded."

No. 423 "Praise The Saviour Now And Ever."

LESSON TWENTY-ONE

IN ORDER to understand aright the meaning of the promise of God to Abraham in the plan of redemption, we must now study two New Testament passages.

ROMANS, CHAPTER FOUR

The student should study this chapter most carefully, using the notes which are here inserted. We shall not pay attention to details; it is our purpose to get the main outline of Paul's argument.

VERSES ONE TO EIGHT. The design of this section is to prove that Abraham was justified (i. e., declared just by God) by faith and not by works of his own. Let us paraphrase Paul's argument thus:

Verse One. What are you going to say about Abraham, then, who was our forefather as to the flesh (i. e., he was a Jew, just as we, his natural descendants, are Jews)? What has Abraham attained?

Verse Two. Why, Abraham has not attained anything at all. For, if he had been declared just by works, he might have had something in which to glory, but certainly not toward God.

Verse Three. However, just as the Old Testament says, Abraham did not at all boast in anything that he had done; rather, he BELIEVED, and his belief was imputed to him for righteousness.

Verse Four. The man who works, who tries to earn his own salvation earns his reward; yes, but his reward is simply debt. He sees that he can never possibly earn the favor of God, and he sinks deeper and deeper into debt.

Verse Five. But the man who does not work, who does not try to earn his salvation, simply trusts God, and through his trust, receives righteousness. (As the word "righteousness" is here used, it means a state of rightness

which man has with God and which man received as a free gift from God.)

Verses Six to Eight. Thus, David in the Psalms sings of the blessing of those who are not trying to earn their salvation, but are simply trusting God, Who justifies the ungodly. Abraham, therefore, was justified by faith and not by works.

VERSES NINE TO TWELVE. This blessing of being declared just by God comes not only to those who have been physically circumcised.

Verses Nine and Ten. We say that the faith which Abraham had was reckoned to him for righteousness. But when did Abraham receive such a blessing? Was it after he was physically circumcised or before that time? He received the blessing of being declared just by God **BEFORE** he was circumcised. The physical act of circumcision has nothing to do with God's promising Abraham just. (Cf. Genesis 15:6.)

Verses Eleven and Twelve. Why, then, was Abraham circumcised at all, if this circumcision is not what brought upon him the blessing of God? The circumcision was merely a seal of the covenant which God made with him, that he should be the father of all them that believe. Some of those who should believe would be circumcised just as Abraham was (e. g., the Jews), but others who should believe would not be circumcised at all (e. g., you and I who are Gentiles). That was why the circumcision was given. It was **MERELY** a **SEAL** that Abraham was to be the father of those who believe.

VERSES THIRTEEN TO TWENTY-FIVE. Abraham obtained the promise from God that he should be the inheritor of the world not through anything that he himself had done (i. e., not through the law) but through the righteousness which he obtained through faith.

Verses Thirteen to Fifteen. But, one may ask, what about the promise which God gave to Abraham? How did Abraham obtain that promise? Did he earn it? No, says Paul, he did not earn it, but it was **GIVEN** to him simply through faith. If he had obtained it through law

(through something that he himself had done) then certainly there would have been no need of his having faith. But those who are trying to earn their salvation, those who are working, those who are of the law, are not going to share in the blessings of the promise at all, because the law simply brings wrath. A man who tries to earn God's favor by his own works simply sees how utterly impossible it is since all his striving will only bring the wrath of God upon him.

Verse Sixteen. But the promise is given through faith so that it might be entirely a free, unmerited GIFT OF GOD and not a reward which we have earned at all. If the promise depends upon anything that Abraham had done, then the promise would not be sure. But the promise is of faith, so that it is SURE for all the seed, whether that seed be Jews (i. e., those who are circumcised, to whom the Mosaic Law was given), or whether that seed be Gentiles (i. e., those of faith who have not been circumcised and to whom the Mosaic Law has never been given).

Verse Seventeen. Abraham is the father of the faithful, of all those who believe. For Abraham believed God, Who brings the dead to life and Who calls the things which are not just as though they were.

Verse Eighteen. Abraham hopefully believed that he should become the father of many nations on the basis of the promise, "So shall thy seed be."

Verses Nineteen to Twenty-two. And since Abraham's faith was not weak, he believed that he would have seed as numerous as the stars of heaven, even though his body was dead and he was one hundred years old, and he did not even consider the fact that Sarah's body and womb were past the age of bearing. Great and unbelievable as God's promise seemed to be, yet Abraham did not doubt it with unbelief; rather than that, he was strong in his faith, and gave glory to God, for he was fully persuaded that if God had promised such a thing, incredible though it might seem, yet God would be able to carry out His promise. And because Abraham believed this fact and trusted God, his faith was reckoned to him for righteousness.

Verses Twenty-three to Twenty-five. This message was not for Abraham alone, but for you and me. If we believe on the ONE Who raised up our Lord Jesus from the dead, then God will account our faith for righteousness. Thus, you and I are saved in the very same way that Abraham was; we are saved by grace through faith, and not at all by anything that we have done.

Doubtless the student will have to study this chapter several times before he thoroughly grasps the complete line of reasoning. The exercises, however, will make it clearer for him. We earnestly beseech him prayerfully to master this chapter.

EXERCISES

1. What fact does Romans 4:1-8 endeavor to prove?
2. When did Abraham receive the promise of God, was it when he was circumcised or before that time? Prove your answer from the Old Testament.
3. Why then was Abraham circumcised?
4. How did Abraham obtain the promise from God that he should be the inheritor of the world?
5. Why will those who are under the law (i. e., those who are trying in some way to earn their salvation) not share in the blessings of the promise? Cf. Romans 4:14, 15.
6. Why was the promise given through faith? Cf. verse 16. Note that the promise was given THROUGH faith. The New Testament never says that it was given BECAUSE of faith. Faith is the channel through which we receive God's blessings.
7. Was Abraham's faith weak?
8. What facts seemed to make God's promise unbelievable? Cf. verse 19.
9. Of what fact was Abraham fully persuaded?
10. Are we saved in exactly the same manner that Abraham was?

OPTIONAL EXERCISES

1. Commit to memory Romans four.

HYMNS FOR STUDY

- No. 156 "How Firm A Foundation."
 No. 291 "My Jesus, As Thou Wilt."

LESSON TWENTY-TWO

ONE OTHER New Testament passage will help us in our understanding of the promise which God gave to Abraham.

GALATIANS THREE, VERSES SIX TO TWENTY-NINE.

VERSES SIX TO NINE. In these verses Paul teaches that Abraham was justified by faith and that only those who BELIEVE, being the true sons of Abraham, share in the blessing of the promise which God made to him.

Verses Six and Seven. Here it is definitely stated that those who are the children of Abraham are not those who are circumcised, not those who are Jews physically, but those who BELIEVE, whether they be Jew or Gentile by nature. If you believe on the Lord Jesus Christ, whether you are a Jew or a Gentile, then you are a child of Abraham, and the blessing of the promise which God made to him is for you, too.

Verses Eight and Nine. Paul personifies the Old Testament. The word "Scripture" means, not the whole Bible as we have it today, but merely the Old Testament. The Old Testament saw beforehand that in the time to come God would justify the Gentiles (heathen) by faith. The great theme of the Old Testament's prophecy is this present age. The burden of prophecy is Christ's atoning death and the age which it should usher in. The proof of this statement is I Peter 1:10, 11, 12. It is perhaps true that the Old Testament prophecies have some reference to a time in the future, but of this we cannot be certain. The great burden of the Old Testament prophecy is this present time. All looks forward to the glorious death and resurrection of the Lord Jesus Christ.

VERSES TEN TO FOURTEEN.

Verse Ten. If a man is trying to earn his salvation, i. e., if he is under the law, then he stands under a curse,

for it is written that if a man does not do everything which the law demands, then a curse rests upon him. And it is evident that no man has done all that the law requires, for all have sinned.

Verse Eleven. The Old Testament says that the man who is declared just shall live by faith; therefore, it is evident that no man shall be declared just by anything that he himself has done, for that would contradict the Old Testament.

Verse Twelve. Of course, if a man does all that the law requires, then he shall live, but no man has ever kept the law.

Verses Thirteen and Fourteen. But, thank God, our salvation does not depend upon what we do, it does not depend upon our keeping the law. Rather, we are under a curse because we have not kept the law, but Christ has removed that curse from us. He removed that curse from us, by Himself becoming a curse. The curse that rightfully belonged upon us, He took upon Himself. He removed the curse from us by being crucified in our place, which made Him a curse. That means that He was our Substitute upon the Cross. By His becoming a curse for us, He removed the curse which rested upon us. He did this in order that the blessing which God promised to Abraham might come upon us. And we receive this blessing through faith.

VERSES FIFTEEN TO EIGHTEEN.

Verse Fifteen. Paul brings in an illustration from every-day life. Even a man's covenant, once it has been confirmed, is absolutely immutable and irrevocable.

Verse Sixteen. The promise was made to Abraham and to his seed. This seed of Abraham finds its culmination in Jesus Christ.

Verse Seventeen. This promise was given by God through Christ to Abraham, and it was confirmed. It was a covenant. The law of Moses was given four hundred and thirty years after the Israelites entered Egypt, and the law which Moses gave at Mount Sinai does not

in the least make null and void the promises which God gave to Abraham.

Verse Eighteen. God promised the inheritance of the world to Abraham. He did not tell Abraham that he would have to earn that inheritance. If Abraham must earn it, then he does not receive it as a promised gift.

VERSES NINETEEN TO TWENTY-TWO.

Verse Nineteen. If Abraham receives the inheritance through the promise which God gave him, then why did God later give the Mosaic Law at Mount Sinai? It was added to show man that his sin was a transgression, to convict man of sin. "By the law is the knowledge of sin." It was a schoolmaster to convince a man that he could be saved only by Christ. The law, by showing a man that he is under a curse, causes that man to look to Christ for salvation. The law was ordained by angels in the hands of a mediator.¹)

Verses Twenty-one and Twenty-two. The law of Moses does not contradict nor veto the promise which God gave to Abraham. No, for if a man could earn his salvation by keeping the law, then men would have been saved in that way. But according to the Old Testament we are all sinners and therefore utterly unable to keep the law. Because of that fact the promise was given. What we could not do, God has done for us.

VERSES TWENTY-THREE TO TWENTY-NINE.

Verse Twenty-three. Before the Lord Jesus Christ came, the law of Moses kept us shut up, just as though we were in a prison.

Verse Twenty-four. The law was like a schoolmaster that had to bring us to Christ. How did it accomplish this? Dr. Martin Luther, in his splendid commentary on "St. Paul's Epistle to the Galatians," answers this question most clearly. "The principal point of the law in true Christian divinity is to make men not better, but worse;

1. The mediator mentioned in verse nineteen is Moses, who stood between God and the people. A mediator is one who goes between two parties who are at variance. Cf. I Timothy 2:5. Verse twenty is exceedingly difficult, and we shall probably play the part of wisdom if we attempt no exposition of it.

that is to say, it sheweth unto them their sin, that by the knowledge thereof, they may be humbled, terrified, bruised and broken, and by this means may be driven to seek comfort, and so come to that blessed Seed (Christ)."

Verses Twenty-five and Twenty-six. But once the Lord Jesus came, we are no longer under the schoolmaster. Jesus has removed the terrible "handwriting of ordinances" that was against us. The law can in no wise touch us, for we have become the children of God. And we have become children of God by faith in Christ Jesus.

Verses Twenty-seven to Twenty-nine. Note the intimacy of our relationship to Christ; we are all one in Abraham, and then we are heirs and partakers of the blessing which God had promised to him. You and I are the children of Abraham, and all the blessings which God promised to him are ours, if so be we are in Christ.

EXERCISES

1. What is the purpose of Galatians 3:6-9?
2. Who are the true children of Abraham?
3. What does the word "Scripture" in verse eight mean?
4. What is the great theme of Old Testament prophecy?
5. What happens to a man who does not do all that the law requires? Verse ten.
6. How does the Old Testament say that a man shall be justified?
7. If a man does all that the law requires, will he be justified? Verse twelve.
8. Has any man ever done all that the law requires?
9. Who has removed the curse of the law from us?
10. How did He do that?
11. Why has He done it?
12. Was the promise which God gave to Abraham a covenant?
13. Can it therefore be changed?
14. Can the law make the promise null and void?
15. Why did God give the Mosaic law at Mount Sinai?
16. Was the law given to save man?
17. How does the law cause a man to look to Christ for salvation?

18. How was the law ordained?
19. Does the law of Moses contradict the promise given to Abraham?
20. Would men have been saved by law, if it were possible?
21. Why are we unable to keep the law?
22. Before Christ came, how did the law of Moses affect believers? Verse twenty-three.
23. How was the law like a schoolmaster? The student should commit to memory Luther's statement.
24. Can the law any longer accuse us?
25. How have we become children of God?
26. How do verses twenty-eight and twenty-nine express the intimacy of our relationship with Christ?
27. Who are the seed of Abraham?
28. Are we partakers in the benefits of the blessing which was promised to Abraham?

OPTIONAL EXERCISES

1. Commit to memory Galatians 3:6-29.

HYMNS FOR STUDY

No. 424 "Jesus Sinners Doth Receive."

No. 419 "O Love, How Deep, How Broad, How High."

LESSON TWENTY-THREE

THE GENERATIONS OF ISHMAEL

WE RETURN now to the book of Genesis, to Chapter twenty-five, verses twelve to eighteen. The descendants of Ishmael are the inhabitants of Arabia.

THE GENERATIONS OF ISAAC

In studying the life of Isaac, note its similarity to that of Abraham. For a long time, Rebekah was barren as was Sarah, Isaac had trouble in Gerar as did Abraham, he makes an agreement with Abimelech as did Abraham, and in the two sons of Isaac there is a great difference of character, just as there was between the characters of Isaac and Ishmael.

CHAPTER TWENTY-FIVE, VERSE TWENTY-TWO. Perhaps this phrase, "to enquire of the Lord," merely means to pray.

VERSE TWENTY-THREE. There is an ambiguity here. In the original the latter sentence of this verse may read either, "The elder shall serve the younger," or, "the younger shall serve the elder."

CHAPTER TWENTY-SIX, VERSE SEVEN. Note that Isaac acts deceitfully just as Abraham had done.

VERSE SEVENTEEN. Note the passive character of Isaac. It seems also to be expressed in verse twenty-one. Verses twenty-eight and twenty-nine should be committed to memory.

VERSE THIRTY-NINE FF. There is ambiguity in this blessing of Isaac, which depends upon one Hebrew word. Should this word be translated "of" or "away from"? Should the verse read, "Thy dwelling shall be away from the fatness of the earth," or, "Thy dwelling shall be of the fatness of the earth"?

CHAPTER TWENTY-EIGHT. Note that at Bethel Jacob does not recognize any local tribal deity, as the higher critics have asserted, but he recognizes the LORD.

CHAPTER THIRTY-ONE, VERSE THIRTY. Archæology has explained to us the reason why Laban was so anxious concerning the household gods, the teraphim. A tablet has been discovered which shows that the possession of the household gods by a son-in-law would make that son-in-law the inheritor of everything that belonged to the father. This gives us interesting light upon Rachel's character.

VERSE FORTY-SEVEN. Laban speaks the Aramaic language, and Jacob the Hebrew. The two names mean the same thing.

CHAPTER THIRTY-TWO, VERSES TWENTY-FOUR TO THIRTY-TWO. Read this account in the light of Hosea 12: 4, 5. The touching of Jacob's thigh makes Jacob the more determined to persist. Note that there is a veil of mystery overhanging the account; perhaps the physical and spiritual here go hand in hand. Compare Genesis 32: 10-12 with 32:24-32. Jacob prays that his sin may be forgiven and that God's displeasure, which was due to his sin, may be removed. If Jacob is to be an inheritor of the promises, his sin must be forgiven and his conscience must be purified.

CHAPTER THIRTY-THREE, VERSE SIXTEEN. Seir is Edom, where the ruined city of Petra now is.

CHAPTER THIRTY-FIVE, VERSE FOUR. The strange gods are probably the teraphim referred to in Genesis 31:34. Read Joshua 24:14.

VERSE TEN. For some reason, the new name, Israel, is not hitherto used by Jacob.

VERSE NINETEEN. Perhaps one of the most interesting sites in Palestine today is the so-called Koubbet Rahil (the Tomb of Rachel), a building which perhaps goes back to the fifteenth century A. D. This shrine is greatly revered by the Jews, Mohammedans, and Christians alike, although we have not the slightest means of knowing whether it is on the correct location or not.

EXERCISES

1. What land did the descendants of Ishmael inhabit?
2. How was the life of Isaac similar to that of Abraham?
3. From the following verses write a brief character sketch of Isaac: Genesis 24:63; 25:21, 28; 26:6 in the light of verses 2-5; 26:7, 17, 21, 22, 25, 27, 30.
4. Write an outline of the life of Isaac.
5. What ambiguity is there in Genesis 27:39ff.?
6. What is the meaning of chapter 32:24-32?
7. What do you think of Jacob's prayer as a summary of his life? Genesis 32:9, 10.
8. Write an outline of the life of Jacob.
9. What verses throw light upon Jacob's character?
10. What do you think of the character of Jacob in comparison with that of Abraham and Isaac?

HYMNS FOR STUDY

- No. 437 "Our Father, Thou In Heaven Above."
No. 440 "Comfort, Comfort Ye My People."

LESSON TWENTY-FOUR

CHAPTER THIRTY-SEVEN, VERSE TEN. This dream is impious to Jacob, for it casts reflection upon Joseph's dead mother, Rachel.

VERSE TWENTY-EIGHT. Perhaps the Midianites and the Ishmaelites are the same people. We are not sure. The student should trace upon the map the wanderings of Joseph.

CHAPTER THIRTY-EIGHT, VERSE ONE. Potsherds have been found from this time, thus showing that there was such a town as Adullam. Note how the simple facts of the story are told. Vice is not made seductive nor enlarged upon, as it is, for example, in the Joseph sura of the Koran.

VERSE EIGHTEEN. Probably the signet here spoken of was a small cylinder with the name on it, and the bracelet was perhaps the cord from which the cylinder hung.

CHAPTER THIRTY-NINE. During this time, the Hyksos were reigning in Egypt. Note again the straightforwardness of the narrative, in contrast to Mohammed's account of the same event in the Joseph sura of the Koran. We are not told the name of the Pharoah under whom Joseph served; the name of the officer, however, was Potiphar, who was an Egyptian. Note the wonderful human interest of this account, and the vividness with which the story is told. Note, too, in what a wonderful manner the Lord prepared the way for the children of Israel to enter Egypt. The fact that Isaac was told not to go down into Egypt (Genesis 26:2) is not proof that Jacob disobeyed in going down (Genesis 46:3). This story of Joseph fits in exceedingly accurately with its Egyptian background.

CHAPTER FORTY-FIVE, VERSE FIVE. Joseph recognizes God's hand in all his life.

CHAPTER FIFTY, VERSE TWENTY. Note how God uses even wicked men to bring about His plans. This is a remarkable illustration of the way in which God makes the wrath of men to praise Him. The reason why Joseph was sold as a captive was that the needs of the Israelites might be supplied. Rather than complain about his fate, Joseph sees the hand of God in it.

The student should note especially the forty-ninth Chapter of Genesis. As he studies, he should make an outline of what is said about each son of Jacob, according to the following example:

VERSES 3-4 REUBEN	}	my firstborn my might the beginning of my strength the excellency of dignity the excellency of power unstable as water thou shalt not excel
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Verse ten of Chapter forty-nine is ambiguous, although it is commonly accepted as a prophecy referring to the Messiah. Does it mean: "Until Shiloh come," or, "Until he come to Shiloh"? Some think that the word "Shiloh" is not intended to be a proper name and so translate the phrase thus: "Until he come to whom it is." Other translations have been suggested. It is a difficult passage, and we cannot be dogmatic in interpreting it.

EXERCISES

1. Outline in detail the life of Joseph.
2. What verses throw light upon Joseph's character?
3. Why was Joseph's dream impious to Jacob? Chapter 37:10.
4. What kings were reigning in Egypt during this time?
5. Was Jacob disobedient in going down into Egypt?
6. Outline what is said in Genesis 49 about each son as the notes do for Reuben.
7. From which tribe did our Lord come? Cf. Hebrews 7:14.
8. Do we definitely know what the word "Shiloh" means?

9. In the light of the following references, write the history of each one of these sons of Jacob (except Joseph and Benjamin) as this history is found in the book of Genesis:
- REUBEN: Genesis 29:32; 30:14; 35:22; 37:21ff.; 42:22ff.
SIMEON and LEVI: Genesis 29:33, 34; 34:25; 42:24.
JUDAH: Genesis 29:35; 43:3; 44:18ff.; 46:28.
ZEBULUN: Genesis 30:20; 35:23.
ISSACHAR: Genesis 30:18; 35:23.
DAN: Genesis 30:6.
GAD: Genesis 30:11.
ASHER: Genesis 30:13.
NAPHTALI: Genesis 30:8; 35:25.
10. Read the eleventh chapter of Hebrews as a commentary upon the book of Genesis.

HYMNS FOR STUDY

No. 443 "Now Thank We All Our God."

No 446 "Now Let Every Tongue Adore Thee."

LESSON TWENTY-FIVE

THE STUDENT will perhaps have asked the question, Why did God choose only certain ones to be the chosen line, the bearers of redemption? Why did God permit some to die without salvation? Is not God all-powerful so that He could save every man if He so desired? Why did God choose Abraham? Why did He love Jacob and hate Esau? (Malachi 1:2, 3.) Why, indeed, did God permit man to fall into sin, and, if God truly is almighty why does sin exist? These questions will perhaps have been raised in the minds of each thoughtful student who has studied the book of Genesis. They bring us to the Scripture doctrine of predestination, which we shall now briefly examine.

At this point a word of caution must be injected. Predestination is an exceedingly sacred, mysterious, and yet comforting doctrine, and is not to be treated lightly nor irreverently. It has been grossly caricatured and misrepresented by its opponents, but, nevertheless, it is clearly taught in the Bible. There are those who say that if God foreordained everything, then prayer is of no avail, or, if God has elected only certain ones to be saved, then how can we account for the fact that the Bible says that whosoever will may be received? There are some who become so enraged at the doctrine that they will not think it through nor study it carefully. They hate it with all their hearts. Surely, such an attitude shows a lack of true humility of spirit. It is true that there are difficult problems connected with this sacred doctrine, but we shall truly be blessed if we study just what has been revealed in Scripture and leave aside the speculation of man.

With these introductory words, then, we urge the student to work carefully through this important section on predestination. Above all, let him study each Bible reference prayerfully, earnestly, and carefully. Furthermore, let him remember that God is love, God is holy, and does not will that any should perish. God is not evil, nor is

God the Author of evil. With these thoughts in mind, let us turn to our study. Under this topic, "Predestination," we shall study the following:

1. God has foreordained whatsoever comes to pass.
2. Man is not a puppet, but a free agent.
3. Out of the mass of sinful, fallen mankind, God in infinite mercy, elected some to everlasting life.
4. Those whom God did not elect to everlasting life, He ordained to dishonor and wrath.
5. All who believe on Christ will be saved.
6. All who are lost will be lost because of their sin.
7. Predestination and free agency are both taught in the Bible.
8. What attitude shall we adopt to these two apparently contradictory teachings?

I. GOD HAS FOREORDAINED WHATSOEVER COMES TO PASS. This simply means that whatever happens, happens because God decreed that it should. There is nothing new for God. He is not daily being surprised by the things that men do, for everything has been decreed by Him in advance. That this is the plain teaching of the Bible may be seen from the following passages:

Ephesians 1:11; Isaiah 45:6, 7; John 1:3; Colossians 1:16, 17; Romans 11:36; Acts 2:23; Revelation 4:11; Daniel 4:35; Isaiah 40:26; Psalm 135:6; Isaiah 55:11.

EXERCISES

1. Does the Bible say that God worketh **ALL** things after the counsel of His will? Cf. Ephesians 1:11.
2. Does the Bible say that God makes peace and creates evil? Isaiah 45:6, 7.
3. Did Christ make **ALL** things? Cf. John 1:3.
4. Does **ANYTHING** happen apart from Christ? Cf. Colossians 1:16, 17.
5. Are **ALL** things through God? Cf. Romans 11:36.
6. Does God do what He will on earth? Cf. Daniel 4:35.
7. After studying the above Scriptures, do you think that God could be an **ALMIGHTY** God, if anything could happen which He had not foreordained?

II. ALTHOUGH GOD HAS FOREORDAINED WHATSOEVER COMES TO PASS, YET MAN IS NOT A MERE PUPPET, AS THE FATALISTS SAY, BUT IS A FREE, RESPONSIBLE AGENT. This most certainly appears to be a contradictory statement. We may ask, if God has foreordained everything, how can we be held responsible for what we do? The Bible does not answer this question, but simply teaches that we are responsible. This question will be dealt with more at length later. At this point we ask the student to study carefully the following references:

Ezekiel 18:20, 21, 24, 26, 27, 28; 33:13, 18, 19; Romans 2:1-12; Psalm 62:12; Isaiah 3:10, 11; Matthew 16:27; Revelation 21:27; Romans 6:23.

EXERCISES

1. Does the Bible teach that if a soul sins, it will die? Cf. Ezekiel 18:20.
2. Does a man die for the iniquity that he has done? Cf. Ezekiel 18:26.
3. Will men be judged according to their works? Cf. Matthew 16:27.

HYMNS FOR STUDY

No. 146 "I Love Thy Kingdom, Lord."

No. 167 "Jesus Shall Reign."

LESSON TWENTY-SIX

III. OUT OF THE MASS OF SINFUL, FALLEN MANKIND, GOD, IN INFINITE MERCY, ELECTED SOME TO EVERLASTING LIFE. This is one of the most comforting teachings of the Bible. When we are beset with afflictions and difficulties in this life, yet God does not forget us. Before the foundation of the world, He chose us, for He loved us. He did not owe us this salvation, and He would have been perfectly just if He had left us all to perish. But no, even though we had all sinned in Adam, God elected of His own good pleasure, some to everlasting life. This fact is repeatedly taught in the Bible. For example:

Romans 8:28-31. There are those who say that God knew in advance that some would believe in Christ, and that He elected to salvation those who He knew would believe. But this is not what the Bible teaches. Let us examine these verses closely.

Verse Twenty-nine. The word "foreknow" which is used in this verse is the translation of a Greek verb which means to "know in a special sense." Thus, e. g., when in Amos 3:2 God says to Israel, "You only have I known of all the families of the earth," this does not mean that God was ignorant of the existence of all the nations but Israel. It merely means that God knew Israel in a peculiar way. That is the sense in which the word is used here in Romans. "Those whom God took special knowledge of, He predestinated to be conformed to the image of His Son."

The reason why God elected some was not that they were better than others, nor because He foresaw that they would believe, but simply because of the counsel of His will, for His own glory. This fact is brought out in the following passages:

Ephesians 1:3-12; II Thessalonians 2:13; I Thessalonians 1:2-4; Romans 9:7-33; II Peter 1:10; I Corinthians 1:27, 28; Luke 18:17.

EXERCISES

1. Is it correct to say that God has elected some to salvation and everlasting life? Give some Scripture proof of this statement.
2. In the light of Deuteronomy 9:4-7 would you say that God chooses and shows His favor to some because of their righteousness?
3. In the light of Romans 9:11 is it correct to say that God chose Jacob because He saw that Jacob would be worthy?
4. In the light of Romans 9:11 is it correct to say that God rejected Esau because He foresaw that Esau would be unworthy?
5. In the light of Romans 9:11 how can you account for God's action?

NOTE: The following verses may also be considered in studying this glorious doctrine of election: Exodus 33:19; Deuteronomy 4:37; 7:7, 8; 9:6, 7; 10:14, 15; 32:8, 9; I Samuel 12:22; Psalm 33:12; 44:3; 65:4; 78:67, 68; 105:6-8; Isaiah 44:1; 41:9; Zechariah 2:12; Malachi 1:2, 3; John 6:37-39; 13:8; 15:16, 19; Romans 9:11-13; 11:2; Colossians 1:12; II Timothy 2:19; 1:9; Titus 1:1; I Peter 1:12.

IV. THOSE WHOM GOD DID NOT ELECT TO EVERLASTING LIFE, HE ORDAINED TO DISHONOR AND WRATH FOR THEIR SIN. This is, perhaps, one of the hardest teachings of Scripture, yet it is plainly taught. We ask the student to study the following passages prayerfully and to remember that, while this doctrine is absolutely true, yet, "Him that cometh unto Me I will in no wise cast out." Furthermore, the student should remember that men are lost not because they have been foreordained to be lost, but because of their sin. "The soul that sinneth, it shall die." Ezekiel 18:20.

Study Romans 9:11-13. Note the phrases, "the children *being not yet born, neither having done any good or evil, that the purpose of God according to election might stand.*" "Jacob have I loved, but Esau have I hated."

Study also Romans 9:15 to 23. Note the phrases,

"whom He will, He hardeneth," "another unto dishonour," "the vessels of wrath *fitted* to destruction."

Study also Proverbs 16:4 which teaches this doctrine as clearly as words can teach it.

The following verses should also be noted: I Peter 2:8; II Peter 2:12; Exodus 9:12-16, 18, 25; Revelation 17:17; II Thessalonians 2:11, 12; Acts 13:41; II Samuel 17:14; Malachi 1:2-5; John 12:39, 40; Isaiah 6:9-11; John 9:38; Matthew 11:25; Luke 2:34; Matthew 13:10-15; Romans 11:8, 10; Deuteronomy 2:30; Joshua 11:20; I Samuel 2:25.

Before the student writes the exercises to this section, we ask that he read again the words which Paul inserted in his great predestination passage, Romans 9:14: "What shall we say then, is there unrighteousness with God? GOD FORBID."

EXERCISES

1. Why did God raise up Pharaoh? Exodus 9:16.
2. Did God desire to bring evil upon Absalom? II Samuel 17:14.
3. For what purpose did God send Isaiah? Isaiah 6:9-11.
4. Why did God hate Esau? Romans 9:11ff.
5. Are certain men ordained to destruction? Proverbs 16:4.
6. Does God harden whom He will? Romans 9:18.
7. Is there unrighteousness with God? Romans 9:14.
8. Does God have the right to ordain some to life and some to destruction? Romans 9:20-23.

HYMNS FOR STUDY

No. 68 "All My Heart This Night Rejoices."

No. 126² "'Tis Not That I Did Choose Thee."

LESSON TWENTY-SEVEN

V. ALL WHO BELIEVE ON CHRIST WILL BE SAVED. This is clearly taught in the Bible. No matter how sinful we have been, He will receive us, if we trust Him. This is clearly shown by the following Scriptures:

John 3:15, 16, 36; Romans 10:9, 10; John 6:37, 40, 47, 51, 54, 56; Acts 3:23; Acts 10:43; Acts 13:39; Acts 16:31; Romans 1:16; 3:26.

EXERCISES

1. What must I do to be saved?
2. Will all those who believe on Christ be saved?
3. Will God reject any who come unto Him? Cf. John 6:37.

VI. ALL WHO ARE LOST WILL BE LOST BECAUSE OF THEIR SINS. This is a difficult teaching, but it is Scriptural. The reason why men are lost is because they are sinners. Study:

Romans 6:23; Romans 2:1-12; Matthew 16:27; Galatians 5:19, 20; Galatians 6:7, 8; Ezekiel 18:20; Romans 5:12; Revelation 21:27.

EXERCISES

1. If a man sins will he die? Cf. Romans 6:23.
2. Is eternal life a GIFT of God? Cf. Romans 6:23.
3. Will sinners enter the kingdom of heaven? Cf. Galatians 5:19-21; Revelation 21:27.
4. Why are men lost?

VII. PREDESTINATION AND FREE AGENCY ARE BOTH TAUGHT IN THE BIBLE. From what we have studied so far, it has become apparent that the Bible teaches predestination and it also teaches that man is a responsible creature. God has foreordained everything that comes to pass. Nothing happens that He has not decreed. The Bible says as plainly as it can that "through

Him are all things." Our previous study has made this apparent. Furthermore, this includes evil. (E. g., Isaiah 45:7.) God has for some reason unknown to us included evil in His plan. Yet the Bible also tells us that God is not evil. The problem of evil is a great mystery, and we have here merely endeavored to state what the Bible teaches concerning it.

We see, then, that the Bible does teach predestination. But, we may ask, if everything has been foreordained, are we not but irresponsible puppets in the hands of God? According to our human logic, this might seem to be so, but the Bible teaches us clearly that we are responsible for all that we do. While God has elected some to life, yet we are commanded to believe on Christ, because the responsibility for so doing lies with us. The Bible also clearly teaches that God has foreordained some to destruction, yet it also says that God will receive ALL, WITHOUT EXCEPTION, who believe on Christ.

There are, then, in the Bible, these two lines of teaching:

- a. Predestination, the absolute sovereignty of God.
- b. The free agency of man, who is responsible for all that he does.

VIII. WHAT ATTITUDE SHALL WE ADOPT TO THESE TWO APPARENTLY CONTRADICTIONARY TEACHINGS? Let us be perfectly frank with ourselves. These two teachings are apparently contradictory. We may adopt one of two attitudes toward them:

- a. We may be RATIONALIZERS. We may attempt to harmonize these two lines of teaching. Let it be said once for all that this cannot be done. Those who attempt to harmonize them usually stress one at the expense of the other. There are those who stress predestination and say that man is not a free agent. But this is fatalism; it is not what the Bible teaches.

There are others, far more numerous, who simply rule God out of the picture and preach as though man had the power to accept or reject Christ in his own strength. The weakness of most present-day evangelism lies in the fact that it does just this.

Attempts at harmonizing these two doctrines have all failed most miserably. There is one other attitude open to us.

- b. We may be BELIEVERS. We may admit frankly that to our minds these two teachings are apparently contradictory, but we know that they are resolved in Almighty God, Who created all things. We know that God is "Light and in Him is no darkness at all." We know, too, that "the Lord will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God." (I Corinthians 4:5), "Now we know in part and we prophesy in part, but when that which is perfect is come, then that which is in part shall be done away. For now we see through a glass darkly; but then face to face."

Let us then admit the difficulty and trust God. As we preach and teach, we should stress both predestination and free agency. This is what Peter did; cf. Acts 2:23; 4:27, 28; and it is what the Lord Jesus did, cf. Matthew 11:27-30. In the face of this holy mystery, let us confess our helplessness and say with Paul, "O, the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out. For who hath known the mind of the Lord? or who hath been His counselor? Or who hath first given to Him, and it shall be recompensed unto him again? For of Him, and through Him, and to Him are all things: to Whom be glory forever. Amen." (Romans 11:33-36.)

The student who desires to study this subject further cannot do better than to read *The Reformed Doctrine of Predestination* by Loraine Boettner, and *The Creed of Presbyterianism* by E. W. Smith.

HYMNS FOR STUDY

- No. 76 "In the Cross Of Christ I Glory."
 No. 84 "The Strife Is O'er, The Battle Done."

LESSON TWENTY-EIGHT

THE book of Genesis, together with the four books which immediately follow it, are called the Pentateuch. Christian and Jewish tradition has been unanimous in asserting that the Law (the Pentateuch) was written by Moses.

- a. Jesus Christ said that the Law was the work of Moses. Cf. John 5:47; Luke 16:29 ff.; Luke 24:27, 44.
- b. Josephus, the Jewish historian, assigns the authorship of these books to Moses.
- c. The book of Ecclesiastes (ancient revered book of the Jews, written about 300 B. C.) says that Moses was given the commandments by God.
- d. The remainder of the Old Testament assigns the authorship of these books to Moses, e. g., Joshua 1:8; Nehemiah 1:7, 8. The student should note that if the Pentateuch is not the work of Moses, then the remainder of the Old Testament is untrustworthy, for the remainder of the Old Testament is based upon the presumption that Moses was the author of the Pentateuch.

The universal tradition of the Jews and of the Christian Church is that Moses did write these books. It is easy to see that, if he did not write them, then the Lord Jesus Christ was definitely wrong when He spoke of books of Moses. In the year 1753 there appeared a little book, written by a French physician, Jean Astruc, in which he asserted that Moses had used different sources in compiling the book of Genesis. These sources, he maintained, were characterized by their use of the Divine names. Thus, wherever the word GOD (Elohim in the Hebrew) was used, we had one document, and wherever the word LORD (Jehovah in the Hebrew) was used, there was another document. However, he believed that the book of Genesis was compiled as we have it in its present form.

Astruc was followed by Eichhorn in 1782 who was called the "Father of Higher Criticism." Eichhorn simply applied the work of Astruc to the remainder of the Pentateuch. Wherever the word GOD was used there was one document, and wherever the word LORD, there was another. Eichhorn designated these documents by letters. Thus, the document that used the word Elohim (God) was called E, since E is the first letter of Elohim, and the document that used Jehovah (Lord) was called J, since J is the first letter of Jehovah.

In 1805-6 a German, de Wette, made the claim that the book of Deuteronomy was not the work of Moses at all, but that it was produced during the reign of King Josiah of Judah (640-609 B. C.). But, as to Genesis, it was believed that the book consisted of two documents, J and E, and that these two documents formed continuous narratives in themselves.

This theory was fairly hard hit, when, in 1853, just one hundred years after Astruc published his little book, a German scholar, Hupfeld by name, came to the conclusion that J and E did not form two continuous narratives. He believed, rather, that there were really two authors who used the word Elohim (God). He noticed that some parts of the so-called document E were very similar to the so-called document J, and that some parts of E were very dissimilar to J. Consequently, he decided that there were really two documents which used the word Elohim (God). Hence, he split the document E into two documents, one of which he called P, because he believed that it was written by a priestly writer, and the other he called E. This made the book of Genesis to consist of three documents: J, E, and P. Some men have carried this process of division into even greater detail and have found more documents. At any rate, the critics who attack the Bible are practically agreed as to the following:

1. The book of Genesis as we have it today was not written by Moses.
2. The book of Genesis as we have it today consists of at least three documents, which were compiled sometime late in the history of Israel.

3. The chief criteria for determining these documents are the uses of the Divine names Elohim (God) and Jehovah (Lord).

EXERCISES

1. What are the first five books of the Old Testament called?
2. To whom did Christ assign the authorship of these books?
3. To whom does Jewish tradition assign the authorship of these books?
4. What does the remainder of the Old Testament say about the authorship of the Pentateuch?
5. When did Jean Astruc write his book?
6. What did he assert?
7. By what did he say the sources were characterized?
8. What did Eichhorn do?
9. What did the letter E stand for?
10. What did the letter J stand for?
11. What did Hupfield notice about the so-called document E?
12. In the light of this fact, do you think that we are justified in saying that the Divine names are NOT sufficient criteria for dividing Genesis into different documents, each with a different author?
13. What did Hupfield do with the document E?
14. What three points about Genesis are generally held by the higher critics today?

HYMNS FOR STUDY

- No. 59 "Hark, The Herald Angels Sing."
No. 382 "Once In Royal David's City."

LESSON TWENTY-NINE

IT WILL be our purpose in this lesson to show that the usage of the Divine names in Genesis is not a sufficient criterion for dividing the book into different documents, each of which had a different author. Since this lesson is somewhat involved and detailed, it may be used merely for reference by those students who so desire.

In Genesis there are 1534 verses. Of these some destructive critics say that the document J has 802 verses, the document P 343, and the document E 364. (NOTE: there may be minor variations among different men, but this is the average allotment of verses to each document.) At the present time destructive critics believe that

J was written about 850—800 B. C.

E was written about 750 B. C.

P was written about 450 B. C.

If this is true, not only did Moses not write Genesis, but some parts of Genesis were not even written unto 450 B. C. The critics also say that P has a very distinct style, but that the two documents J and E are very similar and closely related.

We claim that the critics who attack the Bible have no right to divide up Old Testament books into documents merely upon the basis of the Divine names. There are other variations in the use of the names in the Old Testament which are almost as striking as the variations in the use of the Divine names. We shall study only one example, namely, the variations in the use of the names "Jacob" and "Israel."

In Genesis 32:28 the name Jacob is changed to Israel. This passage is said by the critics to belong to the document J. In Genesis 35:10 we again find the name changed, but this is said to be merely a parallel passage, and so the critics assign it to P. Now, if the critics are right, we should expect that from Genesis 32 to the end of the book the name ISRAEL would always occur in every section which they assign to J, and we should not expect to see the name JACOB anymore. But what do we find?

The document J uses the name Jacob, NOT Israel, thirteen times after Genesis 32, and it does not change to Israel until after Genesis 35 (which the critics say is P). But if this is P, then we should expect this document P to use the word Israel consistently from Genesis 35 to the end of the book. But, on the contrary, we DO NOT FIND THE NAME ISRAEL USED ONCE, but always the name Jacob. (Genesis 46:8 may possibly be an exception.) The student may examine these instances for himself. They are: Genesis 35:6, 9, 10, 15, 27, 29; 37:1, 2. In chapter 46 JACOB is used eleven times, in chapter 47 seven times, in chapter 48 once, and in chapter 49 twice. It will well repay the student to think this through carefully. This one variation in the use of the names JACOB and ISRAEL is sufficient to show the utter fallacy of this whole elaborate attempt of the destructive critics to divide up Genesis into documents.

Let us now study these two names JEHOVAH and ELOHIM.

1. Neither JEHOVAH nor ELOHIM occurs at all in chapters 23, 24, 36, 37, and 47 of Genesis. (NOTE: Jehovah in the King James version is translated LORD and Elohim is translated God.)
2. JEHOVAH does not occur at all in seventeen chapters of Genesis. These chapters are 1, 23, 33, 34, 35, 36, 37, 40, 41, 42, 43, 44, 45, 46, 47, 48, 50. The word occurs only ONCE in the last eleven chapters of Genesis, i. e., Genesis 49:18. It occurs only FIFTEEN times in the last TWENTY chapters of Genesis. (Three of these are in chapter 38, and eight are in chapter 39.) And yet the critics tell us that traces or passages of the document occur in EVERY ONE of these twenty chapters.
3. ELOHIM does not occur in sixteen chapters of Genesis. They are 10, 11, 12, 13, 14, 15, 16, 17, 23, 29, 34, 36, 37, 38, 47, 49. Yet we are told that passages belonging to the document P are found in eleven or twelve of these chapters. In answer to these facts, we are forced to say that the Divine names are NOT SUFFICIENT CRITERIA for dividing Genesis into documents.

It should be pointed out to the student that the distinction in the use of these names is most marked in the first four chapters of Genesis.

In Genesis 1:1—2:3 ELOHIM occurs 35 times.

In Genesis 2:4—3:24 JEHOVAH ELOHIM occurs 20 times. In all the remainder of the Pentateuch this phrase occurs only once (Exodus 9:30).

In Genesis 4 JEHOVAH is used alone, with two exceptions.

We believe that we have shown that there is no good reason for assuming that these variations in the use of the names must be accounted for by assigning to each name a different author. How, then, shall we account for these names? Why did Moses use Jehovah one time and Elohim another? There are several possible explanations:

- a. There may be theological reasons for the variations. Thus, in Genesis 3:1 we find JEHOVAH. But the serpent does not use this sacred name; rather, he uses the name ELOHIM. "Hath God (Elohim) said?" not "Hath Jehovah said?" is the question which he asks.
- b. It may be that the variations are due to literary form.
- c. Perhaps they are used for the sake of variety or emphasis.

The analysis of Genesis into documents, based upon the use of the Divine names, simply chops up the book into meaningless pieces. For example, study Genesis 7:16 where both Jehovah and Elohim are used. Are we to suppose that this verse was really written by two different men, perhaps living some hundred years apart, and that later it was pieced together by a redactor or editor? This process simply renders Genesis meaningless. Note also Genesis 17:1 which the critics say is a part of the P document. How, then, account for the word Jehovah in a P document?¹⁾ The critics say that the redactor who compiled all of these documents into the present book of Genesis is responsible for this phenomenon. Here we are met with another striking point, namely, when the

1. Cf. Lesson Twenty-eight.

critics get into difficulty, they call in the help of this imaginary redactor. Thus, in accord with the critical theory which is now being taught as the "ASSURED RESULTS" of scientific scholars, we have in the book of Genesis naught but a FRAUD.

We have studied this critical theory only as it is applied to the book of Genesis and only in the merest outline form. Recommended books will be given in the bibliography at the end of this course. But since this theory is being taught in practically all schools and colleges, and since it at least implies that our Lord was mistaken, and since it is the basis of the Modernist view of the Bible, we feel that it is necessary that the student see how utterly untenable a theory it is.

EXERCISES

1. When do the critics believe that J was written?
2. When do they believe that E was written?
3. When do they believe that P was written?
4. Do variations in the use of names occur in the Old Testament?
5. To what document is Genesis 32:28 said to belong?
6. What is described in this passage?
7. Should we expect the J passages to use the name Israel?
8. When do the J passages begin to use the name Israel?
9. What is described in Genesis 35:10?
10. To what document do the critics assign this passage?
11. Does the P document from Genesis 35 to 50 use the name Israel?
12. Are the Divine names sufficiently distributed throughout Genesis to form the basis for dividing the book into documents?
13. How many chapters have neither the word Jehovah nor Elohim?
14. In how many chapters does JEHOVAH not occur?
15. In how many chapters does ELOHIM not occur?
16. What possibly may explain the use of the variations of these names?

HYMNS FOR STUDY

- No. 157 "The Spirit Breathes Upon The Word."
No. 151 "O Word of God Incarnate"

LESSON THIRTY

IT WILL now be possible for us to give three general rules for Bible study, and the student should follow them as he continues his study of the Bible.

1. The words of Scripture should be taken in their plain, historical sense. That is, they must be taken in the primary sense attached to them in the age and by the people to whom they were addressed.

Thus we find in Exodus 14:21 a PROSE account of the drying of the Red Sea, while in Exodus 15:8 we find a POETICAL account of the same event. In Psalm 114:1-3 we find again poetic language.

2. Scripture should explain Scripture. The Bible at first often seems to give only a little information which it later supplements. Thus, Genesis 11:31 is not complete; we must understand it in the light of Genesis 14:14. So, too, when I John 4:8 says that God is love, we do not find here the complete Scripture doctrine of God. We must supplement this verse with what the remainder of Scripture says about God. Our method of study should be to find out what ALL Scripture says upon any given subject.
3. The guidance of the Holy Spirit is indispensable. Our own unaided efforts will never enable us to understand God's Word. The only "Key" to the Scriptures is the Holy Spirit. On the other hand, we must remember that the gift of the guidance of the Spirit is not a substitute for common sense, hard work, or earnest study.

EXERCISES

1. What is the first rule of Scripture study?
2. What is the second rule of Scripture study?
3. What is the third rule of Scripture study?

HYMNS FOR STUDY

- No 145 "Glorious Things Of Thee Are Spoken."
 No. 82 "Christ The Lord Is Risen Today."

AN ANALYSIS OF THE BOOK OF GENESIS
(For Reference)

THE CREATION OF THE HEAVENS AND
THE EARTH
Genesis 1:1—2:4

THE GENERATIONS OF THE HEAVENS AND
THE EARTH
Genesis 2:4—4:25

THE GENERATIONS OF ADAM
Genesis 5:1—6:8

THE GENERATIONS OF NOAH
Genesis 6:9—9:29

THE GENERATIONS OF THE SONS OF NOAH
Genesis 10:1—11:9

THE GENERATIONS OF SHEM
Genesis 11:10—26

THE GENERATIONS OF TERAH
Genesis 11:27—25:11

THE GENERATIONS OF ISHMAEL
Genesis 25:12—18

THE GENERATIONS OF ISAAC
Genesis 25:19—35:29

THE GENERATIONS OF ESAU
Genesis 36:1—37:2

THE GENERATIONS OF JACOB
Genesis 37:2—50:26



BIBLIOGRAPHY

As the student continues his study of the Bible, he will doubtless wish to know just which books will really aid him. There are constantly being published scores of religious books, but they are by no means all genuinely Christian. We shall, therefore, recommend to the student a few books which will help him in Bible study and also to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." Two lists of books are given below. The first consists of twenty-five books which every Christian should possess. The second list contains books of interest on various phases of Christianity which may be recommended for further reading. Bible teachers especially should make use of these books.

1. The Bible.
2. The Westminster Confession.
3. The Shorter Catechism.
4. The Larger Catechism.
5. The Heidelberg Catechism. As the student studies the Shorter and Larger Catechisms, he will also find help in the Heidelberg Catechism which follows the outline of the Apostles' Creed. The study of these three Catechisms together will truly be helpful.
6. Concordance. Cruden's or Young's.
7. G. A. Smith, "The Historical Geography of the Holy Land."
8. Calvin's Institutes, 2-volume edition; also to be had in abbreviated form under the title, "Instruction in Christianity."
9. John Bunyan, "The Pilgrim's Progress."
10. J. G. Machen, "What Is Faith?"
11. J. G. Machen, "Christianity and Liberalism."
12. C. E. Macartney, "Christianity and Common Sense."

13. C. E. Macartney, "Twelve Great Questions About Christ."
14. Loraine Boettner, "The Reformed Doctrine of Predestination."
15. Lars Qualben, "A History of the Christian Church."
16. B. B. Warfield, "The Plan of Salvation."
17. R. H. Glover, "The Progress of World Wide Missions."
18. Floyd Hamilton, "The Basis of Christian Faith."
19. Floyd Hamilton, "The Basis of Evolutionary Faith."
20. L. Berkhof, "Reformed Dogmatics," 3 vols.
21. W. W. Prescott, "The Spade and the Bible."
22. R. D. Wilson, "Is the Higher Criticism Scholarly?"
23. Abraham Kuyper, "To Be Near Unto God."
24. James Orr, "The Problem of the Old Testament."
25. Henry Beets, "The Reformed Confession Explained."

GENERAL BIBLIOGRAPHY

1. John Bunyan, "Grace Abounding to the Chief of Sinners."
2. Henry Beets, "The Student's Compendium."
3. Henry Beets, "The Compendium Explained."
4. J. G. Machen, "The Origin of Paul's Religion."
5. John Calvin, "Instruction in Christianity."
6. F. L. Patton, "The Inspiration of the Scriptures."
7. Henry Beets and M. J. Bosma, "Catechism of Reformed Doctrine."
8. A. A. Hodge, "A Commentary on the Confession of Faith."
9. Louis Berkhof, "Exposition of Reformed Doctrine."
10. C. E. Macartney, "Things Most Surely Believed."
11. Loraine Boettner, "A Summary of the Gospels."
12. A. Z. Conrad, "The Seven Finalities of Faith."
13. W. Hendriksen, "The Covenant of Grace."
14. George T. Purves, "The Apostolic Age."
15. G. W. Hylkema and E. J. Tuuk, "First Book in Christian Doctrine."
16. G. W. Hylkema and E. J. Tuuk, "Second Book in Christian Doctrine."
17. G. W. Hylkema and E. J. Tuuk, "Third Book in Christian Doctrine."
18. B. B. Warfield, "Counterfeit Miracles."
19. B. B. Warfield, "The Power of God unto Salvation."
20. R. B. Kuiper, "As To Being Reformed."
21. Boyd and Machen, "A Brief Bible History."
22. Abraham Kuyper, "The Work of the Holy Spirit."
23. Abraham Kuyper, "His Decease At Jerusalem."
24. Abraham Kuyper, "Keep Thy Solemn Feasts."

25. Abraham Kuyper, "When Thou Sittest in Thine House."
26. Abraham Kuyper, "In the Shadow of Death."
27. Abraham Kuyper, "Asleep In Jesus."
28. Abraham Kuyper, "Calvinism."
29. Francis L. Patton, "Fundamental Christianity."
30. H. H. Meeter, "The Fundamental Principles of Calvinism."
31. William Stuart, "Brief History of the Christian Church."
32. Wm. Stuart, "Helps For Bible Study."
33. J. K. Van Baalen, "If Thou Shalt Confess."
34. J. K. Van Baalen, "Our Birthright and the Mess of Meat."
35. "The New Christian Hymnal."

PUBLISHER'S NOTE

For the benefit of the reader we have prepared an alphabetical Authors' list of the SPECIAL BOOKS and of the GENERAL BIBLIOGRAPHY which Mr. Young mentions and recommends in his book, and have stated the prices at which these books can be obtained, as far as they are still in print.

Where no price is mentioned, the book is out of print.

Bible, The—A good copy is obtainable from \$1.00 and up.	
Beets, Dr. Henry—The Reformed Confession Explained	\$ 1.50
Beets, Dr. Henry—The Compendium of the Christian Religion Explained.....	1.50
Beets, Dr. Henry—The Students' Compendium of the Christian Religion.....	.75
Beets, Dr. Henry and Bosma, Rev. M. J.—Catechism of Reformed Doctrine.....	.30
Berkhof, Prof. L.—Reformed Dogmatics; 3 vols.....	13.00
Berkhof, Prof. L.—Manual of Reformed Doctrine....	1.50
Boettner, Dr. Loraine—The Reformed Doctrine of Predestination; third edition.....	1.50
Boettner, Prof. Loraine—Summary of the Gospels..	.75
Boyd and Machen—A Brief Bible History.....	.40
Bunyan, John—The Pilgrim's Progress.....	.75
Bunyan, John—Grace Abounding to the Chief of Sinners	1.50
Calvin, John—The Institutes of the Christian Religion; 2 vols.	4.50
Calvin, John—Instruction in Christianity, which is an abbreviated edition of "The Institutes of the Christian Religion".....	1.50
CATECHISM AND CONFESSION—	
The Shorter Catechism.....	.03
The Larger Catechism.....	.10
The Heidelberg Catechism.....	.25
The Westminster Confession.....	.15

CONCORDANCE—

Cruden's Concordance of the Holy Bible.....	2.00
Young's Concordance of the Holy Bible.....	7.50
Conrad, A. Z.—The Seven Finalities of Faith.....	1.50
Glover, R. H.—The Progress of World Wide Mis- sions	2.50
Hamilton, Floyd E.—The Basis of Christian Faith..	2.25
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Hendriksen, Rev. Wm.—The Covenant of Grace.....	.60
Hodge, A. A.—A Commentary on the Confession of Faith	1.75
Hodge, A. A.—Outlines of Theology.....	2.50
Hylkema, Rev. G. W. and Tuuk, Rev. E. J.—First Book in Christian Doctrine.....	.25
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Kuiper, Rev. R. B.—As To Being Reformed.....	1.00
Kuyper, Dr. Abraham—To Be Near Unto God; pocket edition, \$.50; large edition.....	1.50
Kuyper, Dr. Abraham—His Decease at Jerusalem..	1.50
Kuyper, Dr. Abraham—Keep Thy Solemn Feasts....	1.50
Kuyper, Dr. Abraham—When Thou Sittest in Thine House	1.50
Kuyper, Dr. Abraham—In the Shadow of Death.....	1.50
Kuyper, Dr. Abraham—Asleep in Jesus.....	1.50
Kuyper, Dr. Abraham—Lectures on Calvinism.....	2.50
Kuyper, Dr. Abraham—The Work of the Holy Spirit	4.00
Macartney, Dr. C. E.—Things Most Surely Believed	1.50
Macartney, Dr. C. E.—Christianity and Common Sense	
Macartney, Dr. C. E.—Twelve Great Questions About Christ	1.50
Machen, Dr. J. Gresham—Christianity and Liber- alism	1.00
Machen, Dr. J. Gresham—What is Faith?.....	1.00

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Machen, Dr. J. Gresham—The Origin of Paul's Religion	2.50
Meeter, Dr. H. H.—The Fundamental Principle of Calvinism	1.00
NEW CHRISTIAN HYMNAL, edited by Rev. H. J. Kuiper; in paper, \$.50; cloth.....	.75
Orr, James—The Problem of the Old Testament.....	2.75
Patton, Francis L.—Fundamental Christianity.....	1.50
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